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BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhíb (رحمة الله عليه) was born in *Sarai Barlah* in the district of *Aligarh* in the year 1329 or 1330 Hijrí (1911/1912 CE). Hadhrat's (رحمة الله عليه) lineage is linked to the noble *Sharwání* family of landed nobility, and being linked to *Sayyid Hussain Ghaurí* (رحمة الله عليه), the lineage is also *Sayyid*.

Hadhrat (رحمة الله عليه) attended the local government school up to standard six, but did not continue with his secular education, preferring to study *Dín*, which he studied initially in his hometown and, thereafter, completing his studies in *Deoband*. Hadhrat (رحمة الله عليه) became *bay'at* to Hadhrat Mauláná Ashraf Alí Sáhíb Thánwí (رحمة الله عليه), from whom Hadhrat (رحمة الله عليه) received his *Khiláfat*. This was in the same year that Hadhrat (رحمة الله عليه) qualified from *Deoband*.

Hadhrat Mauláná Ashraf Alí Thánwí Sáhíb (رحمة الله عليه) stationed Hadhrat (رحمة الله عليه) in *Jalálábád*, where Hadhrat (رحمة الله عليه) established a *madrasah*, *Miftáhul-Ullúm*, and a *khánqáh*. *Sálikín* who came to *Jalálábád* for their self-rectification would stay in the *khánqáh*. Hadhrat (رحمة الله عليه) passed away in *Jalálábád* in the early hours of Friday, on the 17th *Jamádul-Ulá* 1413 Hijrí. (14th November 1992).

Published by
Dr. Ismail Mangera
P. O. Box 96185
Brixton
2019
South Africa
Telephone: (+27) 011 837-5736
E-mail: dr.imangera@mweb.co.za

FOREWORD

Alhamdulillah, solely with the fadhl of Alláh Ta'álá and the barkat of Hadhratjí رحمه الله عليه and the du'ás of well-wishers, this booklet, For Friends Number Twenty Two, is ready.

Whilst translating this majlis, my psychiatry examination way back when I was still at medical school, came to mind. At the year-end, after the written examination, we also had to pass an oral examination. I dreaded this oral examination as I was not clued up on psychiatry with its different schools of thought and approaches. Also, the examination was to be conducted by an external examiner, which meant that there was an unknown, unfamiliar specialist from outside to question us. When my turn came I braced myself for the worst as I sat in front of the examiner. It so happened that he was the head of the country's panel overlooking mental hospitals. To my utter surprise – and delight – he asked me none of the questions I had dreaded he would ask. Instead, he wanted to know why there were fewer Muslim (or Indian) patients in mental hospitals than other groups. What followed was more a discussion than an examination. (Alhamdulillah, I managed to pass the examination!)

The reason why this came to mind is that our Dín is such that it has built-in mechanisms to prevent mental illnesses. Of the many forces that come into play one important factor is the role that the sheikh of Tasawwuf plays in removing many phobias and other mental conditions, a fact well-recognised but not emphasised enough.

Mental problems appear to be on the increase in our present era. Anxiety states, panic states and other associated conditions are frequent occurrences. Post traumatic stress has also become common. Not only are we faced with "natural" tragedies like ill health, deaths of close ones and natural disasters but tragedies arising from motor accidents and crime have also increased in leaps and bounds. All of these cause stress.

Thoughts – wisáwis – play an important role in producing

stress. This majlis that is in your hands is a case in point on the role that a sheikh plays in helping us with certain problems of a mental nature. The advice given in this majlis has far-reaching effects beyond just the situations discussed.

It is important to remember that what the sheikh achieves can only be done if the muríd has proper faith and confidence in the sheikh – I'timád and I'tiqád. It follows that the muríd has to obey the advice and instructions given by the sheikh and he has to keep on informing his sheikh on his progress or lack of it.

Many sit in the sheik's majlis and feel that this is sufficient. This has its benefits but real progress is to be obtained by communicating regularly with one's sheikh and making him aware of one's condition.

May Alláh Ta'álá grant us all proper understanding and also the ability to act on the valuable advices contained in this majlis.

Obituary

Reference had been made in some past issues that several of the majális that have been translated from tapes, have been done from majális recorded by brother Yusuf (Knobbs) Bulbulia (brother of marhoom Hashim Bulbulia) during his visits to Jalálábád.

It is with much sadness that readers need to be informed that brother Yusuf passed away on the 19th December 2010 in Johannesburg shortly after arriving from Cape Town. He was 65 years old.

Readers are requested to make du'á for his maghfirat.

Dr. I.M.

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masihulláh Khán Sáhib رحمه الله عليه in Jalálábád, India, on Saturday, the 5th Jamádu-l-Ukhrá 1409, corresponding to the 14th January 1989.]

HARMS OF WISÁWIS AND THE REMEDY

If an individual is a muríd and his heart wanders in a certain direction on a gair-ikhtiyári (non-volitional) basis, but his mind deliberately follows in that direction – on a volitional, ikhtiyári basis – the end result is vexation and difficulties (pareshání)⁽¹⁾. And he achieves nothing. At this time there is a great need for firmness (mazbútí).

If the individual has a weakness (of character) – he has a nervous temperament – then a fire, a blaze (not a major one, perhaps, but a minor one) arises within him. That is, he is now overcome with a burning anxiety. It is now very difficult to suppress it. And it is now necessary to oppose it with a great deal of firmness. He should on no account act in accordance with it. He should suppress it, no matter how much force is required. Never act accordingly. Absolutely not. He should tackle the task of opposing it. Then, inshá-Alláh Ta'álá, his weak temperament will be reversed.

This is the method for its rectification. Yes, initially, it will be burdensome but this is its cure. This is the teaching for him. Now, in this age, these conditions appear rapidly to affect one. That is why it will be taxing in the beginning.

Yes, that individual who has a strong personality and his limbs and intestines are sturdy, will not be affected by such influences because he has an inner strength. This prevents the condition from developing and, if it has developed, he will repel it.

1. Hadhrat رحمه الله عليه is drawing a difference between a thought coming unintentionally into the heart and then the individual deliberately pursues this line of thought mentally.

