

Lecture
Series:
084

A SOUND HEART



Honorable Shaykh Shah
Hakeem Muhammad Akhtar رحمۃ اللہ علیہ



Khanqah Imdadia Ashrafia

Gulshan-e-Iqbal, Block-2, Karachi-75300, Pakistan

LECTURE SERIES 84

A SOUND HEART

**Honorable Shaykh
Shah Hakeem Muhammad Akhtar رحمۃ اللہ علیہ**

www.khanqah.org

**Under the supervision of
Honorable Shaykh Shah Hakeem Muhammad Mazhar رحمۃ اللہ علیہ**

ENGLISH TRANSLATION NOTES

It is a great honor and blessing from Allah ﷻ that we are able to translate this great booklet from the written collections and lectures of Honorable Shaykh Shah Hakeem Muhammad Akhtar ؒ.

The Following Guidelines Were Used For Translation:

- ❖ To convey the actual meaning from Shaykh's Urdu words into English, without adding a new meaning.
- ❖ To add relevant references and authentic sources at appropriate places, from books of Hadith and narrations from Sahaabah ؓ.
- ❖ To use contemporary English as used in the western world, using simple words when possible.
- ❖ Explanations were added for terminology and cultural expressions, to convey the essence of Shaykh's advises to an average English reader.
- ❖ We thank almighty Allah ﷻ, the Lord of Honor and Power, who enabled us to work on this project.

Translator and Editor

DEDICATION

As per Honorable Shaykh Shah Hakeem Muhammad Akhtar ؒ, all his writings and compilations are collections of the benefits and blessings of the companionship of his spiritual mentors:

Honorable Shaykh Shah Abrar-ul-Haq Hardoi ؒ

Honorable Shaykh Shah Abdul Ghani Phoolpuri ؒ

Honorable Shaykh Shah Muhammad Ahmad Partabgarhi ؒ

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DECLARATION

We hereby endorse authenticity of all books of Honorable Shaykh Shah Hakeem Muhammad Akhtar رحمۃ اللہ علیہ, published under our supervision and do not guarantee genuineness of Shaykh's books published without our written permission. Our dedicated team of professionals take special care to achieve the highest standards in printing and proof reading. However, if you come across any mistake, please do let us know, so that it may be corrected in the next edition

Hakeem Muhammad Ismail
Grandson Of Shaykh And
Head of Printing & Publication Department
Khanqah Imdadia Ashrafia
Karachi, Pakistan

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COMPILER'S NOTE

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى اَمَّا بَعْدُ

Honorable Shaykh Shah Hakeem Muhammad Akhtar رحمۃ اللہ علیہ does not need any introduction. He is the Khalifah (successor) of the eminent Khalifah of Shaykh Ashraf Ali Thanwi رحمۃ اللہ علیہ, named Shaykh Shah Abrar-ul-Haq Hardoi رحمۃ اللہ علیہ. Allah has granted Shah Hakeem Muhammad Akhtar رحمۃ اللہ علیہ immense popularity throughout the world. His discourses have an amazing effect on the heart of the listeners. Whoever has sat in Shaykh's companionship and discourses, has certainly experienced that Shaykh's heart is completely anxious to reform the condition of the Muslims and with his loving manners how much he struggle on Muslims to get closer to their religion and get them closer and attached to Allah.

This is the reason that his discourses and companionship have caused a spiritual revolution in the lives of thousands of people. This has not only occurred with the Muslims of the Indian subcontinent, but also with the Muslims of African and European countries, where due to the non-Islamic environment and their own deficiencies, Muslims are distant from Deen (Obedience of Allah). Shaykh's discourses and companionship have once again changed the direction of their lives. He has embedded the fear of Allah and the preference of the Hereafter in their hearts. Today, there is no scarcity of such people in these countries who have illuminated their hearts due to Shaykh's magnetic discourses. This sequence is growing up continuously and may Allah increase it all the time.

