

FOREWORD

Alhamdulillah, solely with the fadhil of Alláh Ta'álá and the barkat of Hadhratjí رحمة الله عليه and the du'ás of well-wishers, this booklet, For Friends Twenty One, is being presented.

In this majlis Hadhratjí رحمة الله عليه discusses some very basic concepts, but this is done in a very unique manner. Basically, a Muslim has to abstain from certain beliefs and actions, which are termed manhí-anhá (what one is prohibited from), and he has to adhere to certain concepts and perform certain deeds, which are called ma'múr-bihá (what one has been commanded to do). This is easier said than done! There are many issues surrounding these two instructions. Hadhratjí رحمة الله عليه details these issues in this majlis. One issue is that of one's intention, what is called niyet. We are all aware that one's intentions have to be correct. However, Hadhratjí رحمة الله عليه delves deep into this topic and brings out aspects which many of us are probably unaware of.

It must also be remembered that this majlis was conducted in the month of Ramadhán 1412 and it is one those which were conducted in the last Ramadhán that Hadhratjí رحمة الله عليه spent with us in this world. This makes this majlis very significant, together with all those majális that Hadhratjí رحمة الله عليه conducted in the last part of his life.

A number of technical terms are used by Hadhratjí رحمة الله عليه in this majlis. Readers may or may not be familiar with these terms. However, in order to benefit fully from this majlis, some of these terms have been retained in their original and their meanings have been printed overleaf or inserted after the words in the text for easy reference.

May Alláh Ta'álá grant us the tawfiq to act according to the teachings of Hadhratjí رحمة الله عليه.

Dr. I.M.

USEFUL WORDS TO REMEMBER

Adl – justice; equity.

A'mále-bátinah – internal or esoteric deeds or actions. Related to one's character.

A'mále-záhirah – external deeds. Related to namáz, rozah, etc.

Amal (pl. a'mál) – deed or act.

Aman – peace; harmony; order; security.

Aqá'id – beliefs; the articles of faith of a Muslim.

Bid-amaní – disharmony; disorder; anarchy.

Fasád – trouble; mischief; disorder; corruption.

Gair-ikhtiyárí – not in one's control; involuntary; unintentional.

Hijrat – migration.

Ikhtiyárí – voluntary; in one's power or control.

Insán – mankind; human beings.

Irádah – resolve (it denotes much more than mere intention).

Isláh – self-rectification (of one's character).

Maqbúl (qabúl) – accepted: acceptance as far as Alláh Ta'álá is concerned.

Mukallaf – accountable; entrusted; made responsible for.

Niyet – intention; wish.

Tashíh – rectification; correction.

Kindly note that these majális are not word-for-word translations of the Urdu majális. On the other hand, care has been taken to keep as close to the Urdu as possible. The reader may come across many instances where sentences could have been composed in a better manner in English, but this would have caused the majlis to drift away from the ethos that Hadhratjí عليه الله رحمة wanted to convey. Therefore, the style in which Hadhratjí عليه الله spoke has been maintained as far as possible. This is also the reason why the original Urdu or Arabic words used have been maintained as far as possible.

This majlis has also been translated from the recording by brother Yusuf Bulbulia and from the Urdu transcript of the tape.

نحمده و نصلّي على رسوله الكريم

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib عليه الله رحمة in Jalálábád, India, on Tuesday, the 18th Ramadhán 1412, corresponding to the 24th March 1992.]

THE BASES FOR ACCEPTANCE – MAQBÚLIAT

Introduction

[Those who came to Jalálábád for their isláh resided in the khánqáh. They were expected to attend the special majális that were conducted by Hadhratjí عليه الله رحمة for the salikín.

Those who wished to discuss any problems they were facing could discuss them verbally with Hadhratjí عليه الله رحمة or could do so in writing by writing their problems in a notebooks which were then left with Hadhratjí عليه الله رحمة who would then append his reply in the notebooks. The notebooks would then be collected by the writers.

Hadhrtájí عليه الله رحمة commenced this particular majlis by commenting on some written notes he had received from one of the sálikín staying in the khánqáh.]

Advice on corresponding

What benefit is there in using the tip of the tongue in lengthy, futile speech, and the tip of the pen in lengthy, superfluous writings? The issue is concise, but the narration is lengthy and non-beneficial (lá-yání). Page upon page has been filled but achieving nothing thereby He has written such a long story of his household affairs and the illnesses afflicting members of the household and the treatments undertaken.

The matter is straightforward: members of the household are afflicted by illnesses. The illnesses are of such-and-such a nature. We are requesting du'ás. That is sufficient.

However, he goes on and on: This type of treatment was undertaken and that type of treatment was undertaken; home remedies were undertaken – all in all, a lot of money was spent, but there was no benefit from the medications. Now he writes, “Make du'á.”

The situation in the house is like this; the sister's condition is such; the wife's condition is such; this is the situation with regard to disputes amongst family members; and so forth and so forth. Further on he writes, "Make du'á."

Unnecessarily, he has filled page upon page. One does not know in what manner he has attained his Díní knowledge. One does not know how he studies the kitáb "Mukhtasar-al-Ma'ání".¹ This is truly amazing! There is no concept of proper utilisation of time.

He goes on to write that he is in need of employment. He went to this place and he also went to another place. He even wrote out the application form. He did this and he did that; and so forth and so forth. Then he writes, "Requesting du'á."

What was the need to write all these details? His mind does not go in the direction of proper utilisation of time.

He is residing here (in the khánqáh) and he still writes in his notebook, "How is Hadhrat's health?" He stays here, he comes here and he sees me. To enquire about a person's health is for those who are absent and not for those who are present here. Yet he poses this question in his notebook. At times I reply, "I am present in front of you, face-to-face."

The notebook hardly leaves here on one day and it is presented again on the following day! So, what is the purpose of attending the majlis? What is achieved by it? There is no inclination to practise. There is no capacity to apply, to put into practice. This is so despite being a sáhibe-'ilm (scholar). This is destruction of one's time.

