

نہیں علاج کوئی ذوقِ حُسنِ بنی کا  
مگر یہی کہ بچا آنکھ بیٹھ گوشے میں  
اگر ضرور نکلنا ہو تجھ کو سُوئے چمن  
تو اہتمامِ حفاظتِ نظر ہو تو شے میں

There is no cure for the desire of looking at a beauty.  
But to safeguard the eyes and sit in a corner  
If you have to go towards the garden,  
Then take as provision the protection of the gaze.

عارفِ اہلِ حضرتِ مولانا شاہ محمد اختر صاحب دہلوی

# FOUR ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

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Four Actions To Acquire The  
Friendship Of Allah Ta'ala

## Dedicated to

All the writings of this humble  
servant are in reality due to the  
combined blessings of the company  
of our spiritual guide

❁ Muhyius-Sunnat Hazrat-e-Aqdas  
Moulana Shah Abrar-ul-Haq Saheb

(دامت برکاتہم)  
and

❁ Hazrat-e-Aqdas Moulana  
Shah Abdul Ghani Saheb Phoulpoori

(رحمۃ اللہ علیہ)  
and

❁ Hazrat-e-Aqdas Moulana  
Shah Muhammad Ahmad Saheb

(رحمۃ اللہ علیہ)

Muhammad Akhtar

(عفا اللہ تعالیٰ عنہ)

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Four Actions To Acquire The  
Friendship Of Allah Ta'ala

## FOUR ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

by

Arifbillah Hazrat Moulana Shah  
Hakeem Muhammad Akhtar Saheb

(دامت برکاتہم)

There are four actions which if one adopts,  
*Insha-Allah*, he will become *Waliullah* (Friend  
of Allah) before he passes away. With the  
blessings of practicing on these four actions,  
*Insha-Allah*, he will gain the ability of practicing  
on all the other commands of *Deen*. This is due  
to the fact that generally people find these  
actions difficult since it is difficult on the *nafs*  
(the inner-self). The student who manages to  
answer the difficult questions in the question  
paper will have no problem answering the  
easy questions. Hence, the one who suppresses  
his *nafs* for the pleasure of Allah Ta'ala and  
practices on the following actions, it will become  
easy for him to practice on the entire *Deen*  
and he will become the *Wali* of Allah Ta'ala.

### THE FIRST ACTION

#### KEEP A BEARD TO THE EXTENT OF ONE FIST IN LENGTH

The following is reported in a narration of *Bukhari Shareef*:

خَالِفُوا الْمُشْرِكِينَ وَقَرُّوا اللَّحَى وَأَحْفُوا الشَّوَارِبَ  
وَكَانَ بِنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ  
(Bukhari, Vol. 2, pg. 875) فَمَا فَضَلَ أَخَذَهُ

**Trans:** "Oppose the idolators! Lengthen the beard and shorten the moustache. When Hazrat Ibn Umar (رضي الله عنه) used to go for Haj or Umrah, he would take hold of his beard in his fist. Whatever amount of the beard was in excess of the fist, he would trim it."

In another narration of *Bukhari Shareef* it is narrated that Rasulullah (صلى الله عليه وسلم) said:

﴿إِنْهُكُوا الشَّوَارِبَ وَأَغْفُوا اللَّحَى﴾

(Bukhari; Vol. 2, pg. 875)

**Trans:** "Make the moustache extremely short and lengthen the beard."

It is *Wajib* to keep a beard to the extent of one fist. Just as it is *Wajib* to perform *Witr Salaah* and *Eid Salaah* on *Eid-ul-Fitr* and *Eid-ul-Adha*, similarly it is *Wajib* to keep a beard to the extent of one fist in length. All the four *Imaams* are unanimous in this regard. *Allama Shaami* (رحمة الله عليه) states:

أَمَّا أَخَذُ اللَّحْيَةِ وَهِيَ مَا دُونَ الْقُبْضَةِ كَمَا يَفْعَلُهُ بَعْضُ  
الْمَغَارِبَةِ وَمُخَنَّنَةُ الرِّجَالِ فَلَمْ يُبَحِّهِ أَحَدٌ

(Shaami; Vol. 2, pg. 123)

**Trans:** "To trim the beard when it is shorter than one fist in length, as practiced by some people of the west and hermaphrodites, has not been permitted by anyone."