ایشیا یورپ سے لے کر افریقہ تک فیض یاب
کیا بتاؤں فیض اختر کیسا عالمگیر ہے

***"From Asia and Europe to Africa, he has spread his benefits
How to describe the benefits of Akhtar how worldwide it is."***

Whenever Shaykh Shah Hakeem Muhammad Akhtar رحمۃ اللہ علیہ comes to Britain, a huge amount of peoples and scholars feels good fortune to live with him. During his journey of 1994 to

Britain, he addressed a large gathering at Masjid-un-Noor of Manchester on Sunday, September 11, 1994, after Zuhr prayer. Before his discourse, he asked to the Imam of Masjid what is his name, to which the Imam replied, "Muhammad Saleem" consequently, due to the relationship of this name, he titled his discourse. "Qalb-e-Saleem"

This is the discourse that has been translated and presented to you here. Examine your hearts and see whether they can be described as "Qalb-e-Saleem" (A sound heart), May Allah forbid, they should not be "Qalb-e-Saqeem" (A sick heart). Ponder over the signs of a sound heart which Shaykh has enumerated here and strive to make your heart "Qalb-e-Saleem" a sound one. May Allah ﷻ grant blessings in Shaykh's life and make his spiritual blessings everlasting.

AAMEEN

Muhammad Ayyub Surti

A SOUND HEART

أَلْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ أَمَا بَعْدُ

فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿١﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٢﴾

“The Day when neither wealth will be of any use (to any one) nor sons except to him who will come to Allah with a sound heart”

(Surah As-Shaaraa)

While sending us to this world by granting us wealth, children and businesses, Allah has informed us not to become engage in the glitter and glamour of this foreign world and forget our real homeland, the Hereafter (eternity). The one who destroys his Hereafter by becoming engage in the dazzle of this world is a very foolish person.

Are we going to live here permanently or are we eventually going to leave this temporary world? Graveyard is a silent abode. We have to leave from this secular life one day.

آ کر قضا باہوش کو بے ہوش کر گئی

ہنگام و حیات کو خاموش کر گئی

“Death arrived and made the conscious unconscious.

It silenced the entire activity of life”

How many plans a person makes in his mind, he wants to build a house, he wants to do this and that but when death comes, a person's eyes are open, but he cannot see. He has ears but he cannot hear. He has a tongue but he cannot taste. He has hands but he cannot count the money. All his senses are become useless. Akbar Ilahabadi the Judge said this stanza,

قضا کے سامنے بے کار ہوتے ہیں حواس اکبر

کھلی ہوتی ہیں گو آنکھیں مگر بینا نہیں ہوتیں

“The senses become useless in front of (death) O Akbar!

The eyes get blind although they are opened.”

And Akbar also said this stanza

حرف پڑھنا پڑا ہے ٹائپ کا

پانی پینا پڑا ہے پائپ کا

***“One read the alphabets that are typed
One drank the water that is in the pipe”***

And he also said this stanza

نہیں سیکھا انہوں نے دین رہ کر شیخ کے گھر میں

پلے کالج کے چکر میں مرے صاحب کے دفتر میں

***“Although they lived in the mentor's house, they did not learn religion
They were brought up in the college, and died in the gentleman's office”***

THE WAY TO BECOME PIOUS

نہ کتابوں سے نہ وعظوں سے نہ زر سے پیدا

دین ہوتا ہے بزرگوں کی نظر سے پیدا

***“Deen is not created through books, lectures or wealth,
It is created through the glance of the Ahlullah.”***

No matter how useless (sinner) a person may be. Let him stay in the company of Ahlullah (Spiritual Mentor) for a few days and see the result of it. If he continuously says all the time, "I will remain useless. I cannot become worthy (pious)," but the announcement of the companionship of the Ahlullah will be, "You are useless, but if you remain in my company, you will have to become worthy." This is similar to an indigenous mango being grafted with a superior quality mango. The agriculturalist continues securing the joints of the roots so that the roots join fully into each other. If the indigenous mango from morning till evening says three times, "I will not become a superior mango," it will become superior quality mango no matter how much clamor it makes.

From this you can understand that no matter how sinner you are, you can become a Waliullah. Due to the company of Ahlullah, a person can become a Waliullah (friend of Allah).

RELATIONSHIP WITH AHLULLAH

Today we complain about lack of pious companionship and this is the reason for irreligiousness spreading among us otherwise many a drunkard has become pious due to the company of the Ahlullah (Spiritual mentor).

