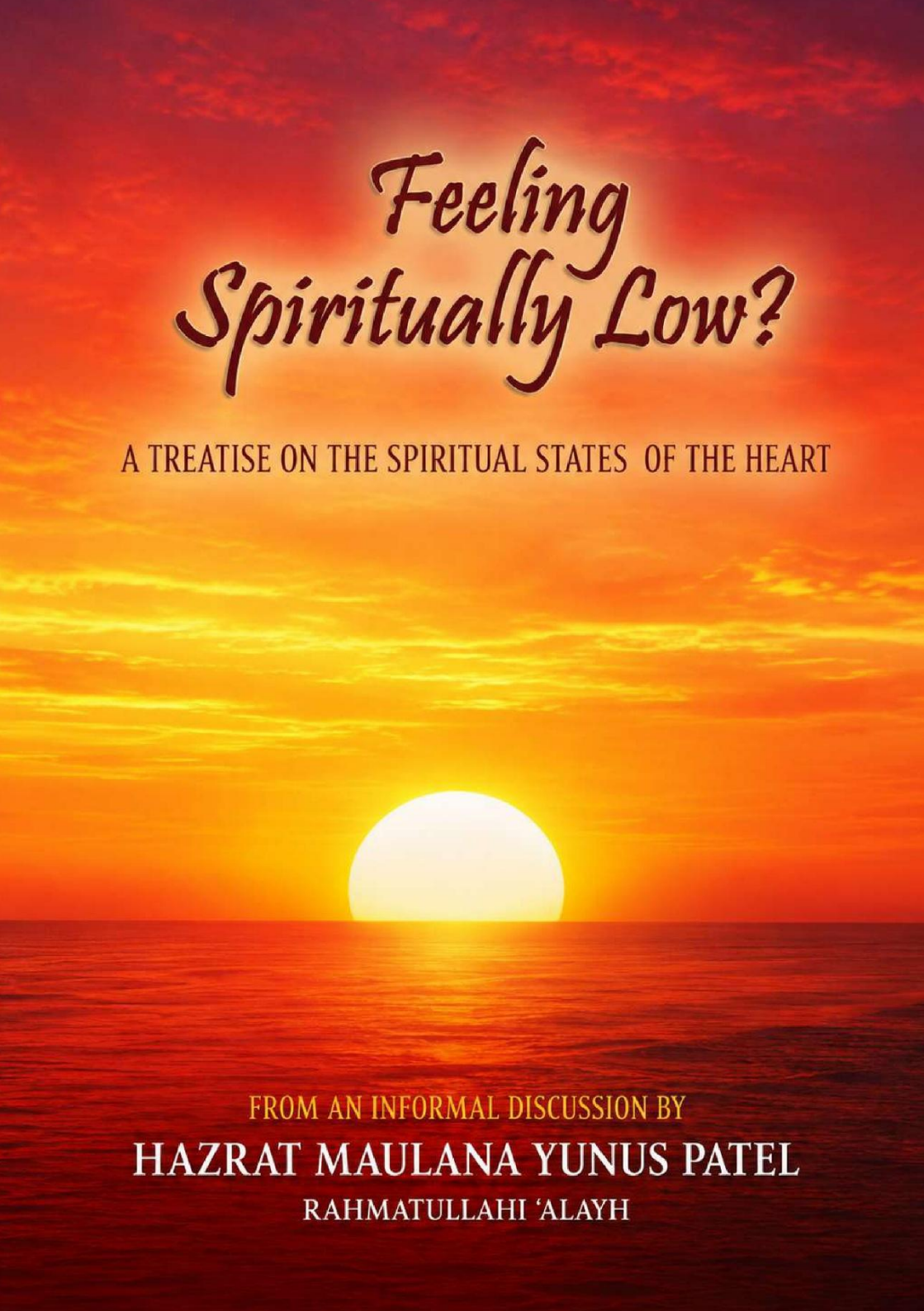
Feeling Spiritually Low?

A TREATISE ON THE SPIRITUAL STATES OF THE HEART



FROM AN INFORMAL DISCUSSION BY

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RAHMATULLAHI 'ALAYH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ[1]

FOREWORD

All praises are for Allah Ta'ala, the Executioner of all affairs.
Salaat and Salaam upon the best of all creation,
Sayyidina Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), eternally.

This booklet is a transcript of an informal discussion which Hazrat Maulana Yunus Patel (رَحْمَةُ اللهِ عَلَيْهِ) had one evening, in reply to a question forwarded to him.

اَلْحَمْدُ لِلّٰه, one question opened up a door to a spiritual treasure, which was deeply appreciated by those who were present, and which offered clear-cut guidance to the many who were thereafter directed to listening to the same talk, as a prescription and remedy when feeling spiritually low.

Hazrat Maulana had often quoted his respected Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) as saying : *"I cannot tell you when it is going to 'rain'; that it will only 'rain' in a big gathering. Sometimes there can be just two or three sitting with the Shaykh and the mazmoon[2] that descends upon the heart, is like a downpour."*

In reading this transcript or in listening to the discussion itself, Insha-Allah, one will find much benefit.

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[1] In the Name of Allah, The Most Gracious, The Most Merciful.
[2] Mazmoon : topic/subject

This booklet was compiled in Hazrat Maulana's lifetime, in the year 1428 (2007). It was read and edited by Hazrat Maulana and was also uploaded onto the website (http://yunuspatel.co.za), with the hope that people would, Insha-Allah, benefit from the transcript – before its publication. Allah Ta'ala, in His Wisdom, chose for its print in this year of 1433. Alhamdulillah.

May Allah Ta'ala make this booklet solely for His Pleasure, and accept the very humble effort. May He make it a Sadaqah-e-Jaariya for my Shaykh, as well as myself, and all those who kindly assisted and contributed in its publication.