*Hakeemul Ummat, Mujddidul Millat Moulana Ashraf Ali Saheb Thanwi* (رحمة الله عليه) writes in *Bahishti Zewar*; "It is *Haraam* to shave the beard as well as to trim it to less than the length of one fist." (*Bahishti Zewar; Part.11, pg. 115*) The word "*Daarhi*" (urdu word for beard) comes from the word "*Daarh*" (jaw).\*

\* The urdu has been derived from the original Arabic Word *Lihya* which comes from the Arabic Word "*Lahyum*" (jaw) (Translator)

Therefore, the beard should be to the extent of one fist under the chin as well as to the right and left (to the end of the Jaw on either side). It is *wajib* to grow the beard to one fist length on all three sides. Some people grow the beard to one fist under the chin but trim it to less than a fist on either sides. This is incorrect. If any one of the three sides the beard has been shortened to lesser than one fist to even the extent of one grain of rice (a few millimetres), this action will be *haram* and a major sin.

### THE SECOND ACTION

#### TO KEEP THE ANKLES EXPOSED i.e. NOT TO COVER THE ANKLES WITH THE TROUSER, PANTS, ETC.

"It is *Haraam* and a major sin for males to cover their ankles with their garments."

The narration of *Bukhari Shareef* states:

﴿مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ﴾

(Bukhari, Vol.2, pg.861, Topic) مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فِي النَّارِ

**Trans:** "Whatever portion of the ankles is covered by any garment (such as the pants, lungi, kurta, turban, sheet, etc) will be in the fire."

It is clearly understood from this narration that to cover the ankels is a major sin since the warning of punishment of the fire of *Jahannum* is not given with regard to minor sins. In *Bazlul Majhood*, the commentary of *Sunan Abu Dawood*, *Allama Khaleel Ahmad Saharanpuri* (رحمة الله عليه) writes that "*Izaar*" in the above *Hadith* refers to every such garment that covers the ankels from above such as the pants, *lungi*, *kurta*, etc. To cover the ankles with such garments is forbidden. "*Izaar*" does not refer to anything that is worn from below such as socks. Hence, there is no sin in covering the ankles with socks. Therefore, if somebody really wishes to cover his ankles, he should wear socks. The prohibition of covering the ankels with garments worn from above is applicable in two conditions only.

#### (1) While standing (2) While walking

Thus, while sitting or reclining if the ankles are covered by one's *Izaar*, there is no harm. Some people are under the serious misconception that it is only necessary to expose the ankles

in *Salaah*. Therefore, upon entering the *Masjid* they fold up their pants and expose their ankels and upon leaving once more unfold the pants. It should be remembered well that the prohibition of covering the ankels is not restricted to *Salaah*. The ankels must remain uncovered by one's pants, *kurta*, etc, while standing or walking or else one would be committing a major sin.

Allama Khaleel Ahmad Saharanpuri (رحمة الله عليه) also states:

﴿وَهَذَا فِي حَقِّ الرِّجَالِ دُونَ النِّسَاءِ﴾

Trans: "This command (of uncovering the ankels) applies to males and not to females."

(Bazlul Majhood; Vol.6 pg. 57 The Chapter on Clothing)

Once a *Sahaabi* (رضي الله عنه) said to *Rasulullah* (صلى الله عليه وسلم):

﴿إِنِّي حَمِشُ السَّاقَيْنِ﴾

Trans: "My shins have dried up."

What this meant was that due to the narrowness of my shins (including my ankels) having dried up and becoming thin and unsightly,

I wish to cover my ankels. However, *Rasulullah* (صلى الله عليه وسلم) did not permit him to do so. Instead, he said:

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُسِيلَ﴾

Trans: "Verily Allah Ta'ala does not love the one who covers the ankels."

(Fathul Baari; Vol. 10, pg. 264)

Dear friends! Ponder! Is it wise that one should deprive himself of the love of Allah Ta'ala by means of covering his ankels? On another occasion *Rasulullah* (صلى الله عليه وسلم) said to a *Sahaabi* (رضي الله عنه) whose sheet was dragging on the floor:

﴿أَمَّا لَكَ فِي أُسْوَةٍ﴾

Trans: "Is there not an example for you in my way of life?"