There was a drunkard in Jaunpur, India, (the city of Dr. Abdul Hayee رحمته اللہ علیہ). The drunkard was an expert poet of India. He surprisingly said to Dr. Abdul Hayee "you are the degree holder of LLB even then you are the Khalifah (successor) of Shaykh Ashraf Ali Thanwi رحمته اللہ علیہ, and you are an embodiment of Noor (spiritual effulgence) from head to toe. Great scholars are benefiting spiritually from you and you have the appearance of the pious ones, namely, a long Kurta and a Topee (Sunnah Dress). He asked Dr. Abdul Hayee where you obtained this bounty from. Can a drunkard like me become a Waliullah? Dr. Abdul Hayee replied, "You also go to him (Shaykh Thanwi) through whose blessed company thousands of people became Waliullah. You will also become a Waliullah, Insha Allah (If Allah wills)," The Being who makes a person a Waliullah is Allah. This is similar to the situation where Allah grants a child but the relationship of the husband and wife is also necessary. Some people say that they want to become Waliullah by means of correspondence.

Shaykh Ashraf Ali Thanwi رحمته اللہ علیہ used to say, "If the wife lives in Karachi and the husband in Lahore or the husband lives in England and wife lives in Gujrat, and both of them continue corresponding with one another, will they obtain offspring?"

If a person lived in the era of Rasulullah صلی اللہ علیہ وسلم and he wrote thousands of letters to Rasulullah صلی اللہ علیہ وسلم without visiting him or spending time in his companionship, could he become a Sahaabi (blessed companion)? Without the companionship of Rasulullah a person can never become a Sahaabi. Likewise, without companionship of Ahlullah, one cannot become a Waliullah.

My first Shaykh (spiritual mentor), Shaykh Shah Abdul Ghani Phoolpuri رحمته اللہ علیہ in whose company even Shaykh Shah Abrar-ul-Haq

Hardoi رضي الله عنه stayed, used to say in a brief manner, sweetmeats are obtained from the sweetmeat merchant. Burgers are obtained from the burger shop. Clothes are obtained from the cloth merchant. Mangoes are obtained from the mango seller. Therefore, Allah is obtained from the Ahlullah (Spiritual mentor), if you had the thirst of love for Allah, you would run for a thousand miles to drink from the Oasis of His love.

A person travelled from Syria to Medina and requested Syyiduna Umar رضي الله عنه to teach him the At-Tahiyaat (a supplication in Salah) which Rasulullah صلى الله عليه وسلم taught him. Syyiduna Umar رضي الله عنه asked the man if he had any business in Medina or any relatives or did he come only to learn the At-Tahiyaat. He replied, "By the oath of Allah, I have no other purpose in Medina except to learn the At-Tahiyaat from you which Rasulullah صلى الله عليه وسلم taught you." Syyiduna Umar رضي الله عنه remarked, "O people of Medina, if you want to see a Jannati (inhabitant of Paradise), look at this man."

The present situation is that Ahlullah are present in every suburb and locality. Even if a person is only ten miles away from Ahlullah, but he still wants a mentor to come to him. Today a learner is not prepared to travel even ten miles. However, those people who had the thirst for knowledge, travelled for thousands of miles to obtain the company of the Ahlullah, thereby becoming the Waliullah. In this way, they were able to achieve success in this world and in the Hereafter.

SUPERIORITY OF THE WORLD OF AHLULLAH

You may wonder how a person can be successful in this world. If Allah makes someone's life comfortable and favors peace to his mind and satisfaction to his heart so this life is the best life although it is non-luxurious. If someone's heart become peaceful due to the remembrance of Allah, so his non luxurious life is much better than that wealthy person who spends his life luxuriously, outing around Manchester and counting his pounds all the time, but has no peace of mind and always worried and distracted all the time.

خدا کی یاد میں بیٹھے جو سب سے بے غرض ہو کر
تو اپنا بوریا بھی پھر ہمیں تختِ سلیمان تھا

***The one who is selfless and sits in the remembrance Allah
His seat becomes the throne of Sayyiduna Sulaiman*** ﷺ

The world of AuliaAllah is completely different due to the blessings of taking the name of Allah ﷻ. Allah separates their earth and sky from the earth and sky of non-believers.

Al Imam Jalal-ud-deen Rumi رحمۃ اللہ علیہ says that this sun (of the universe) is not our sun because the non-believers also benefit from it. The friends of Allah should have that sun which is not available to others. What does this means? O the Creator of the sun and the moon, grant us the ability to take Your name. O the One that grants light to the sun and the moon, if You enter our hearts due to Your Zikr, that light is far superior to millions of sun lights. When this light enters the heart, it enters with all the attributes of the Creator. It brings millions of suns into the heart. It is not in need of the sun and the moon.