However, for the individual who has a weak constitution, weak limbs and intestines, he will be quickly affected. The affliction is very powerful. To repel the affliction requires a great deal of effort. But this strain has to be borne with steadfastness. Once this has been done a few times, the individual's temperament will become stabilised, inshá-Alláh Ta'álá, and the strain will cease.

To repeat: At that time a severe anxiety develops in him. Now, to suppress this anxiety is a tremendous strain on one who is weak mentally and weak constitutionally. However, act against it forcefully – not in accordance with its dictates but contrary to its dictates. By doing so, inshá-Alláh Ta'álá, the individual will develop stability and equilibrium⁽²⁾.

It is necessary to avoid any situation causing worry and anxiety. Whenever a situation presents causing worry and anxiety, one should quickly move away from it.

[At this point some lady apparently appeared (in full purdah) for some need of hers. Hadhrat's topic digressed at this point.]

The wisdom behind women outnumbering men

If a world-wide census is taken as to the numbers of men and women, will the number of women be more or that of men? I do not know. This is also a special field of study.

Whether the number of women will be more or that of men will be evident from this that Alláh Ta'álá has given men permission to marry four women if they are able to do so with fairness and justice (adl aur insáf). When this permission has been given to marry four women, where will these (extra) women come from?

So, it is apparent that the number of women will be more. This conclusion is based on applying the first principles of logic. This is a deduction. Otherwise, where will they come from?

2. Hadhrat رحمه الله عليه is referring to the extreme anxiety state, which may include panic attacks, which arises in the person when assailed by certain thoughts. This condition then prevents him from carrying out even his normal duties.

Alláh Ta'álá knows best.

If, for argument's sake, there are one hundred men and there are four hundred women, then each man could marry four women. However, a condition has been laid down for this:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتِ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَثَلَاثَ وَرُبْعَ ، فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ، ذَلِكَ أَذَىٰ أَلَّا تَعُولُوا

... and if you fear that you shall not be able to deal justly with the orphan, then marry women who seem good to you, two or three, or four; and if you fear that you shall not be able to deal justly (with so many), then (only) one or (the captives) that your right hands possess (slave girls). In this way it is more likely that you will not be unjust. S.4.3.

If you are unable to deal justly, then only one for one. Not even two. Four is even more far-fetched. Now, to live with fairness and justice – is it an easy task? No. It is very difficult!

Fairness and justice were not compulsory on Rasúlulláh صلی اللہ علیہ وسلم when it came to his pious wives. Despite this, Rasúlulláh صلی اللہ علیہ وسلم observed strict justice.

The reason for mustahabát (optional ibádat)

One can understand that Alláh Ta'álá has kept mustahabát with the fará'idh and wájibát of the shari'at. One has an option here. Together with the necessities, some aspects have been kept as mustahabát (meritorious) and mustahsanát (commendable). One has a choice. Why is that? The reason is that entry into Jannat is not dependent on these but they are there to attain elevated ranks.

The statement of Alláh Ta'álá is:

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا

... and for all there will be (assigned) ranks according to what they do... S.46.19.

Just as there are those who desire to progress to higher levels

in worldly matters, one should also have a desire to progress to higher levels in matters of the ákhirat.

Take worldly ranks: a lowly ranked civil servant is very punctual. He carries out his duties in a good and systematic manner, with fairness and justice. His superior is happy with him and he gets promoted. He keeps on progressing till he becomes head of the regional office and then progresses to become head at the main office.

Another example: an ordinary policeman starts off as a constable, progresses to become an inspector and then goes on to become the superintendent. So, due to outstanding performance, the individual progresses higher and higher in official ranks. This should be our efforts as far as the ákhirat is concerned. If this was not possible, why is it said:

وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا

... and for all there will be (assigned) ranks according
to what they do... S.46.19.

This is the very meaning of the verse that every individual will attain ranks according to his a'mál. Entry into Jannat is dependent on imán and elevated stages are dependent on taqwá

There is a certain áyet in the Qur'án Sharíf. Is there a hafiz over here? Nobody is speaking.

[A hafiz present recited the relevant áyet.]

Very well. What is the áyet?

كَأَنُورًا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

They used to sleep only a little of the night. S.51.17.

Alláh Ta'álá is saying that among My bondsmen there are also those who sleep very little at night and when dawn approaches they then repent abundantly.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

...and before the dawning of each day, they would seek forgiveness;
S.51.18.

When dawn approaches they repent in abundance. The major part was spent in ibádat – they separated their sides from places of comfort. This appears in Surah Alif-Lám-Mim Sajdah. The áyet is:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

Their sides are separated from their beds whilst they call their Rabb out of fear and hope. S32.16

In another para, possibly in the twenty-sixth, it is stated that the major part of the night is spent in ibádat and they sleep very little. Despite this, as the dawn approaches, they make istigfár. See, a principle has been enunciated, because a kitáb of law has principles and hardly any secondary details. Yes, a few such details may be found. We now need to see its application. One principle has been laid down.

The whisperings of Shaitán

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ

Evil whispering is only from Shaitán...

Why?

لِيَحْزُنَ الَّذِينَ آمَنُوا

... that he may cause grief to those who believe; S.58.10.

In order to create distress and suffering such-and such thoughts are instilled in the hearts. I am not saying anything. These are basic principles.

Now, the task of applying them is not for everybody. Whatever occupation a person is involved in, he has the experience. Those who are mashá'ikh is the field of fiqah, they will have experience on fiqhí details. They have expertise and insight in the field of fiqh. As ahqar

mentioned previously, that person who is running a medical practice where people with various illnesses consult him and most of them recover, he will have experience and expertise in physical illnesses.

The role of the sheikh

Similar is the case of the sheikh dealing with *bátiní* (spiritual) illnesses. People with various illnesses come to him and the majority are cured. For example: Before turning to the sheikh for self-rectification – before making *rujú'* to him – what were his worldly cravings? What was the state of his greed and avarice? How much was he drawn towards making progress materially? What was the level of his innate anger? From the aspect of his actions, to what extent was he involved in worthless activities, in seeking glamour and in sins? What was his lifestyle like at home, his harshness and cruelty? What was the form of his disputing with outsiders? To what extent did he burn in jealousy at seeing the worldly progress of others? Etc., etc.