May Allah Ta'ala grant us all a deep and correct understanding of the knowledge acquired, accompanied with the Taufeeq of practice on the Commandments of Allah Ta'ala and the beautiful teachings of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) – with sincerity and Divine Acceptance.

May Allah Ta'ala grant Hazrat Maulana the best of Aakhirah.

[Zul Qa`dah 1433 / October 2012]

NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur`aan Shareef if not in a state of Taharat (cleanliness) – i.e. Wudhu, or Ghusl (if required).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَ كَفٰى وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِنَا الْمُصْطَفٰى

صَلَى اللّٰهُ عَلَيْهِ وَ عَلٰى اٰلِهِ وَ اَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى

اَعُوْذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۝

"AND THAT HE IS THE ONE WHO GRANTS LAUGHTER AND TEARS."

[SURAH NAJM 53:43]

Qabz and Bast

There was a question forwarded by a brother, who, like many, many others, complained about hitting a spiritual low and not being able to manoeuvre himself out of the darkness of that depression and spiritual inactivity.

…I have explained many times the condition of *"Qabz"*[3] (قَبْض) – that this is the spiritual "low" Saalikeen[4] experience, **on occasion**, whilst traversing this path (Sulook[5]).

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[3] *"Qabz"* : literally meaning constriction or contraction
[4] *Saalikeen* : Seekers of Allah Ta'ala
[5] *Sulook* : Path to Allah Ta'ala

In Sulook, there are different spiritual experiences and states that overcome the Saalik: '*Qabz*' and '*Bast*'[6] (بَسْط) are conditions that alternate in the heart of the Saalik. However, with progress, a different level and state of heart is attained – of complete equilibrium, where there is an enjoyment without any extremes.

These conditions are typical states that overcome the heart and should thus be expected. There will be times when the Saalik experiences a spiritual "high" – that is, a state of spiritual ecstasy, where he is overcome by fervour and strong emotions of love for Allah Ta'ala. In this state, there is immense enjoyment in Ibaadah (worship): in his Salaah, Tilawah, Zikrullah, etc. The person does not want to be occupied with any other work, except be occupied with Allah Ta'ala, and continue to enjoy His communion by way of different forms of worship. This is the condition of '*Bast*'.

Then there are times when the Saalik seems to plummet from that "high" to such a spiritual low, such a spiritual "depression", that he does not want to do anything. He has to now force himself to carry out acts of Ibaadah. There is no enjoyment in Salaah, no enjoyment in recitation of the Qur`aan Shareef and no enjoyment in Zikr. The feeling is burdensome upon the heart, as if a weight is holding him down. This is the condition of *'Qabz'.*

…At such a time, what should the person do?

[6] *Bast* : Literally meaning 'expansion'

What to do…

To begin with: Don't give too much of attention to this condition. This is the best course of action.

Of course, this does not mean that we give up Salaah, simply because we do not feel like performing Salaah, or we do not make any effort in reciting the Qur`aan Shareef, because our enthusiasm seems to have waned, or we just abandon Zikrullah because there is no taste and enjoyment found therein anymore.

…Even if this be the condition, we still have to continue. This too is part of our journey to Allah Ta'ala. If we give up just because of a little struggle and hardship, how will we ever reach our destination?

Just as the journeys of the material world inevitably entail some difficulty or a few "hiccups" en-route, so too, in this journey through spiritual realms, to achieve proximity to Allah Ta'ala (*Qurb*), there will be some degree of striving and struggle. **There will be various experiences to test our mettle, our sincerity, our commitment, our strength of faith in Allah Ta'ala, and the trueness of our claim of love for Him. … After all, this love of Allah Ta'ala is not cheap. At the same time, this is certainly not an impossible quest.**

So Allah Ta'ala informs us of this test:

اَلَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

"(He) who created death and life to test you (as to which) of you is best in deed…."

[Surah Mulk 67 : 2]

An Analogy

I have previously presented the following analogy:

This 'safr' (journey) in the spiritual world is akin to traveling to Cape Town – for example. Whilst traveling to Cape Town, the traveller passes through the Karoo, and the Karoo is dry and barren land. You see nothing but miles and miles of desert land and it offers little by way of enjoyment and pleasure to the eyes and heart. Does the person then give up his journey because he finds no pleasure travelling through such a bare, desolate and dismal terrain? …No.

He does not stop there, nor does he turn back, because he knows that this is all in passing and that this is not the destination.

If an alternate route is taken, the person may find himself driving through the Garden Route, and enjoying the beautiful scenery, the fragrant smell of flowers and the loveliness of Allah Ta'ala's creation. However, knowing the destination is Cape Town, the traveller does not stop here either. Yes, he will stop to fill up petrol or relax and have a snack … but this is about all he does.

If he is desperate to get to Cape Town – perhaps there is a deadline to meet, or there is a funeral he wants to attend, or there is some programme or event he does not want to miss, and he is pressed for time, then due to the circumstance, he does not waste time. He does not delay in his journey - because he has a time restraint. He has to get there as promptly and as quickly as possible.

My son-in-law, Muhammad, left the other morning from Durban. I asked him: *"How long will it take you to reach Port Elizabeth?"*

He said: *'Since there's no family with, I'm just going to go on driving."*

Of course, by him saying so, does not mean that he will not stop for Salaah, or for tea, or for filling up petrol. He would naturally stop for what is necessary… but he wanted to get back quickly because there was work that needed to be done.

Similarly, if the person is headed for Cape Town, and wants to, or needs to get there without delay, he will not stop unnecessarily. He will just drive and drive.

The Objective

So in this path that we take to Allah Ta'ala, we too must neither stop here (i.e. in *Qabz*) nor there (i.e. in *Bast*). When in spiritual elation and bliss, we must understand that this is not the achievement. **This is not the goal and not the objective.**

There are many Saalikeen whose full attention, emphasis and focus is only on Kaifiyaat[7]. They miss the point. They lose sight of the objective. Many wrongly assume that this is the aim of Tasawwuf[8], i.e. enjoyment in Ibaadah. Not so.