Al Imam Jalal-ud-deen Rumi رحمۃ اللہ علیہ says "our day does not start with this sun. When we take the name of Allah in the Fajr Salah and recite the Quraan that is when our day commences. The light of the sun is a creation of Allah whereas we are connected to the Creator (i.e. Allah ﷻ). We want to please Him. Therefore, the sun of the lovers of Allah emerges when Allah enters their hearts. The sun that is available to both friends and non-believers grants no distinguishing characteristic.

Imagine if a disliked person and a friend request a gift from you and you give both of them the same gift, the friend will say, "What is the specialty for me? The one for whom I have sacrificed everything, has not afforded me any distinguishing status. When you cannot distinguish between the favor of a non-believers and a friend, what have you achieved from our friendship?"

SPECIAL GIFT FOR THE MUSLIM

The non-believers of Allah also possess beautiful wives, excellent businesses and luxury cars. If a believer achieves these things, it is not his specialty. The special standard of a believer is the Zikr (remembrance) of Allah and to please Him. Otherwise, what is the difference between a non-believer driving a luxury car and a Waliullah (friend of Allah) also driving that? Non-believers are moving with an empty vehicle but The Waliullah has Allah the Lord of honor with him. The non-believer is traveling with a creation of Allah while the Muslim is traveling with the Creator Himself among the creation.

Some simple minded Muslims, on seeing the elegant buildings and magnificent cars of the non-Muslims, feel disheartened. They ponder over the fact that Allah has granted so many material possessions to His enemies, yet His close friends who make Zikr and perform Tahajjud have received so little. O my friends Allah have granted you those bounties that are not given to non-believers. Just open your eyes and look at Allah's favors.

If you give fifty pounds to a child and offer him a candy against those fifty pounds, he will hand over the fifty pounds to you without any hesitation because he is ignorant. He doesn't know that he can buy many more candies with fifty pounds. We are just as ignorant as the child is. In spite of being granted the ability to remember Allah and obey Him, we still express regret. Whoever attains Allah should not express any remorse. In fact, the one who attains Allah does not experience any regret.

جو تو میرا تو سب میرا فلک میرا زمیں میری

اگر اک تو نہیں میرا تو کوئی شے نہیں میری

"If You belong to me, then everything is mine, sky is mine and the earth is mine If You do not belong to me, then nothing belongs to me."

Now listen to my couplet

دشمنوں کو عیش آب و گل دیا

دوستوں کو اپنا درد دیا

“You have granted the enjoyment of water and dust to your disliked. To Your friends, You have given them Your love.”

Who is disliked? (They are non-believers). What have you given to the non-believers? You have given them water and dust, a woman made of dust, delicious food of dust, burgers of dust, a house of dust and a vehicle made of dust. They are pleased with all of this. They are satisfied with all this dust but they have no attachment with the Creator of the skies and the earth.

My heart takes enjoyment from such poetry. The one whom Allah grants His love, he experiences extreme pleasure upon uttering the name of Allah.

Suppose a person eats and relishes delicious food in solitude. But peoples are disgracing that person; he does not make any financial progress. No cars no bungalows. While a person is spending luxurious life but lots of diseases distresses all the time, He has kidney-failure, blood cancer. So compare the both of persons who is in comfort.

“If we want to get some favor from Allah then we have to struggle in the path of Allah and we have to get rid of sins and disobedience of Allah. If a person strives for a few days, Insha-Allah, he will obtain the love and grants of Allah. But we are not willing to make any effort and expect the grants of Allah will achieve easily. We do not want to spend time in the company of Ahlullah while expecting to obtain everything. First strive and experience difficulties in order to reach Allah. The Sahabah رضی اللہ عنہم sacrificed their lives and some of them even martyred before they attained Allah.

EVERLASTING PEACE FROM ALLAH

ان کو ساحل پر بھی طغیانی ملی

ہم کو طوفانوں میں بھی ساحل دیا

***“They obtained a storm even on the shore
While Allah favor us the shore even during the storm.”***

They commit suicide even while living in air-conditioned rooms. And, yet He has given us peace and solitude even in our worries and anxieties.