Ikhtiyári & gair-ikhtiyári

Some other person – the poor chap – writes, "I had written that it was my habit to eat to my heart's content. Hadhrat had replied to my statement and wrote, 'One should eat only to the extent of filling one's stomach.'" That is correct. One should not eat to one's heart's content. So, the poor fellow wrote, "I am unable to stop

¹ This is a kitáb on the subject of the manner of speaking and is taught to madrasah students.

myself from eating to my heart's content." Do you see? What a great quest (talab) he has! "I am unable to stop myself from eating to my heart's content." What a great seeker (tálib) is he!

He has come here self-opinionated. He has not come here with the intention to obey (ittiba'). The poor fellow! What a great seeker (tálib) is he! He considers a voluntary (ikhtiyári) action to be involuntary (gair-ikhtiyári). An important principle is being enunciated here.

Somebody writes, "I am unable to abstain from bid-nazar (looking with evil intent at the opposite sex)." He has not undertaken any treatment. He writes, "I am unable to abstain from bid-nazar." He is studying as well. He further writes, "I am unable to stop myself from such-and-such a fault." Why did he leave his home? He should have stayed at home. He also writes, "I do perform my fardh and wájib, but I am unable to perform nafl." What should one write to him? What else can one write except to ask, "Why not?" That is, why is he unable to perform nafl? What are the obstacles? And so forth.

Faculty of resolve – qúwate-ikhtiyári-irádí

Alláh Ta'álá has given mankind the faculty or power of voluntary resolve (qúwate-ikhtiyári-irádí) and made mankind His creation. Mankind was not made into stone and sent here. Mankind has not being given a temperament that is like water or one that is like a rock. Water will flow according to the decline in the gradient. It will not flow upwards or in any other direction. This poor fellow is saying that his temperament is like that of water, that it has not the power to be resolute, that he is unable to lift his step in another direction. He goes along in whichever direction the flow is. He is unable to go even in the direction of what is fardh, the poor fellow. He is virtually stating, "My temperament is like that of a rock." Wherever a rock falls, it settles there. Full stop.

In actual fact, a rock even has the essence of movement. Alláh Ta'álá has stated the basis in the following áyet:

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. (S.59.21)

However, this insán – moreover one who claims to be a tálib, as is evidenced by him setting out for his isláh – this poor fellow is saying, “Yes, the rock may have some such qualities, but my condition is worse than that of a rock. The rock may have the quality of hijrat (migration) from the aspect of khushú’, from the aspect of tasada’ and from the aspect of khashyatilláh,² but I do not have these in me. I am worse than that rock.” This is what the poor fellow is saying by relating his condition (be-zubáne-hál). This is the purport of his writings.

Is my voice reaching you, brothers? Is it not reaching you? This is the meaning derived from what he has written. So, he has now levelled criticism against the Being (Zát) of Alláh Ta’álá.

He has followed his temperament to such an extent that even the rock feels ashamed! He has given in to his temperament and become subservient to it that even the rock feels ashamed. This is a fine type of hijrat he has made that, in connection with his hijrat, what is the rock feeling? It is feeling ashamed! The rock is censuring him! The rock is saying, “I am better than you! O insán Muslim, one claiming to have talab – one who claims to be seeking his isláh – I am better than you!”

Ponder over what this faqír is saying. What is this khádim of yours saying? I am saying that the rock is saying, “There is hijrat in me but there is no hijrat in you!” What is your temperament like, that you have left your home and you have come to a place like this but the craving of the nafs you are unable to discard. The poor fellow’s addiction cannot be cast off. “I am unable to abstain from eating to my heart’s content.” The craving of the nafs has become such an addiction.

2. These are different terms to denote humility and the fear and awe of Alláh Ta’álá.

[There was a long pause at the end of which Hadhratjí عليه الله رحمة was troubled by a bout of coughing. He then continued.]

My coughing is severe. Mostly, I can control the coughing.

Physical illnesses are gair-ikhtiyárí – their onset is also gair-ikhtiyárí and their cure is also gair-ikhtiyárí. The treatment may be ikhtiyárí but the cure is gair-ikhtiyárí. On the contrary are nafsání illnesses: Their appearance is ikhtiyárí and their departure is also ikhtiyárí. The appearance of takabbur (arrogance) is not gair-ikhtiyárí but is ikhtiyárí, and its removal is also ikhtiyárí. An item is recognised by its opposite. The opposite of takabbur (arrogance) is tawádhú' (humility).

Aqá'id, niyet & a'mál in relation to maqbúlí'at

Is niyet (intention) related to ikhtiyár or to gair-ikhtiyár? It is related to ikhtiyár. A'mál (deeds), which are brought into action, are ikhtiyárí or gair-ikhtiyárí? They are ikhtiyárí. The adoption of aqá'id (beliefs) – is this ikhtiyárí or gair-ikhtiyárí? This is ikhtiyárí. These are three fundamental items.

So, when niyet, which is connected to irádah (resolve), is ikhtiyárí whether an incorrect niyet or a correct niyet has been made, this is ikhtiyárí. Similarly with a'mále-záhirah (external actions) or a'mále-bátinah (inner actions), both can be either incorrect or correct. Similarly with aqá'id – these can be corrupt or correct. These are three items for which we are accountable (mukallaf). Is my voice reaching you?

To repeat: These are three fundamental items for which we are accountable. These are the pre-conditions for acceptance (qabúl) of a'mál and the acceptance (maqbúlí'at) of insán. The acceptance of a'mál, the acceptance of ahwál (states), the acceptance of kaifiyát (spiritual conditions) and the acceptance of the bondsman are all dependent on these three. The above three are the bases on which there is acceptance: Should there be a corrupt intention (fasáde-niyet) or a correct intention (tashíhe-niyet) before deeds (a'mál)? Should there be corrupt deeds (fasáde-a'mál) or correct deeds (tashíhe-a'mál)? Should the beliefs be corrupt (fasáde-aqá'id) or correct (tashíhe-aqá'id)? It is obvious that all these should be correct and not corrupt. These are the three items: niyet, a'mál and aqá'id.

Is my voice reaching you?