…Kaifiyaat are not the end results; rather they are like the beautiful scenery along the Garden Route. The *maqsad* (objective) is the Pleasure of Allah Ta'ala. The goal is the Pleasure of Allah Ta'ala. Understand this well.

If the person's aim and intention is enjoyment, and his condition is : *"If I get enjoyment, then only will I make Zikrullah, perform Salaah and recite the Qur`aan Shareef."*, then the person is an *aashiq* (lover) of *Kaifiyaat* and not an Aashiq of Allah Ta'ala. He lacks Ikhlaas (sincerity).

Shukr

If Allah Ta'ala grants, with His Fadhl (Grace), some kaifiyat and enjoyment, there should be *qadar* (appreciation). If the person appreciates and expresses his *shukr* (gratitude), the state will, Insha-Allah, remain. If no *qadar* is shown, it may be withdrawn.

If there is appreciation for any bounty from Allah Ta'ala – i.e. the person expresses *qadar* and *shukr* – Allah Ta'ala then perpetuates and increases the bounty.

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[7] *Kaifiyaat* : spiritual experience
[8] *Tasawwuf* : A branch of Islamic knowledge, focussing on spiritual training and development.

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِىْ لَشَدِيْدٌ ۝

"…IF YOU ARE GRATEFUL, I WILL MOST CERTAINLY INCREASE FOR YOU (MY FAVOURS) BUT IF YOU SHOW INGRATITUDE, VERILY! MY PUNISHMENT IS INDEED SEVERE."

[SURAH IBRAHEEM 14 : 7]

Nullifying the condition of Bast

If a person enjoyed some *Kaifiyaat* in Zikrullah, in Tilawah and in other Ibaadah, and he feels he has now attained some very high spiritual state, and as such it does not matter what sins he engages in – i.e. it does not matter that he returns to the same evil habit of casting lustful gazes or engaging in other deeds which Allah Ta'ala is displeased with … then that enjoyment and pleasure will be snatched away.

The nafs is full of deception and mischief. We must recognise it for what it is. It is our enemy and a shrewd one at that. The Hadeeth informs us: "Your worst enemy is your *nafs* within you."[9]

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) had explained that the craftiness of the nafs is such, it would even say to us: *"When you have filled up your heart with so much of Noor, how can that Noor be affected with a little music or a little television-viewing or one lustful glance? This is insulting the strength of the Noor in your*

[9] Bayhaqi

heart. What are these little sins, next to the powerful Noor in your heart?"

Then we have got to be one sharper and smarter against our nafs.

As is said: ***'Just one matchstick is sufficient to burn up a forest.'***

Similarly, just one "little" sin can burn up a person's Imaan (Faith).

Guests of the Heart

Kaifiyaat are guests which visit the heart, and they are very sensitive guests. They bring Noor into the heart; they offer strength to the heart, and they generate happiness in the heart. However, if no respect and honour are shown to them, then being honourable, noble guests, they will depart. **…They have got no time to waste in a negligent heart.** How can they remain in a heart which can be likened to a garbage bag, filled with dirt?

Sometimes, due to persistence in sins, even the Taufeeq[10] of Ibaadah is snatched away. Not only does the person lose out on the enjoyment, he is deprived of the Taufeeq of carrying out such good deeds. Then both the Ibaadaat and the Kaifiyaat are lost. They are nowhere to be found, because we

[10] *Taufeeq* : ability to do good

made no effort in offering protection to them, during their stay in our hearts and lives.

Moreover, instead of thriving under the shade of Allah Ta'ala's pleasure and mercy, the person who is persistent in sins, exposes himself to Allah Ta'ala's displeasure and anger, as well as His punishment.

…There is also a second reason for the withdrawal of such spiritual elation and joy. That reason is PRIDE.

Pride

Sometimes to break the pride and vanity of the person, Allah Ta'ala puts him through this test: He holds back those Kaifiyaat to break the *ujub* (vanity/conceit) and *kibr* (pride) which have stealthily crept into the heart.

Ujub and *kibr* are scavengers that steal into the Saalik's heart, due to which the Saalik believes that these spiritual states are due to his kamaal and achievement, forgetting that these are gifts from Allah Ta'ala.

This is the nature of the nafs: **It wants its own recognition, so gaining a little achievement, and it attributes the success to itself; whereas every achievement on this path is due to the Fadhl (Grace) of Allah Ta'ala.**

True Appreciation

Being deprived of such spiritual states can also be so that the Saalik may truly appreciate the Kaifiyat when it does arrive. He is thus deprived of this enjoyment for a while.

When Allah Ta'ala deems the time suitable, the Saalik once again savours the sweetness of Allah Ta'ala's worship in his heart.

If there is no thirst, there is no enjoyment in juice or any other drink. Does a person enjoy a drink, if he is not thirsty? And if a person has eaten more than he could actually stomach – eating to fill his eyes and not just his stomach – and he is then offered the best halwa[11] of the world, or the biryani[12] everyone was waiting for, and even if a whole plate of biryani is dished out and served to him, he will say : *"You should have told me that this was yet to come, I have eaten so much that there is place for no more. Even one more morsel cannot be swallowed, let alone enjoyed."*

So if there is hunger, there will be enjoyment in food; and if there is thirst, there will be satisfaction in the drink. There will be appreciation as well.

Similarly, for some Saalikeen, Allah Ta'ala gives them that 'dry land', the route through the 'Karoo', and thereafter He takes

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[11] *Halwa* : sweet dish
[12] *Biryani* : Indian Rice Dish

them across, to the spiritual 'Garden Route'; that they may then truly enjoy the beauty there.