(Fathul Baari; Vol. 10, pg. 263)

The question is actually an affectionate warning! Thus, the mere claim of love is not sufficient. Love in reality forces one to follow his beloved.

The poet expresses this in the following couplet.

لَوْ كَانَ حُبُّكَ صَادِقًا لَا طَعَنَهُ  
إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ

Trans: "Had you been true in your love, you would have obeyed him, verily the lover is obedient to the beloved."

The dictates of the love for Allah Ta'ala and His *Rasul* (صلى الله عليه وسلم) demands that we do not disobey them. If we obey every command of His, then we are indeed true in our claim of love.

### THE THIRD ACTION PROTECTING THE GAZE

In this time and age there is great neglect in this regard. Many people do not even regard the casting of lustful glances as a sin whereas Allah Ta'ala has given the command of protecting the gaze in the *Qur'aan al Kareem*. Allah Ta'ala says:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾

Trans: "Say, (O Nabi) to the believers that they should lower their gazes."

This refers to not looking at *Non-Mahram*\* women. Likewise, they should not gaze at beardless youth. In fact, even if a youngster's beard has grown to some extent but one still find the heart somewhat inclined towards him, then to look at him is *haraam*. The crux of the matter is that any such face which one derives *haraam* pleasure from gazing at, it is *haraam* to look at such a face. The protection of the gaze is such an important aspect that Allah Ta'ala has separately commanded the women to also guard their gazes. Allah Ta'ala says:

﴿يَغُضُّنَّ مِنْ أَبْصَارِهِنَّ﴾

Trans: "And say to the Believing women that they should lower their gazes"

This aspect is unlike the commands of *Salaah*, fasting and other injunctions wherein the women have not been given an independent command. Rather the males have been addressed and women have been included in these commands on the basis of being subservient to men.

\* A woman with whom one is permitted to marry.

In the narration of *Bukhari Shareef* it is reported that *Rasulullah* (ﷺ) said:

﴿ زَنِى الْعَيْنِ النَّظْرُ ﴾

*Trans:* "Casting of lustful glances is the fornication of the eyes."

(*Bukhari Shareef*; Vol. 2, pg. 923)

One who casts lustful glances and is indulging in fornication cannot even dream of becoming a *Wali* of Allah Ta'ala unless he sincerely repents from this evil.

In another narration *Rasulullah* (ﷺ) is reported to have said:

﴿ لَعَنَ اللَّهُ النَّاطِرَ وَالْمَنْظُورَ إِلَيْهِ ﴾

*Trans:* "May the curse of Allah Ta'ala be upon the one who casts lustful glances as well as the one who emerges in such a manner that lustful glances are cast at one."

(*Miskaat Shareef* pg. 270, the book of *Nikah*, Chapter on looking at a woman for proposal)

In this *Hadith*, *Rasulullah* (ﷺ) has cursed both the person who casts lustful gazes

as well as the one who is gazed at (due to not adopting *purdah*). Those who fear the curse of the saints and pious people should fear the curse of *Rasulullah* (ﷺ), since piety is acquired in becoming true slaves of *Rasulullah* (ﷺ). Therefore, if an accidental gaze falls upon a beautiful face, turn the gaze away immediately. Do not allow the gaze to remain on the face even for one moment.

It is clearly understood from the *Aayaat* of *Qur'aan Shareef* and the *Ahadith* that the one who casts lustful glances has been given the following three evil "titles".

1. **Disobedient to Allah Ta'ala and His Rasul** (ﷺ).

2. **Fornicator of the eyes**

3. **Accursed**

If one is addressed with any of these titles, one will be extremely hurt and displeased. Thus, if one wishes to remain safe from these titles, it is necessary to guard the gaze. Some people object and say, "What have we

done? We did not take anything or do anything to anybody. All we have done is cast a glance. These *Molvis* needlessly frighten us." Nay, the *Molvis* are not frightening you. Allah Ta'ala and His *Rasul* is prohibiting you. The *Molvis* do not make any *Mas'ala* (law of *Deen*). They merely explain the laws of *Deen*. The *Aayaat* of the *Qura'an* and the *Ahadith* presented above. Are these the sayings of any *Molvi*? Furthermore, I say to such people who claim that we have taken nothing and done nothing but only cast a glance that if your casting of glance is such an insignificant act, then why are you casting glances? Simply forsake casting lustful glances! Thus, it is obvious that they are taking something and doing something when casting glances. What they are taking and doing is actually deriving *haraam* pleasure which they "import" into their hearts. As a result their hearts become ruined. When one casts lustful glances one becomes distanced away from Allah Ta'ala to such an extent that in no other sin one is distanced away so far. The *qibla* of the heart