Correct niyet

In any action there must be no intention, thought or motive except the pleasure of Alláh Ta'álá. Therefore, one should assess oneself before any act: "Why am I doing this? What is the motive behind it?" The term applied to this process is niyet. This assessment is in regard to a'mále-záhirah (external actions) and a'mále-báтинah (inner actions) or to physical habits. One has to assess in which direction one's tabiyet (nature/ temperament) is inclining.

For example: Eating is a natural urge. So, what is the motive behind the tabiyet wanting to fulfil this urge? Is it to eat like an animal or like a human being? Is it to eat in an animalistic manner or in a civilised manner? In what manner and why? The niyet comes in the question "Why?" And in the question "In what manner?" comes the form. Insán, being insán, he is standing and eating and he is eating while he is walking along! This is the manner in which animals eat! He has departed from ádmíyat (being civilised / cultured). In external features he may appear to be an ádmí but he has removed himself from ádmíyat. He has not adopted the manner that he should have but he has opted for the manner of an animal.

As to why? He has a desire. He has a yearning. He has a nature that is demanding something from within, and which he is fulfilling. This is the way an animal eats, that it has no other purpose, no other goal, no other intention except to fill the stomach. Satiating and gluttony. This is the manner of eating of an animal.

Have you understood the point or not?

So, what is the difference between insán – a rational human being – and an animal? It can be deduced that, besides the intention of being part of the animal species, insán has another intention. So, this insán is now accountable for rectifying his intention (tashíhe-niyet). In other words, his motive should be correct, one which will bring about good results.

So, what is insán accountable for initially? It is the correctness of his intention (tashíh-niyet). Before performing any task he should ponder on his motivation and have an awareness of the correctness of his niyet. The opposite of

tashíhe-niyet is fasáde-niyet – having a corrupt intention. An item is recognised by its opposite. So, a corrupt intention will bring about discord and lawlessness (bid-amaní), whereas a correct intention will bring about peace and harmony (aman). So, by the adoption of a corrupt intention, he is desirous of discord and lawlessness. There will be fitnah (mischief/ revolt), either individually or collectively.

Do you understand the point or not? Does it appear to be too subtle?

Fasáde-niyet will cause fitnah and bid-amaní. And tashíhe-niyet will cause any corruption that may be present, to disappear and for aman to appear.

So, Záte-Bári Ta’álá has made insán accountable to have a correct intention. Without this tashíhe-niyet no action is accepted (qabúl). If the action is not qabúl then the one performing the action (the ámil) is also not maqbúl. Whereas the objective is that insán, one who acknowledges and accepts his Creator, should be one who is maqbúl. Thus, in order to be maqbúl in the sight of Alláh Ta’álá the first point is to have tashíhe-niyet in any task that is performed. Therefore, such a person who does not have tashíhe-niyet, does not want to be maqbúl in the sight of Alláh Ta’álá. This is because, without tashíhe-niyet, the deed is not maqbúl, and the aim is, therefore, not for acceptance of the deed. One can thus deduce that there is no desire to be accepted (maqbúl) in the sight of Alláh Ta’álá.

Is my voice reaching you or not? Does this appear like something new? Ponder over it.

According to the rules of logic, this tashíhe-niyet is termed “illate-gá’iyah” (the ultimate cause). You must have studied the subject of logic. So, according to the rules of logic this is referred to as illate-gá’iyah. It is connected initially to the intellect. It is internal and not external. So, firstly, one has to nurture this internal aspect then one can expect to nurture the external. First nurture the internal state then one will be able to nurture the external state. This is called illate-gá’iyah.

The four bases of every action

Every deed has four bases: illate-gá’iyah (the ultimate cause), illate-fá’aliyah (the maker), illate-mádiyah (the material cause), and illate-súwariyah (the formal cause).

To explain these terms let us take the following illustration:

A person has an inner thought of getting some rest and comfort. It follows that there has to be a means of obtaining these. When he thought about it, he concluded that the *chárpaí*³ was the means for obtaining this comfort. This thought of the *chárpaí* being the means of comfort is *illate-gá'iyah* (the ultimate cause).

The picture of a *chárpaí* now is formed in the mind: How is it made? Who will make it? What are the materials used in its manufacture? He comes to know that the materials consist of a framework, legs and straps. How will the straps run? Which end will be for the feet and which end will be for the head? The strapping will be supported by the framework, which will be made of wood, iron or even hard clay, but a framework there must be. This is *illate-mádiyah* (the material cause).

Now, who will assemble the straps, the legs and the framework? This will be the carpenter. This is *illate-fá'aliyah* (the maker).

The *chárpaí* will be assembled and brought forth in front of him. This is *illate-súwariyah* (the formal cause).

So, initially there was the concept – *illate-gá'iyah*. Then came the materials for its manufacture – *illate-mádiyah*. Then there was the person giving it a form and a shape – *illate-fá'aliyah*. It was then presented in its final form – *illate-súwariyah*. Have you now understood? So, there are four bases for everything: *illate-gá'iyah*, *illate-mádiyah*, *illate-súwariyah* and *illate-fá'aliyah*. The status of *illate-gá'iyah* comes first and is intellectual. The other three come afterwards and are external.

We had digressed on to this topic when it was stated that *tashíhe-niyet* is *illate-gá'iyah*. The motive in our illustration is to bring ease and comfort to oneself and to save oneself from difficulties.

Do you understand the concept?

Záte-Bárá Ta'álá is pure of *illate-gá'iyah*

Záte-Bárá Ta'álá is pure of this *illate-gá'iyah*. This brings us to the lesson of *tauhíd*. Being free of any blemish is stated in *اللَّهُمَّ سُبْحَانَكَ*. *Alláh Ta'álá* is pure and chaste of

3. A *chárpaí* is a bed made up of a wooden or iron frame, with straps or rope strung across the frame, forming the so-called base on which to rest. The frame is supported by four legs.

this concept that, by creating the creation, He will attain some ease and comfort, that if there was no creation, He would suffer some harm. Do you understand or not?

The topic has come to that of tauhíd, by the fadhil of Alláh Ta'álá. That is why, before everything else, there is **اللَّهُمَّ سُبْحَانَكَ** before everything else there is **اللَّهُ سُبْحَانَ**. Hamd (praise of Alláh Ta'álá) is attended to afterwards. Alláh Ta'álá is absolutely pure – bring this into your realm of knowledge.