Now, since the seeker has stood up with correct sincerity, those qualities that were in him have been removed and an indifference to materialism is entering his heart. And this is the objective.

The reality of zuhd (abstinence)

The objective is that there should be disaffection from materialism – that is *zuhd*. Even if he is a king in his external state, his heart is in a state of *zuhd* as far as materialism is concerned. There should be a continuous process of disaffection. This is the objective.

It is not that no worldly item is possessed or saved. This is no *kamál* – there is no great achievement in that. The *kamál* is that he has these items but they have no place in his heart. This is the meaning of *zuhd*. The real (or original) *sunnat* of *zuhd* is this.

The objective is to be *tárikud-dunyá* and not *matrúkid-dunyá*

We thus have two conditions: One is “*tárikud-dunyá*” and the other is “*matrúkid-dunyá*”.

Basically, one has to be a “*tárikud-dunyá*” and not a “*matrúkid-*

dunyá”.

A “**tárikud-dunyá**”: A person whose heart has distanced itself from items that are labelled as “worldly” – but which, in actual fact, are not “worldly”.

A “**matrú kud-dunyá**”: A person who has nothing. When he does not possess anything then from what does he distance himself from? He has nothing to distance himself from.

A “tárikud-dunyá”, on the other hand has easy access to material items but he attaches no value to these in his heart. The normal means that exist to attain an item he utilises, because the order is to utilise these means, but his gaze and his heartfelt faith and confidence are on Alláh Ta’álá. And this is the Sunnah method.

As was read in yesterday’s sermon of Hadhratwálá⁽³⁾ رحمه الله عليه that if – Alláh forbid – some material loss occurs, he does not sit down with grief; he does not involve himself in its preoccupation; he does not let his mind delve into this and that; he does not allow his temperament to brood over it and descend into grief. In fact, he is unconcerned. He has suffered a financial loss but he has not sat down aggrieved. It is not so that he had certain hopes and now he is overcome with hopelessness.

Perfection in abdiyet (bondsmanship)

From this it comes out that he does not boast about this. In the same way he does not boast about his staying awake at night in ibádat. However, he remembers and pictures to himself his shortcomings.

From here we can deduce that one should make istigfár after ibádat even. Then – may Alláh Ta’álá save, may Alláh Ta’álá save us – after having committed evil, why should one not make taubah? Having committed a sin why should one not be repentant and make taubah?

Therefore, he makes istigfár.

Alláh Ta’álá says, “Just see how good are My bondsmen – to

3. Hadhratjí’s رحمه الله عليه practice was to read out the lectures of Hadhratwálá’s رحمه الله عليه every Friday after the Jumú’ah salát.

what degree of abdiyyet are they not exhibiting – that they involve themselves in so much ibádat and then they still make istigfár. How great is this abdiyyet not! This is abdiyyete-kámilah – perfection in exhibiting bondsmanship. Their gaze is not on their own efforts. They show gratitude for the tawfíq to perform deeds. Their gaze is on their shortcomings. They then make istigfár. There is no arrogance by them gazing on their ibádat and piety. However, they display humility. How good bondsmen are they not!”

One person wrote to Hadhratwálá رحمه الله عليه in connection with his ibádat: “I cannot achieve perfection in abdiyyet.” Hadhratwálá رحمه الله عليه wrote back, “The day that you consider that you have achieved perfection in your abdiyyet, that is the day of your ‘mátim’!”

Do you know what mátim is? This is the crying and lamenting that commences when somebody passes away.

So, the day that one considers one’s ibádat to have reached perfection, that is the day of ‘mátim’. What an amazing statement he made! In other words, that is the day for crying tears. A very true statement.

Hadhratwálá رحمه الله عليه did not write, “What is the elevated degree of Alláh Ta’álá’s grandeur and majesty, and what is the level of your ibádat that you have considered your ibádat commensurate with His status?” He merely wrote back, “That is the day of ‘mátim’”.

From here it can be understood that one should be busy with work. That is all. Shift your gaze away from considering it to be perfection. Otherwise Shaitán will appear. Shaitán will present himself in order to make you weep – for no reason at all, merely out of mischief – in order to remove any cheerfulness, to make the soul dispirited. Shaitán will come to demoralise you.

The sálik should display joy and enthusiasm

Yesterday Hadhratwálá رحمه الله عليه mentioned in his lecture that the sálik should display happiness. Upon this, ahqar repeatedly placed tremendous stress on it that when the sálik executes the orders (of the sharí’at), taking special care to do so to the best of his

abilities, bearing in his heart its honourable status, it is necessary for him to be joyful. There should be no laziness. In other words, his temperament should be open all the time. This is necessary. Anything that brings about a decrease in his enthusiasm should be avoided and removed as quickly as possible. Otherwise Shaitán will appear.

This is the reason why wisáwis (thoughts instilled by Shaitán) trouble such persons (sálikín) to a greater extent. This is the problem. Ordinary people are not troubled as much.

The concerns of the general populace revolve around counting: two and two rupees equal four, and three and three rupees equal six. Where are goods obtainable cheaply and where are they expensive? Buy from the cheaper source and sell at the expensive outlet. So, the question about the state of their minds does not arise. Their minds are set there.

Wasáwis come to the person who has placed importance on the Dín, to those who are pursuing Dín with dedication. The robber of imán comes to such persons.

The remedy for wisáwis

That is why Alláh Ta'álá has shown the remedy for these thoughts, that one should ignore them completely; one should be completely unconcerned, completely thoughtless and not incline at all, to the extent that such thoughts become non-existent. As far as possible live like that.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا

Evil whispering is only from Shaitán that he may cause grief to those who believe. S.58.10.

Such thoughts keep on coming from Shaitán to bring grief to the mu'min. So, O Muslims! Do not give a thought to such thoughts. Keep in mind Haqq Ta'álá's remedy. From where does the sheikh write from? He writes from there, because the gaze of the sheikh is on Him. The mudarris does not have this vision.

A very beautiful sentence was uttered yesterday:

“For something to occur in conformity with your hopes, this is in conformity with your temperament. For it not to occur in conformity with your hopes, this will be in conformity with Bári Ta’álá’s temperament.”