completely changes. The heart that was directed towards Allah Ta'ala turns 180 degrees away towards the person one had glanced at. It is as if the heart has turned around completely to face the object of the lustful glance and has turned its back to Allah Ta'ala. Hence, whether the person is performing *Salaah*, reciting the *Qur'aan Shareef* or anything else, that beautiful face is in front of him. When in solitude, also the mind is still engrossed in the same beauty. Now, instead of the remembrance of Allah Ta'ala, the remembrance of that beautiful person is in the heart. The heart is not subjected to such destruction by means of any other sin. For instance, a person has missed his *Salaah*, or he has spoken a lie, or he has harmed somebody, his heart will turn away from Allah Ta'ala by 45 degrees. However, he will repent and seek the forgiveness of those he has harmed and his heart will once again be directed towards Allah Ta'ala. On the contrary, the sin of casting glances is such that a person becomes completely unmindful of Allah Ta'ala and the love of the

person he has gazed at settles in his heart. As a result, some people even lost their *Imaan* at the time of death.

Allah Ta'ala declares in a *Hadith-e-Qudsi*:

إِنَّ النَّظَرَ سَهْمٌ مِّنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ مِّنْ تَرَكَهَا  
مَخَافَتِي أَبَدَلْتُهُ إِيْمَانًا يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ

*Trans:* "Verily the evil glance is a poisonous arrow from the arrows of shaytaan. The one who will forsake casting an evil glance out of My fear, I will give him in return such *Imaan* the sweetness of which he will taste in his heart".

(Kanzul ummaal, Vol.5, pg. 328)

In other words, he will physically acquire the sweetness of *Imaan* which will be present in his heart. This is not some world of fantasy or imagination. It is the revelation of Allah Ta'ala. Allah Ta'ala has not instructed us to merely imagine that the sweetness of *Imaan* has entered the heart. Rather he has declared the word (يَجِدُ) which means that you will physically experience the taste of *Imaan* and find it present in your heart.

Dear friends! Practice on this prescription (of abstaining from lustful glances) and see the effects for yourself. The heart will experience such sweetness of *Imaan* that as a result the value for the kingdoms of the seven continents will perish from one's heart. *Allama Abul Qasim Qushairi* writes in *Risala Qushairiya* that by the injunction of guarding the gaze Allah Ta'ala has taken away the pleasure of the eyes but in return He has granted the non-perishable sweetness of *Imaan*.

*Mulla Ali Qari* (رحمة الله عليه) writes:

وَقَدْ وَرَدَ أَنَّ حَلَاوَةَ الْإِيْمَانِ إِذَا دَخَلَتْ  
قَلْبًا لَا تَخْرُجُ مِنْهُ أَبَدًا

*Trans:* "It has been narrated that once the sweetness of *Imaan* enters the heart, it never leaves it."

(*Mishkaat*, Vol.1, pg.74)

*Mulla Ali Qari* (رحمة الله عليه) comments upon this statement and declares:

فَفِيهِ إِشَارَةٌ إِلَى بَشَارَةِ حُسْنِ الْحَاثِمَةِ

**"In this is the indication towards the glad-tidings of death upon *Imaan*".** (*Mirqaat*)

The reason for this is obvious since when *Imaan* will never leave the heart after having entered, death will also come upon *Imaan*. Thus, protecting the gaze is a guarantee for death upon *Imaan*. Friends, now-a-days this great wealth of gaining death on *Imaan* is being distributed in the bazaars, at airports and stations. In these places, protect the gaze and gather the treasure of the sweetness of *Imaan*. Hence, acquire the guarantee of death upon *Imaan*. Therefore, I say that if in these times there is an excess of nudity and shamelessness, there is also an abundance of the sweetness of *Imaan*. Protect the gaze and partake of the *halwa* (sweetmeats) of *Imaan*.