So, that Being, Záte-Báří Ta'álá, has within Himself such uniqueness and oneness (wahdáníyat) that there is absolutely no motive, no illate-gá'iyah, in creating the creation and causing it to exist. If such a concept were to exist, then this would amount to shierk⁴. Then, how can there still be oneness (wahdáníyat)? How can there still be the compulsory nature of oneness?

Do you understand these concepts or not? By the fadhil of Alláh Ta'álá these concepts are being enunciated.

Aman & bid-amaní and making zulm on oneself

We can conclude that, in the creation of insán and the bringing into existence of the creation Záte-Báří Ta'álá, in His Being, is pure of illate-gá'iyah. On the other hand, for the motivation of that very creation, He has made the creation responsible and accountable (mukallaf) for such orders that the creation is saved from afflictions and that the creation treads along the paths of comfort and tranquillity. Do you understand?

Insán – mankind – is being addressed. Záte-Báří Ta'álá has made insán responsible and accountable (mukallaf) of residing in peace and harmony (aman) and protect itself from disorder and anarchy (bid-amaní). He has, thus, created the resources and the means, the utilisation of which will cause peace and harmony to prevail, and the discarding of which will cause disorder and anarchy; the utilisation of which will cause comfort and the discarding of which will cause hardship.

4. "Shierk" - to make partners with Alláh Ta'álá

It is Alláh Ta'ála's mercy on mankind that in بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ He has mentioned His attributes of "Rahmán" and "Rahím". It is the demand of His mercy that He has created such means the utilisation of which will result in peace and harmony (aman) in mankind; and the discarding of which will result in anarchy (bid-amaní), whether individually, collectively or jointly; and whether these pertain to the person, to the family or to the outside community.

Alláh Ta'ála has given the creation correct and very simple methods to bring about ease and comfort. If the person now acts contrary to these – if he were to put forward his own ideas and make use of his own intelligence – bid-amaní will result. Have you understood? Is my voice reaching you? Yes?

Seeing that this insán, being insán, has desired bid-amaní, Alláh Ta'ála has created bid-amaní, because He is the Creator of everything. خَلَقَ كُلَّ شَيْءٍ The bid-amaní is not directly from Haqq Ta'ála. This insán had desired bid-amaní. And the creation is connected to the Creator, Most High. Therefore, He created bid-amaní.

With Alláh Ta'ála there is adl (justice) or fadhil (bounty/ grace). However, this person has made zulm on himself – he has oppressed himself. By discarding correct intention (illate-gá'iyah) he has brought oppression (zulm) on himself. This is termed bid-amaní. He himself is an oppressor in his own right. Alláh Ta'ála is ádil (just). Zulm is a defect. Remember, اللّٰهُمَّ سُبْحَانَكَ comes first – He is pure of any defects, shortcomings and weaknesses.

This person has, thus, created shierk for himself. And shierk has in it bid-amaní. Therefore, he has become a mushrik – one who commits shierk. So, instead of one believing in the Oneness of Alláh Ta'ála (mo'ahhid) he has become a mushrik. He is proclaiming his own orders in opposition to the orders of Alláh Ta'ála. This is termed shierk. Alláh Ta'ála had created insán, in the first instance, on monotheism (wahdáníyat) and established this attribute of monotheism in insán before sending insán into the world. But now he has discarded the orders of Alláh Ta'ála and adopted shierk. Shierk, in its very essence, is bid-amaní. This is why bid-amaní has spread throughout the universe.

Do you understand? Yes?

Bid-amaní has spread throughout the universe. This person has discarded the adl of the Ádil and, having brought zulm on himself, he has himself brought about bid-amaní. He is virtually saying, “This is what I wish.” Very well. That is your wish that bid-amaní should spread. Therefore, your wish is being fulfilled. You have desired for yourself an oppressive creation. So, an oppressive creation has been attached to you. You are an oppressor in your own being. Not Alláh Ta’álá. Alláh Ta’álá states:

شَيْئًا النَّاسَ يَظْلِمُ لَّا إِلَهَ إِلَّا اللَّهُ

Verily Allah does not oppress people in any way... S 10.44

Alláh Ta’álá is virtually saying, “I do not commit any oppression. Oppression is a defect. So, how could I have created insán so that oppression may reign?”

The discussion has advanced far, by the fadhl of Alláh Ta’álá, by the taufiq of Alláh Ta’álá. From the academic aspect, the discussion has progressed very far. Having being created a mo’ahhid, he has become a mushrik. This is to say that Alláh Ta’álá has originally and initially created insán as a mo’ahhid – one who is a strict monotheist. By his own choice, by virtue of a corrupt intention (fasáde-niyet), without tashíhe-niyet, he has brought fasád (corruption/ tumult/ disorder) on himself. This is because his niyet is not good.

This is termed Shaytanat / Shaytáníyat / Iblísíyat. What is its meaning in the dictionary? It is “sar-kashy – waywardness; rebelliousness”, which is concomitant with fasád. So, he has himself brought on fasád. Alláh Ta’álá states:

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

It is not Allah who wrongs them, but they wrong their own souls. S9.70

Coming back to the topic we had started on: Before the manifestation of an external action we have to see what the illate-gá’iyah is. Is there tashíhe-niyet? When there is tashíhe-niyet then there will be tashíh in one’s actions and not fasád. Thus, when the deed manifests itself externally, then there will be aman (peace and

harmony). There is no reason for there to be fasád in one's actions once there is tashíhe-niyet. On the contrary, the deed will bring about aman. It is this very aman which is accepted (qabúl) with Alláh Ta'álá. You have now understood tashíhe-niyet.

