

For Friends - Part 20

Book:

Discourses of Maulana Maseehullah Khan Sahib (RA)

Chapter No.:

20

باسم الله الرحمن الرحيم

BIOGRAPHICAL NOTE

Hadhrat Mawlana Muhammad Masihullah Khan Sahib (RA) was born in Sarai Barlah in the district of Aligarh in the year 1329 or 1330 Hijri (1911/1912 CE). Hadhrat's (RA) lineage is linked to the noble Sharwani family of landed nobility, and being linked to Sayyid Hussain Ghauri (RA), the lineage is also Sayyid.

Hadhrat (RA) attended the local government school up to standard six, but did not continue with his secular education, preferring to study Din, which he studied initially in his hometown and, thereafter, completing his studies in Deoband. Hadhrat (RA) became bay'at to Hadhrat Mawlana Ashraf Ali Sahib Thanwi (RA), from whom Hadhrat (RA) received his Khilafat. This was in the same year that Hadhrat (RA) qualified from Deoband. Hadhrat Mawlana Ashraf Ali Thanwi Sahib (RA) stationed Hadhrat (RA) in Jalalabad, where Hadhrat (RA) established a madrasah, Miftahul-Ulum, and a khanqah. Salikin who came to Jalalabad for their self-rectification would stay in the khanqah. Hadhrat (RA) passed away in Jalalabad in the early hours of Friday, on the 17th Jamadul-Ula 1413 Hijri. (14th November 1992).

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CONTENTS

FOREWORD

[THE FIRST MAJLIS IN THIS ISSUE]

The need for a talib to disclose his condition.

Independence from the creation

Qabule-du'a has two meanings – the first meaning:

The second meaning:

Tafwidh & Taslim

Three ways of manifestations of du'a

Sihhat and sahUlat – health and ease/ convenience

Ibadat is of various types

Perpetual zikr and Nisbat

Reciting Durud Sharif

Importance of Tahajjud

What is the quality of our namaz?

Suluk is a very important part of Din - Hadithe-Jibra'il (AS)

The third question – What is ihsan?

The danger of not having ihsan

Qissah concerning Khwajah Baqibillah (RA)

Some couplets of Sarmad (RA)

Acting on rukhsat is also ibadat

Namaz may be m'af but not zikr

The reality of dunya

Qissah concerning Hadhrat Khwajah Qutbuddin Bakhtiyar Kaki (RA)

The role of the Qur'an Sharif for the Ashiq
Summary of the majlis
Du'a
[THE SECOND MAJLIS IN THIS ISSUE]
Nafse-Ammarah, Nafse-Lowwamah & Nafse-Mutma'innah
The difference between ujub and takabbur
True taubah
Shaitan's tricks and how to combat him
Valuing (qadr) and questing (talab) and the Akhirat
Latitude (rukhsat) and loftiness (azimat)
Why is the Akhirat worthy of being valued?
Formula for success – initially there is fatigue
Three things commanded by Allah Ta'ala
Tahsile-hasil (superfluity) explained
Maintaining youth and honouring parents
The second factor leading to success
Wisdom from a villager
The third item – salat
Me'raj
Fana – Annihilation / Non-existence
Fana and wahdatul-wujud
Summary of the majlis
Du'a

FOREWORD

Alhamdulillah, with the fadhil of Allah Ta'ala and the barkat of our Sheikh (RA) and the du'as of our well-wishers, this booklet, For Friends Number Twenty, is being presented to you. Seeing that there was no booklet of "For Friends" published last year in 2008, I have tried to compensate for this by publishing two majalis in this issue instead of the normal one.

Both these majalis were held in Jalalabad and they were held in Shaban and

Ramadhan 1412, corresponding with the year 1992. The significance of this year is that Hadhratji (RA) passed away in the same year in November. These majalis were virtually the last set of formal majalis that Hadhratji (RA) ever held. At this stage Hadhratji's (RA) health was also declining. Despite this, his voice was still very strong. Very few, if anybody, would have thought that this was the last Ramadhan that Hadhratji (RA) would be spending with us in this world.

Seeing that most Dini institutions close in Ramadhan, this is a month where many are free to come to Jalalabad and spend some time there. This is especially true of Dini students and ulema'. The majalis in this month take on a special lustre and nuraniyat, making these majalis stand out even more compared to those of other parts of the year.

Hadhratji's (RA) majalis were not absolutely formal. This is seen very clearly in these majalis, where Hadhratji (RA) tried to interact with the students and ulema' by asking them many rhetoric questions and getting them to respond to these questions. (In the translation, not all these questions have been recorded as such but have been converted to definite statements for ease of reading. Also, the response of those present has not been recorded as such, also for ease of reading.) Hadhratji (RA) always tried to make his listeners think and not just get them to sit back and merely listen. In this way, the correct concern was created in the listeners.

One other point that needs to be emphasised, one that most readers will have already noted when reading the previous issues, is that Hadhratji (RA) made a special effort to teach basic principles and laws. He always emphasised the importance of knowing the basics. Then, using reason and logic, at which Hadhratji (RA) excelled, one could then work out the branches that arose from the basics. Just looking at the details and not understanding the basics would lead to many misconceptions and wrong a'mal. Alhamdulillah, this teaching of his of getting to the basics when confronted by any issue, is seen in those ulema' who graduated from Jalalabad and also in those who had a close affiliation with Hadhratji (RA).

As usual, one's fervent du'a is that Allah Ta'ala should grant us His special

blessing by granting us the taufiq to imbibe the valuable lessons contained in these lessons and grant us all the taufiq to act according to these teachings.
Dr. I.M.

Postscript

i)Once again, jazakallah to all those who assisted in the publication of these booklets, especially those who assisted in correcting the translations and assisted with the typesetting.

ii)It is only correct to point out that we are all indebted to brother Yusuf Bulbulia, who took special care to record the majalis of Hadhratji (RA) whenever he was in Jalalabad. These two appearing in this issue are only some of the majalis that he had recorded. May Allah Ta'ala grant him jaza-e-khair in both the worlds.

iii)Seeing that no booklet of "For Friends" was published in 2008, I cannot promise that future publications will be forthcoming. Therefore, I would like to take this opportunity to say jazakallah to all those who made donations towards the printing, publication and posting of these booklets. Any donations received in future will not necessarily be used for future publications, as there is uncertainty in this matter.

iv)Back copies of "For Friends" are still available. Cost of postage will be appreciated should requests be received for these.

[THE FIRST MAJLIS IN THIS ISSUE]

[Majlis held by Hadhrat Mawlana Muhammad Masihullah Khan Sahib (RA) in Jalalabad on Tuesday, the 14th Shaban 1412, corresponding to the 8th February 1992.]

[Hadhratji (RA), Hadhrat Mawlana Muhammad Masihullah Khan Sahib (RA) started off by saying:]

I tend to cough quite severely at times...

[At that very moment Hadhratji (RA) was affected by a bout of somewhat

prolonged coughing. Hadhratji (RA), on recovering, went on to say:]
Just see! It is not necessary to make such a statement – the evidence is in front of you. However, included in my disclosing it to you is the objective of requesting du’as from you. In disclosing the taklif caused by coughing I am disclosing my helplessness.

You will be making du’a? I am certain that you are making du’a and you continue to make du’a. However, there should be some quest (talab) from my side also. That is why I disclose my condition to you. Otherwise, there was no need to disclose it, as you sahiban are already making du’a, out of muhabbat.

The need for a talib to disclose his condition.

In the same way, it is necessary for the talib (seeker) to disclose his condition to the sheikh. He should not sit back with this idea that the sheikh is aware of our complete state, that he has been aware and remains aware of our condition.

Firstly, this concept is incorrect. Besides Allah Ta’ala nobody has knowledge of the unseen (ilme-gaib) – not even the Nabi (Sallallahu Alaihi Wasallam). If, for argument’s sake, the sheikh does come to know, then too one should disclose one’s condition to him. Also, if some activity of the talib, the murid, the friend, does come into the heart of the sheikh and he comes to know of it, the sheikh will know it only superficially and not in detail. So, whether it manifests to him in a brief form or in a detailed form, when the person is a talib of islah (a seeker desiring his self-rectification), he should disclose his quest (talab). To depend on the knowledge of the sheikh is a very grave and serious mistake.

The proof of this being a great error is absolutely clear. Just see: Allah Ta’ala has the full and complete knowledge of each and every creation as a whole; more specifically take mankind, and especially Muslims – seeing that, alhamdulillah, Muslims are being addressed at this moment. Does Allah Ta’ala not know the condition of the temperament and the desires of every Muslim? Definitely, He knows! So, should one sit back with this thought, “Allah Ta’ala knows everything, so what shall I say to Him and what should I place before

Him? He already knows everything.”?

So, has Allah Ta’ala not ordered the Muslims, the believers, to place their requests in front of Him? Or, did He say, “It is not necessary for you to ask anything – I am aware of all your needs. I have fulfilled all your needs and I shall continue to do so. I am aware of the condition of your hearts.”? Is this the case? This is not the case. However, what is the order given? “Ask of Me! Become beggars! Present your requests in Our Court! Disclose your desires!” And, if you were not to do so, and you do not speak, Allah Ta’ala is displeased at this. “Oho! You have become very independent! You have become very proud!”

Just see: Mu’min Zate-Bari Ta’ala is desirous of the wishes of that creation, the mu’min human bondsman, that he should disclose his need.

Take the situation of a mu’min Muslim individual: the poor soul is such that that he has insufficient suitable clothes to wear, and he has insufficient suitable food – in fact, he is starving. So, does Allah Ta’ala not have knowledge of this? He definitely does have the knowledge! Therefore, if this mu’min thinks as follows: “Allah Ta’ala knows about my indigent state and starvation. He knows about my clothes as well, what I am wearing. He will send to me. He will send me clothes and food as well.” Well and good. Yet, what is the command? Ask! Disclose your needs!

Independence from the creation

The command is to be independent from the creation that, in your heart, there should be no dependence on the creation. However, for the mu’min’s heart to be independent of Zate-Haqq...? This is forbidden! If it was not necessary to ask, then Huzure-Akram (Sallallahu Alaihi Wasallam), Sayyidul-Konayn, would not have asked!

Is my voice reaching you?

If it was not required to ask, then he would not have asked. Yet, he asked more from Allah Ta’ala than we ask! Our asking is insignificant compared to the amount he asked. He even knew how much Allah Ta’ala loved him and that Zate-Bari Ta’ala had given him the title of “Habib”, the meaning of which

is “Mahbub” – one who is greatly loved. While Sayidina Ibrahim (AS) was given the title of “Khalilullah”, which means “Muhib” – the friend of Allah Ta’ala – Rasulullah (Sallallahu Alaihi Wasallam) was called “Habib”. It is also a known fact that the one who loves another will keep the loved one happy. Out of love, he will present gifts to him without the loved one having to ask. Yet, despite the fact that he was “Mahbub”, Rasulullah (Sallallahu Alaihi Wasallam) kept on asking time and again, and asked for every type of thing, and would then add:

اللهم هذا دعاء و عليك الإجابة

O Allah! This is my supplication and it is upon You to accept it. (Hadith Sharif) Rasulullah (Sallallahu Alaihi Wasallam) is saying, “O Allah! Whatever I am asking from You, is my asking. However, to grant these is Your task. All I am doing is asking from You. This is my duty.” He is also saying, “To accept the supplication is Your task – according to expediency, according to suitability and in which there will be safety for me, accompanied by Your wisdom – according to these aspects, You will grant my supplication.”

Qabule-du’a has two meanings – the first meaning:

“To grant” – qabul – has two meanings. The one meaning is: “To accept, i.e. the request has been accepted.” When the ruler of a state has also shown the words in which the request has to be made and has instructed, “Write down the request in these words”, then one knows, beforehand, that the request will be accepted. So, when the request is put forward with the words that the ruler has shown and taught him, then it means that the request has been accepted. So, Allah Ta’ala has commanded us to say as follows:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

My Lord! Forgive and have mercy, for Thou art best of all who show mercy.

(S.23. A. 118)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Our Lord! Do not take us to task if we forget or make mistakes. (S.2. A. 286)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Give unto us in the world what is good and in the hereafter what is good, and guard us from the punishment of the fire. (S.2. A.201)

رَبِّ ارْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

My Lord! Have mercy on both of them as they cared for me when I was little. (S.17. A.24) – For ones' parents.

One can see, as is shown to us at many different places, the words to be used in our requests. So, if the requests are made in those very words, will the requests not be granted? Definitely, they will be granted. The manifestation (zuhur) of the du'a is a different issue.