What an excellent sentence! When you give preference to the wishes of Alláh Ta’álá it is in conformity with your affairs, as this is in accordance with the wishes of Záte-Haqq. From your side you should be in conformity with Záte-Haqq.

When this concept has become grounded then, upon the loss of wealth and so forth – which are part and parcel of insán’s necessities – where will there be despondency and grief? Yes, such thoughts may come but they will not be entertained. Will he willfully bring them on? No. Will he expand them? No. However, he will crush them. This is haqqe-abdiyét bi-haqqe-ma’búdiyét (the rights of bondsmanship in relation to the rights of the Master).

Sabr is also ibádat

(This is exhibiting sabr), because sabr is also an act of esoteric worship – it is an act of ibádat of the batin. Alláh Ta’álá desired that such an event should occur causing him grief, as is demanded by him being human, and he made use of sabr. To make sabr is to be in conformity with Alláh Ta’álá and not to make sabr is to be discordant.

So, sabr is ibádat. That is why to deliberately ponder and bring to mind grief and to expand it, is contrary to sabr. Where can this be in conformity with Alláh Ta’álá’s wishes? So, to be desirous of being in conformity with one’s own desires and to remain thus is contrary to abdiyét. So, to be regular with pious deeds (a’mále-sálihah) and to maintain a state of hopefulness, is the condition of best of deeds (khairul-amal):

وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا

...and the good deeds which are lasting are better in your Rabb’s sight for reward, and better for the end result. S.19.76.

This “báqi-yátus sálíhát” is khair (goodness) in the eyes of your Rabb. Also, to be hopeful is khair. With khairul-amal (good/ pious deeds) and khairul-‘umíd (good/ optimistic hopes) one should have positive expectations. It cannot happen to the contrary. This is a promise. However, that there should only be goodness and no harms at all from the worldly point of view, this is not promised. The reason is that, if no difficulties presented themselves, how could the ibádat of sabr and other qualities be practised? This has also been kept in place.

The cause of grief: gair-ikhtiyári wisáwis & dreams

So, gair-ikhtiyári thoughts and gair-ikhtiyári wisáwis cause grief. This is what is being discussed. However, to deliberately set one’s mind in pursuit of these thoughts is contrary to abdiyét, contrary to being an abd and contrary to ibádat.

One should intentionally direct one’s mind towards the radhá’ (pleasure) of Záte-Bárí-Ta’álá. But you have directed your mind opposite to radhá’. You have flung it into worry.

It cannot happen that gair-ikhtiyári wisáwis do not arise at all. They are attached and closely linked to you. More or less everybody will have them. However, the dignified and gracious attitude of abdiyét is that no attention is paid to them. Deliberately directing one’s attention – what is termed “qasdí-fikrí-soch” – is not done.

When seeing fearful dreams

Included in the category of thoughts and wisáwis coming on a gair-ikhtiyári basis, are the seeing of dreams. Dreams come on a gair-ikhtiyári basis and cannot cause harm in any way. They are no cause for anxiety. Alláh Ta’álá is consoling us, teaching us and giving us the remedy that there is no harm in them, neither worldly nor as far as the ákhirat is concerned.

Worldly harm may be in connection with ján (life/ health), mál (wealth) or ábrú (honour). So, can dreams cause any harm to one’s health, one’s wealth or one’s honour? Therefore, why be grieved (by dreams) when your eyes open? So, be without concern. Rather,

lightly spit thrice to the side in the direction of the side of the body that your eyes opened on and recite “Lá-howla...” thrice, turn on the other side and do the same thrice. This is the antidote for Shaitání dreams. Now remain unconcerned. Why are you grieving? Has the dream caused any physical harm, any material loss or any dishonour?

There is also no harm as far as the ákhirat is concerned. The reason is that your actions and efforts played no part in bringing on these wisáwis and gair-ikhtiyári dreams. So, there can be no harmful consequences in the ákhirat. The reason is that there is no sin committed: harm in the ákhirat comes from sinning. Whereas, this is not committing a sin – there is no part played by one’s volitional deeds (ikhtiyári amal). So, why is there grief?

Therefore, Alláh Ta’álá has shown that Shaitán will try to cause mu’mins to grieve by instilling a diversity of thoughts. Alláh Ta’álá is saying, “O Muslims! Do not direct your thoughts thither. There will be no accounting, no questioning from My side. To the contrary, I am happier even to a greater extent that what a good mu’mín he is that, despite such thoughts and wisáwis coming from Shaitán, he is unconcerned. Neither is there any weakness from the aspect of his aqá’id nor is there any indolence in his deeds. What a solid mu’mín is he that he is performing his ma’múlát (schedule of daily ibádat) punctually and he is firmly grounded in his aqá’ide-ímáníyah. What an excellent mu’mín is he, that this shows the elevated stage of the perfection of his imán!”

The condition of some Sahábah رضي الله عنهم

This was the preamble of the Hadíth Sharíf: When some Sahábah رضي الله عنهم related to Rasúlulláh صلى الله عليه وسلم the state of (being bombarded by) wisáwis, that such-and such wisáwis came to them, that it would be better that they were burnt into charcoal... You must have studied the Hadíth Sharíf.

So, how severe must the wisáwis have been that they were so alarmed as to consider it to better that they become burnt to charcoal.

So, Rasúlulláh ﷺ reassured them, “This is open evidence of your imán. You are grieved; I am happy! So, you be happy with my happiness, because Shaitán’s happiness lies in seeing you dejected, whereas my happiness lies in seeing you cheerful and happy. So, do you prefer to be happy with my happiness or do you prefer to be happy with Shaitán’s happiness?”

What reply will a mu’min give? He will say, “I am happy with your happiness.” So, it is as if Rasúlulláh ﷺ is saying, “If you are happy with my happiness then I am asking: will there be grief after that? Not at all!” So much so, thereafter they had no complaints of any kind. Thoughts must have come to them subsequently, small or big, of one kind or another, but nobody had any complaints thereafter.

Importance of i’timád and i’tiqád

This is i’timád (trust and confidence) and this is i’tiqád (faith) in one’s patron. Based on this i’timád and i’tiqád, they were cured for the rest of their lives. They became extremely happy and grief departed.