Tashíhe-a'mál

We now have to ponder over what tashíhe-a'mál is. Consider the acts that one wishes to perform. Tashíhe-a'mál is that one should see that one performs them within the boundaries that the shari'at has laid down. This is tashíhe-a'mál. Not to observe these limits, either from the aspect of exceeding them or not living up to them, would be considered to be exceeding the limits. When the limits are exceeded then this will not be tashíhe-a'mál. And, when there is no tashíhe-a'mál, it follows that there was no tashíhe-niyet. If there was tashíhe-niyet – what in reality is tashíhe-niyet – then in one's deeds there would have been tashíhe-a'mál. In other words, the acts would have been performed within the limits set down. That is why it is stated:

حُدُودَ اللَّهِ تِلْكَ

These are limits set by Allah. S65.1

That is to say that these are the limits, as laid down by Alláh Ta'álá, to be observed in performing deeds. These limits should not be transgressed, neither by exceeding them nor by shortcutting them. This is termed adl (justice/ balance). This is termed i'tidál (equilibrium).

So, - said that there is tashíhe-a'mál? It will be so when the acts are carried out without exceeding the limits set for them and they fall within the boundaries. Then, when the deeds are correct, then there is acceptance (qabúl). However, there is a third aspect, on which is dependent tashíhe-niyet and tashíhe-a'mál. What is this?

Tashíhe-aqá'id

This third aspect is to believe in one's Creator in the correct manner that this belief should be held. In Islámic scholarly terminology it is called aqá'id. In common terms it is called imán. Imán is connected to the bátin (esoteric / heart). In the same way this bátin is connected with the inner intention (bátine-niyet). Both are connected to

the b^átin. This intention, which is connected to the b^átin, is depended on tash^íhe-aq^á'id, also termed tash^íhe-im^án. When there is tash^íhe-aq^á'id then there will be tash^íhe-niyet as well. When both of these exist then there will be tash^íhe-a'm^ál as well. The acceptance of internal and external deeds will depend on the presence of these three aspects. When the deed is qab^úl, then the person performing the deed is also maqb^úl.

So, until ins^án does not present an act with tash^íhe-aq^á'id, tash^íhe-niyet and tash^íhe-amal, he is not maqb^úl. Every ins^án desires that he be maqb^úl in the eyes of All^áh Ta'^ál^á. This being so, then you should live as a mo'ahhid (one who strictly believes in the Oneness of All^áh Ta'^ál^á) should live. This is dependent on believing in Z^áte-B^ár^í Ta'^ál^á — in His Being (Z^át) and His Attributes (Sif^át) — in the correct manner. Then there is no reason why there should not be tash^íhe-niyet, that there is no other, separate intention. One's objective is radh^á' (the pleasure of All^áh Ta'^ál^á). We make the following du'^á:

اللَّهُمَّ ارْضِنَا وَارْضَ عَنَّا

O All^áh! Let us be pleased with You and You be pleased with us.

This state of radh^á' is dependent on observing the limits in deeds; and tash^íhe-a'm^ál is dependent on tash^íhe-aq^á'id and on tash^íhe-niyet. However, in order to perform a deed it is necessary to have knowledge of the limits that are the pre-conditions for that deed. Do you understand? Otherwise, the deed will be beyond limits.

The importance of 'ilm of the shar^í'at

Therefore, it becomes compulsory (fardh) for every ins^án to attain 'ilme-il^áh^í, which is also called shar^í'at or Laws (ahk^ám / q^án^ún). So, in the first instance, ins^án is accountable (mukallaf) for attaining 'ilme-il^áh^í. Without this 'ilm there will be no tash^íhe-aq^á'id, no tash^íhe-niyet and no tash^íhe-a'm^ál. If these are not there, how will his deeds be qab^úl? If the deeds are not accepted then how can he be maqb^úl? One should assess oneself on this. One should gauge one's condition according to these standards.

To attain the degree of acceptance in the eyes of Alláh Ta'álá, insán is obligated every moment of attaining 'ilm-iláhí. It is for this reason that Záte-Bárió Ta'álá, in the first instance, endowed insán, in the creation of Hadhrat Ádam عليه السلام, with the ta=lim of 'ilm:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

He taught Adam the names of all things S2.31

Not only were the “names” (asmá') taught, but also their special qualities, their effects, their amounts and their appearances. For example: It was not only taught that this is an apple and this is a grape, but their special qualities, their uses and the reasons for using them, their effects and the reasons for creating them. Their names in Arabic and other languages were also taught.

So, what was taught was not only the “names” but, together with the “names” was taught their special qualities and effects, and so forth – all this was taught in the áleme-arwáh (the realm of souls) and was absorbed all at once. The process of 'ilm over there is self-evident and not hypothetical. Do you understand, Molvísáhib?

The 'ilm that was taught there by Záte-Bárió Ta'álá was all self-evident and did not require any further explanations and reasoning. There was no need to draw conclusions through the process of reasoning with syllogisms. Do you understand the point? This is the teaching of the “names” (asmá').

The status of 'ilm is of topmost compulsion. Insán is accountable (mukallaf) for attaining this, not animals and not stones and rocks. When insán is now accountable, it can be deduced that he has been made accountable when he was entrusted with the power of resolve and choice (irádah-ikhtiyáriyyah) as a trust. If this were not so, it amounts to compulsion, which is zulm.

Therefore, to say in connection with any deed, “I am unable to do it,” is zulm on oneself and it is shierk. Discarding the amal is a method of bringing on fasád and bid-amaní for oneself, for it implies that this is what one desires. If, on the other hand, one is desirous of aman, then one should utilise those means, those

processes and those methods that have been created for this mukallaf person. Utilise these. There is aman in their utilisation. In discarding them there is bid-amaní. This may apply to the individual or to the community, to the outside society or to the domestic scene.

Acts which have been designated as manhí-anhá (prohibited), warrant to be abstained from. Acts which have been designated as ma'múr-bihá (commanded), need to be acted on. If one were to substitute what is commanded by the opposite prohibited acts, it is apparent that there will be fasád. An item is recognised by its opposite.

An illustration

Summer and winter are two opposites in their respective positions, are they not? It is winter. So, instead of utilising the means for heat, the conditions for heat, the methods of heat, one uses the precautions against the cold in winter. But he is lying outside on the chárpaí. He does not even have a sheet to cover himself. There is also a cold wind blowing. So, this fasád that befalls him – has he brought it on himself or has it come from Alláh Ta'álá? He himself has summoned it. This is an illustration presented to you. On an individual basis he has summoned for himself something that causes bid-amaní and which is harmful.