However, beware! Should a mu'min ask for haram (forbidden) things? Should one ask for impermissible things? There is no question that this should be done. What should be done is to forward one's needs, those requirements which are in one's view. Similarly, there may be other needs which present from time to time. One may ask for these to be fulfilled. Then, these will be accepted.

Remember for always: The request has been accepted at that time when the request was presented. This is the first meaning of "qabul".

The second meaning:

Now, when will the manifestation of the acceptance take place? How will it take place? Where will it manifest? Three words have been mentioned: (i) When, (ii) where and (iii) how will the acceptance manifest? In the answer is the concept of tafwidh (to entrust), which is also referred to as anjam (result; consequence). And remember very well that tafwidh is the personal right (zati haqq) of Zate-Bari Ta'ala, whereas taslim (to accept) is the right that Zate-Bari Ta'ala has on the mu'min bondsman.

Tafwidh & Taslim

Taslim is to accept the order of Allah Ta'ala. The demand of iman of the bandah is that he should accept, or should he not accept? Definitely, he should accept! By virtue of the iman of the bandah, it is the personal right of Allah Ta'ala on him to accept, to adopt taslim. Tafwidh (to entrust) is the

personal right of Allah Ta'ala Himself. It is fardh on the bandah.

Allah Ta'ala states:

وَأَفْوِضْ أُمْرِي إِلَى اللَّهِ

I entrust my affairs to Allah. (S. 40. A. 44)

At various places in the Qur'an Sharif Allah Ta'ala has mentioned the state of tafwidh of the Ambiya.

So, tafwidh is to entrust the results and taslim is accept the manifestation of the results. Both of these are the personal rights (zati haqq) of Allah Ta'ala. In adopting tafwidh there is comfort and solace for the mu'min and also tranquility (tusalli, taskin aur sukun).

Thus, du'a definitely gets accepted, but when, where and in which manner, we do not know. This is the meaning of tafwidh. This is the meaning of

وَأَفْوِضْ أُمْرِي إِلَى اللَّهِ

Three ways of manifestations of du'a

The du'a may be accepted and manifest in this world in the following two ways:

Firstly, the results are seen according to the item that had been asked for.

Secondly, it may not result in exactly the same way but it is substituted by something else in a different manner.

It may not manifest in the world at all, not at any time and not in any way, in which case, what will happen? "O mu'min, do you acknowledge the existence of this world and not the hereafter?" How will the mu'min respond? "Yes, I do acknowledge the existence of both." Taubah, taubah! Why should he not acknowledge? If he does not acknowledge, then he does not remain a mu'min.

So, thirdly, the result of the du'a will manifest in the hereafter.

Are you listening?

This answers the question: When? The result will manifest in the hereafter.

How will it manifest? It will manifest in the manner that you will benefit – that is the manner in which it will manifest. But, definitely, it will manifest. The du'a

has been accepted. The words with which it was ordered, in those words the request was put forward. Now, do not be in anticipation of the result, but adopt tafwidh. There is goodness in it.

The reason that the request was put forward was that of being in need. So, as one is in need in this world, so, in the alame-akhirat (hereafter), one will be many, many, many, many times in greater need. Is that not so? In this world there is some sort of external assistance – somebody or other will come to one's assistance. For example: somebody will come forward and say, "May I press your legs?" And over there...? Who will come to press one's legs? So, compared to here, one will be in greater need over there.

Therefore, Allah Ta'ala, through wisdom and expediency, has taken into consideration his utmost benefit in that world, and has accumulated for him over there. The manifestation will be over there, in the following manner: Allah Ta'ala will grant him some elevated stages over there. The bandah mu'min will exclaim, "What is all this for? I never did any such deeds to deserve this!" Allah Ta'ala will say, "You carried out an activity – did you not ask for that particular item?" The bandah mu'min will reply, "Yes, I did." "Did you receive it?" "No, I did not." Allah Ta'ala will then say, "I have accumulated it here for you!"

In today's terminology, one would call it putting money in a bank. You know what a bank is, is that not so? Similarly, Allah Ta'ala will let it accrue over there. One may call it also a "bank" in today's terminology. When money is placed in the bank, you get more than the amount you put in. Here the question will arise whether that additional amount is halal or haram. However, over there one receives double, triple and quadruple. It is stated in the Qur'an Sharif:

[ARABIC] Fay u daaf'ifhu...

So that He may multiply it many times (S. 2. A.245)

Allah Ta'ala will grant him double, triple, quadruple and so forth. What he will receive will be totally and completely pure (tayyib). When the bandah mu'min witnesses what high stages he has attained by adopting tafwidh and taslim in the world at the time that he had asked and did not receive, then he will say,

“It would have been better if You had not accepted any of my requests in the world from the aspect of manifestation so that I would have reaped everything here. That was marked for destruction (fani), whereas this is everlasting.”

The request had been accepted, but did not manifest in the world. So, what should one do in anticipation of its manifestation?

[The young students sitting in the majlis, to whom the above question was directed, gave a very feeble, indistinct response. Hadhratji (RA) teasingly addressed them.]

What, did you not have breakfast this morning? This is the way I speak to the children. I do not speak scholarly or professorially to them, but more in a light-hearted manner. That is why I ask, “Perhaps you did not partake of breakfast and you are all sitting here hungry, that is why your voices are so feeble?”

So, what should one do with regard to the manifestation? Adopt tafwidh and taslim. Yes, indeed. The duty of the bandah from the aspect of consequences is to adopt tafwidh.

There is a Farsi couplet which says the following: “We have handed over into Your custody all our wealth, whatever capital we own, whatever is ours, and also what we earn. As for any increase or decrease, that calculation is up to You.”

Is my voice reaching you?

Therefore, You have given the command to perform such-and-such ibadat. Some of the ibadat You have commanded in an unspecified form. Nothing was specified – the number of rakats is not specified and the time is not specified. Some ibadat You have commanded to be performed, both with the number of rakats specified and the time specified. Therefore, taslim, provided that there is no valid excuse.

And, what is the meaning of taslim? That one should do it if one wishes and not do it if one feels so? Of course not! Carry it out! Therefore, he carries it out immediately, even though the time was not specified and the amount was not specified. This bandah mu'min has muhabbat for that Zate-Mu'min. Will any mu'min refuse?

And Allah Ta'ala has stated, with regard to ibadat, even though the time has

not been specified, even though the amount has not been specified, this being left to the discretion of the mu'min bandah, "You consider your health, to maintain it is fardh. Also, look at your ease."

Sihhat and sahalat – health and ease/ convenience

"So, take into account your health and your convenience. See that, in contrast, there is no deterioration, no shortcomings, no harm and no damage, in any of your necessary affairs connected to you."

Is my voice reaching you?

Look at sahalat. You have already seen that you have the health (sihhat), and there are no straitened circumstances for you, and there is no obstruction in carrying out other necessary duties, and you have, in your heart, muhabbat for Allah Ta'ala, and following the demand of that muhabbat, will this bandah carry out the ibadat or not? He will say, "Definitely, I shall carry it out!"

Fahimsahib is saying that definitely he will carry it out. This is a matter that requires fahm (deep understanding). Yes, Fahimsahib is saying – the demands of fahm, he is giving proof of fahm – that definitely he will carry it out.

In actual fact, it is not necessary as far as Allah Ta'ala is concerned, but the demand of his muhabbat is that he will definitely carry out that ibadat.

Have you understood the concept? This is the meaning of taslim. By saying, "Yes, yes," one does not attain taslim. However, demonstrate it by acting on the meaning of taslim. This is real taslim (taslime-haqiqi). Based on the demands of the mu'min's iman this taslim is necessary and compulsory.

Ibadat is of various types

Unspecified ibadat are of various types: One is bodily (jismani), one is monetary (mali), one is verbal (lisani) and one is in the mind / heart (qalbi). For the latter three – mali, lisani and qalbi – there is no time that is specified and no time that it has to be discontinued. However, when it comes to jismani ibadat, i.e. nafl namaz, there are restrictions, that one does not perform this at the time of the rising of the sun, at noon exactly and when the sun is setting.

When it comes to monetary (mali) ibadat (which is for assisting the poor and providing them comfort), zikr lisani and zikr qalbi, there are no such restrictions. It is not said that at the time of sunrise one should not perform these, that at the time of noon one should not perform these and that at the time of sunset one should not perform these. Perform these generally. There is acceptance. Neither is time not specified, nor is there any relationship with quantity, nor is there any relationship with taharat, that one should be with wudhu, nor is there any relationship with facing the direction of qiblah. Complete freedom has been given.

Perpetual zikr and Nisbat

Yes, that is why Zate-Bari Ta'ala has requested certain actions, from the aspect of ibadat, to be perpetual. The heart of the mu'min has become overjoyed at this! This is what his heart had desired! However, how to be able to do this? Permission was required. So, the decree came from over there, although it was not in the category of being wajib (compulsory). From that side Allah Ta'ala has muhabbat for the mu'min; from this side the mu'min has muhabbat for Allah Ta'ala. One claps hands with both hands and not with one hand. This is the meaning of nisbat-ma'Allah. Allah Ta'ala has a bond with the abd and the abd has a bond with Allah Ta'ala. This is the meaning of nisbat – the connection should be from both sides and not from only one side.

To continue: From the aspect of ibadat, some are specified, both as far as the time is concerned as well as the quantity, just like the fardh namaz: the time is also specified and the quantity is also specified. Fardh namaz is an ibadat to be performed for a short period only. Besides namaz, there are other acts of ibadat where neither the quantity is specified, nor is the time specified, nor is there the necessity for taharat, nor is it necessary to face in the direction of qiblah. Otherwise, how would it be possible to be in ibadat all the time?

That is why there is a decree from Allah Ta'ala, for the demand of muhabbat is zikr. Allah Ta'ala states in the Qur'an Sharif:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَفُعُودًا وَعَلَىٰ جُنُوبِكُمْ

When you have performed the act of worship, remember Allah standing,

sitting and reclining. (S.4. A.103)

This namaz that you have just performed, was an ibadat for a short period only. So, do you now think that, having performed namaz, you are now freed from ibadat? Not at all! The zikr of Allah Ta'ala should continue, whether standing or sitting or lying down. The words used for this are "Yad" (whether verbally or without verbalising), "Dhiyan", "Tasawwur", "Khiyal".

Reciting Durud Sharif

Some people say, "Recite Durud Sharif, recite Durud Sharif, but if you do not have wudhu, how can you recite Durud Sharif? You are reciting Durud Sharif without wudhu? Taubah, taubah taubah!"

Just see how ignorant (jahil) they are! Allah Ta'ala is saying that zikr should be made all the time and the pre-condition of wudhu has not been stipulated. Yet, see what these persons are saying. They are portraying themselves as having a lot of ishq (love for Rasulullah Sallallahu Alaihi Wasallam). They are not only preventing themselves from reciting Durud Sharif but they are preventing others as well.

May one not bring the Qur'an Sharif, which is the Kalam of Allah Ta'ala, to one's lips without wudhu? Is it not permissible to recite the Qur'an Sharif without wudhu? Of course, it is permissible. So, Kalame-Ilahi one may recite without wudhu, but salat – meaning Durud – on Rasulullah (Sallallahu Alaihi Wasallam) is not permissible? Durud Sharif is also Kalam. Just see how they are deceiving others. And how they try to show that they have ishq and muhabbat! One may take the name of Allah Ta'ala without wudhu but one may not recite Durud Sharif without wudhu...? How can that be? Another point: That which is fundamental – that on which is based everlasting salvation – the Kalimah Tayyibah, one may bring to one's lips without wudhu, and Durud Sharif one may not bring to one's lips without wudhu? What a great deception is this not! They are called great ashigs! The bid'atis are called great ashigs!

To continue: Allah Ta'ala is saying:

فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

Remember Allah standing, sitting and reclining. (S.4. A.103)

Keep on making the zikr of Allah Ta'ala all the time – while standing, while sitting and while lying down. There is no restrictive condition of taharat. The decree has been given, even though it is not in the category of being wajib. But, brother, how can a mu'min say such a thing? Even though it may not be in the category of wajib in that there will be reproof or punishment if one does not carry it out but, by the demand of being mu'min, by the demand of one's iman, it will be wajib in practice.

Importance of Tahajjud

That is why the ahlullah, who are punctual with their Tahajjud namaz, consider it to be nafl but, in the performance of it, these ahlullah perform it like a wajib act. Some fuqaha have said that Tahajjud is sunnate-mu'akkadah, but the majority has opined it to be nafl.

Is my voice reaching you?