زندگی پُر کیف پائی گرچہ دل پُر غم رہا
ان کے غم کے فیض سے میں غم میں بھی بے غم رہا

***“We got our life relaxed although the heart was tensed
Due to the mercy of His grief I remained delighted even in grief.”***

The friends of Allah may experience thousands of worries but their hearts are grief-proof. If Switzerland and Europe can manufacture waterproof watches then certainly Allah can also make the hearts of His friend's grief-proof. There may be grief on all sides, but it does not penetrate in the heart of friends of Allah. They are pleased with the decree of Allah

بے کیفی میں بھی ہم نے تو اک کیفِ مسلسل دیکھا ہے
جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے

***“we observe an everlasting peace Even in displeasure. We have
found the condition to be the most perfect, whatever condition He
keeps me in.”***

My friends, I am in the Masjid where I declare, "By Allah, the one who did not attain Allah, has been deprived of this world." We feel that by obtaining a house, food, a wife, children, a business and a car, we have achieved everything, but what have we achieved for the life after death?

When the dead body is lowered into the grave, how much wealth goes with the dead body? How many cars, wives and children go with him? However, the one who has attached to Allah is always be delightful. The crowns and thrones of the kings are nothing in front of him because the kings are pleased with the minutest of Allah's gifts while he has the Being who gives these gifts inside his heart. Even without a kingdom, he obtains the enjoyment of a kingdom. Without any illicit

pleasures, he has the pleasure of all beauties of this world. The heart that contains the Creator of all beautiful creation has an unlimited amount of beauty in it. Therefore, you will not see any friend of Allah becoming entangled in love affairs. He will say, "May Allah save me from the romantics, the fools." Only Halaal (permissible) is exempt from this romantic world. If this had not been the case, you would go back to your wives and tell them that today you have heard a lecture therefore, do not come near me. For Allah's sake, have love for your wives. Allah is pleased with this and it is an act of reward. When I speak of things other than Allah, I am referring to all the Haraam (forbidden) women that are walking on the streets. Do not look at Haraam. Remain pleased in the remembrance of Allah by spending simple life style but Halaal, The remembrance of Allah has such intoxication which even the wine of this world cannot perceive. Al Imam Jalal-ud-deen Rumi says that:

بادہ درجو شش گدائے جوش ماست

"All The wines of the world are begging from His intoxication."

The intoxication of worldly wines cannot perceive the enjoyment kept in the intoxication of love of Allah. There is no comparison all the wines of the world are begging from His intoxication. As soon as a person drinks wine, he needs to urinate. While the friends of Allah drink the wine of His love, their hearts become filled with illumination.

شاہوں کے سروں میں تاج گراں سے درد سا اکثر ہوتا ہے
اور اہل صفا کے سینوں میں اک نور کا دریا بہتا ہے

"There is a heavy burden most of the time on the heads of the kings (on account of the responsibilities that come with the crown) While in the chests of the faithful, a river of illumination flows."

Which words I use to describe! If you want to obtain the enjoyment of both the worlds, then become a friend of Allah. Is

Allah not the Creator of both the worlds? The one, who finds Allah, has found the pleasures of both the worlds. A person cannot eat many apples in one sitting. After eating three apples, his stomach wants to burst. However, the one who is the lover of Allah perceives the enjoyment of all the apples of the world in taking the name of Allah. The pleasure of all the delicious foods of this world is in the name of Allah because He is the Creator of all the enjoyments of this world. He is the fountainhead of all the pleasures of the universe. The one who has love for Allah, and Allah has entered his heart, has achieved both the worlds. He experiences the most enjoyment. His delight is actually more enjoyable as compared to the pleaser or Paradise because Paradise is a creation of Allah, while Allah is the Creator, Can Paradise be compared with the Creator? The one who has attached to Allah, experiences more enjoyment than even Paradise. I composed a verse in England. While I was going to Hafiz Musa's house for breakfast, there was a woman walking with two dogs. Immediately, I composed the first stanza.

کسی کو ذوقِ گلاب اور کسی کو ذوقِ کلاب ہے
کوئی جنابت میں مبتلا ہے تو کوئی عالی جناب ہے

“Some people desire roses, while other desire dogs some people are indulging in impurity, while others are on high stages”

The friends of Allah are on high stages while Ghusul (bath) is obligatory all the time on these people. I composed the second poem at the time of breakfast.

مانا کہ میر گلشنِ جنت تو دور ہے
لیکن ہوں دل میں خالقِ جنت لیے ہوئے

“O Meer, I have accepted the fact that the garden of Paradise is far, But I have the Creator of Paradise in my heart.”