If a person is enjoying the trees and the beautiful flowers from step one, and during his journey, he gets bored, loses interest and says that he has seen too many trees and too many flowers … appreciation takes leave. It is for this reason Allah Ta'ala takes him through the 'Karoo', so that when he comes upon the 'Garden Route', he will appreciate it for what it truly is.

The state of *Qabz* is like the journey through the 'Karoo': the person feels spiritually dry and depressed; and the state of *Bast* is akin to the 'Garden Route': the person feels spiritually invigorated and re-energized with the vibrancy and energy of the scenery. It is a condition which brings 'spring' into Ibaadah.

***Qabz* can be compared to autumn or winter, and *Bast* can be related to spring or summer – depending on what degree of either condition is experienced. So these are the 'seasons' of the heart.**

Remedying Qabz

The Saalik who, despite being in a state of *Qabz*, continues with obedience and worship, will be duly rewarded even though he finds no enjoyment. He is sincere because he continues solely for the Pleasure and Muhabbat (Love) of Allah Ta'ala.

In the condition of *Qabz*, he should read :

يَا حَيُّ يَا قَيُّوْمُ بَرَحْمَتِكَ اَسْتَغِيْثُ

"O Ever-Living and Ever-Sustaining! I beseech You for help through Your Mercy"

This should be read 333 times daily, or even 11 times in the morning, afternoon, evening, together with plenty of Istighfaar[13] and with *'Rujoo Ilallah'* (i.e. returning to Allah Ta'ala with sincere repentance).

Or the Saalik could read :

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰه

And increase the recitation of :

لَا اِلٰهَ اِلَّا اللّٰهُ

Insha-Allah, the state of *Qabz* will pass within a few days. But if the spiritual low is due to sins … **and casting lustful gazes is one of the main causes**, then of course, the person has to make sincere Taubah - for whatever those sins are which he is committing.

If it is just a spiritual low, i.e. he is not committing sins, then there is no harm. **Sometimes to value the high, we are given the low.**

[13] *Istighfaar* : Seeking Forgiveness for past sins

Under all conditions the Saalik is benefiting : If he is pleasing Allah Ta'ala, Allah Ta'ala increases His bounties, by perpetuating the condition of enjoyment.

If there is disobedience or negligence, then Allah Ta'ala wants that the Saalik returns to Him, repentant. Thus, Allah Ta'ala afflicts his heart with the state of *Qabz,* much like the person who was tapping at the door, but he stops. He no longer taps. Allah Ta'ala wants to open the door for him so that he is once more recipient to Allah Ta'ala's blessings and bounties. This *Qabz* is a catalyst to bringing him back to the door. It is **as if** the condition of *Qabz* may be translated as : *"Now tap at My door. I want to open it for you, but I also want to see your talab (desire)."*

A Blessing in Disguise

If Allah Ta'ala wants, He can bring the person to His Door, by force : A few "slaps" are given so that he quickly returns, i.e. some disaster or some difficulties befall the person and the person has no choice except to turn to Allah Ta'ala immediately.

How many were wandering far, far from the obedience and pleasure of Allah Ta'ala, and then a little shake up, a little *"zalzalah"*[14] in their lives, and they returned to Allah Ta'ala, repentant. …Like sheep wandering away from the shepherd; only to find themselves confronted by a wolf. They make

[14] *zalzalah* : earthquake

haste, hoping to return to the protection found with the shepherd.

Whilst the sheep stand little chance of survival in the circumstance, unless the shepherd is nearby, **Allah Ta'ala will still respond to us and offer us protection, when we turn to Him and call upon Him – no matter how far we may have foolishly wandered.**

The protection of the Shaykh

This is why my Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) has presented the Shaykh's likeness to a shepherd, tending and guarding his sheep. In this togetherness and closeness to the shepherd lies the protection of the otherwise vulnerable sheep.

If one sheep were to wander away, this will be the one that becomes easy prey to wolves. **In the same way, when we wander away or remove ourselves from the protection which is found in the company of those who are accepted and protected servants of Allah Ta'ala, we will find ourselves at the mercy of nafs and shaytaan.**

Be that as it may, if we do not want those "slaps", and a "harsh return" to Allah Ta'ala's door – that He snatches some bounty away, due to which we start crying and then only turn to Him, then we had better make haste, before Allah Ta'ala

uses His Might and Power to bring us back, either in humiliation or regret. (Allah Ta'ala protect us all)

Another View of Qabz

There are those whom Allah Ta'ala keeps in a certain condition, where they live amidst 'thorns' – that is, in difficulties. They contend with different tests and trials.

They are continuously crying and begging before Allah Ta'ala - and mind you, they are not sinful. They are righteous and pious. Many of them are Auliya[15]. Allah Ta'ala has chosen this state for them because He likes their acknowledgement and recognition of His Power and Lordship. In His Infinite Wisdom, this is the best state for them to be in.

Maintaining Servitude

For many others, the crying and begging is so that we understand that there is only Allah Ta'ala who can do for us.

If there were no difficulties and hardships and everything was obtained with ease, then such servants would forget they are servants. They would claim a kind of "independence" from Allah Ta'ala; as in the case of Qaroon[16] and Fir`aun[17].

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[15] *Auliya* : Friends (of Allah Ta'ala)
[16] *Qaroon* : A person from the people of Musa (AS) who was given tremendous wealth but was corrupt and oppressive.
[17] *Fir`aun* : The Pharoah in the time of Hazrat Musa (AS) who rejected Allah Ta'ala and who claimed to be God Almighty.

Allah Ta'ala loves the quality of humility and servitude in His servants. Thus Allah Ta'ala keeps them in a condition where they humble themselves as servants and slaves, and through this, maintain their connection and link with Allah Ta'ala.

There are others, whose Shukr and expression of gratitude is of such sincerity that Allah Ta'ala takes them down another route. He is also "Shakoor".