Allah Ta'ala has also addressed his Rasul (Sallallahu Alaihi Wasallam) in his Kalam, in Surah Muzammil, to perform Tahajjud namaz. Yes, initially Tahajjud was fardh. There must have been some special reason that it was fardh. It was Allah Ta'ala's fadhli and His karam (grace and bounty) that the compulsion (fardhiyat) was abrogated but, nevertheless, its status, its position is such that it takes precedence over all other nawafil. Rasulullah (Sallallahu Alaihi Wasallam) is addressed in Surah Alam-Nashrah:

فَإِذَا فَرَغْتَ فَانصَبْ

So, when you have finished, still toil. (S.94. A.7)

Allah Ta'ala is saying, "When you have freed yourself from your duty – that is, from the aspect of your office of messengership, conveying to the creation the laws of Allah Ta'ala, a duty which is carried out in the day and part of the beginning of nightfall, which is the last portion of the day as well – when you have freed yourself, what should you do? 'Fansab'. That is, toil in the latter part of the night in your own, personal ibadat."

Is my voice reaching you? Yes? Very good.

O ye bondsmen! Shall I say it?

[This question was directed at those sitting in the majlis. There was a loud, “Yes!” in response.]

Therefore, from this it can be seen, according to the rules of logic (which you must have studied in the books of logic), when the Rasul is given an order, it will apply equally to the deputy of the Rasul as well (the na’ibe-Rasul Sallallahu Alaihi Wasallam). Bear in mind that Rasulullah (Sallallahu Alaihi Wasallam) was all the time in the yad (remembrance) of Allah Ta’ala, in the zikr of Allah Ta’ala, in the dhiyan (contemplation), in the khiyal (thought) of Allah Ta’ala, then too, as far as activity (amal) is concerned, he is being told, “When you have freed yourself from the effort of tabligh, then toil in your personal ibadat of Tahajjud.”

Something incidental just comes to mind at this point: From this, one can detect the error of the deviated groups who say, “The namaz you are performing is for show, whereas we are all the time in the remembrance and namaz of Allah Ta’ala.” This comment is just incidental.

To continue: What are the ulema’ called? They are called the na’ibe-Rasul (Sallallahu Alaihi Wasallam). What can one say? When the ’alim stands up to deliver a lecture he extols heaps of virtues concerning the na’ibe-Rasul (Sallallahu Alaihi Wasallam). Yet, what was the order given to Rasulullah (Sallallahu Alaihi Wasallam)? Despite being occupied all the time with Allah Ta’ala, he is being commanded to toil in the latter part of the night in the ibadat of Tahajjud. But, what is the na’ibe-Rasul (Sallallahu Alaihi Wasallam) saying? Some say, “We are involved in the composition and writing of kitabs.” Others say, “We are involved in teaching Din.” They maintain, “We are involved in Dini work all the time and working the whole day leaves us fatigued.” So, the na’ibe-Rasul (Sallallahu Alaihi Wasallam) has discarded Tahajjud. Yes, they will lecture abundantly on the virtues of ’ilm. Yes, there are great virtues in the ’ilm of the ’alim. However, there must be some status attached to the ’ilm from the aspect of practise and not merely on knowing them and paying lip service.

What is the quality of our namaz?

What shall I say? I feel ashamed to mention it. Never mind Tahajjud , let us take the five times daily fardh namazes: Can it be contrary to the noble station of a na'ibe-Rasul (Sallallahu Alaihi Wasallam) to perform these regularly with proper wudhu, taking care to carry out the etiquettes and rules of wudhu correctly, to be meticulous about the takbire-tahrimah, the takbire-ula?

Now, make an assessment, O you na'ibe-Rasul (Sallallahu Alaihi Wasallam)! O you mudarrasin involved in teaching! O you writers! The preliminary part to what is wajib also becomes wajib. O talaba of the 'ilm of Din! Have you performed your wudhu observing the correct etiquettes of wudhu, with silence, that one should not talk about worldly matters while performing wudhu? Or have you discarded this rule?

When you proceeded to the masjid and entered it to perform your namaz, did you take care to observe the proper etiquettes? Or did you place your left foot into the masjid first, in a careless manner? Was your attitude, "What difference does it make whether one enters with the right foot or the left foot."? Even before this, when you were proceeding to the masjid, to the Court of Bare-Ilahi, did you proceed conversing with one another? Or did you proceed with khushu' in your hearts, with awe in your hearts?

Let us scrutinise your gait, the way you walk: there is no khushu' in this as well, as evidenced by your walking. You are proceeding, but with utmost freedom, unrestricted. You are busy talking to your friends. There is not the slightest awe or respect, no khauf, no diffidence in your temperament. You are unconcerned as to how you will have to stand when your pre-trial (peshi) takes place, standing in namaz being just that. It must not be that the pre-trial will also be contrary to correct etiquette.

The reason for this being important is that khushu' is wajib for the namaz to be accepted (qabul), even though it may not be wajib for the due performance (sihhat) of the namaz. However, some jurists (fuqaha') have said that khushu' is wajib even for the sihhat of namaz. O na'ibe-Rasul (Sallallahu Alaihi Wasallam)! Tahajjud is still a distant matter. First see to your five-times namazes, perform them with the quality and hue they deserve, in their

particular times that they have to be performed in, observing all the etiquettes, from the beginning, from takbire-tahrimah, till the final salam.

Is my voice reaching you?

To continue: Rasulullah (Sallallahu Alaihi Wasallam) was instructed fa'iza faraghta fansab. So, when you have freed yourself from teaching and writing, will fa'iza faraghta fansab not apply to you as well? O na'ibe-Rasul (Sallallahu Alaihi Wasallam), ponder! Make an appraisal! Probe within yourselves! More so seeing that you are talibe-tazkiyah, talibe-suluk, ba-mushtaq-salik. Have you not taken a special stride in your expression of muhabbat? For, this is what we were discussing, that those who have iman have a great passion and love for Allah Ta'ala. For such there are no specifications, especially for those who have placed their feet on the path of suluk.

Suluk is a very important part of Din - Hadithe-Jibra'il (AS)

Suluk is a very important part of the shari'at. It is not outside of the shari'at. It is not excluded from the shari'at. It has a proved position. You must have read Hadithe-Jibra'il (AS)? I feel shy speaking in front of you – you are all scholars (ahle-'ilm). You must have studied Hadithe-Jibra'il (AS) in Mishkat Sharif, which I will explain:

The honoured and illuminating majlis of Rasulullah (Sallallahu Alaihi Wasallam) was in progress. The Sahabah (RA) were in attendance. Hadhrat-Jibra'il (AS) appeared in the form of a human. He then posed certain questions to Rasulullah (Sallallahu Alaihi Wasallam). In logic and philosophy certain questions are posed to ascertain the reality (haqiqat) of issues. The first question was, "What is iman – Mal-iman?" In other words, what is the haqiqat of iman? The second question was, "What is Islam – Mal-Islam?" In other words, what is the haqiqat of Islam? Rasulullah (Sallallahu Alaihi Wasallam) gave the haqiqat of both. Both times Hadhrat-Jibra'il (AS) responded by saying, "Correct!" The Sahabah (RA) were amazed at this. The questioner was not only asking questions, but he was also affirming the correctness of the answers!

In these two questions and answers, beliefs were ratified by the question, “What is iman?” and practise was ratified by the question, “What is Islam?”

The third question – What is ihsan?

Hadhrat-Jibra'il (AS) then asked the third question, “What is ihsan – Mal-ihsan?” In other words, what is the haqiqat of ihsan? So, what is this ihsan?

This is Tasawwuf! This is suluk! Without ihsan, a person may have iman, but it is dry and parched. One has Islam – in other words, a'mal – but Islam, without ihsan, is dry and parched. Iman is also dry and Islam is also dry; aqa'id is also dry and a'mal are also dry.

When one understands what “Mal-Ihsan?” really is and one observes its rights, then there will be moisture in one's iman, there will be freshness and lushness in one's a'mal.

If you are served dry rice, with not a trace of ghi, what will happen? You will say, “Oh yes, he did feed us, but the rice had to be fisted down the throat, it was so dry!” So, you desire some moisture, is that not so? Some people want abundant ghi. I do not know if it still happens nowadays but, previously, when people were invited to a wedding among the qassai, then one person would stand with a jug of ghi and pour it into the food. The guests would cry out, “Pour more! Pour more! Pour more!” This desire for “lubrication” is according to each one's temperament.

So, this ihsan is that wetness, that freshness and lushness. It is that bashashat (cheerfulness/ exuberance) of iman and of Islam. When bashashat appears, then there is no reason for weakness to enter into one's iman and for laziness to creep into one's a'mal. As the bashashat increases, so too will there be an increase in one's iman. There was iman initially and this then increased. This increase then becomes an objective to attain.

لِيَزِدَّاؤُوا إِيمَانًا مَعَ إِيمَانِهِمْ

That they might add faith to their faith (S.48. A.4)

The danger of not having ihsan

The Molvisahiban ask, “What is this suluk? What is Tasawwuf?” One wonders

whether they studied Mishkat Sharif or not. If they have studied it, in what way did they study and which way were they taught? This is a very important part of Islam. Without it, a person may have iman and Islam, but a danger exists. Without suluk, without Tasawwuf, a grave danger exists: one can never say when one stops performing namaz. One can never say when there will be a weakness coming into one's iman. May Allah Ta'ala protect and safeguard us! Ponder over it.

Coming back to our theme: fazkurullaah qiyaaman... and Fa-iza faraghta fansab. These are addressed to Rasulullah (Sallallahu Alaihi Wasallam) and also to the na'ibe-Rasul (Sallallahu Alaihi Wasallam). Subterfuges will not work here. When one has health and there is ease as well that there will be no hindrance to some necessary task, then does the demand of muhabbat say that one must not make Tahajjud? Or, does the demand of muhabbat say that we should execute the task, on a continuous basis?

Qissah concerning Khwajah Baqibillah (RA)

The qissah concerning Hadhrat Khwajah Baqibillah (RA), the sheikh of Mujaddid Alfe Thani (RA), comes to mind. Hadhratwala [Hadhrat Ashraf Ali Thanwi (RA)] related this in his majlis. All of this is from there.

The barber came to Hadhrat Baqibillah (RA) to trim his beard and his moustache. When the time came to trim the moustache, Hadhrat Baqibillah (RA) was still busy with his zikr. His lips were moving as he made his zikr. The barber spoke in the simple Urdu spoken in Delhi. Mind you, the Urdu spoken in Lukhnow is very high and eloquent. He said, "Huzur! Please, cut [i.e. stop] your zikr for a little while, otherwise I may just cut your lip!" This was the terminology the barber used.

Hadhrat Ashraf Ali Thanwi (RA) related this incident to us. O you salikun! You have set your feet on the path to develop a special relationship with Allah Ta'ala. You heard what the barber said? To repeat: He said, "Huzur! Please, cut your zikr for a little while, otherwise I may just cut your lip!" Hadhrat Baqibillah (RA) responded to this by saying, "For my lip to be cut is acceptable. To cut my zikr is not!"

Do you see? This is the effect of suluk! A question: Is it forbidden in the shari'at to stop making zikr?

So, ponder over it, O na'ibe-Rasul (Sallallahu Alaihi Wasallam), especially the salikin. This is suluk. Nowadays, "suluk" exists only in name. Alas! The term suluk rests merely on the recitation of wazifas.

The subject matter of suluk is akhlaq (character) – the elimination of the mean and blameworthy characteristics (izalah akhlaqe-razilah zamimah) is the subject matter of suluk. Some refer to the process as "change" (imalah). I prefer the term "izalah" (elimination) instead of "imalah" (change) because of the following reason: if stinginess and jealousy, two of the blameworthy qualities, do not show in one's actions, then they have been eliminated. Therefore, I use the term "izalah", but the actual term is "imalah".

To continue: If Hadhrat Baqibillah (RA) had to stop his zikr, would there have been any punishment for him? Would there have been any reprimand? Of course not. However, there inside him was something that kept him from stopping his zikr. And that was the following:

[ARABIC] allazeena aamanoo...

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Those who believe are stauncher in their love for Allah (S.2. A.165)

This appears to be a declarative statement (akhbar), but actually, in its meaning it is a command of Allah Ta'ala (insha). Thus, the meaning of this report would be that there should be a great passionate love for Allah Ta'ala. The demand of this passionate love should be to remember the Loved One and not to forget Him.

Some couplets of Sarmad (RA)

Sarmad (RA) has written some Farsi couplets. His mazar [grave] is situated at the eastern door of the Jama' Masjid in Delhi. He reprimands himself:

O Sarmad, stop your lamenting and complaining.