#### THE FOURTH ACTION PROTECTING THE HEART

Together with protecting the gaze, it is also necessary to protect the heart. Some people protect the gaze of the eyes but do not protect the gaze of the heart. This mean, that they protect the eyes from casting lustful glances

but they do not protect the heart from thinking of beautiful faces. By means of such thoughts and imaginations they derive *haraam* pleasure. One should understand well that this is also *haraam*. Allah Ta'ala declares:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

*Trans:* "Allah Ta'ala knows the deception of the eyes and the secrets of the hearts".

Allah Ta'ala is aware of the *haraam* pleasure that you derive in your heart. One *buzurg* states:

چوریاں آنکھوں کی اور سینوں کے راز  
جانتا ہے سب کو تو اے بے نیاز

The deceptions of the eyes and the secrets of the heart,  
You are all aware, O the most Independent One.

It is not sinful if the previous sins come to mind. Rather, it is sinful to bring these thoughts to mind. If an evil thought comes to mind, one will not be taken to task for it. However, when an evil thought comes, it is *haraam* to thereafter entertain that thought (by thinking further



about it), or to deliberately think of the past sins and derive pleasure from it, or to plot committing a sin in the future. These aspects will incur the displeasure of Allah Ta'ala. Another severe *haraam* of thinking of evil is that the desire to commit sins is intensified. As a result there is a grave danger that one will become physically involved in sin. May Allah Ta'ala protect us and save us from all these *haraam* actions. By the *barakah* of being protected from these sins it will *Insha-Allah* become easy to remain safe from all sins.

**TO ACQUIRE TAWFEEQ (ABILITY)  
TO PRACTICE ON THE ABOVE  
FOUR ACTIONS  
COMPLETE THE FOLLOWING  
FOUR TASBEEHAAT**

In order to save oneself from the four *haraam* aspects that have been discussed above, one must regularly fulfil the following four *Wazaaif* (daily practices). By completing these *Wazaaif* ones *rooh* (soul) will gain great strength. when the *rooh* gains strength, it will become easy to refrain from sins.

**(1) RECITE لَا إِلَهَ إِلَّا اللَّهُ 100 TIMES**

Rasulullah (ﷺ) is reported to have said:

﴿لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ لَهَا حِجَابٌ دُونَ اللَّهِ﴾

Trans: "There is no veil between **لَا إِلَهَ إِلَّا اللَّهُ** and Allah Ta'ala." (Mishkaat; pg. 202)

When the slave of Allah Ta'ala recites this *Kalimah* on the earth, his recitation reaches the *Arsh-e-Azam* (Grand Throne) of Allah Ta'ala.

**The Manner Of Reciting لَا إِلَهَ إِلَّا اللَّهُ**

When saying ( لَا إِلَهَ إِلَّا اللَّهُ ) lightly ponder that my ( لَا إِلَهَ إِلَّا اللَّهُ ) has reached the *Arsh-e-Azam*. When reciting ( لَا إِلَهَ إِلَّا اللَّهُ ) lightly ponder once more that through a pillar of light the *Noor* of Allah Ta'ala is entering my heart from the *Arsh-e-Azam*. Ponder over this very lightly. Do not unduly pressure the mind. After reciting ( لَا إِلَهَ إِلَّا اللَّهُ ) every eight or ten times, also recite ( مُحَمَّدٌ رَسُولُ اللَّهِ ) and complete the *Kalimah*.

**(2) RECITE جَلَّ جَلَالُهُ 100 TIMES**

It is *Wajib* to recite ( جَلَّ جَلَالُهُ ) upon taking the name of Allah Ta'ala the first time. What this means is that in any one gathering when the name of Allah Ta'ala is taken, it is *Wajib* in that gathering to say at least once ( جَلَّ جَلَالُهُ ). The name of Allah Ta'ala should be taken with great love. While reciting ( جَلَّ جَلَالُهُ ) imagine that there is one tongue in the mouth and another tongue in the heart. Think that both are simultaneously saying ( جَلَّ جَلَالُهُ ). Also imagine that ( جَلَّ جَلَالُهُ ) is emanating from every pore of my body. To ponder very lightly on the above is sufficient. Undue pressure should not be put on the mind. If, during the course of *Zikr*, the following couplet of this servant is recited now and again you may find even more pleasure in the *Zikr*:

اللہ اللہ کیسا پیارا نام ہے  
عاشقوں کا مینا اور جام ہے

Trans: "Allah ! Allah! How sweet a name is it!  
It is the wine and goblet of the lovers."