It was not a case where anxieties, wisáwis and dreams are related on a daily basis and then turning in misery to these thoughts. What i’timád and i’tiqád has he that he sits nursing such thoughts?

Qissah

That is why Hadhrat Shiblí رحمه الله عليه asked one durwesh, “Which particular stage (maqám) are you striving for nowadays?” This incident was related to us by Hadhratwálá رحمه الله عليه. The durwesh replied, “The maqám of tawakkul (reliance on Alláh Ta’álá).” Hadhrat Shiblí رحمه الله عليه then said, “Oho! Up to now you are still concerned about food and drink?”

In actual fact, tawakkul is a very elevated maqám. However, there is another stage much higher than that.

So, despite being shown the remedy, he is still occupied with altercations concerning thoughts, wisáwis and dreams. He

continuously complains about these. If one speaks, now to whom must one speak? Out of shame he does not mention that he had written to his sheikh and his sheikh had replied in this manner and had shown this remedy. How must he write now? Nevertheless, he is still grieving.

So, it is apparent that he has no i'timád on his sheikh. He follows his own thoughts and opinions. He is his own devotee.

The importance of the sheikh's teachings

Were the statements of Rasúlulláh صلى الله عليه وسلم merely to console or were they the final say and permanent remedy?

In a similar manner, does the sheikh merely try to console the heart by utilising this methodology? If this is his belief (that the sheikh spoke merely to console him) then this difficulty is the result of it.

When the sálik is directed towards performing pious deeds and abstaining from evil, with the emphasis on the importance of observing the zahírí and bátiní laws, it is done with the object of safeguarding his heart from matters that are gair-ikhtiyári all the time. He should himself stay away from such actions that cause anxiety. If external events cause anxiety then he should keep his temperament clear of these. He should not incline towards them.

If, incidentally, these thoughts are forceful, they should be repelled. Do not worry about the energy needed but utilise a greater force to put an end to the force. Use a greater force to repel what is causing tumult and anxiety.

However, one who has weakness in his temperament, weakness of his limbs, weakness of his insides and body and weakness of his mind, he should not repel that which is causing tumult and anxiety with force – he should merely ignore it. The reason is that any attempt to repel thoughts is also inclining towards them.

Perhaps you have not understood the point, so, listen again: to attempt to repel is also to incline towards. And the advice given above is to remain aloof. Therefore, no attention is paid at all.

If you do incline you will have regrets. You are being swerved

away from regrets. The instruction is being given: Be involved in work, in duties. "Zálika sari'ul imán" – this is clear evidence of imán. Be involved in work, in duties.

Such thoughts from Shaitán assail sáliks in abundance. At times these are very forceful. There are many such incidents.

A qissah concerning an 'álim

An excellent 'álim and a good orator was bay'at to Hadhratwálá رحمه الله عليه. After the demise of Hadhratwálá رحمه الله عليه he came here. He had previously been in correspondence with me. He stayed at the Munníwálí Masjid, where the Kashmirí students now stay. There were no students there in those days. Those who stayed here resided in the madrasah.

He was a zákir-shágil person⁽⁴⁾. He was also an orator and a good one. After the Fajr namáz he came to see me. I was living upstairs. He knocked on the door. When I opened the upstairs door I saw that it was this Molvi Sáhíib.

I enquired, "What is the problem?" He replied, "I saw a dream last night. It has frightened me. So, I have come to take permission to go home." I said, "Molvi Sáhíib, what are you saying? Such an insignificant event and such a major effect! Just because of a dream!" He said, "The dream was of such a nature." I said, "Oho! What was this dream that affected you to such a great degree?" He explained, "The dream is this that I saw my neighbour, who is a very evil person, had abducted my wife." I said, "Molvi Sáhíib, how can you say such a thing?" He said, "No really! My wife is very beautiful and she has big, beautiful eyes. Very beautiful, with beautiful big eyes! And my neighbour is a very wicked man." I said, "Very well. Khudá hafiz."⁽⁵⁾

It is also always my habit that, after mentioning something

4. This means that he was regular with his schedule of zikr and prescribed spiritual exercises.
5. "May Alláh protect you." This is a greeting given when somebody is departing.

once or twice and the person does not accept, then it is, “Very well. Khudá hafiz”.

The Molvi Sáhíb departed. He was a very sincere and fair-minded ‘álim. After all, he was involved in zikr and shaghl. From his home he wrote a very remorseful letter, “When I reached home I found my wife very happy and cheerful. There was absolutely no cause for any alarm. I feel very regretful that I paid no heed to your explanation and admonition. I seek your forgiveness. I made a mistake.”

So you can see how Shaitán intervened. By not having í’timád and í’tiqád on one’s senior Shaitán’s heart was made happy and Rahmán’s displeasure was incurred.

Salíkín have been told only this one incident. Salíkín experience such incidents in abundance: The student suddenly remembers his home; he sees a dream; his thoughts wander to his family; he thinks of his mother or his sister. Now anxiety sets in – his tabiyet is be-chen. To combat this is extremely difficult. Result: he wants to take leave and go home. He makes up various stories. Trying to explain to him he still does not want to understand.

So, whoever is involved in Díní work and at whatever level he is involved in ta’lím and tarbiyyet, Shaitán will assail him.

Shaitán’s ploy is to divert from a greater task to a lesser one

Shaitán will divert a person from a greater Díní task to a lesser task, the task still being Díní. The reason is that the person will not pay any attention to worldly tasks for he has become very firm. Therefore, Shaitán will direct him to a Díní task.

Are you listening?

He is directed to a lesser Díní task. He will reason that this is also Díní work. So, he discards the greater Díní task and gets involved in the lesser one.

Now, at such a time to differentiate whether this is a lesser or greater Díní task is very difficult. Yes, if he has spent a considerable

time with a muhaqqiq⁽⁶⁾ and he has listened with great attention, having proper í'timád and í'tiqád in him, he may be able to differentiate somewhat. Otherwise it is very difficult.

A qissah

Hadhratwálá رحمه الله عليه explained:

Jihád was in progress. This person had the urge, time and again, to go and participate in the jihád. He became gravely concerned: Why this repeated insistence on going in jihád?