إِنَّهُۥ غَفُورٌ شَكُورٌ

"VERILY, HE IS OFT-FORGIVING, VERY APPRECIATIVE (I.E. OF GOOD DEEDS AND TO RECOMPENSE)."

[SURAH FAATIR 35 : 30]

So the state of *Qabz* is not always due to the *azaab* (punishment) of Allah Ta'ala. **The gauge is our actions.**

We need to keep a watchful check on what actions we are sending up, because the resultant reaction is due to the same actions we engage in.

The Eclipse of the Heart

Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) presents a beautiful example of the moon.

Whilst the 14th moon is known for its beauty and for illuminating the night sky, it is also common knowledge that the light of the moon is not its own. The moon has no light;

rather it borrows light from the glorious and splendorous light of the sun. The moon, in reality, reflects the sun's light onto the earth.

The earth rotates around the sun. When the earth comes between the sun and the moon, the moon is eclipsed. The shadow of the earth falls upon the moon which results in it darkening.

Presenting this phenomenon, Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) draws a striking analogy : **The heart of the Believer can be likened to the moon, except that the heart of the Believer derives its Noor (light/effulgence) from the Noor of Allah Ta'ala.** سُبْحَانَ الله . …This light obliterates darkness within the heart, and illuminates and brightens the heart.

Then we have nafs (ego) and shaytaan – as thick as thieves, and generally always working in cahoots…

What happens?

The two come between us and Allah Ta'ala and obstruct the brilliant and resplendent light of Allah Ta'ala which is perpetually directed upon the hearts of the *Mu`mineen* (Believers). The darkness of sins then blots our hearts, depriving us from receiving the radiant light from Allah Ta'ala.

Those hearts which are extremely negligent, experience a ***total eclipse;*** others who make the effort and are attentive in

fulfilling their duties to Allah Ta'ala, experience ***partial eclipses*** of their hearts when they give in to the demands of nafs and shaytaan.

When we will oppose and resist our enemies – nafs and shaytaan – and also stand guard over our hearts, our hearts will then receive the *Tajalli*[18] of Allah Ta'ala.

Consequences of Sins

As I have mentioned: When a person engages in sins, the state of *Qabz* is a sign of Allah Ta'ala's displeasure.

Thus, if the *Qabz* is due to our sins, we need to make a serious attempt to remedy the sickness, because **sin is disease in the heart.**

If we do not do so, it could well be that we drift further and further away, into more and more sins – i.e. the sin becomes cancerous; it spreads and becomes fatal. The person reaches the point where he is on the brink of losing his Imaan. Allah Ta'ala protect us all.

Sometimes the same person, who was crying at the Raudha Mubarak[19], crying at the Multazam[20] and crying in Arafaat[21], returns home and also returns to sins. He picks up where he

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[18] *Tajalli* : Special Mercy
[19] *Raudha Mubarak*: This refers to the Blessed Grave of Rasulullah (Sallallaahu 'alayhi wasallam)
[20] *Multazam*: Part of the Ka`bah Shareef, between its door and the Black Stone
[21] *Arafaat*: one of the places visited during the 5 days of Hajj.

left off. He resumes his visits to the rave clubs; he takes up his drug habit again, and continues in other Haraam[22], which I say brings HARM.

Words of warning

Haraam brings harm, and if we take the double "a" in the transliteration of the word 'HARAAM', it brings double harm: **Harm in this world and harm in the Aakhirah (Hereafter)!**

Whilst in the wake of Haraam, there is nothing but harm; in that same Haraam is the companionship of the devil, and his companionship is **evil**. The word "devil" conveys a warning to us: **Whoever will befriend the devil, will find himself or herself in "evil".** …So take heed!

No matter how much a person shed tears whilst in 'Umrah[23], Hajj[24] and Ziyarah[25], no matter how much he may have made Dua in all those Mubarak places, if he does not make a very concerted effort to **continue** in the obedience of Allah Ta'ala and Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), and if he does not take extreme precaution in keeping his distance from all types of sins, how will he be able to preserve that Noor and that Kaifiyaat, or experience the fruit of his Duas?

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[22] *Haraam* : Forbidden
[23] *'Umrah* : The lesser pilgrimage
[24] *Hajj* : Pilgrimage to Makkah Mukarramah.
[25] *Ziyarah* : Visit to Rasulullah (Sallallaahu 'alayhi wasallam).

He lives in a fool's paradise if he believes that negligence and sins will not affect these Kaifiyaat. **Negligence and sins spoil the heart and extinguishes the Noor of the heart.**

I always say that "ghaflat" (negligence) is the HEN which lays the eggs of all other sins. This is what happens when we become negligent and forgetful of Allah Ta'ala, of Aakhirah, of accountability : **We get caught up in sins.**

وَلَا تَكُوْنُوْا كَالَّذِينَ نَسُوا اللّٰهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولٰٓئِكَ هُمُ الْفَاسِقُونَ

"AND BE NOT LIKE THOSE WHO FORGOT ALLAH; AND HE MADE THEM FORGET THEIR OWN SOULS; SUCH ARE THE TRANSGRESSORS."

[SURAH HASHR 59 : 19]

At the edge of a precipice

If, after the person returns from 'Umrah or Hajj, or after having completed Ramadaan[26] and I'tikaaf[27], he gives into temptation again, engaging in those same evils which he made Taubah from, and for which he made Dua for protection from – he returns home or he leaves the Masjid, only to return to the same sins, without any kind of conscience … then this is the beginning of his 'plunge'.

He should picture himself standing at the edge of a precipice, and before him, a sheer and endless drop with just one step ….

[26] *Ramadaan* : Month of Fasting
[27] *I'tikaaf* : Seclusion during the month of Ramadaan.