**(3) RECITE ISTIGHFAAR 100 TIMES**

The following *Istighfaar* may be recited:

﴿رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

Trans: "O My Rabb, forgive my sins and shower Your Mercy upon me. For verily You are the One Who shows greatest Mercy."

Hakeemul Ummat, Mujddidul Millat Moulana Ashraf Ali Thanwi Saheb (رحمۃ اللہ علیہ) has mentioned four *tafseers* (commentaries) of the word رحمت "Mercy".

**1. TAWFEEQ-E-TAA'AT  
(THE ABILITY TO DO RIGHTEOUS ACTIONS)**

Due to the evil of sins, the ability of worshipping Allah Ta'ala and being obedient to Him is snatched away. Hence, the servant seeking forgiveness from Allah Ta'ala is in reality requesting this mercy. It is as if he is beseeching Allah Ta'ala to once again grant him the *tawfeeq* to worship Him and be obedient to Him that very *tawfeeq* which was snatched away due to his sins. He is actually pleading, "O Allah! I have now begged forgiveness for my sins. Therefore, once again grant me your *tawfeeq*."

## 2. INCREASE IN SUSTENANCE

As a result of sins, one's sustenance is also restricted. Hence, by seeking forgiveness the servant is saying: "O Allah! increase my sustenance and grant me *barakah* (blessings) therein." *Barakah* means قليل كثير النفع something which though it is little in quantity, its benefit is very great.

## 3. FORGIVENESS WITHOUT ACCOUNTABILITY

The third *tafseer* of "*rahmat*" is "forgiveness without accountability" By seeking forgiveness the person is pleading: O Allah, on the Day of Judgement do not make us account for our deeds. *Rasulullah* (ﷺ) has said:

﴿مَنْ نُوْقِشَ عُذْبٌ﴾

This means, the one who is taken to task (made to give an account of his deeds) will be punished. Therefore, on the Day of Judgement forgive us without taking an account of our deeds.

## 4. ENTRY INTO JANNAH

The fourth *tafseer* of "*rahmat*" is "direct entry into *Jannah*." The one seeking forgiveness

is asking, O Allah! I have begged forgiveness for my sins. Hence, do not punish me on the Day of Judgement. Without any punishment enter me directly into *Jannah*.

## (4) RECITE DUROOD SHAREEF 100 TIMES

Recite the following *Durood Shareef* 100 times daily.

﴿صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ﴾

This concise *Durood Shareef* is narrated in the *Hadith*.

My first *Shaikh*, *Hazrat Moulana Shah Abdul Gani Phulpouri* (رحمة الله عليه) has explained a beautiful manner of reciting *Durood Shareef*. He says, "When reciting *Durood Shareef* imagine you are standing at the *Rawdah Mubarak*. From the countless blessings that are being showered upon *Rasulullah* (ﷺ), some droplets are falling on you as well."

*Qutbul Aalam Hazrat Moulana Rashid Ahmad Gangohi* (رحمة الله عليه) was asked, "Should *Istighfaar* be recited first or *Durood Shareef*?" He enquired, "Do you wash your dirty clothes first or do you

first apply *Itr* (Perfume)?" Therefore, one should first cleanse his soul from the filth of sin by means of *Istighfaar* and then perfume his soul with the recitation of *Durood Shareef*. By reciting the above four *Tasbeehaat* with punctuality, the heart will be filled with *noor* and the soul will be strengthened. One will then be greatly perturbed by the darkness of sin. This is the difference between a *zaakir* (one who makes *zikr*) and a *non-zaakir* that even if the *zaakir* has to err, he will immediately perceive the darkness of the sin. He manages to perceive this darkness since he is one who possesses light. As soon as the darkness comes, he is immediately perturbed. Hence, he immediately seeks forgiveness from Allah Ta'ala and having made up for the sin that he has committed he once again regain the *noor* from Allah Ta'ala. Unlike the *non-zaakir*, the one who does not make *zikr* is like a blind person who cannot even perceive the darkness. Thus, by the punctual recitation of these *Tasbeehaat*, *Insha-Allah* the *rooh* (soul) will be greatly strengthened and be able to combat

the *Nafs* (inner-self) and *shaytaan*. It will also become very easy to refrain from the four sins mentioned earlier. Eventually a day will then come when he will no longer have the courage to the sin any more.