Make a connection with Allah and you will experience the joy of kings for free without any election. Without any illicit pleasures, you will experience the enjoyment of all beauties of the world because He is the Master and the Creator of all beauty. Without

having delicious food, you will achieve their enjoyment. You will truly experience the joy of having Allah in your heart.

تو دل میں تو آتا ہے سمجھ میں نہیں آتا

میں جان گیا بس تیری پہچان یہی ہے

“You come into the heart, but I cannot fathom it.

I have understood that this is the sign of recognizing You.”

ALLAH DWELLS IN BROKEN HEARTS

Which heart does Allah makes His house and dwelling place? It is mentioned in a Hadith-e-Qudsi

أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوبُهُمْ

“I dwell in the broken hearts.”

We all live in fixed homes that are clean and tidy while Allah accepts broken hearts for Himself. When does the heart break? It breaks when you walk on the streets and safeguard your eyes. The heart does not break in the Mosques. By means of worship, you develop spiritual pleasure. Worship Allah by all means, but if you want to construct the house of Allah in the heart, then safeguard your gazes on the roads. Bare legs have destroyed many a Pious. When you protect your gaze and abstain from every sin, the desire of the heart breaks. The heart desires to look. By not looking, the desire is smashed. When the heart breaks, Allah enters the heart. Allah is attained by overcoming the sinful desires. When does the sun of the world rise? It rises when the horizon becomes red. When will the sun of Allah rise in the heart? It will rise when the heart becomes red with the blood of one's desires. Then, if Allah wills, the sun of Allah's proximity will rise from every horizon of the heart. The sun of the world rises from only one horizon, the east. However, the sun of Allah's proximity rises from every horizon in the hearts of Allah's friends who are constantly controlling their sinful desires. The illumination of Allah rises from all four horizons of the heart. Is Allah attained free of cost? Rasulallah ﷺ mentioned in a Hadith,

أَلَا إِنَّ سُلْعَةَ اللَّهِ غَالِيَةٌ

(Al Tirmidhi)

"Indeed the deal of Allah is very expensive."

Do not regard it as worthless. Merely becoming a Muslim outwardly and eating beef does not make one a pure Muslim. There was a friend of Allah in a jungle who asked Allah what he could sacrifice for His sake in order to reach Him. A voice from above said, "O My slave, sacrifice both the worlds for Me." He said:

قیمت خود هر دو عالم گفتمی

نرخ بالا کن که ارزانی بنوز

**"O Allah, You have named the two worlds as Your price
Increase the price because this value seems to be worthless."**

A person can become a Waliullah (friend of Allah) by means of piety. But what is Taqwa? It is abstinence from all evil and sins. Is sinning a good act? No, it is evil. Does one attain respect or disgrace by means of sin? One only attains enjoyment for a little while after which there is only disgrace upon disgrace.

لذت عارضی ملی عزت دائمی گئی

"Temporary enjoyment was achieved while permanent honor departed"

If we give ourselves to Allah, abandon evil actions and hurl the pebbles of sins away, we will achieve the gems of Allah's love. Is it not a profitable deal? One day you will have to leave sins. Once you are wrapped in the burial shroud, you will no longer retain the ability to gaze at any woman. Will you make yourself ready for any beautiful woman and will you study her then? Till today have you seen any corpse craning his neck from the Kafan to stare at someone's bare legs? So when you have to leave sins when you die, why not leave them while you are alive? Allah wants you to leave sins voluntarily because once you are dead; you will be forced to abandon all sins. So why not give your life to that Being who has granted you life?

کسی خاکی پہ مت کر خاک اپنی زندگانی کو
جوانی کرفدا اس پر کہ جس نے دی جوانی کو

“Do not waste your life on any person made of dust. Sacrifice your youth for the One who gave you youth.”

After few days, when the geographical contours of the lover's face changes and the beauty becomes an old hag, will you still admire her? People flee from such old women. If you want to see an international idiot, look at the person who stares at beautiful faces. It is amusement for a few short days only. What will be the consequence of these lovers? Listen to my couplet:

کمر جھک کے مثل کمائی ہوئی
کوئی نانا ہوا کوئی نانی ہوئی

“The back became bent like a bow.

Some became grandfather and some became grandmother.”

ادھر جغرافیہ بدلا ادھر تاریخ بھی بدلی
نہ اُن کی ہسٹری باقی نہ میری مسٹری باقی

“There the geography changed and here the history also changed. Neither did his history remain nor did my being a mystery remain.”