A sincere concern (fikre-sahíh) will guide a tálibe-sádiq (a sincere seeker / one travelling along the path of Tasawwuf). Do you understand? To repeat: From the side of Alláh Ta'álá guidance comes to one who is a tálibe-sádiq and who has a sincere concern.

So, when this tálibe-sádiq utilised this sincere concern and pondered over it, he caught up! He addressed his nafs, from where the urge was emanating, "I have caught up! I am fighting you daily – jihád against you is for twenty-fours daily. You have become frustrated at this, so you are encouraging me towards that jihád which is not in the category of nafire-ám⁽⁷⁾. What I am involved in is also jihád. Your vain desires, your lusts, your desires for super-luxuries, your unlawful relationships are relinquished and up-rooted. So, continuously I am waging jihád against you. The sword of 'Lá'⁽⁸⁾, sharpened on both sides, is being slashed on you twenty-four hours daily. Wanting to escape this, you are suggesting I participate in that jihád. You wretched fellow! I will not go! You are stopping me from a greater ibádat and you want to take me towards a lesser ibádat."

This was related by Hadhratwálá رحمه الله عليه.

6. A sheikh-e-kámil – one who has in-depth knowledge and an insight into realities.

7. Nafire-ám is that situation where it is announced that each and every Muslim has to take up arms and go out in jihád.

8. Lá – No. This is a reference not only to the unlawful demands of the nafs but it is also referring to the broader concept of the Kalimáh-Tayyibah, Lá-iláha-illalláh . There is no deity worthy of worship besides Alláh.

Differentiating between good and evil

To continue: Shaitán approaches the tálibe-ilm and the tálibe-tarbiyet frequently. He diverts from a greater ibádat to a lesser ibádat. To be able to differentiate in this melee, in this mix-up, is not the work of everybody. Take the opinion of one on whom you have i'timád and i'tiqád. It can happen that, occasionally, his opinion may be wrong. Some people may show one feature externally and may show another internally. Some may exhibit extreme evil externally but their internal condition may be extremely good.

Dreams and their interpretation

Similarly, sometimes a dream may indicate something very good but its internal meaning may indicate evil. Now, how can one pay any attention to dreams?

One person sees a dream in which his clothes are soiled with his faeces. The dream appears to be a foreboding of great evil but, in its interpretation, in its batin, it brings good news. Seeing himself covered in impurity it seems that he is in anticipation of some wealth. It is possible that he will receive some wealth from some place:

“Ad-dunyá jífah” – In its substance dunyá is filthy, impure, covered with impurities. It is possible that he will attain greater wealth. So, what did the zahir indicate and what did the batin indicate?

Another dream: (Hadhratwálá رحمه الله عليه related this. Its interpretation has also been published.)

In the time of Hadhrat Sháh Abdul-Azíz رحمه الله عليه a person came to him and commenced to relate to him the dream he had, “I saw Rasúlulláh صلى الله عليه وسلم in my dream last night. He came to visit me at my humble home. He was dressed in royal clothing...” Hadhrat Sháh Abdul-Azíz رحمه الله عليه exclaimed, “Go quickly! Go home and quickly empty your house. It is about to collapse!”

Just see: Rasúlulláh صلى الله عليه وسلم is paying a visit and the interpretation is that of ruination and destruction. The house was

about to collapse. He was told to go quickly. He had i'timád and i'tiqád. He left. He quickly started evacuating the house, taking out his wife, children, goods and so forth. When he had done so the roof fell in and the house collapsed.

Hadhratwálá رحمه الله عليه narrated that somebody enquired from Hadhrat Sháh Abdul-Azíz رحمه الله عليه, "Hadhrat, how did you manage to interpret that Rasúlulláh صلى الله عليه وسلم coming to visit and you said what you said?" Sháh Sáhíb replied, "Yes. My mind immediately focused on that áyet of the Qur'án Sharíf:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا آعْرَآةَ أَهْلِهَا آذِلَّةً
When kings enter a town, they ruin it...S.27.34.

"When kings conquer a territory, after entering the city, they commence to destroy the place. They do this to show their force, their might, their power, their firmness, in order to establish a following. They start destroying. He had said that Rasúlulláh صلى الله عليه وسلم appeared in royal clothing. So, I gave this interpretation that appears in the Qur'án Sharíf, that this is the habit of kings after conquering."

So you see: the dream was a good dream but the interpretation foretold something else.

Another dream: Another person had a dream that he was copulating with his mother. He even needed to make ghusl when he woke up. On the surface this dream is horrendous, that he is copulating with his own mother. However, the interpretation is good: He will develop abdiyét and faná'iyét in him.

"Mother" in this instance refers to the ground, the earth. Without any concern for people, he is tossing himself in the earth. As one should toss around in the earth, he is doing just that, without any concern of what people would say. This insane person is rolling in the sand. He is squashing himself into the earth.

So, "mother" refers to the earth and "copulating" refers to squashing himself.

Do you see the outward horror of the dream? This person must have become terrified. He must have questioned himself as to whether he still had imán or not the way he had conducted himself with his mother.

The mind and heart are being invited to sukún

The above dreams have been related for clarification. The opinions and statements of the buzurghs: what were their deeds and actions? What does the Qur'án Sharíf state? In which direction is the Kalám of Alláh Ta'álá directing our attention? It is to clear the minds of those who are occupied with the work of Dín with due concentration and importance. It is to remove mental turmoil. It is to put an end to the disarray of thoughts afflicting them.

The mind and heart are being invited to sukún (peace and tranquillity). With muhabbat Záte-Bárá-Ta'álá is giving ta'lím to His own on how to keep oneself with basháshat (cheer and happiness).

That person who is proceeding diligently, with sincerity, in accordance with the instructions and orders of Haqq Ta'álá, has he become Alláh Ta'álá's or not?

When someone belongs to you, would you wish to keep your own kin cheerful or sad, worried or free of worries, grieved or happy? Would you wish to keep the person and see the person cheerful or depressed and burdened?

If this is your situation (that you wish to see your own kin happy, cheerful, free of worries) then Záte-Bárá-Ta'álá is giving ta'lím to His own. Rasúlulláh صلى الله عليه وسلم is giving instructions that he wishes to keep such a person happy and to see such a person cheerful. The name given to such persons is "sálikín".