So, to act on ma'múr-bihá is the methodology for aman. And to act on manhí-anhá – which should actually be discarded – is to bring bid-amaní. He himself is accountable (mukallaf) for either aman or bid-amaní.

Alláh Ta'álá is pure of bid-amaní. That is why that Being سُبْحَانَكَ (One most pure) is entitled to praise. سُبْحَانَكَ اللَّهُمَّ comes first and الْحَمْدُ لِلَّهِ comes afterwards. In other words, whatever things that are at the level of perfection (kamál) exist in that Being fully and completely. And those things that are worthy of being discarded, which are contrary to purity, are absent in the Being of Záte-Bá-rí Ta'álá.

Going back to the statement made by this person, “I am unable to stop myself from eating to my heart's content” boils down to being a criticism of Alláh

Ta'álá. He is mukallaf for eating to the extent of filling his stomach and he is mukallaf of not eating to his heart's content. This desire to eat to his heart's content is worthy of discarding – for which he is mukallaf. He may eat to the extent of filling his stomach – for which he is mukallaf. However, not to eat at all is contrary to being mukallaf.

So, if what is worthy of being discarded is not discarded, it will bring fasád. If what is worthy of acting on, is not acted on, that will warrant fasád. Therefore, ma'múr-bihá are worthy of acting on and manhí-anhá are worthy of discarding.

That is why Rasúlulláh صلى الله عليه وسلم has said that whatever manhí-anhá is issued from Záte-Bárá Ta'álá is the effect of guyúriyat⁵. This attribute of guyúriyat is preponderate in Záte-Bárá Ta'álá. It is on account of this elevated guyúriyat that He created manhí-anhá.

When insán – who is mukallaf – utilises what is contrary to guyúriyat, which is manhí-anhá, then Záte-Bárá Ta'álá develops shame (gairat) towards that Muslim insán. Alláh Ta'álá is virtually saying, “The manner in which you should be believing in Me, you are not believing. This makes Me feel ashamed.”

الغيرة يحب و غير الله ان

Allah Ta`ala is self-respecting and He loves self-respect (Hadeeth)

Also, Rasúlulláh صلى الله عليه وسلم has stated, “I am guyúr, and Alláh Ta'álá is more guyúr than me.”

So, the existence of manhí-anhá is an expression of this guyúriyat. Not to observe manhí-anhá, O insán who is mukallaf, is contrary to the sense of honour (gairat). To act dishonourably is to bring on shame. Those deeds performed contrary to the sense of honour will bring disgrace. That is why somebody had encapsulated the gairat of Záte-Bárá Ta'álá concerning manhí-anhá in this Fársí couplet:

5 Gairat/ guyúr/ gurúriyat — keen sense of honour/ self-respect.

*Just see the bounty and grace of Alláh Ta'álá,
That the bondsman has committed a sin and He feels ashamed!*

A sin is to act contrary to the orders of Alláh Ta'álá. He is trying to instil a sense of shame. Alláh Ta'álá is saying, “Belonging to Me yet, from your side, this activity, this shameless act? You being a mu'min – one with imán – a name matching Mine, yet this is what you are doing? I feel ashamed.”

This is our manner of speaking. The father addresses his son, “You have acted shamelessly. However, ask me – how ashamed am I not feeling! Son, you belong to me, yet you obey somebody else! How disgraced am I not feeling!”

In a similar vein Alláh Ta'álá is saying, “O bondsman! You belong to Me, yet you have obeyed somebody equated to me? If this is not shierk in tauhíd then what else is it?” In the manner that he should have believed, he did not believe. And shierk is something shameful. How can Záte-Bárá Ta'álá tolerate something that is shameful? Having been a mo'ahhid he is now a mushrik. Having submitted to tauhíd, now to bring into partnership another – how can you create this shierk?

The whole deed should have been performed with tashíhe-aqá'id, tashíhe-niyet resulting in tashíhe-a'mál, which is termed a'mál-sáleh-khális (pious and pure deeds). These a'mál-sáleh-khális are accepted (qabúl) and if the deeds are worthy of being accepted then the one performing the deeds is also accepted. Every individual desires to be accepted in the eyes of Alláh Ta'álá. That is why Alláh Ta'álá has shown the method, that the person whose deeds have these features in it, is maqbúl. And this is your aim, to be accepted. Therefore, one has to have the necessary commitment compulsorily to take care and be vigilant continuously till the time of death. Do you understand?

In essence, if there is tauhíde-khális (pure and sincere tauhíd) and ikhláse-kámil (sincerity which is perfect) then there is no reason for non-acceptance. And, if there is no reason for non-acceptance then there is no reason for the person not to be maqbúl.

Elevating every deed to the level of maqbúliat

If this awareness is present before every deed, then there will be illate-gá'iyah before every external deed for which a person is mukallaf. Therefore, before every deed ponder, "When I am a mu'min having tashíhe-aqá'id, then my intention should be correct – I should have tashíhe-niyet. Even if I eat – which is an instinctive drive – then too I should have the awareness of my intention: why am I eating?" Therefore, even the eating is qabúl in the eyes of Alláh Ta'álá. Therefore, in the eyes of Alláh Ta'álá he is maqbúl.

Why so? The reason why he is eating is in order for the body to gain strength and the limbs and muscles can be strong, so that he may have strength to perform ibádat. However, if he eats for this reason that his features and stature should develop into awe-inspiring ones, that others should be fearful of him, that they dare not tell him anything, that should anyone say anything to him, he will strike him with one blow so that this person sinks into the ground, then is this tashíhe-niyet or fasáde-niyet? This is now fasáde-niyet. Then his eating is not qabúl. Therefore, he is not maqbúl. However, if he has the correct niyet, as mentioned above, then this eating of his is qabúl and he is maqbúl. Do you understand these concepts or still not yet?

The manner of eating is being taught. Finer points of ibádat will come later. In other words, the act of eating is being converted to ibádat. This is by the fadhil of Alláh Ta'álá and the barkat of my murshid, may Alláh Ta'álá fill his qabr with núr.