That one step is sin … and believe you me, many have slipped, and it was a real scramble and climb to get back on top. Many managed to struggle and crawl back up. They just made it; not on their strength, **but on the Mercy and Compassion of Allah Ta'ala.** Many others have fallen over, plummeting even to their death; their spiritual death – so this is no game.

This life is a once-off opportunity, where we make or break our Aakhirah (hereafter). And the decision is left to us… and then we have to work to achieve the goal we have set for ourselves.

Ingratitude

If the person returns to his sins, he will find himself drifting further from where he was prior to his Umrah, I`tikaaf or other good deeds. As was mentioned earlier : Allah Ta'ala promises to increase the bounty on which gratitude is expressed, **and warns of severe punishment on ingratitude for His bounties.**

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِىْ لَشَدِيْدٌ ۝

"…IF YOU ARE GRATEFUL, I WILL MOST CERTAINLY INCREASE FOR YOU (MY FAVOURS) BUT IF YOU SHOW INGRATITUDE, VERILY! MY PUNISHMENT IS INDEED SEVERE."

[SURAH IBRAHEEM 14 : 7]

Sometimes the punishment is in the form of loss in Ibaadah, to the degree, that a person, who is unappreciative of his Imaan and Islam, finds himself bereft of it. **People have died on**

Kufr[28] due to their extreme ingratitude. May Allah Ta'ala protect us all.

On disassociating oneself from Allah Ta'ala's obedience, azaab (punishment) visits from different directions, appearing in different forms – and making life straitened and difficult to say the least.

Allah Ta'ala says :

وَمَنْ أَعْرَضَ عَن ذِكْرِيْ فَإِنَّ لَهُ مَعِيْشَةً ضَنْكًا

"WHOSOEVER TURNS AWAY FROM MY REMEMBRANCE (I.E. NEITHER BELIEVES IN THIS QUR`AAN, NOR ACTS ON ITS LAWS AND INJUNCTIONS) VERILY, FOR HIM IS A LIFE OF HARDSHIP..."

[SURAH TA-HA 20 : 124]

Sometimes the person loses his wife, sometimes the person loses his children, sometimes he loses his business, and sometimes he loses everything he had built up and achieved. And yet he could be crying day and night, making Tawaaf[29] upon Tawaaf, making Dua upon Dua, but he does so, with no sincerity and no serious attempt to remedy his weaknesses and give up the sins in his life.

He may have shelves and draws full of porn films, DVDs or filthy magazines and novels. He may have left everything behind when he went for 'Umrah or Hajj – but it is still there

[28] *Kufr* : Disbelief
[29] *Tawaaf* : Going around the Ka`bah Shareef seven times.

on return, and he too races back, to catch up with whatever he missed out on, of the serials which are found on television or the other Haraam he was "separated" from, due to the Hajj or 'Umrah or Ramadaan; **whereas Taubah and Ibaadah should be the "divorce", the "Talaaq" we give to our sins.**

Just like how we have breakfast cereals, and many are quite habitual in having cereal for breakfast, to start the day on a good, healthy note – so this person had missed out on some 'serials' and even television soaps. **…The "soap" of Taubah was to wash clean, from his life, all these television soaps** – but instead, he now tries to catch up on those missed programmes – which will increase the strength of the nafs, and make it all the more difficult to become a righteous servant of Allah Ta'ala.

If this is the person's ingratitude, he is inviting loss. Allah Ta'ala can snatch away the bounties He has bestowed.

Reminders

Allah Ta'ala is Great; His Glory and His Mercy are unending … and even if He punishes, His punishment is with Mercy – to remind the person: *Don't forget your promise to Me. Don't forget that you promised to be obedient to Me. Don't forget your promise to fulfil the pledge of love that you made. Don't forget. It must not be that you forget Me, and I then forget you. Then the harm will fall on you.*

So Allah Ta'ala reminds us with all these "hiccups" in our lives: ***Come back to Me. Try again. I'm waiting for you.***

From our side, we should hang our heads in shame, if we do not make any effort to remedy the situation and return to Allah Ta'ala with sincere repentance.

For us : We must always think that our *Qabz* is due to our sins.

Rujoo Ilallaah

Whilst Allah Ta'ala withdraws Kaifiyaat, He also gives it back very quickly.

In these days of fitnah[30], if a person is committed to Allah Ta'ala's obedience, and he makes a mistake; he slips and he falters, Allah Ta'ala takes it back, only to give it again, and very quickly… due to the person's regret and sincere Taubah.

All Allah Ta'ala wants from our side, is *Rujoo Ilallah*; that we turn towards Him, return to Him, and that we subscribe to *Fa-firroo Ilallah (فَفِرُّوْٓا اِلَى اللّٰهِ ؕ)*, meaning that we flee to Allah Ta'ala; fleeing like how Hazrat Yusuf (عَلَيْهِ السَّلَام) did.

[30] *Fitnah* : trial / mischief

When Zulaikha was trying to seduce Hazrat Yusuf (عَلَيْهِ السَّلَام) – and she was a very beautiful woman – he ran toward the doors, even though they were all locked. …He knew the doors were locked, but he still did what was within his capacity, to escape disobedience to Allah Ta'ala – yet he was a Prophet of Allah Ta'ala, who was both *ma`soom* (innocent) and *mahfooz* (protected).

This incident is a lesson for us: In a situation of temptation, **we too should flee – to Allah Ta'ala,** immediately leaving the place of temptation and desperately seeking Allah Ta'ala's protection. If we do so sincerely, Allah Ta'ala will open "doors" for our exit out of the sin and will grant His protection.

وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ

'AND FOR THOSE WHO FEAR ALLAH, HE (EVER) PREPARES A WAY OUT ..."

[SURAH TALAAQ 65 : 2]

If the person does not flee from sin, he is treading on very thin ice, and should prepare and brace himself for a lot more tests, because once Allah Ta'ala's Anger is unleashed, who is there who can offer any kind of protection? Not even the so-called Superpowers, with their combined forces, are able to offer defence against Allah Ta'ala's Might and Punishment.