What squabbles have you fallen into?

Stop your lamenting and complaining.

Do one task out of two tasks.

What is this task?

Either entrust your life to Him for His pleasure,

Or turn your gaze away from your Real Friend!

He is saying: Look! That Being for whom you have muhabbat, entrust your life to Him for His pleasure. If you are unable to do this, then how can you turn to both directions? How can you commit this act of shirk? At times you turn to the creation to seek the pleasure of the creation, and at times you turn to the Creator to seek the pleasure of the Creator. How can you turn to both directions? If you are undecided, then turn your gaze away from your Real Friend. End of the issue! How can you be two-faced? What suits your temperament you do and what does not suit you, you do not do?

Acting on rukhsat is also ibadat

If it is said, "How can we be in the remembrance of Allah Ta'ala all the time? We also have to attend to our personal needs." The answer is: Depending on the situation and circumstances, Allah Ta'ala Himself has granted permission. Depending on the circumstances, Allah Ta'ala Himself has granted rukhsat (latitude). Granting of these latitudes is in itself a ne'mat. To utilise the latitude on the said occasion is also ibadat.

O ye students! Is my voice reaching you?

For example: There is latitude at the time of illness. At that time, in whatever manner one can perform ibadat, will be to the pleasure of the Friend. There is, thus, no need to think. Take namaz: Qiyam (standing) is wajib in namaz. If one is unable to stand, due to illness, standing is also pardoned (m'af). If one is unable even to sit, then lie down and perform your namaz, using movements of the head to indicate ruku' and sajdah.

Some latitudes are in the category of being wajib – one has to compulsorily observe the rukhsat. For example: If one has become a musafir (traveller) in shar'i terms, one has to perform two rakats of fardh instead of four. If you perform four rakats then you have sinned.

In this manner, whatever amount that has been specified as being wajib, to exceed this would be impermissible (na-ja'iz). So, why let your gaze dwell on

whether there is little or a lot in matters where the amount specified is in the category of wajib? For example: It is the fadhli of Allah Ta'ala that He has specified two rakats of sunnat and two rakats of fardh for Fajr. If one were to say, "I slept well the whole night. I woke up feeling very much at ease and serene. Today I shall perform four rakats of fardh." This is haram! There has been an alteration in the laws. This performing of only two rakats is not such a latitude that it can be changed.

So, Allah Ta'ala has showered His fadhli and karam on His bondsmen by taking in account the conditions of the bondsmen. On such occasions there is no need to stop and think.

Namaz may be m'af but not zikr

O Ashiqe-Rasul (Sallallahu Alaihi Wasallam)! O lovers of Zate-Bari Ta'ala! Take into consideration your health (sihhat) and your ease (sahulat), that there is no harm to you. Also, look at your necessary duties, that they are not neglected. Although the requisition by Allah Ta'ala may not be at the level of wajib, but the demands of "ashhaddate-muhabbat" is that, in practice, consider it to be wajib. The zikr of Allah Ta'ala should be made continuously, while standing, while sitting and while lying down. And the meaning of zikr is yad bi-harkate-lisan or bi-qirare-qalb (remembrance by the movement of the tongue or by affirmation in the heart).

That is why, dear children, even on the battlefield of jihad, namaz may be pardoned at its time – as it did happen during the Battle of the Trench – but zikr is not pardoned. Even on the battlefield of jihad zikr is not pardoned.

The question arises: Why is zikr not m'af in this situation? The answer is as follows: If the yad of Allah Ta'ala does not remain in the heart, if the dhiyan of Allah Ta'ala does not remain in the heart, if the zikr of Allah Ta'ala does not remain in the heart then, when waging jihad one will act on the natural passions within oneself and deal with the enemy in whatever way it suits one when confronting him.

Is my voice reaching you? Ay-yuhat-tullab! O ye students! Whatever actions that are carried out, based on natural passions but are contrary to the shari'at,

can they be said to be ibadat or non-ibadat? Obviously, the actions will be non-ibadat. Now, why did this non-ibadat occur? The reason is that zikr was not in the heart. The yad of Allah Ta'ala was not in the heart. The reason is that the reality (haqiqat) of zikr is:

كل مطيع الله فهو ذاكِر

Every obedient [bondsmen] of Allah Ta'ala in activity is a zakir.

Do you see the effect of yad? Do you see the status of zikr? Namaz may be pardoned, as explained above, but, even at that level, zikr cannot be pardoned.

The reality of dunya

That is why it is said that dunya is not the name of being a millionaire or billionaire but the Farsi couplet explains it as follows:

Somebody asked, "What is dunya?"

The answer given was, "O yar, this is no very subtle issue. It is no ponderous matter."

"Oh! We thought it was a very grave issue."

"No, no! It is only this that there should be no negligence (gaflat) in the heart of the yad of Allah Ta'ala, irrespective of whether a heap of silver is placed in front of you, irrespective of whether a heap of gold is placed in front of you, irrespective of whether a heap of valuable jewels is placed in front of you, irrespective of whether you become the king over the whole world!"

Do you understand? Have you seen the high status of zikr, O ye salikun, O ye talibane-tazkiyah?

Each has its rank and status. One is that of the villager; one is that of the city dweller; one is that of the poor person; one is that of the rich person; one is that of the nawab; one is that of a minister; one is that of the president; and one is that of the king. Kingship has terminated in this era. Sultanate has also ceased, though there may still be remnants somewhere or other, but they also have become playthings in the hands of others. So, nowadays we are left with prime ministers and presidents. In any case, the highest status, from the worldly aspect, is that of a king. There is no higher status.

So, even though a person may become the king of the whole world, but there is no gaflat of Allah Ta'ala in his heart, outwardly he may be a king but he is a faqir. Now, do you understand the reality (haqiqat) of dunya? Allah Ta'ala is not forbidding anybody from being a millionaire or billionaire. A person may not be rich – he may be the poorest of the poor – and there is gaflat in his heart, then that kingship is better than this poverty. To repeat: that kingship of the whole world, without a trace of gaflat, is better than this poverty where there is gaflat in his heart.

Who is preventing you from pursuing agriculture? Who is stopping you from trade and commerce? Who is stopping you from seeking employment? Who is preventing you from attaining skills, artisanship and industries? However, yes, it should be subservient to the shari'at.

On the other hand is that 'alimsahib who is involved in teaching, but his heart is devoid of yad and he is in gaflat... Well, what can one say? May as well carry on teaching.

Qissah concerning Hadhrat Khwajah Qutbuddin Bakhtiyar Kaki (RA)

An incident mentioned by Hadhratwala comes to mind.

Hadhrat Khwajah Qutbuddin Bakhtiyar Kaki (RA), who was the khalifah of Hadhrat Khwajah Mu'inuddin Chisti (RA), had just passed away. He had made a bequest that his Janazah namaz should be performed by that person who had the following qualifications:

“My Janazah namaz should be read by that person who has been with wudhu all the time.

“My Janazah namaz should be read by that person who has never missed the takbire-tahrimah.

“My Janazah namaz should be read by that person who has never missed the sunnat namaz that is read before the Asr namaz.

“My Janazah namaz should be read by that person who has never involved himself in nazare-bid. (That is, he has never cast lustful glances at gair-mahrams.)”

After having made these four bequests, he passed away. Having made the

mayyat ready, it was now time for the Janazah namaz. The trustee, to whom the bequests were made, came forward and announced the bequests made by Hadhrat Khwajah Qutbuddin Bakhtiyar Kaki (RA). Nobody stepped forward, even though his khulafa' were present. It is a different matter that the status of the khulafa' may be higher but, it could be possible that, before become khulafa', these qualities were not in them.

The announcement was made three times in a loud voice. It was the era of Sultan Shamshuddin Altamash (RA). To everybody's surprise, he himself, the king, stepped forward. He said, "Alhamdulillah, shukran-lillah, I am such a person. I am stating this purely because we have been told to express our gratitude for our blessings – 'wa amma bi-ne'mati fa-haddith.'" "

Who was this – a poor person or a king? He was a king! Imagine the good character a king must have. Also, he had these four qualities, that he was with wudhu all the time, that he had never missed making namaz with takbire-tahrimah, that he had never missed performing the four rakats sunnats before the Asr namaz and he had not been guilty of nazare-bid. This is even more remarkable taking into account that there must have been laundis in the palace and he had to carry out all the duties of a sultan. Despite being a king, he was a faqir.

Ponder over it.

What do we see over her? Despite being a faqir, takabbur (arrogance) has not been eliminated. Whereas, over there, despite being a king, he had an extreme sense of awe and humility. He did not gaze with contempt at anybody and he did look at himself as being high and mighty.

Ponder over it, O ye salikun, O ye honourable ulema' and mudarrasin. By the teaching of virtues, have you come to understand the question and answer? What is dunya? It is to be negligent (ghafil) of Allah Ta'ala.

So, when there is a general requisition that whichever mu'min who claims to have iman, the demand of this claim is: "ashaddu-hubbulillah," that he has a great passionate love for Allah Ta'ala. The demand of this passionate love for Allah Ta'ala is that the mu'min should be in His yad all the time and not to be in gaflat. You now know the crux of life that it is the yad of Allah Ta'ala.

The role of the Qur'an Sharif for the Ashiq

There is another Farsi couplet which explains this very nicely:

The questioner asked, "O, one who understands the Kalame-Haqq, just explain what is the Qur'an?" This person replied, "Aré yar! My dear friend! Don't you know the answer that you are asking me?"

Allah Ta'ala, the Knower of the unseen, knows that His mu'min bondsman, who has brought iman on Him, will have muhabbat for Him. And the demands of this muhabbat are that he will have the desire to speak to Him also and see Him also.

Is that not so? Think! Contemplate! Ponder! All this is present in the Qur'an Sharif. This is a teaching lesson taking place.

To continue with the reply given, "Aré, is this a question to ask that you are asking me? Very well, listen! It is for the mu'min to be able to see the Face of the Rabb of mankind."

The mu'min has a great, passionate love for Zate-Bari Ta'ala. Where there is a great, passionate love – which is referred to as ishq in our terminology – the demand of this love is to see the One who is loved. Is that not so? Also, there is a desire to speak to the One he loves. Is that not so? The connection that exists between Zate-Bari Ta'ala and this mu'min bandah, and the connection that this mu'min bandah has with Zate-Bari Ta'ala, is to be able to see one another. However, how can the mu'min bandah see Zate-Bari Ta'ala in this world with these eyes? Even Hadhrat Musa (AS), who spoke to Allah Ta'ala, was told that he could never see Allah Ta'ala in this world.

Besides wanting to see Zate-Bari Ta'ala, there is a desire to speak with the loved One. This is also not possible in this world for this mu'min bandah. That is why Zate-Bari Ta'ala has revealed His Kalam as a substitute for speaking directly to Him. By reciting His Kalam, one is conversing with Him. This Kalam is the secret communication with Him. By reciting the Kalam, one is speaking with Him and one is seeing Him as well. There is mutual visualisation as well as mutual conversation. Therefore, Allah Ta'ala has kept His didar and His speaking in this Kalam, the Qur'an Sharif. Allah Ta'ala is virtually saying, "If you want to see Me, look at this Kalam; if you want to speak to Me, recite this

Kalam.”

We were saying – our theme has been – that the demand of ashadde-muhabbat of the mu'min is to be in the zikr of Allah Ta'ala all the time. The time is not specified, taharat is not specified, facing the qiblah is not specified and the etiquettes to be observed in a majlis are not specified. So, whenever you wish, in whichever manner you wish, as much as you wish, converse with Him. Provided that there is no harm to your health and there is ease.

Summary of the majlis

Let me explain it in another way: It is an open fact that one has two hands; one has two feet; and so forth. Most of our body parts are in pairs. However, one has only one tongue and only one heart. And Allah Ta'ala is, how many? Only One! Allah Ta'ala is trying to convey a message to us: “I am One; you have one tongue; so that one tongue is for My zikr. Again, I am One; you have one heart; that one heart is for My yad.” Thus, the tongue and the heart have now become the special preserves for Zate-Bari Ta'ala. Therefore, the tongue should not be free of the zikr, and the heart should not be empty of the dhiyan of that One.

According to the philosophers, it is not possible for there to be “emptiness”. (Any container always contains something, even if it only air.) Therefore, it is not possible that the tongue of a mu'min can be empty of zikr and the heart can be empty of dhiyan.