To continue: As was mentioned just now, if the niyet is, "My body and limbs should develop a special strength, that the blood created in my body is invigourating, so that I may utilise the resulting strength in helping some weak person; that I will be a means of assistance to him; that I will be a means of support to a person at the time of his weakness in order to alleviate his handicap." His eating is then qabúl. Because of his niyet to serve, his eating is qabúl and the one who ate with this niyet is also maqbúl.

An illustration

A heavy bundle of wood is by the wayside. There is a person sitting next to it. The person (mentioned above) is passing by. He asks, “Why are you sitting here? Why is this bundle of wood kept here?” The person sitting there replies, “The bundle is very heavy. This much I can do – carry it on my head if it can be placed on my head. However, for me to lift it by myself is difficult.” Oho! This is why he had eaten, so that he can have strength in his body and his limbs. This was his purpose. He steps forward and lifts the bundle of wood with both his hands and places it on the head of the weak person.

He has been of assistance. It was with this intention to assist the weak that he had eaten. Therefore, this action of his, of lifting the bundle of wood and placing on the other person’s head, is qabúl and he is maqbúl.

When these aspects (i.e. acts of eating, etc.) which are natural instincts and not ibádat in themselves become maqbúl simply because of the correct intention (tashíhe-niyet), then those actions which are acts of ibádat in themselves and which contain tashíhe-niyet, why would they not be qabúl? And when they are qabúl why would the one performing them also not be maqbúl?

Danger of wehm and a sálek’s correct attitude

Therefore, continue to scrutinise yourself accordingly and continue to walk along. Saving yourself from falling into wehm, carry on walking ahead. Why are you telling yourself, “I am not maqbúl. I am a reprobate.”? If this is not ingratitude (kufráne-ne’mat) then what else is it? To the contrary, one should be grateful (shukre-ne’mat). One should praise Alláh Ta’álá (hamdan-lilláh), with good thoughts (husne-zinn) towards Záte-Bárá Ta’álá. You should tell yourself, “I am maqbúl. If I were to be a reprobate then I would be Shaitán. However, I am an insán mu’min Muslim.” The meaning of Islám is total obedience. “Then, seeing I am a mu’min, one with tashíhe-aqá’id, tashíhe-niyet and tashíhe-a’mál, if I am not maqbúl then who can be maqbúl?”

O you sálikín! O you who are entering into Tasawwuf! When you are proceeding with these three components and with husne-zinn towards Záte-Bárá

Ta'álá, then why are you addressing yourselves with expressions signifying reprobation and in the manner signifying reprobation? The relationship with Záte-Bárá Ta'álá, one of cheerfulness, will not remain. The openness of one's temperament, the blossoming of one's nature, the openness of one's heart and the cheerfulness of one face will not endure. Your mood will be dampened. It must not happen that, from the side of Záte-Bárá Ta'álá there is restraint when there should be attraction. Do you understand the points made? There should not be a withdrawing when there should be closeness. This is the method of living for the mu'min, the one with imán.

Qur'anic proof

The proof for all three aspects discussed – tashíhe-aqá'id, tashíhe-niyet and tashíhe-a'mál, which are pre-requisites for acceptance (qabúliat) of deeds and the acceptance of the doer – are to be found in the Kalám of Alláh Ta'álá. He states:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving, and have Faith - They are the ones whose striving is acceptable (to Alláh).

S17.19

“Mashkúr” – to be maqbúl.

“Arádal-ákhirah” – he is a tálib (seeker) of the hereafter, the result of correct effort. How do we know that he is tálib (seeker) of the hereafter? We deduce this from the fact that he adopts the means, the efforts and the instruments for achieving this goal. His intention is the pleasure of Alláh Ta'álá. “Arádal-ákhirah” is to have tashíhe-niyet. This “Arádal-ákhirah” makes one mukallaf of tashíhe-niyet. It is apparent that tashíhe-niyet is an objective in performing any deed.

“Wasa'á lahá sa'yahá” – this is tashíhe-a'mál. In other words, he is fully involved in observing those parameters which Záte-Bárá Ta'álá has set down for that deed. He is making a full effort, striving to the utmost, labouring to the maximum, in carrying out that deed. This is tashíhe-a'mál. “Wasa'á lahá sa'yahá” is the proof for tashíhe-a'mál.

“Wa huwa mu’minun” proves tashíhe-aqá’id. It necessitates tashíhe-aqá’id.

Consequently, having tashíhe-aqá’id and tashíhe-niyet he is striving to perform that deed, and in his tashíhe-a’mál there is evidence of all three, then Záte-Bárá Ta’álá states, “These are the people whose deeds are qabúl. قَالُوا لَآئِكَ كَانَ سَعْيُهُمْ – “These are the people whose striving is qabúl by Me!” When that striving is in accordance with tashíhe-aqá’id, tashíhe-niyet and tashíhe-a’mál, why should it not be qabúl?

Such mu’minín are being given glad tidings. And when glad tidings have been announced, the heart and the temperament are open and the countenance is cheerful. Yes? Is my voice reaching you or not? The heart is open and the countenance is cheerful. The heart of the mu’min should be open and his countenance should be cheerful, so why are they subdued?

To summarise and re-emphasise

Proof from the Qur’án Sharíf has been presented to you. This is due to the fadhil of Záte-Bárá Ta’álá, the barkat of my sheikh and the sincere niyet and muhabbat of those present here. Haqq Ta’álá has caused me to utter some thoughts to you. A humble plea has been submitted to you as a service. This is the reason why you honoured people have come here and ventured here. Seeing that you have taken the initiative of venturing here, it should be with tashíhe-aqá’id, tashíhe-niyet and tashíhe-a’mál, which go with striving of the highest standard. So, you have become mukallaf of striving to the highest degree. So, why is your striving not focused on ma’múr-bihá internally and externally? And why are you not striving to discard manhí-anhá? It appears that there is some fault with your tashíhe-aqá’id. Because of this fault, there is a fault in your tashíhe-niyet and, therefore, there is no tashíh in the efforts put into your a’mál. This is clear evidence.