Therefore, if Allah Ta'ala has given anyone a bounty, *qadar* must be shown – and *qadar* (appreciation) is in accordance to the bounty or ni`mat (favour) given.

Gratitude on Bounties

If it is the invaluable gift of sight, the true gratitude and appreciation is to use the sight correctly; if it is hearing, speech, health, wealth or any other ni`mat, it must be utilized in accordance to the order and pleasure of Allah Ta'ala. This then would be true and sincere appreciation.

Bounties, whether spiritual, physical or material, should be used but not abused.

If Allah Ta'ala has granted plenty of wealth, this certainly does not mean we must use it anywhere, anyhow. It would truly be the worst form of ingratitude, that we use any single bounty in Haraam. This would be using Allah Ta'ala's gifts to disobey Him.

If the bounty is then seized or snatched away, the person can only hold himself accountable. He can only point his finger at himself.

…In regards to Kaifiyaat, we have to understand that these are not conditions we chase after. These are not even in our control. It is not necessary that a person enjoys a spiritual high in every Majlis or in every Salaah, or in his every recitation of Qur`aan Shareef.

Filling up the heart

Sometimes the person goes to Makkah Mukarramah and Madina Munawwarah but he does not experience those Kaifiyaat … Then he has to check his actions. If we are not experiencing the Noor and the Kaifiyaat of those Mubarak (blessed) places due to our sins, we are blameworthy.

If a person takes his pail, his bucket and turns it upside down in the rain, he would be extremely foolish to expect water to collect in his bucket. If he wants his pail to fill up with rainwater, he will have to place it the right side up, and make sure there is no crack or leak.

Similarly, when visiting the Mubarak lands, or being given life during the month of Ramadaan, or being honoured with some khidmah (service) of Deen, the person must make sure his heart is in a sound and worthy condition to be recipient to the *Anwaar*[31] and *Tajalli* cascading in those mubarak lands, in the month of Ramadaan or in the khidmah of Deen.

If this is not our experience, even when making the correct effort, we need to understand that this is not in our control. We must consider this to be a test of our "mettle". Allah Ta'ala wants to see the extent of our sincerity, by virtue of our mujahada (striving). **And the greater the mujahada[32], the greater the mushahada[33].**

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[31] *Anwaar* : Plural of 'Noor' (light)
[32] *Mujahada* : Striving
[33] *Mushahada* : Spiritual enlightenment

Finding Equilibrium

Just the same, we should not become despondent, nor lose hope and give up our efforts. As I have said, kaifiyaat are certainly not the objective. Many a time, these varying degrees and extremes of the spiritual heart are conditions that assail the Saalik at the beginning of his journey. After some time, with mujahada and the alternating states of the heart, a state of equilibrium is reached, where there is absolute and complete affinity for good deeds, and there is contentment, peace and Sukoon.

Therefore, do not get carried away with *Qabz* and *Bast*; nor become an aashiq of Kaifiyaat. **We have got to be sincere in this path of Love. This means that we must become aashiqs of Allah Ta'ala. Everything else is secondary**. If we experience that spiritual ecstasy, it's a piece of good fortune, as we would say – and we carry on. If we do not experience it, we still go on.

Boosting the heart

Kaifiyaat are sometimes short-term and can be likened to a booster.

When the spaceship is boosted, it does not return to earth immediately. It goes up and carries on, on its own speed, on its own strength, so to speak. It carries itself further and further, for miles and miles. Some are able to circle the earth

in even 20 minutes. Imagine then the distance it traverses on that boost…

In a similar vein, that Kaifiyat offers a spiritual "boost". It gives a 'lift' to the heart in its quest for the Beloved, Allah Ta'ala.

After this launch – or as they say, "take-off" or "lift-off" or "blast-off" or "send-off" …the point is, this launch sets you in motion. It's to get you off the ground. So don't just fall back.

The arrangement for your take-off was made, so that you may continue; that you may complete your journey. So take it up from there, and continue travelling.

Malfunction

Now when the heart's warning indicators begin to flash and sound with **"System failure"** or **"Malfunction"** – and the person finds himself falling back and crashing to the ground… it can only be because there was a failure or a breakdown in his obedience to Allah Ta'ala. He fell into sin and as such the "systems" of the heart, "shut down". He is not going to be able to take off until and unless he makes sincere Taubah.

So he crashes because he got back to the television programmes, movies, haraam magazines or other sins he had committed in the past. …If the person thinks he will get anywhere by pleasing nafs and shaytaan, he is living in a dream world.

When we take note of these advices, we must look to ourselves. We must first include ourselves in this category, and address our own nafs. The nafs must recognize its stupidity. It cannot be intelligent if it invites us to rebel against Allah Ta'ala.

The nafs is a slave of Allah Ta'ala, but its temperament is such that it wants to be the master, so it tries to assume a controlling role, with its demands and orders. Is this not foolishness, that the slave tries to assume authority over the master?

It is due to the interference and mischief of the nafs that we crash-land. **Indulgence in sins brings us back down.** It will never be the means of us moving forward or ascending to the skies.

So this is our predicament : **We hardly rise beyond a hundred metres, and we hit the ground faster than we went up. …Allah Ta'ala have mercy upon us.**

Appreciating the means

We should also be grateful for the means of the boost. The Ahlullah are the means of our spiritual boost. And the opportunities for 'take-off' are found in their Suhbat (company). It is through them, that our souls take flight; thus gratitude is binding.

If it had not been for our Akaabireen[34], our Mashaa`ik[35], those on whom we have the good opinion that they are Auliya Allah, and if it had not been for the spiritual "boost" we get from their company, we would not be able to go far.

If we are fortunate to experience that spiritual take-off, we should make use of the boost, by moving forward.