That is why Allah Ta'ala, through the tongue of Rasulullah (Sallallahu Alaihi Wasallam) has stated:

من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت

“That person who has brought iman on Allah and the day of Qiyamat” – what are its demands? – “when he speaks, he should utter goodness” – and this will become ibadat – “otherwise he should remain silent.”

Thus, to speak is also ibadat and to remain silent is also ibadat. The reason is that, when he speaks, he does so subservient to the command. When he remains silent, he does so subservient to the command. It is subservient to the command that he has tranquility in his heart and tranquility of the tongue.

Do you see what ibadat is? Silence is also ibadat and speech is also ibadat. We do have permission to speak. When we speak, it should be goodness. The heart has permission to be in motion – that is, we have permission to ruminate and ponder – but it should be with His dhiyan. If the tongue moves it should be with His Kalam and His nam; and if the heart moves it should be with His dhiyan.

This is the demand of:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Du'a

May Allah Ta'ala, out of His grace and bounty, grant us the taufiq to practice accordingly.

Khuda hafiz.

[P.S. Kindly note that Hadhratji (RA) had mentioned on several occasions that zikre-lisani is not permitted when answering the call of nature, when naked and when having marital relations.]

[THE SECOND MAJLIS IN THIS ISSUE]

[Majlis held by Hadhrat Mawlana Muhammad Masihullah Khan Sahib (RA) in Jalalabad on Tuesday, the 4th Ramadhan 1412, corresponding to the 10th March 1992.]

[Hadhratji (RA) was coughing just prior to starting the majlis. Coughing occurred at intervals during the talk.]

One's health suddenly changes. Fifteen to twenty minutes prior to this, I was well and I was busy doing my work. Then I had the urge to urinate and I went to relieve myself. When I came back, I suddenly felt very weak. This happens at times. As it is, I am weak already, and the weakness then increases. Then my breathing becomes difficult. I am stating this merely for your information. I am also mentioning this so that you will make more du'a. That is, I am requesting your du'as. Otherwise, time is very precious.

That item on which Allah Ta'ala has taken a qasm (oath), that item will be of great value, it is to be highly valued and it is to be quested, each at its level.

Nafse-Ammarah, Nafse-Lowwamah & Nafse-Mutma'innah

Allah Ta'ala has not taken a qasm on Nafse-Ammarah, has he? However, He has taken qasm on Nafse-Lowwamah:

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

No, I swear by the reproaching soul. (S.75. A.2)

Therefore, Nafse-Lowwamah is also something to be valued very highly. Allah Ta'ala becomes very happy from the aspect that it indicates progress. Further on is the Nafse-Mutma'innah – the nafs which has tranquillity, life filled with tranquillity.

Nafse-Lowwamah will be called such when, having made some mistake, having committed some indiscretion, this bandah feels ashamed and he reproaches and censures himself; his temperament feels shy to communicate with Haqq Ta'ala; he has a sense of shame; he is contrite. Then Allah Ta'ala feels extremely happy, especially seeing that this bandah has not seen Allah Ta'ala.

Has anybody seen Allah Ta'ala with his eyes in this world? Hadhrat Musa (AS) had even made the request to allow him to see Him. Allah Ta'ala replied that he could not see Him.

To continue: Allah Ta'ala becomes extremely happy. Allah Ta'ala is virtually saying, "Without seeing Me, this is how he believes in Me, as it should be when one has brought iman. Just see how an amazing bandah is this! He has not even seen Me, yet he considers Me to be Omniscient and Omnipotent, and he is turning to Me without having seen Me! What an excellent bandah is he not! He is giving evidence of possessing an uprighteous intelligence and a temperament that is right-minded. The manner in which he is reproaching himself and censuring himself, the manner in which he is shamefacedly making taubah, as if he is seeing Me, and telling himself, 'Allah Ta'ala has seen this action of mine.'"

So, such verifications, such effects, such signs, such tokens have brought

about a conviction in his heart that, without seeing, he has accepted that he has seen. Just as somebody would feel ashamed of saying something vulgar if he is being watched, is that not so?

So, over here, without seeing, his conviction is greater than if he had seen. Allah Ta'ala is virtually saying, "He has seen My manifestations, My tokens and My signs, My proofs and My substantiations that are present in this universe on a Divine basis (takwini) and his uprighteous intelligence, with a temperament that is right-minded, have believed Me to be Omnipresent and Omniscient as if he has actually seen Me. That is how ashamed he feels. He is turning towards Me with repentance. He is penitent. He is returning to Me." Allah Ta'ala is very happy with him. Allah Ta'ala is extremely happy with him. Rasulullah (Sallallahu Alaihi Wasallam) had also said that those who make istigfar – those who repent – will be in his company. The du'a appears in the Hadith Sharif that, just as the muqarribin – those who are close – will be in his company, those who make istigfar will also be in his company.

Allah Ta'ala has also stated in a Hadith Sharif (Hadithe-Qudsi) in direct reference to such sinners: "O you believers! Who is there amongst you who are not sinners? And the best of sinners are those who make taubah (who repent)."

Allah Ta'ala is virtually saying, "Oh, so, you consider yourself to be without sin? Do you think you can perform ibadat in accordance with My status and majesty? Do you think that you are able to save yourself from sins from the aspect of My status and majesty? If you are unable to, then why is there this ujub (conceit)? Why is there this takabbur (arrogance)? I see: By making ibadat continuously, you consider that it is your own personal perfection! That is why you are now conceited!"

Is my voice reaching you?

"Is that it that you do not think that it can be snatched away? In the excellence that you have, in the meritorious deeds you perform and in saving yourself from evil, you consider these to be your personal achievements? Ujub has entered into you. You do not feel that they may be snatched from you? And if

there is the danger of these being snatched from you, how can takabbur develop within you?”

The difference between ujub and takabbur

Ujub is that aspect that the gaze is on oneself. “The abstention from sins and the performance of ibadat comes from my personal effort, that it is my personal quality.” This is when ujub (conceit) enters. The person is infatuated with himself. His gaze is focused on himself.

This illness progresses further. Your gaze falls on that poor soul who is involved in sins, who is involved in disobedience. You look at him with contempt. Oho! Takabbur has also now entered.

Do you now understand the difference between ujub and takabbur?

“Kullukum-khatta’un” Each one of you is a sinner. You are not reproaching yourself? You are not bringing yourself to repent? Are you refraining from making taubah? Why are you refraining? The reason is that you do not consider yourself as one who has sinned, one to be sinning. You have this thought, “I have never committed sins. I am not one to commit sins.” Allah Ta’ala is displeased to an extremely high degree with such a sinner.

True taubah

That bandah who does not attribute goodness to himself and he does not look disdainfully at others; he is engulfed in inebriating perspiration in utter contrition, and reproaches himself continuously, asking him himself, “How could I have such thoughts?” he is said to be making true taubah.

Haqq Ta’ala says, “Kullukum khatta’un”: Everyone from amongst you is a sinner and has sinned. This is something one should keep in the forefront. Yes, when the bandah keeps this in front of his vision and he reproaches himself, he censures himself; he becomes ashamed; he becomes remorseful; he is engulfed in a heavy sweat; then he is said to be making real taubah. Without remorse, taubah is not taubah.

What is your position now? Just now, now you were from the ashrrar, from the khatta’un (sinners); now, even now, you have become one of the akhyar (the

virtuous; the saintly)!

What do you understand by this? Let me repeat: Just now, now you were from the miscreants, from the ashrar, filled with conceit and arrogance, and when you were engulfed in a heavy sweat out of remorse – what is called true remorse and taubah – then you became one of the akhyar. All of you.

“Kullukum” is plural.

Do you understand the point?

Just see! Look at the karam (bounty) of Allah Ta’ala! Just now you were sharir (wicked), and now you have become khayr (good)! Just now you were from the ashrar, now you have become one of the akhyar! Just now you were from the ashrar, now you have become one of the abrar (saintly)!

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

The righteous truly will be in delight. (S.82. A.13)

Just now you were from those deserving of qehr (wrath) and now you are from those deserving mehr (dowry)! Take note of the words being used.

To continue: We have come to know that taubah is a very precious quality in the eyes of Allah Ta’ala. Repentance and remorse are very precious qualities, because you are reproaching yourself. You are now at the level of Nafse-Lowwamah. And Allah Ta’ala has taken qasm on Nafse-Lowwamah. And that which Allah Ta’ala has taken qasm on is something to be valued. And whatever is of value is something worthy of talab (quest for; search for and obtain). It follows that taubah is worthy of talab in the eyes of Allah Ta’ala, and it is to be valued. That is why qasm has been taken on Nafse-Lowwamah.

Therefore, the Nafse-Lowwamah of the mu’min is to be valued.

Is there such a mu’min who, within himself, sooner or later, does not feel remorseful at having sinned openly, leaving aside the sins committed secretly?

Thus, if a sinner, having committed sin upon sin, appears in front of a pious person, how do you know that he has not made taubah? One should think well of others – have husne-zinn – and one should say to oneself that he has repented and, if so, he is of the abrar. This may not be within your knowledge but, in principle, this should be within the scope of your knowledge.

Therefore, you should not gaze with contempt at any mu'min sinner. When you are not supposed to look contemptuously at such a mu'min, then, for you to consider yourself to be better than him and for you to look at him with contempt, you have descended to the group of ashrrar, whereas he is among the abrar! Allah Ta'ala is virtually saying, "Outwardly, he appears to be among the ashrrar in your eyes, but he is among the abrar in My eyes. And you may appear to be among the abrar in your own eyes but, O abrar, you are among the ashrrar in My eyes!"

What do you understand? May Allah Ta'ala make it that understanding comes to our minds. These are aspects and hues. Have you understood the points made?

كلکم خطاؤون وخیر المطائین التوابین

All of you are sinners; and the best of sinners are those who make taubah.

Shaitan's tricks and how to combat him

After making taubah – having become repentant – he now takes a vow within himself not to sin in the future, Shaitan comes and tries to influence him, "Why are you taking an oath? Wait awhile and then see. Wait till tomorrow and then see if your vow remains intact or not." Shaitan has come and he is firm in his argument. The mu'min is firm on his resolution and the mu'min should overcome the evil one.

If such a thought from Shaitan enters the mind that he is trying to prevent the mu'min from making taubah, and he is placing such waswasah (whisperings) into his mind, he should then address Shaitan fearlessly and boldly, "Fine!

When the time comes, I'll see. At this moment it is my vow to abstain from sin in the future. Should I break my vow, I'll cross that bridge at that time.

However, at this moment in time, my vow is firm! Were I to act contrary to my vow we'll see to it at that time. What will there be seen? The following: You, O Shaitan, also committed a crime but you were not remorseful. You have seen me that I have committed sins. I admit to it. However, you have seen that I do become remorseful. I also become ashamed. I also reproach and censure myself. So, – Allah forbid! – should I fall into sin again in future, my nature is

such that I will feel remorseful again and I shall make taubah again.”

However, merely to make istigfar with the tongue is not sufficient. Until you do not feel remorse within yourself, until you do not reproach yourself, just to say, “Astagfirullah, astagfirullah, astagfirullah,” is not enough. On the other hand, even if you do not verbally say, “Astagfirullah,” but you have in your heart all the features of istigfar, if remorse and being ashamed are present, then istigfar has been made. This is the reality (haqiqat) of the life of a mu’min. One should have knowledge of the haqa’iq and ma’arif – the deeper realities and cognisances. Then you will become of the ahle-haqq and the ahle-ma’rifat. It is very necessary to have knowledge of the haqa’iq and ma’arif. Then you will be said to be of the ahle-haqa’iq and the ahle-ma’arif.

Valuing (qadr) and questing (talab) and the Akhirat

To continue: There is great value attached to time. Therefore, it is worthy of questing (talab). One can say that when an item is valued, it is sought after. If something is not valued at all, will anybody seek it? Just take the worldly people (dunyadar): Do they not value wealth? Definitely, they do. Therefore, the degree to which they attach value to wealth, to that degree will they seek it. Is that not so? The sequence is as follows: First, one attaches a value to it and then one will seek it.

In the same manner, the concept of Akhirat that is in one’s mind will be valued as such. To that degree will there be a quest for it. What is of worth, that is worthy of been sought for. Therefore, if the Akhirat is valued, then it will be sought for accordingly. Thus, when it is worthy of being sought, then the intermediary means, the resources, the wajibat and the pre-conditions pertaining to the Akhirat, will all be valued in one’s heart.