The friendship of Allah Ta'ala is dependent upon refraining from sins. Allah Ta'ala says:

﴿إِنْ أَوْلِيَاءُ إِلَّا الْمُتَّقُونَ﴾

*Trans:* "Non is His friends except the one who abstain from sins."

Thus, the basis of the friendship of Allah Ta'ala is *Taqwa*. In fact, the greatest stage of *Wilaayat*, which is *Siddiqiyyat*, is also dependent on *Taqwa*. The greater one's *Taqwa*, the greater friend of Allah Ta'ala he will be. The reason for this is that upon refraining from sin his heart will be grieved and he will have to gulp the bitter sip of patience. Upon this sacrifice Allah Ta'ala endows him with great gift of His friendship.

May Allah Ta'ala grant us the ability to practice upon this advice. May He grant us perfect *Taqwa*. Despite the fact that we are not deserving.

May Allah Ta'ala, merely out of His grace, cause us to reach the highest point of the stage of *Siddiqiyyat*. (the highest rank of *Wilaayat*).

**Aameen**

آفتاب بر حدت ہامی زند  
لطف عام تو نمی جوید سند

*Trans:* "O Allah! when the rays of Your sun falls on even filth, it does not deprive it of Your blessings since Your grace does not search for ability ( to shower Your blessings)."

Hence, O the Sun of Grace! Allow even a single ray of Your grace to fall on unworthy ones like us. Attract us towards Yourself and make us devoted to You.

**Aameen**

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ



ما یوس نہ ہوں الہی زمین اپنی خطا سے  
تقدیر بدل جاتی ہے مضطر کی دعا سے

**A Unique Divinely Inspired  
Explanation Of A Just Ruler**

﴿ سَبْعَةٌ يُظِلُّهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ ﴾

*Trans:* "There will be seven types of people whom Allah Ta'ala will accomodate under the shade of The Arsh when there will be no other shade besides this shade."

The first is a just ruler i.e. a king or president. Commentators of *Hadith* have mentioned various explanations of this *Hadith*. However, Allah Ta'ala has inspired in my heart a very unique explanation which, if practiced upon, will enable every person to attain the rank of a just ruler.

Every person owns a six feet kingdom which consists of a capital and the various provinces. The capital is the heart, while nose, ears, eyes, etc. are the different provinces. Therefore, whoever establish justice in his six feet kingdom, from head to toe, according to the pleasure of Allah Ta'ala will also be included amongst the just ruler. What is Justice? Justice can be

understood by understanding its opposite.

Since *الاشياء تعرف باضدادها* things are better understood by understanding their opposite. For example, to recognize the day we need night; *Imaan* will be recognize through *kufr* (disbelief) and justice is recognize through injustice. As such, every action that is contrary to the pleasure of Allah Ta'ala will be termed as "Injustice".

The person who does not safeguard his eyes, his ears, his tongue, etc. from *haraam* is in fact committing injustice by indulging these limbs in the disobedience of Allah Ta'ala. Such a person is not a just person. Therefore, if one desires to attain the rank of a just ruler i.e. to be under the shade of the *Arsh*, then he must establish justice on the kingdom of his six feet body.

He must establish justice on the:

1. **EARS-** by not listening to *haraam*.
2. **EYES-** by not casting lustful glances at

*non-mahram* women or handsome young lads.

3. **TONGUE-** by abstaining from backbiting and causing inconvenience to others.
4. **CHEEKS-** by keeping a beard.
5. **ANKELS-** by keeping them exposed from any garment hanging from above i.e. lungi, kurta, trouser, etc.

**Note:** Females can also establish justice by adopting proper *hijaab*.

In this manner, every person can be a "just ruler" of his six feet kingdom. Thus, if one does not establish justice in any "province" of his body, then he will be questioned on the Day of Judgement as to why there was rebellion in that province? If the eyes were used against the command of Allah Ta'ala, the person will be asked why the province of the eyes rebelled against the command of Allah Ta'ala? Why did you not use your army of will power from the capital (the heart) to



gain control over these provinces? Likewise, he will be asked regarding each province of his six feet kingdom.