Therefore, become a friend of Allah and you will benefit above the earth, as well as below it. You will reap the benefits in the Day of Resurrection as well. You will give thanks to me in all three lives. Be the obedient of Allah and abandon all sins.

Now I will explain the verse as I had promised. Allah says that wealth and children will be of no avail except for the one who comes with a sound heart to Allah on the Day of Resurrection. Due to the name Saleem (Imam of Masjid), I have chosen the topic of “Qalb-e-Saleem” (A Sound Heart) here. There are five Tafseers (commentaries) for the phrase “Qalb-e-Saleem”. By means of these Tafseers, we can ascertain whether we have sound hearts or not. We have to find out whether our hearts are well or ill.

❖ **These are the five Tafseers of “Qalb-e-Saleem”**

THE FIRST SIGN OF A SOUND HEART

الَّذِي يُنْفِقُ مَالَهُ فِي سَبِيلِ الدِّبْرِ

“The one who spends his wealth for welfare.”

The one who spends his money for the sake of Allah, He donates on Madrasah, Masjid or to help poor peoples, he spends for the preaching of Islam. One should spend generously in such avenues and hope that he will be rewarded for it in the Hereafter. This is a means of foreign exchange. The one who is a miser will not spend for the sake of Allah.

There was a miser eating figs, which are called 'Teen' in Arabic. A Qari (reciter of Quraan) was passing by. The miser realized that he would have to share the figs with him, He immediately hid the figs in his Shawl. When Qari arrived, the miser asked him to recite Surah At-Teen The word "Wat-Teen" means "By the oath of the fig," Qari began reciting the Surah in the following manner:

وَالزَّيْتُونَ وَطُورِ سَيْبِينَ

The miser said, "Qari, you have forgotten .you left out the word “Wat-Teen” Qari replied, "I have not forgotten. How can I recite “Wat-Teen” when the figs are hidden under the Shawl?"

THE SECOND SIGN OF A SOUND HEART

الَّذِي يُرْشِدُ بَنِيهِ إِلَى الْحَقِّ

“The one who nurtures and makes his children the obedient of Allah.”

Suppose if some one's children is afflicted by cancer or some other disease, he immediately consults to the doctors and also requests the pious peoples to supplicate for his child. similarly if some one's child is afflicted by the disease of negligence (disobedience of Allah), he does not perform Salah or fast, he behave like hippies, hanker for girls and involved in the sins of watching films and listening to music, one should be concerned.

One should worry about his child's condition on the Day of Resurrection. Take him to Ahlullah (Spiritual mentor). Plead with him; offer him some money or some prizes to take him in the company of Ahlullah where the talks of religion are taking place. Endeavoring to make one's children pious is also a sign of a sound heart. Now you can decide for yourself whether you have a sound heart or not.

THE THIRD SIGN OF A SOUND HEART

الَّذِي يَكُونُ قَلْبُهُ خَالِيًا عَنِ غَلَبَةِ الشَّهَوَاتِ

“The one whose heart is free of the domination of wrong desires.”

He is not so overpowered by desires that he cannot differentiate between Halaal (permissible) and Haraam (forbidden). This means that if a person desires Halaal, for example, he wants to drink soft drink or wants to eat delicious food, he can do so. He can partake of whatever is Halaal. However, if pork is being praised somewhere then he should not even look at it. Look at your wife and parents. By looking at your parents with love, Rasulallah ﷺ said that such a person receives the reward of an accepted Hajj. The Sahabah رَضِيَ اللهُ عَنْهُمْ asked what if we look at our parents hundred times a day. Rasulallah ﷺ replied that you can look as many times as you want. Allah is great. He will be rewarded as many times. He has granted you the ability to see with your eyes and the ability to hear with your ears. Use these senses, which Allah has granted you, for His sake. Allah has given life and bread. Eat bread and abstain from Haraam. One who stares at females, whether at the airport or in shopping malls or unnecessarily passes by girls school does not have a sound heart. This is a very dangerous malady. If he truly believed in Allah and the Day of Judgment, his human nobility would not have permitted him to look at Haraam things. Allah is watching you no matter where you look.

میری نظر پہ ان کی نظر پاساں رہی

افسوس اس احساس سے کیوں بے خبر تھے ہم

“His gaze was a sentinel over my gaze

Regretfully we were unaware of this perception.”