Therefore, these sálikín should keep their minds and their hearts instilled with freshness, with cheer, with peace and tranquillity. Any such undertakings which causes a diminishing of this cheer, or causes undue worry, the processes leading to them should be avoided. The processes should be shunned. Should these present

themselves on a gair-ikhtiyárí basis, one should pay no attention to them. This is its methodology.

Even if the gair-ikhtiyárí event presents itself and creates anxiety and worry in you then too do not incline towards this. Pay no attention to it even if you have to force yourself. Combat that force with your own force.

What are your thoughts on this?

When you pit your force against that force then that force will diminish. Otherwise that molehill will become a mountain. However, if you combat that force with your own force, the mountain will be reduced to a molehill.

Zálíka saríhul imán – that is clear proof of your imán.

What a mountain that was that was burnt down and became what? Turned into ashes! What a mighty mountain that was that was reduced to a molehill!

You now have a choice: You can make the mountain into a molehill or you can make the molehill into a mountain. Your murabbí haqíqí (spiritual guide) is advising you on the former – your wish is your own choice. What I am saying is that:

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا

Evil whispering is only from Shaitán that he may cause grief to those who believe. S.58.10.

It is up to you. You may nurture grief; lie immersed in grief. I am saying – your murabbí-haqíqí is saying, “Not at all!” This is what I am saying. This is a remedy for one’s whole life, is it not?

Whether staying here or whether it is when you reach home; in seclusion or amongst people; staying with your sheikh or staying at a distance from him; in domestic gair-ikhtiyárí affairs as well as Díní gair-ikhtiyárí affairs – in all situations this is a remedy.

Before marriage the mother saw the potential wife: her complexion was fair and pink and she thought her to be a likeable match for his son. Now, how did she know whether she had an abusive tongue

or not or whether she had a bad character? Yes, she is chaste and pure. However, a tongue that is abusive, a raging temperament and stubbornness of habits...? How did the mother know she would be like that?

This is just an illustration put in front of you.

They got married. Initially, she is waited upon and has no duties. After a while she has to manage various tasks – she has to perform household duties and she also has to interact with others. She is now seen to be very abusive. May Alláh protect all! It turns out that she is extremely obstinate.

For him is this gair-ikhtiyárí or ikhtiyárí? It is gair-ikhtiyárí. Little did he command her to be abusive or stubborn. This is gair-ikhtiyárí.

The position of the tafsír of Abdullah Ibn Abbás رضي الله عنهما

Hadhrat Abdullah Ibn Abbás رضي الله عنهما holds an important and pre-eminent position in the field of tafsír (commentary) of the Qur'án Sharíf, so much so that his tafsír is given preference over that of others. In relation to the tafsír of the following:

وَالرِّجَالُ عَلَىٰ نِسَائِهِمْ دَرَجَةٌ

...and men are a degree above them (women)...S.2.228.

He states that the statement of Alláh Ta'álá that men have a status above that of women, entails a very superior status, a very elevated status. He states further that if this is the case then men, meaning husbands, should have forbearance when anything occurs against their temperaments. They should have tolerance and exercise sabr when confronted by issues contrary to their temperaments. They should have forbearance so that they can exercise tolerance and sabr.

That person who is a true sheikh, one who is experienced, keeps all these in mind.

One person, a student in taríqat, wrote to Hadhratwálá رحمه الله عليه

“ My wife is so abusive that she keeps on saying horrible things. What should I do?” Hadhratwálá رحمة الله عليه wrote back, “From your side you should deal with her with justice (adl); and on her injustice (be-adlí) you should make sabr.”

Is the subject closed or not closed?

If you also react as she has behaved what question is there of you having a higher status? She has behaved like a woman and you have also behaved like a woman. When your status is higher then there should be only adl (justice) from your side and, on her be-adlí (injustice) you should make sabr.

This offensive behaviour from the wife, is this not gair-ikhtiyárí? The discussion today has centred around “gair-ikhtiyárí”.

Now, if somebody were to ask, “For how long must I adopt this attitude?” The answer is, “Lifelong. Till the last breath.”

This talk is directed to the tálibe-sádiq

These remarks are directed at the tálibe-sádiq – that person who is sincere in cleansing his character (tazkiyah), who is sincere in his self-rectification (isláh). The dunyádár – the worldly person – is not being addressed. This talk is directed at the tálibe-sádiq, one seeking his self-rectification, one who is sincere in his quest for his isláh.

To continue: Examples of gair-ikhtiyárí situations arise in the home to a much greater extent than outside. These may proceed from the children and from the mother and father, and a great deal from the wife. They arise very little outside but much more within the household. These are all gair-ikhtiyárí. So, in matters that are gair-ikhtiyárí work should be taken from sabr and forbearance. No step must be taken that is contrary to the shari’at – either verbally or physically. My talk is directed to the tálibe-sádiq.

A qissah

Let me relate something: A young man, a husband, wrote to me, “My wife is very abusive. At times she uses extremely harsh

language. Mostly I just listen. Sometimes I also tell her off.” (Men from cultured families are like that.) “One day she was telling me off. I stood and listened silently. I then went outside. After a while I returned. She was busy doing her work. I went close to her, placed my hand on her head, lightly tapped her on her waist and, smilingly, with warmth and love, said, ‘Darling wife, subhánalláh! What you told me just now was so eloquent! It sounded so beautiful! I have come to listen to it again. I was absolutely thrilled! What were you saying? Just repeat everything.’ She started laughing. Hadhrat, that happened a long time ago. (We have not had a serious argument since!) Both our lives are now full of joy and pleasure!”

One has to change oneself. In order to change a situation one has to first change oneself.

Matters gair-ikhtiyári present themselves countless times from morning to night. This ta’lím is for everybody. However, it is specifically for the tálibe-ilm (student of Dín) who is involved in studying the Dín with sincerity. It is for the tálibe-tarbiyet (one seeking his self-reformation) who is sincere in his quest. It is specifically for them. It is necessary for them to be cheerful all the time. There is a need for inshirah⁽⁹⁾. It is necessary for the temperament to be happy and cheerful at all times so that he may proceed towards Alláh Ta’álá bowing, drawn towards Him. His ma’múlát should be completed with cheerfulness.