Therefore, the talib will meticulously search for all the pre-conditions, the means, the resources – each and every single one – for he has now developed the talab. That is why he is not prepared to leave out even the very minute aspects, even though their size is that of an atom:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

And whoever does an atom’s weight of good will see it. (S.99. A.7)

Even though the means are the equivalent of the size of an atom, the smallest of the small, he will not let it pass because it is goodness (khair), and it will be khair in the Akhirat. He is not prepared to discard that khair. He is not willing to leave off that khair unless there are some forced circumstances, some constraints present. Then it would be an exception. Otherwise, on his own volition, he has no wish to discard it. Thus, even though the khair is at the level of an atom, it also has value in it.

Do you understand the points made?

When the khair at the level of an atom is valued, the khair that is at an intermediate level and the khair that is at the higher level – the question of discarding these does not arise at all!

So, such a mu'min, who has a sense of values, a talib of value, will he ever discard namaz, that namaz which is fardh and that namaz which is wajib?

Never mind leaving these, he will not even leave those namazes which fall in the category of mandoop (encouraged) and mustahab, which are referred to as nafl.

Yes, should he be helpless, should there be some forced circumstances then, very well, he is helpless and constrained. However, of his own will, he will not discard these in the situations where he is neither so physically weak, nor so ill, nor is there difficulty in his journey.

Do you understand?

Latitude (rukhsat) and loftiness (azimat)

In a particular situation Zate-Bari Ta'ala may have given latitude (rukhsat) but he will act at the higher level (azimat). What do you understand? To explain: When on a journey, the latitude (rukhsat) given allows one not to perform the namaz that is sunnate-mu'aqqidah. However, this talib looks at the ease and, seeing that there are no difficulties, he feels absolutely dismayed at not performing it.

Do you understand?

Yes, if some constraints, some forced circumstances present themselves, then he will take benefit from the ne'mat (blessings) of Allah Ta'ala's rukhsat

(latitude). He will make shukr. His muhabbat for Allah Ta'ala will increase. He will say, "Wah, Allah Ta'ala, wah! This is Your bounty! The life that I have is from You. If some difficult conditions were to be encountered, what would it matter? However, O Allah! The love that You have for my life..."

Shall I tell you? Yes? Well, then I will: "O Allah! The love that You have for my life is greater than the love that I have for my own life! O Karim! O Jawad! O Gaffar! You have greater love for my life than I have. What latitude have You not given! You have decreed, 'If you are ill and weak, do not stand and perform your namaz – it should not happen that you suddenly feel dizzy and fall. Sit or lie down and read. Besides the fardh and wajib, you have been given rukhsat not to perform the other namazes. You may feel that there is ease. However, you are on a journey and you do not know whether the ease will remain or not, whether it will continue or not.'"

The muhabbat for Allah Ta'ala continuous to increase in the heart of the mu'min when he sees these blessings. This is the demand of the aqale-mustaqim, fehme-salim and a temperament that is salimah (a mind that is level-headed, an understanding that has depth and a temperament that is accommodating.)

Has Allah Ta'ala not shown Himself to be Muhsin (a Benefactor)? Has He not shown Himself to be Mun'im (One Who grants favours)? Should the muhabbat for such a Muhsin and Mun'im increase or decrease?

Therefore, the question to ask is, keeping these blessings in view, why is the muhabbat that the mu'min should have for Haqq Ta'ala not increasing? Why has ashadde-muhabbat not entered? Why is ashadde-muhabbat still not entering?

And, what are the demands of ashadde-muhabbat? Answer: The mu'min looks at hints. He looks at intimations. He assesses the emotional make-up (mizaj). He then brings into practice according to the guidelines obtained from these. That being the case, how can he discard nafl? Performing nafl would be the effect of an increase in muhabbat, and his a'mals give evidence of this.

Why is the Akhirat worthy of being valued?

So, the Akhirat is worthy of being valued in the heart of the mu'min. Why is it worthy of being valued? The reasons are that the Akhirat is lasting and it has only khair (goodness) in it. Its duration is for eternity. Life in it is immortal.

There is nothing but goodness in it. So, in the heart of the mu'min, why should the Akhirat not be valued in comparison to this world?

When one is confronted by two opposing issues, it is necessary to search for the issue that takes priority, to see which of the two has to be given prominence. When a new situation presents, when two alternatives present, which of the two should be given precedence? Look carefully to see which of the two is worthy of giving pre-eminence. Of the two, one is temporary and perishable (fani), whereas the other is everlasting and non-perishable (baqi bi-khulud). The one that is fani is not free of evils, whereas the one that is baqi has no trace of any evil. Therefore, the latter will be given pre-eminence because it has permanence and only goodness in it, and not the former which is opposing it and which is fani, such a fani which is not free of evils.

So, is this world, this dunya, worthy of giving pre-eminence or is the hereafter worthy of giving pre-eminence? It will be the hereafter. So, when the hereafter is worthy of pre-eminence and this dunya is not to be given pre-eminence, which tasks should be one's objectives in attaining success? Should one's success not be in following the methodology for the Akhirat, in utilising the means for the Akhirat and adopting the compulsory methods for the Akhirat? Or in discarding these?

Formula for success – initially there is fatigue

When, in your minds, the Akhirat has become pre-eminent, nurture it. When the Akhirat has attained a high value and has become worthy of being sought after, then Allah Ta'ala states that the pre-conditions and the means to attain Akhirat consist of carrying out three things, and to save oneself from going contrary to these three things.

In the very beginning, O mu'min, by virtue of you being a mere human with human frailties, you will experience fatigue. However, seeing that you have

already given pre-eminence to the Akhirat on the basis of its value and it being worthy of attaining, you will tolerate the fatigue that presents initially. You will bear the burden of toil that presents initially. You will persevere until, by continuous exertion – what is the word in English? “Practise?” – by continuous practise, what will it become? The exertion will disappear and a stage will be reached when your liver will be rent apart, your liver will erupt, if you were to discard that performance. At this stage that exertion that was part of your temperament, has now become part of your nature.

Allah Ta’ala is stating that there are two concepts which He is placing in front of you. One is “tazkiyah” and the other is “tazakka”.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He who purifies himself is indeed successful. (S.91. A.9)

This was discussed briefly yesterday. In attaining this purification, there will be toil, there will be fatigue initially. However, by degrees, slowly, slowly, slowly, because it is of value and it being worthy of being pursued, it will not remain as zakkaha, but it will be:

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ

He who has attained purification is indeed successful. (S.87. A.14)

So, initially there is tazkiyah and finally there is tazakka. That tazakka for the Akhirat was initially tazkiyah and finally became tazakka, that is, it became part of his nature.

Three things commanded by Allah Ta’ala

What are those three things commanded by Allah Ta’ala, the three things which have to be carried out continuously, to continuously refrain from discarding them and to make them part and parcel of one’s nature? They are:

Firstly: قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ

In this first one are the two aspects explained just now: tazkiyah and tazakka. That person has reached his goal, that person has succeeded, who has achieved tazakka.

Secondly: وَذَكَرَ اسْمَ رَبِّهِ

And the one who has made zikr of the name of his Rabb.

Thirdly: فصل

And has performed namaz.

All three have to be performed punctually and continuously.

Do you understand what the first item is? It is tazkiyah. The meaning of tazkiyah is to abstain from beliefs (aqa'id) which are "filthy" (ghabith) and a character (akhlaq) which is "filthy". The word "tazkiyah" means "to cleanse" and is derived from the word "zakat", which means "paki" (purification/ cleansing).

From this it is apparent that he has some impurity (na-paki) in him. If he was pure from beforehand and there was no trace of impurity in him, why has Allah Ta'ala stated:

قد أفلح من زكها

Tahsile-hasil (superfluity) explained

Are you madrasah graduates listening? Do you understand the reasoning?

Ponder over it!

Let me explain it this way: If a child is mischievous, he will be told, "Don't be mischievous!" If he is not mischievous, why should one tell him, "Don't be mischievous!"? According to the rules of logic, it would be superfluous to instruct someone to obtain what is already in his possession. You have studied logic?

Let me give you another illustration: I have some Rupees in my hand.

Somebody tells me, "Go and obtain some Rupees!" I now transfer the Rupees from my right hand to my left hand and then back to my right hand from my left hand, then will this be a mockery or not? I already possess Rupees and for me to be then told to obtain Rupees, would be superfluous.

Do you now understand the logic? The brothers from London, do you understand Urdu or not?

The above illustrations demonstrate the concept of something being superfluous (tahsile-hasil), which is prohibited on theoretical grounds.

Yes, if a person has what appear to be Rupees, but they are counterfeit, then one may tell him, "Obtain some Rupees." If he says, "But I do have rupees,"

then he will be told, "Obtain some genuine Rupees. Show the ones that you have to somebody who is an expert in this field and you will then see that what you have is counterfeit and not genuine Rupees." So, he does not really have money. He will then be told to replace the counterfeit money for genuine money. Then only will he be said to have money.

Similarly, a person may say, "I have iman." Arè! You have iman? First, have a look at those with beautiful iman, those with iman of a high quality, then you will be able to gauge whether you have iman in you or not. Arè! You are mistaking counterfeit iman for genuine iman. You are calling tainted iman pure iman. Replace it, because you do not possess true iman. The aim is to possess true iman.

Do you now understand the point concerning superfluity (tahsile-hasil)? What has Zate-Bari Ta'ala said? He stated that successful is that person who has achieved tazkiyah. It follows that that he has no tazkiyah in him as yet. Zate-Bari Ta'ala is directing his attention in the direction of tazkiyah. What was that which I had said was contrary to tazkiyah? It was corrupt aqa'id which were in you. Remove these corrupt aqa'id and instill the proper category of correct aqa'id in you. Eradicate the corrupt beliefs and replace them with superb, exquisite and fine aqa'id. One's temperament, one's being has to be purified from corrupt aqa'id. This aspect is related to the heart. The heart has to be cleansed of corrupt aqa'id. This was the first point.

This second aspect is also related to purity (paki). What is that? It is to cleanse oneself from ill behaviour (ghabithe-akhlaq). Just as aqa'id are related to the batin, similarly akhlaq is also related to the batin, and not to the limbs and organs of the human body. The locus of iman is the heart and the locus of good character is also the heart. Both are, thus, connected to the batin (internal) and not to the zahir (external).

That is why Zate-Bari Ta'ala commanded that one should cleanse oneself from corrupt aqa'id and cleanse oneself from a corrupt akhlaq. This is fardh. This is the basis for success. This is the reason that Rasulullah (Sallallahu Alaihi Wasallam) established pure beliefs in place of corrupt beliefs, this being referred to as iman. Thereafter, the corrupt habits that were in the Arabs of

that time were embellished with ne'mal-badl – a better substitute, namely, akhlaqé-hasanah, akhlaqé-hamidah, akhlaqé-pakizah, akhlaqé-suthre, akhlaqé-munazzah [These are different terms used to describe different aspects of a good character – Tr.]

It required thirteen years of effort to establish these good qualities in the Sahabah (RA). Otherwise, what was the need? Corrupt beliefs were eliminated in one minute and replaced with correct and pure beliefs. But one minute was not sufficient to remove the corrupt akhlaq which was firmly embedded in the Arabs. It required the duration of the Makkan era, thirteen years, and not just a few minutes, to remove this.

To remove and purify corrupt aqa'id only a few minutes or a few hours are required. However, how can one hour or a few hours, one day or four days be sufficient to remove a corrupt akhlaq? For this, an extremely high degree of forbearance and sabr need to be established, then will a corrupt akhlaq be eliminated and a purified akhlaq attained.

Do you understand?

We are still discussing the first command of Allah Ta'ala, namely tazkiyah. For attaining success for the valued Akhirat and for the quest of Akhirat, one has to terminate corrupt beliefs and also free oneself from corrupt behaviour.

Still expanding on this, let us take the case of the mu'min who has managed to attain those aspects pertaining to iman, namely purification of aqa'id, but the radiance (nuraniyat) that was supposed to come into his heart from the process of purification, has not come into him. This nuraniyat will not appear until the corrupt akhlaq is not removed and replaced with a good akhlaq. The corrupt aqa'id may have gone, but the purity and the nuraniyat that were supposed to have entered, have not entered as yet.

Take this illustration: Your clothes have become dirty. You wash off the filth, what was ghabith, but see whether the necessary lustre has been achieved or not. Should not lustre also be present? If it is not present, should you not have used the correct method for the cleansing process? Definitely, this should have been done.

So, the corrupt aqa'id having gone, there should also be goodness that should

have appeared. Just as the physical body requires good nutrition, in a like manner ruhani nutrition also needs to be good (tayyib). Just as the corrupt aqa'id have been removed, with it remove also the corrupt akhlaq – make its tazkiyah. Then combine this tazkiyah of the akhlaq with the tazkiyah of the aqa'id. The former is related to the batin and the latter is also related to the batin. In this way both batini forces have been combined.