In conclusion, one who does not gain control on the different provinces of his body is not a just ruler, rather, he is an unjust ruler. And he who makes his kingdom subservient to the laws of Allah Ta'ala will attain the rank of a just ruler on the Day of Judgement. *Inshallah*.

This explanation of a just ruler does not appear in any book of commentary of *Hadith*. Allah Ta'ala has blessed (*Hazrat*) *Akhtar* out of His mercy with this understanding.

**Is it possible for us to gain the status of the one who had foresaken the kingdom of Balkh for the sake of Allah Ta'ala?**

Despite our very low position, you and I can also attain the status of *Sultan Ibrahim Ibn Adham*, the king who had sacrificed his kingdom of *Balkh* and kingship for the sake of Allah Ta'ala. We can attain this status even

though we do not have this kingdom of *Balkh*. Today, I would like to give you the prescription of how those who do not have a kingdom to sacrifice for Allah Ta'ala can still attain the rank of *Sultan Ibrahim Ibn Adham*.

Let us assume whilst walking on the streets, a person's sight unintentionally fell upon a very beautiful woman or a handsome young lad, their beauty was such that it totally bewildered his heart and caused a type of current to run through his body from head to toe. The heart began to desire that, "how I wish I could attain this beautiful woman or handsome young lad. If I had the kingdom of *Balkh* at my disposal and I was the king of *Balkh*, I would have sacrificed my kingdom to attain this beauty and to marry this woman." But, this person then thinks that I do not have the kingdom of *Balkh* at my disposal so why should I take *haraam* pleasure. I will make a firm intention that neither will I look at her, nor will I listen to her voice, nor will chat with her. I will not let my heart enjoy an atoms weight of *haraam* pleasure.

As such, instead of fixing his gazes on this beautiful woman or handsome young lad, this person turns his eyes towards the heavens and says, "O Allah! If I had the kingdom of *Balkh* at my disposal I would have sacrificed this kingdom in order to attain this beauty. But, O Allah! I have turned my sight away from this beauty which in my heart is worth the kingdom of *Balkh*, out of Your fear."

I now ask the *Ulama*, tell me! hasn't this person in reality sacrificed the kingdom of *Balkh* in the path of Allah Ta'ala. I have hope in the mercy of Allah Ta'ala that this person will stand together with *Sultan Ibrahim Ibn Adham* (رحمة الله عليه) on the Day of *Qiyamah*. Allah Ta'ala has blessed me with the prescription of how poor people too can attain the rank of *Sultan Ibrahim Ibn Adham* (رحمة الله عليه).

*Hazrat Hakeem-ul-Ummat* (رحمة الله عليه) mentions that one who protects his gazes from *haraam* will be raised amongst the martyrs on the Day of Judgement because this is a type of internal martyrdom. The desires to look at

*haraam* which was in this person's heart has been martyred. Ask those who lower their gazes from *haraam* as to what difficulty their heart go through.

#### REASONS BEHIND THE PROHIBITION OF PICTURE MAKING

One should not keep pictures of animated objects; neither in home nor in one's office. The angels of mercy do not enter the place in which such pictures are kept.

By prohibiting picture making, Allah Ta'ala has safeguarded the respect and dignity of His servants. For example, let us suppose that the picture of a person's elderly grandmother was taken while she was a teenager. A person who would have otherwise greeted this elderly lady with much respect, when seeing this picture will begin entertaining evil thoughts about her, that how I wish I could get her. It is indeed the grace of Allah Ta'ala that he has prohibited picture-making and thereby stopped people from entertaining evil thoughts about His servant.

ہم ایسی لذتوں کو قابلِ لعنت سمجھتے ہیں  
کہ جن سے رب مرا اے دوستو ناراض ہوتا ہے

We regard as cursed those joys,  
due to which O friends, my Sustainer  
is displeased.



پاگل کی طرح پھرتے ہیں عشاقِ مجازی  
بے چین ہیں دن رات یہ بدنام زمانہ

رہنا ہے اگر چین سے سُن لو یہ مری بات  
آنکھوں کو حسینوں کی نظر سے نہ ملانا

اختر کی یہ اک بات نصیحت کی سنو تم  
ان مُردہ حسینوں سے کبھی دل نہ لگانا

عارف ابنہ حضرت مولانا شاہ محمد اختر صاحب دہلی رحمۃ اللہ علیہ