This is why Alláh Ta’álá is making such bondsmen of His persons without worry. He is washing away their grief. He is extending an invitation for them to live with cheer. He is calling them towards a life of joy. He is instructing them to live blissfully. Remember that:

إِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا

Evil whispering is only from Shaitán that he may cause grief to those who believe. S.58.10.

9. “Inshirah – laying open; lack of prejudice”. That is, an unencumbered spirit. A temperament that is not burdened.

Therefore, do not ever concern yourself about it – never ever. “My happiness is in this. So, if My happiness is in it, your happiness should also be in it. It is wrong to be dejected.” The grief has turned into cheer and happiness. This is the invitation that Alláh Ta’álá is extending. And who does not accept the invitation of One who is great? Záte-Bá-rí-Ta’álá is extending an invitation to His own. And every mu’min belongs to Alláh Ta’álá. The status of every mu’min is different.

The statement made is: *Yahzunal-lazína ámanú*. The word is “ámanú” and not “attaqú”. That is, the statement applies to those who believe and is not restricted to those who have taqwá. For those among the believers who have taqwá – a special degree of taqwá – they are in need even more so. This was the theme and this áyet came to mind.

The noble and dignified status of a kámil mu’min

Just see how good some bondsmen of Alláh Ta’álá are – they sleep very little at night. Alláh Ta’álá is saying, “There are such bondsmen of Mine who sleep only a small portion of the night.” This is an áyet which did not come to mind fully up to now.

كَأَنزَا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

They used to sleep only a little of the night. S.51.17.

“What (splendid) bondsmen are there of mine that they sleep very little at night and when dawn approaches...

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

.....and before the dawning of each day, they would seek forgiveness; S.51.18.

“They stay awake in such a way (in ibádat) and, when dawn approaches, they display their abdiyét. They do not boast that they stayed awake so long during the night, that they were busy with such and such ibádat, that they have attained an elevated status

of ibádat and level of qabúli'at (acceptance). They do not do this but they preserve My majestic status of One worthy of worship and they display their status of abdiyét. The greater portion of the night is spent in ibádat and they repent as dawn approaches. They display abdiyét and do not boast."

We can deduce that irrespective of how much ibádat is performed, with sincerity and truthfulness (ikhlás and sidq), there should be no conceit. One should only display humility and humbleness.

The basis of entering Jannat at the first instance

Now, what has been mentioned above concerning those who are mu'min muttaqí, who stay awake in ibádat at night and repent as dawn approaches, that they will enter Jannat – their permanent stay (dukhúle-khulú'd) in Jannat is not dependent on this action.⁽¹⁰⁾

In order to be eligible to enter Jannat permanently at the first instance (awwale-wehle) is dependent on imán and to continuously carry out wájib injunctions of the shari'at. To enter permanently into Jannat at the first instance – at the moment of death – entails carrying out continuously the essentials of the shari'at (mámúriat) and abstaining from what is forbidden (minhiyát). This is the means for permanent entry into Jannat immediately on dying.

When a person passes away merely with imán (nafse-imán) he will also enter Jannat permanently but there is no promise that this will be immediately on dying.

At the moment the discussion relates to permanent residence in Jannat (dukhúle-khulú'd) at the first instance (awwale-wehle). What has been mentioned above about the muttaqí mu'min, that he continuously carries out what has been ordered (mámúr-bihá) and he continuously abstains from what is forbidden (minhí-anhá), for him is entry into Jannat at the first instance.

10. Hadhratjí رحمه الله عليه discusses three issues from here onwards for the next few paragraphs: (1) Entry into Jannat but only after going to Jahannam. (2) Entry into Jannat at the first instance, without going to Jahannam. (3) Elevation in status in Jannat.

Further on where Haqq Ta'álá has mentioned that from among these there are also such who stay awake in ibádat during the greater part of the night, sleeping during the lesser portion, and then they direct their attention towards repentance, turning to Alláh Ta'álá in penitence, this is not the basis for permanent residence in Jannat – it is stated as an increase of status and attaining elevated stages. This is what was stated earlier on. To repeat: this is a basis for attaining elevated stages. And who is not desirous of higher stages in worldly matters? So, even to a greater degree, why should one not be desirous of this (i.e. of higher stages in the hereafter)?

Alláh Ta'álá is congratulating such persons. He is patting them on the back. Such bondsmen also exist. He has drawn our attention that they have focused their attention on the Dín, so you also focus your attention this way.

This is a form of encouragement – it is an encouragement to those who are His to progress in stages in the hereafter.

As for those who are sálikín and tálibín, when they have entered into sulúk, what is their motivation? It is:

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا

... and for all there will be (assigned) ranks according to what they do... S.46.19.

This should be their purport: To strive continuously, focusing on the awareness and necessities of the sharí'at, and on the mustahbát, to the extent of one's health and ease, and to discard laziness.

A letter and its reply: the status of Tahajjud

Just today I have replied to a letter from a person staying overseas, in Jiddah. He had written, "I perform the (Nafl saláts of) Ishráq, Chást, Awwábín and Tahajjud. However, at times, I deliberately do not perform them so that I do not elevate them to the position of being Fardh. I deliberately do not perform them."

I wrote to him, "Our aqídah is that they are Nafl. However, in

practise they are at the level of Fardh from the aspect of deeds. Definitely, our aqídah is that they are Nafl. However, permanence in performing deeds (dawáme-amal) the attitude is as one has towards what is Fardh. So, how can you deliberately not perform them?"

Has Shaitán got hold of him or not yet, that at times he deliberately does not perform them? So, this is the remedy. As far as aqídah is concerned, they are not Fardh – our aqídah is that they are Nafl.

That is why the Ahlulláh have the aqídah that Tahajjud namáz is Nafl but they perform it (so regularly) as if it is Fardh.

In summary

So, the practical life of the sálik is to attain elevated stages. This is to be found in the pursuit of progress in performing deeds.

Du'á

May Alláh Ta'ála bless us to observe the rights that sulúk has on us – good sulúk, pious sulúk, pious behaviour – with ikhlás and sidq.

Khudá hafiz. Fí-amánilláh.