What is the first point with regard to attaining success? It is tazkiyah. In other words, it is to remove corrupt aqa'id and to remove a corrupt akhlaq – so that nur can enter the heart and this nur can reach perfection, resulting in nur upon nur. You yourselves speak about "Nurun-ala-nur." Tayyib iman has entered and a tayyib akhlaq has also entered. When these two good qualities combine, then the result becomes "super-good".

The first point was tazkiyah. Do you understand what tazkiyah is? Yes?

We now come to the second point:

Allah Ta'ala is now saying, "Do not sit back complacent at this." Those qualities which I have explained are connected to the heart, in regard to them Allah Ta'ala is saying, "Do not sit back complacent at having attained these. Adopt those methods that will see to the preservation and continuation of them." These qualities have come into existence. They were non-existent. Now, they are in existence. The corrupt aqa'id have gone. The qualities of a corrupt akhlaq have gone. In opposition to these, other qualities have come into existence. Now comes the question of maintaining these.

Maintaining youth and honouring parents

To attain something, though it may be difficult, is not as difficult as preserving and maintaining it. Or, do you think it is easy? Of course, it is difficult.

Take the onset of youth: The father and mother have worked very hard to earn and feed you. They ate afterwards – the parents feed the child first, the best that they can afford. The mother would say, "I will eat the leftovers. You go ahead and enjoy yourself."

My dear children! You have reached adolescence. Now you have to preserve and maintain that youth. Seeing adolescence has come into existence, do you

think it is easy to preserve and maintain that adolescence? It is not easy! The challenge is to bring vitality to that youth. There are adolescents sitting here, or are you all old men? Most of you are adolescents. Safeguard that adolescence. Acknowledge the favours of your parents on you. They sweated blood and tears to earn and feed you. Now that you have attained adolescence, be grateful to them. Value them. Honour and respect them. Listen to them and obey them. Who can be more concerned about your welfare than your mother and father? You do not love your own life as much as your mother and father do.

Just now I had stated that Allah Ta'ala states, "O mu'min! You do not love your life as much as I, also Mu'min, have love for your life." Did I not mention this just now? So, Allah Ta'ala is the Rabbe-Haqiqi – the real and true Nourisher and Cherisher – whereas the father is the rabbe-majazi – the substitute nourisher and cherisher. It is written that he is the qiblah-darain – the qiblah of both the worlds.

So, O Youth! You do not have as much love for your own life as much as your mother and father have love for your life. When you developed a small boil, you were inexperienced, while your mother and father were experienced. They knew what could happen. They sent you to consult the doctor. Treat it at its commencement. It should not happen that it worsens and you need to have a major operation. This is mentioned just incidentally.

I was saying that for something to come into existence may be difficult, but more difficult is the preservation and the maintenance of that item.

The second factor leading to success

So, Allah Ta'ala states the second factor:

وذكر اسم ربه

Take note that the word used is "Rabb" (Cherisher and Nourisher) and not "Ilah" (Deity).

To remind you, Allah Ta'ala had stated,

قد أفلح من تزكى

That person has attained success who has attained purification – tazakka.

Note that here it does not state zakkaha, one who purifies himself, which was stated elsewhere.

However, do not be proud of that state of purification. Its preservation and maintenance are still necessary. Your Rabb is everywhere. Turn to Him.

Supplicate unto Him, wa zakarasma rabbihi.

So, what is the second point? Make the zikr of your Rabb continuously. "Ism" means "name". Take the name of your Rabb continuously. Not merely to take the name of your Rabb, but to take His name continuously. It is not a matter of taking His name today and then leaving it tomorrow, but to take His name all the time; to take the name of your Rabb continuously. That is why Allah Ta'ala and Rasulullah (Sallallahu Alaihi Wasallam) have stated that your tongue should be kept moist with the zikr of Allah Ta'ala:

لا يزال لسانك رطبا من ذكر الله

Keep your tongue moist with the name of Allah Ta'ala.

In other words: continuously. La-yazalu means that it should not terminate. In other words: all the time.

O children, do you understand? Keep your tongues moist with the zikr, with the name of Allah Ta'ala. Do you take it that it means to sit for only half an hour or fifteen minutes in zikr? Not at all. That half an hour or fifteen minutes is training for continuous zikr, not merely for zikr for that period only.

Therefore, keep on making an assessment of that muraqabah and of that zikr which you have made for that short period. Ask yourself whether continuity has been achieved or not? Ask yourself, "When I stood up from my muraqabah and my zikr and I was going about with my duties, had that muraqabah still remained with me? Was that zikr still continuing on my tongue, or was it only temporarily there while I sat?" You remembered whilst you were sitting in zikr but not afterwards. Assess yourself.

Do you understand?

You come and sit here and then go away. This is deception. You should take stock all the time. Take stock at every step and all the time. The meaning of zikr is yad, which is with the tongue and it is also in the heart. Allah Ta'ala has stated in the Qur'an Sharif:

فَاذْكُرُوا اللَّهَ قِيَامًا وَفُعُودًا وَعَلَىٰ جُنُوبِكُمْ

Make the zikr of Allah Ta'ala while standing, while sitting and while reclining.

At another place Allah Ta'ala states:

وَسَبِّحْهُ بُكْرَةً وَأَصِيلاً

And glorify Him morning and evening. (S.33. A.42)

“Morning and evening” is a way of saying “all the time”.

So, Zate-Bari Ta'ala is saying the same thing and Rasulullah (Sallallahu Alaihi Wasallam) is also saying the same thing that Allah Ta'ala is saying, namely that the heart and the tongue should be kept moist all the time in the yad and with the name of Allah Ta'ala.

We have thus dealt with the second aspect of attaining success. By success we refer to perfect success. In any activity, a temporary success has no credence. Take this illustration: A person invests 100,000 Rupees in a venture and he gets back 150,000 Rupees. If this profit accrues every time then there is credibility that the venture is profitable. If, on the other hand, there is a return of 150,000 Rupees on the one day and the next day the whole amount is lost, can one say that the venture is profitable? Of course not. Therefore, understand what the objective is. If the objective has been attained, success has been attained.

So, in our context, what is success? Here we are speaking about permanent success – attaining complete and perfect success. To attain this, Allah Ta'ala has stated that three things are required.

To recapitulate: The first factor had two components: for corrupt aqa'id to be removed and be replaced by sound aqa'id; and for a corrupt akhlaq to be removed and be replaced by a good akhlaq, which is connected with the internal, the batin, the heart, and not with the organs and parts of the body. These have been discussed in some detail.

The second factor is waz karasma rabbihi. Its connection is also with the batin. However, from one aspect this is connected to the external also: the tongue is part of the body, even though it is not openly so like the nose or the hands, which are quite visible externally. The tongue is not visible ordinarily. Only when the mouth is open will madam tongue be visible. Otherwise, she is

in purdah (concealed), inside the mouth. There are barriers in front, above and below. Beyond these barriers are protecting walls, these being the lips, one on top and one at the bottom. These walls have confined madam tongue in her house. What is this house of hers? It is the mouth. She is fearful of venturing from it because there are spikes in front – the teeth. She should proceed with caution. It should not happen that that she is impaled by these. The tongue does get bitten at times. She may be saved from being impaled but it should not happen that she is caught between the two walls in front – the lips –and she suffers discomfort. She has escaped being impaled but has not saved herself from being crushed.

Do you understand?

The gender of the tongue (zaban) – is it masculine or feminine? Seeing that the tongue has been said to be feminine in gender and is kept in such purdah, for that entity that is completely feminine – that is, womenfolk – to be in the house and to stay in the house would be even more applicable (bi-tariqe ula). Is that not so? Should she venture out of her house, would she not be impaled also, that her honour is impaled and she suffers disgrace?

When the tongue, which is feminine in gender, is kept in its house, then this is a nazir (appropriateness/ resemblance), so that which is completely feminine, meaning women, should be restricted to the house even to a greater degree (bi-tariqe ula). She should stay in the house and not be allowed out because, should her feet move out of the house today, then you will not find her at home again.

Wisdom from a villager

I am reminded of something. Some time back there were no busses and such types of transport. Traveling was by means of oxcart. I had to go to a place called Charthawal. The oxcart came to fetch us. With me was a Molwisahib, Mawlana Sayyid Abid Husain sahib, marhum, who was popularly known as Chote Molwisahib. So, both of us proceeded to Charthawal. On the way we had to pass a place called Lohari. As we were passing this place, the driver of the oxcart stopped and said, “Hadhratji, I have not puffed on a huqqah since

early this morning. If I have your permission, may I go and smoke one now? I'll just draw two puffs and I'll be back." There was an old man sitting some distance away pulling on a huqqah. I replied, "Yes, yes. Go ahead and have a couple of puffs." He went.

There was a considerable delay in his returning. When he returned I said, "Bhai, how come it took you so long to pull only two puffs?" He replied, "Hadhratji, the reason it took so long is that husband and wife were fighting with one another. Both the husband and wife are old and they were quarreling with one another. The one said something then the other said something. The poor husband spoke very little but the wife had a lot to say." I said to him, "Ofo! The woman had much more to say?" He responded, "Yes, Hadhratji! This is something you should ask us about! What is there to ask? Well, the nature of a woman is such. The nature of a woman is such that the moment her foot leaves the house then, Hadhratji, you will not find her at home any more." This is what the villager was telling me that the nature of women is such that the moment they step out of the house you will not find them at home any more.

The villager had a well-balanced mind. He understood the feminine species very well. He understood women very well. He was uttering the same sentiments that Zate-Bari Ta'ala has stated. The villager had a simple mind, uncorrupted. He drew a straightforward drawing.

So, you can see that Allah Ta'ala has drawn a resemblance between the tongue and women. When you mention "zaban", you will use the feminine gender, making it definitely female.

The tongue is zahir (external) in one aspect and it is batin (internal) in another aspect. Similarly, zikre-lisani (zikr made verbally) is also zahir (external) from one aspect and it is batin (internal) from another aspect, that is, remembrance in the heart.

"Wazakrasma-rabbihi" – "ism" means "name". Thus we have the following:

الله، الله، لا إله إلا الله، سبحان الله، سبحان الله، الحمد لله، الحمد لله، الله أكبر، الله أكبر، سبحان الله الله وبحمجه
سبحان الله العظيم

and so forth.

Is this not taking the name of your Rabb? So, what is the second thing? It is to take the name of your Rabb all the time, continuously. Just like the aqa'id batini was for all times and not for a short while only – corrupt aqa'id and akhlaq have to be removed until death – in exactly the same way one has to make zikr of one's Rabb continuously, and not just for a temporary time period.

O my brothers! O seekers of self-purification (talibane-tazkiyah)! O my honoured muhajirin – you have left your homes to come here, therefore muhajirin! O talibane-suluk mujahidin! Have you understood the issues discussed?

Now, take the situation where there is zikr made with the tongue, but there is no dhiyan, yad, thought or picturing of Allah Ta'ala in the heart, then too this will be considered to be zikr lisani. On the other hand, there is zikr qalbi – there is zikr in the heart – but there is no zikr with the tongue, from one aspect there is zikr but one can be deceived. In this situation, seeing that the tongue does not move in zikr, the tongue being a physical item capable of movement, whereas the thought of Allah Ta'ala in the heart is not something that has substance, it being metaphysical, one can be deceived at times. One may think that there is yad in the heart when, in actual fact, there is no yad in the heart.

Therefore, seeing that this zikr in the heart is intangible, together with zikr qalbi, together with the yad and the dhiyan, one should also make zikr with the tongue, whose movement is physical and tangible. When, at any time, through some worldly need, one has to engage in speech, at that time the zikr of Allah Ta'ala is not directly with the tongue, but the zikr of Allah Ta'ala is by virtue of zikre-qalbi through muraqabah. This will happen because of having previously practised on this.

Do you understand?

So, continuous zikre-qalbi and zikre-lisani are objectives to attain. We have now dealt with the second aspect of attaining success. Success is an objective with every individual. The success that is meant is everlasting success and not temporary success. It is success in relation to the Akhirat and

not worldly success. This is to be kept in mind very well that permanent success is an objective, and that success is related to the Akhirat.

The third item – salat

We now come to the third aspect: “Fasalla.” That is, keep on performing namaz.

وذكر اسم ربه صلى

Kindly note that it is not “Thumma salla” but it is “Fasalla.” There is a difference grammatically. It means not just to follow-up with namaz but it means to perform namaz on an ongoing basis.

I am speaking to the children here who are students of Din. I am also a talibe-’ilm.