That is why you should be ashamed. Ask yourselves, “Why have I ventured here? Why am I not discarding that which needs to be discarded? Why am I not striving to perform those acts that I am supposed to carry out? Why am I not feeling ashamed? Why is there no gairat in me?” When this feeling of shame enters and

gairat enters then, with tashíhe-aqá'id and tashíhe-niyet, the striving for tashíhe-a'mál will take place.

Therefore, why is there still the manifestation of contrary deeds emanating from the tip of the tongue and from the tip of the pen? Why are the writings in this notebook contrary to your mission? There should be purification of the tip of the tongue and purification of the tip of the pen as well. There should be no impurity, no contamination by sin. The life of a mu'min should be one of purity and not one contaminated by sin

Thus, such a mu'min's life will be uncontaminated. In other words, it will be cleansed, pure and elegant. So, why is there no joyfulness in the heart? Why is the heart not ablaze with lustre? This is what Rasúlulláh صلى الله عليه وسلم had requested of Alláh Ta'álá:

اللهم اني استنك ان تجعل القرآن العظيم ربيع قلبي و نور بصري و جلاء حزني
و ذهاب همي

*O Alláh! Make the Qur'áne-Azím the lustre of my heart, the radiance of my eyes,
lightening of my grief and the removal of my concerns.*

It is apparent that when a person performs good deeds (a'mále-sálihah) and discards impious deeds (a'mále-fasád), according to the inducements and virtues extolled in the Qur'án Sharíf, his heart will flourish, causing lustre in the heart, radiance in the eyes, lightening of grief and the removal of concerns. His actions will be the means of all these goodness that Rasúlulláh صلى الله عليه وسلم has requested.

It becomes obvious that the revelation of the Qur'áne-Azím for a person with such imán and for such a mu'min – what is it? It is happiness of heart, radiance of the eyes, lightening of grief and removal of worries. From here one can deduce that to be saved from grief, for the removal of worries, for the heart to be filled with cheer and for the eyes to shine with radiance – what are these dependent on? The answer is: the Kalám of Záte-Bárá Ta'álá. This is tauhíd. When one is completely free of shierke-jalí and, on the whole, of shierke-khafí, one is a mo'ahhid, according to the teachings of the final Nabí صلى الله عليه وسلم. If one does not acknowledge Rasúlulláh صلى الله عليه وسلم as the final messenger, then there is no tashíhe-aqá'id. Then where can there be tashíhe-niyet and then how can there be tashíhe-a'mál?

Is the person then a reprobate or maqbúl?

Summary of the majlis

My honourable Hadharát! Having ventured here and having attended the majlis with great enthusiasm, the demands of tashíhe-aqá'id, tashíhe-niyet and tashíhe-a'mál are that one makes a concerted effort to refrain from manhí-anhá completely and one strives to act on what is ma'múr-bihá. Be vigilant about these. One should refrain from writing questions daily in the notebook with the tip of the pen and one should refrain from asking questions daily with the tip of the tongue.

When Alláh Ta'álá has caused us to venture here, then we have to exert fully to stay in such a manner that we become the objects of being maqbúl in the Royal Court of Rabbul-Álamín. To be maqbúl in the Royal Court is dependent on qabúl of one's deeds (a'mál) and qabúle-a'mál is dependent on tashíhe-aqá'id, tashíhe-niyet and tashíhe-a'mál. Alláh Ta'álá has stated in regard to these:

فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

They are the ones whose striving is acceptable (to Alláh).

Du'á

May Alláh Ta'álá bless us with continuous and permanent taufíq to act on these principles with tashíhe-aqá'id, tashíhe-niyet and tashíhe-a'mál together with utmost striving.

Ámín.

Khudá háfiz.

MALFÚZ

The fear of Alláh Ta'álá is a huge instrument of protection

The khauf (fear) of Alláh Ta'álá is such a quality that when this khauf is inculcated in a person, the person stops committing many evils.

Another name for khauf is taqwá. With both khauf and tawqá there is progress in one's imán. Actually, as long as a person does not have khauf, he cannot attain imán:

الايمن بين الخوف والرجاء

Imán is suspended between fear and hope.

As long as there is khauf in a person, he will be able to save himself from harm because of the lack of purdah in women, whether they appear with exposed arms or exposed thighs. Inshá-Alláh, one will be protected.

You may have to travel. You also need to go to shopping complexes. In this age of nudity and no purdah, your gaze will definitely fall on women. Otherwise you will cause an accident. (That is, one cannot walk with eyes closed or fixed to the ground and not see where one is going.) Therefore, close the eyes of your heart. That means, do not let your thoughts deliberately, on an ikhtiyári basis, go anywhere.

When you have placed a seal on your heart, definitely you will be protected. If you were to fall into a trap, there will be assistance from Alláh Ta'álá and you will be able to come out of the trap, provided that you have the resolve to come out of the trap.

A young handsome youth was walking along. A lady's gaze fell on him and she became infatuated with him. She sent her servant to call him. The servant went and said to the youth, "You are needed in this house to read a very urgent letter. There is nobody around to read it."

The young man was very naive. What was the need to be with a gair-mahram and that also, in her house? In any case, he went into the house. The lady said to him, "There is no letter to read. I need my passions fulfilled. Come!"

The youth was terrified. "O Alláh! What has happened? What trouble have I landed myself in?" The help of Alláh Ta'álá came. He had a brainwave. He addressed the lady, "As you wish. However, I have a stomach ache. I was in search of a place to relieve myself. As soon as I can do that, then, very well, we shall see."

He was shown where the toilet was and the servant left a lota with water for him. The youth went inside and smeared faeces on himself. In this state he went back. Seeing him thus, the lady shouted at her servant, "Which mad-man have you

brought here? Get him out of here as quickly as you can!" He was let out. He was saved!

What was the obstacle here? Apparently there were no hindrances. The lady herself was inviting him. The obstacle was the fear of Alláh Ta'álá! It was that very thing called taqwá. The fear came into him: There will be accountability and punishment on the day of Qiyámat!

[He escaped from Shaytán's trap by feigning madness!]