THE FOURTH SIGN OF A SOUND HEART

الَّذِي يَكُونُ قَلْبُهُ خَالِيًا عَنِ الْعَقَائِدِ الْبَاطِلَةِ

“The one whose heart is free from wrong and falsehood beliefs.”

He should not beg his needs from the graves. Remaining free of wrong beliefs is also a sign of a pure heart. The one who asks from beings other than Allah, or who regards disobedient people as the friends of Allah, also does not possess a sound heart. Accordingly, a pious poet says:

گر ہوا پر اڑتا ہو وہ رات دن

ترک سنت جو کرے شیطان گن

“Even if he flies in the air day and night,

Consider him a devil if he abandons the Sunnah.”

It is sinful to regard as Waliullah that person who has no regard for the Sunnah. It is Kufr (disbelieve). There is a disease today of regarding such people as pious people and going to them who are speculators and those who wear loin cloths but do not perform Salah, who smoke cigarettes and have no beards.

A Waliullah is only the one who follows the way of Rasulullah ﷺ

THE FIFTH SIGN OF A SOUND HEART

The fifth Tafseer is great for the friends of Allah.

الَّذِي يَكُونُ قَلْبُهُ خَالِيًا عَمَّا سِوَى اللَّهِ

(Rooh-ul-Maani)

“The one whose heart is empty of everything other than Allah.”

His heart reflects the following poem:

توہی توہو توہی توہو توہی تو
 دردِ دل ہو دردِ دل ہو دردِ دل
 توہی تو آئے نظر دیکھوں جدھر

دل میرا ہو جائے ایک میدانِ ہو
 اور مرے تن میں بجائے آب و گل
 غیر سے بالکل ہی اٹھ جائے نظر

**“My heart should become one plain Where only You remain”
 Instead of water and clay in my there must be only a pain in the
 heart for You**

**“My gaze must be cast off others completely Only You must be
 visible wherever I took.”**

When a person has Allah in his heart, he feels Allah everywhere,
 When the heart is negligent, it reflects the following couplet.

دل گلستاں تھا تو ہر شے سے ٹپکتی تھی بہار
 دل بیاباں ہو گیا عالم بیاباں ہو گیا

**“When the heart was a garden, spring dripped from everything
 When the heart became desolate, the whole world became desolate.”**

When the heart is ravaged due to sins, the whole world will
 seem to be ruined. However, if Allah is in the heart, one will see
 a garden and the Creator of flowers everywhere. How does one
 obtain the Creator of flowers? When you turn your gaze away
 from the flowers of this world, you will obtain the Creator of
 flowers. A pious poet says:

ہم نے لیا ہے دردِ دل کھو کے بہارِ زندگی
 اک گل ترکے واسطے ہم نے چمن لٹا دیا

**“We have lost the spring of life to obtain the pain of heart
 I lost the entire garden for the sake of one moist flower.”**

Sacrifice the whole enjoyment of London and England,
 otherwise, you will obtain only land from England and you will
 not obtain Allah.



DUA (SUPPLICATION)**O Allah**

Grant us a life of piety

O Allah

Forgive our sins. Forgive our past sins. Illuminate our present with Your pleasure and render our future radiant with piety and steadfastness

O Allah

Make us, our family, our friends and all of our companions to reach the final limit where the righteous friends of Allah reach

وَاجِرْ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

وَصَلَّى اللّٰهُ تَعَالَى عَلٰى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ اَجْمَعِيْنَ

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

SUMMARY

There is nothing more unreliable than life in this world. A young man may pass away unexpectedly without any prior illness. Death- whether it comes suddenly or after a thousand years of living, in poverty or on piles of wealth – a wise person is the one who is always ready for it. Allah has not placed the Eternal Success (Akhirah) on worldly riches or poverty, but Has clearly explained that wealth and children are of no use on the Day of Judgement. But only those people will succeed who present Qalb-e-Saleem (a “sound” heart) to Allah. But what is a sound heart? How to know if my heart is sound or not? How to make my heart a sound heart?

Shaykh Shah Hakeem Muhammad Akhtar رحمۃ اللہ علیہ has answered those questions in detail in his discourse Qalb-e-Saleem. Hazrat Shaykh has described the five signs of Qalb-e-Saleem in detail from the Tafseer of Quran. In the light of his explanation, everyone can analyze if his (or her) heart is sound (healthy) or sick (bad) which needs an effort to correct it.



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