Namaz falls into different categories. Some namazes are at the level of fardh; some are at the level of wajib; and some are at the level of mustahab, which we refer to as nafl. As for the namazes that are nafl, there is no time specified for them, except that they should not be performed at the rising of the sun, at noon exactly, at the setting of the sun, after Fajr and after Asr. It is forbidden to perform nafl at these five times. Besides these five times, there is no specified time for nafl. In other words, perform nafl whenever your heart desires to do so, provided that there is no harm to your necessary worldly affairs and, as far as your necessary Dini tasks are concerned, those that take priority in that it is compulsory (wajib) to carry them out, that there is no interference in performing them. Nafl may be performed at all times.

Basically, namaz is performed by bodily means. One stands on one’s feet; one’s hands are utilised; the body bends forward in ruku’ and then straightens itself; one sits down; and the eyes do not wander here and there, or do they? So, there is zikr in the performance of the arkan (different postures) of the body and its various parts, with the proper sequence of movements.

Before the namaz, healthy aqa’id were mentioned, and also a good akhlaq, and then the zikr of your Rabb, and all these are to found in salat. In namaz we find that correct aqa’id and a good akhlaq are combined. With both these, the salat is now comprehensive. This namaz is also continuous. It is not such

that one performs it the one day and discards it the next; that one performs it for one waqt and one does not perform it at the next waqt.

One other point: The continuity of the performance of any action varies. If I were to ask you, "Sir, did you perform your Eid namaz?" What will you reply? Is your answer, "Sometimes,"? No. You will say, "Always." If I were then to ask you, "Did you read it yesterday? Did you read it today?" The answer is, "Of course not!" Seeing that you have not performed Eid namaz yesterday and today, how can it be said that you perform it always? It is obvious that "continuous" is different for every task.

Namaz is also to be continuous. It appears in the Hadith Sharif:

انتظار الصلاة صلاة

It is termed "murabitah". In other words: To be in anticipation of namaz is also in the order (hukman) of being in namaz.

The same thing has been written in the tafsir by Allamah Baidhawi (RA)

Take this example: After you performed your Fajr namaz you became involved in your necessary worldly activities, for which there is permission and rukhsat. However, every moment you have this concern, "It must not happen that I get so involved in this work that I miss out on Zuhr namaz, that I miss out on performing it with jama'at." One assumes that you are in the position where it is incumbent on you to perform your namaz with jama'at. You may be a farmer busy ploughing the land; you may be working in your shop; or you may be an employee in an office; but the thought of Zuhr namaz is in front of you all the time. As such, you are in salat all the time – "Intizaro salat, salat." This explains the concept of being in salat all the time

When the salat is performed in this comprehensive manner, with jama'at (where applicable), with aqa'id being corrected, with akhlaq being corrected, with the correct zikre-lisani and zikre-qalbi, then Zate-Bari Ta'ala focuses His attention towards this musalli with His special bounty. The reason is that at that particular moment the person performing his namaz has incorporated both factors necessary for success into his namaz. He has attained completeness. Thus, the special gaze of bounty is directed at him from Zate-Bari Ta'ala's side. Is the special bounteous gaze of Zate-Bari Ta'ala not

something one should desire? That special bounteous gaze is focused especially in the state of salat. So, is salat something to be discarded, seeing that it is the means of attaining the special bounteous gaze of Zate-Bari Ta'ala?

Shall I present the proof of this? The reason I ask is that I fear very much the muftis of these days. I am even more scared of the general populace. Also, I am even more scared of western educated individuals.

Me'raj

Rasulullah (Sallallahu Alaihi Wasallam) went on the journey of Me'raj, which was a means of an increase in the progress of his Nabuwat, an increase in his progress of Risalat, and the method of an increase in his elevation of his Nabuwat. "Me'raj" is a derivative of "uruj" – instrumental in elevation. This uruj is termed progress. Nabuwat in itself denotes progress. There is no greater status or position than it. Then, too, there is progress in it by means of Me'raj. Do you understand this point?

As for that individual who is neither a Nabi nor a Sahabi, he should, even to a higher degree, desire to progress. Is there no need to progress? Of course, there is. So, ponder over it. It is for this reason that Allah Ta'ala has said that salat is Me'raj: As-salatu Me'rajul-mu'minin. It is a gift presented. I will not go into that now.

To continue: Rasulullah (Sallallahu Alaihi Wasallam) is on the journey of Me'raj. Hadhrat Jibra'il (AS) is accompanying him. They journey across the seven heavens. They finally reach the place called Sidratul-muntaha. Hadhrat Jibra'il (AS) stopped here and said, "I am not worthy or capable of proceeding farther with you. I could only accompany you up to this point. Now the affair is between you and Allah Ta'ala."

Let me place an illustration in front of you: I cannot say whether this still takes place in the families of the nobility and the important people. It is possible that it still happens. In any case, it is the day of the wedding. The groom's nikah has taken place and he has brought his wife home. The womenfolk receive the bride with great excitement, fussing over her. There is no way that the

groom can enter the house. He is left out in the cold and has to kick his heels around. Night falls. One by one the womenfolk go back to their own homes. The household folk also prepare to go to their own quarters to go and sleep. The house is empty and the poor groom is left stranded. He has not been told what the arrangements are and which room has been prepared for him in the palatial house.

However, the mama, the servant – she is the in-between – comes to his rescue. She knows in which room the bride has been settled. How could the menfolk know? The groom’s father knows nothing either! The groom’s mother knows but she feels too shy to direct her son. So, the mama, the servant goes to the groom and says, “Mia! Come with me. The bride is awaiting. Come.” She proceeds and he tags along. She reaches the room where the bride is and stands at the door of the closed room. She addresses the groom, “It was my duty to bring you this far. I cannot proceed farther.” She knew that the groom himself will take her to task were she to go in with him. How could she go farther? So, she herself is saying, “I may not step farther. Now, the affair is between you and your wife.”

To continue: Having reached Sidratul-muntaha, Hadhrat Jibra’il (AS) could not proceed farther and he returned, leaving Rasulullah (Sallallahu Alaihi Wasallam) in seclusion with Allah Ta’ala. When Rasulullah (Sallallahu Alaihi Wasallam) tried to step forward, Allah Ta’ala commanded him to stop: Allah Ta’ala was in salat! This is stated in “Nashrut-Tib” – you may refer to it. People are amazed and confused when they read this. “How can Allah Ta’ala be in namaz? What does this Hadith Sharif mean?” The meaning of it is that Zate-Bari Ta’ala was directing His special attention on Rasulullah (Sallallahu Alaihi Wasallam) in order that he could be equipped to speak to Allah Ta’ala and for His visualisation (didar /ru’namai).

Do you understand the point made?

There is a Farsi couplet, mentioned to you previously, where a questioner asks, “What is the Qur’ane-Pak?” The person replying said that Zate-Bari Ta’ala knew how much muhabbat the mu’min has for Him, and that the mu’min would want to see Him. Therefore, Allah Ta’ala revealed His Kalame-

Pak for the mu'min to visualise Him. Zate-Bari Ta'ala sent the Qur'an Sharif to the people for them to visualise their Nourisher and Cherisher. How great is not His bounty! As one who is in love will say, "If I cannot see you, hearing your voice will suffice."

So, when Rasulullah (Sallallahu Alaihi Wasallam) wanted to step forward, Zate-Bari Ta'ala commanded him to wait – He was in salat. The One Whom Rasulullah (Sallallahu Alaihi Wasallam) was proceeding to see, was in salat. In other words, He was focusing His special attention on Rasulullah (Sallallahu Alaihi Wasallam) in order that he may proceed with ease, that there may be greater capability and accommodation for the visualisation of Allah Ta'ala. "Allah Ta'ala is in salat" in this context means that His special attention is being focused.

So, this salat of ours – this namaz of ours – was presented as a gift on the occasion of Me'raj. This is a special focusing from Zate-Bari Ta'ala on the one performing namaz. The one performing namaz, from his side, is focusing his special attention towards Allah Ta'ala from his heart (qalbi):

أن تعبد الله كأنك براه فإن لم تكن براه فإنه يراك

Worship Allah as if you are seeing Him (because) even though you may not be able to see Him, He is seeing you.

Do you understand?

So far we have understood the following: Namaz has now become all-encompassing. Also, to be in anticipation of the next namaz after performing the one namaz, is like being in namaz. In other words, namaz is now virtually continuous. So, correct aqa'id, a good akhlaq and zikr are on a continuous basis, in the same way salat has also become continuous. Therefore, at no moment in time is one free of correct aqa'id, free of a praiseworthy akhlaq, free of the zikr of one's Rabb and free of namaz. Continuity in all these three is the objective.

It is only through the fadhli and karam of Allah Ta'ala, the barkat of my Hadhratwala (may Allah Ta'ala fill his qabr with nur) and the mediation (tufail) of all of you that Zate-Bari Ta'ala is causing me to speak in this manner. Have those of you who are resident here, ever heard it in this manner that Zate-Bari

Ta'ala is causing me to explain to you? This is no achievement on my part. By attributing any good to oneself, ujub (conceit) will enter and takabbur (arrogance) will be evidenced. As I mentioned previously, how can one have ujub? How can one show takabbur? How can one attribute this good amal to oneself? Is there no danger of it being snatched away? A mu'min may make mistakes but he is also repentant. So, how can this sinner look with contempt at another sinner? How can one gaze at oneself with self-admiration and self-importance?

Fana – Annihilation / Non-existence

To continue: All the three items discussed will lead to complete success. The comprehensive form of all three items of success will be termed “fana”. This is the goal. Then, how can there be ujub and how can there be takabbur?

We should take a lesson from the glow-worm, the fire-fly. At night one sees the glow-worms as little lights. When we were small we used to see the lighted glow-worms in the open and catch them. Having captured them, we used to place them in our topis and then wear the topis. Now the topis appeared lit up. Anyhow, somebody asked the glow-worm, “Arè yar! Where do you reside the whole day? You are visible at night but you are not to be seen during daytime.” The glow-worm replied, “I stay here day and night. Where else is there to stay except in this wilderness? However, in the presence of the sun I am such as if I have no existence.”

Sheikh Sadi (RA) states, “O insan mu'min! Your noble state should also be like that. Take a lesson from the glow-worm, which is saying, ‘I may be glittering but what can I do? When the sun makes its appearance it is as if I was not born at all.’”

O mu'min! Similarly, you have definitely been created but the awe and majesty of Zate-Bari Ta'ala should be so firmly embedded in your heart that you should be non-existent in front of Him. The technical term for this state is “fana”.

Fana and wahdatul-wujud

Now, in each and every task the mu'min bandah adopts this approach of fana'. You may argue and say, "How can this be fana' (non-existence), because when he is lying down his feet are spread out. When he went to sit his legs were taking him to his seat. When he is talking his tongue is in motion. When he is handing something over or when he is taking something into his hands, his hands are moving. Can this be non-existence (fana')? These motions are proof of existence (baqa')."

Not at all! Not at all! This baqa' of his has been attained by means of fana'. The end result is this baqa'. All these movements are carried out subservient to the orders of Zate-Bari Ta'ala. These motions are executing His orders. These are not deviating from His orders. When there is no deviation from His orders, then there is obedience and execution of His orders. This then is that very fana' that he has discarded his own desires. He has abandoned his physical desires. And whatever desires he is fulfilling are done subservient to the orders of Allah Ta'ala. Thus his every tranquil state and every motion are in the ambience of fana'.

Summary of the majlis

Thus, the rank (maqam) of the mu'min is that of maqame-fana'. This has been explained in shari'at terms as:

قد أفلح من زكها

قد أفلح من تزكى

وذكر اسم ربه وصلى

He has reached the point of success – success has been attained to a full degree – by that person who has these three qualities in him: he has correct aqa'id (i.e. he has purified himself of corrupt aqa'id) and he has embellished himself with a good akhlaq (i.e. he has purified himself of a corrupt akhlaq and it has become part of his nature); he is taking the name of his Rabb continuously; and he is engaged in performing namaz punctually and regularly. This person has attained success.

With the taufiq of Allah Ta'ala, with the fadhli of Allah Ta'ala and the barkat of

my Hadhrat (RA), I have expounded, with some detail, the following: Everyone is desirous of success. And by success is meant complete and perfect success, that is, success which is permanent. Zate-Bari Ta'ala has laid down the method in the three things stated above, that insan should be firm on these on a continuous basis till the time of death.

Du'a

May Allah Ta'ala give us the taufiq for us to keep firm on these three items until death.

Aamin

Khuda hafiz