اَلْحَمْدُ لِلّٰه, I received many calls and smses after last night's Majlis, that the Kaifiyat of the Majlis was different. There were those who mentioned experiencing a spiritual "high". … If this was the experience and the boost, now it is for us to continue, to carry on. Use that boost to go even further.

Car Talk

What is the purpose of boosting our cars when the battery is flat? …What must we do when the battery is fully charged due to the boost? …Do we switch the car off and sit idly? …What do sensible people do? …Does a person boost his car, only to switch off his car? …If he does this, will he get anywhere? Will his car move?

On boosting the car, the person must drive it : He must place his foot on the accelerator and drive, and continue driving until he reaches his destination.

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[34] *Akaabireen*: Seniors
[35] *Mashaa`ik:* Plural of Shaykh (Spiritual Mentor)

If the accelerator is faulty, repair it. And if there is a fault elsewhere - perhaps in the engine - fix that as well. The battery may be boosted, but this does not mean that the engine is in working order. The engine could be faulty. If the battery is boosted but the engine is faulty, the car will still be a problem. It will not be able to serve its purpose.

If the engine is repaired, but the car is still not moving, this indicates there is some fault elsewhere, or perhaps some dirt is clogging. It may be that the fuel system is clogged, and needs a clean, so that too has to be cleaned out. …Similarly, if the person is not moving on, in this spiritual journey, it means something is wrong.

If the Mashaa`ik give us a boost, and we cannot continue, then it is a clear indication that our spiritual engines are faulty. There may also be other faults, which need attention and repairs – i.e. there may be sins which have not been given up.

If the 'repairs' are done – the person gives up all sins, then Insha-Allah, the person will take off properly. On experiencing that lift-off, and the joy of "high flying", the person will not want to return to the ground… but he has to, because it is the Hukm (order) of Allah Ta'ala.

Living a normal life

Even though the person is enjoying a beautiful view from high above, he will have to return to earth, because this is the Hukm of Allah Ta'ala : He has to live with his parents, or his

wife and children; he has to earn a Halaal livelihood, fulfil the rights of neighbours and others.

If the person is enjoying the Kaifiyat and he returns home, to his wife and children, and they want to talk to him, but he says: *"No, no, I'm on a high."* …What's going to happen?

…He does not want anyone to talk to him - but for how long? If he says : *"No, no, I want to stay on this high, so no one must talk to me or disturb me,"* …will the family be impressed with such behaviour?

Will clients and customers be interested in such an excuse? There may be those who are waiting to be paid for their work or their goods. If the person says: *"I'm on such a high, I cannot come down to pay those bills...",* will anyone be attracted to Islam and practicing on Shariah? They will consider such behaviour bizarre, completely unreasonable and unacceptable.

The person has to live a normal life, and will have to "return to earth" to fulfil his duties to the creation. When the time comes for another boost, he can again enjoy that high.

Incentives

I say yet again: Do not become an *aashiq* of Kaifiyaat. Make shukr over the Kaifiyaat, but consider them the toffees we give to children, as incentives to continue with their good work and good behaviour.

If the child makes some effort and learns his *sabaq* (lesson), then the mother or father gives a toffee or sweet as an incentive, saying : '*Alhamdulillah, you learnt your sabaq. Since you made the effort, here's a toffee for you.'* If the child learns a little more sabaq, and he also read the best, he may even get a big slab of chocolate as a reward.

Depending on a person's performance, attendance and efforts, he is rewarded.

There are those institutions or organizations that present a certificate, and add a book prize and sometimes a cash prize, and sometimes there are more "plus" factors. In these days, we even hear and read of the first prize being Umrah or Hajj; it all depends on the performance and accomplishment.

Similarly, Allah Ta'ala gives us *kaifiyaat* - like "toffees" or "chocolates" - as incentives and encouragement.

And Kaifiyaat will remain, according to the person's performance. If he is doing what is in his ability to do and he performs well, he gets a bigger and better award.

Depending on the person's efforts in good deeds and his striving to earn the Pleasure of Allah Ta'ala, he will be duly rewarded, with rewards given out in this world, and the greater rewards given on the "Awards Day" – i.e. the Day of Qiyaamah.

So we find that Allah Ta'ala gives some, small "toffees", some, "chocolates", and gives much more to others. Allah Ta'ala takes them to a level we cannot understand. Outwardly they appear the same to us. …There is no difference. They are human beings, just as we are.

…In this gathering, does anyone look different to others in respect to the physical body? Alhamdulillah, we all have two hands, two eyes, two ears, etc.

Graves

Let us take another example : From the outside, the grave of the kaafir (disbeliever) and the grave of the Mu`min (believer), look the same. It may be that the King's grave has got a huge and grand tombstone or an imposing structure over it, and the Waliullah's grave may be like the graves of Jannatul Baqi[36] or Jannatul Mu`allah[37] - absolutely simple; just a mound of sand. However, both are buried in the earth.

On a general note, though the graves of the disbelievers look like the graves of the believers, can we say that the inside is the same? …The disbeliever is burning in fire and the good Believer is enjoying a garden of Jannah. Moreover, each garden is not of the same kind. One may be wide, spacious and full of Noor and Rahmah (mercy), and another less than that.

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[36] *Jannatul Baqi* : Graveyard of Madina Munawwarah
[37] *Jannatul Mu`allah* : Graveyard of Makkah Mukarramah

The same with the graves of those who died on Kufr or Shirk or died in a state of sin, or not having made Taubah: The fire of Jahannum is attached to those graves, but each fire varies in its intensity. Some are burning more than the others. May Allah Ta'ala protect us all.

Thus, from the outside, the graves look the same. … Similarly, we all look alike. It could be that all are engaged in the Zikr of "Allah, Allah" and "Ilallaah, Ilallaah"… however, there are some who are enjoying that Kaifiyat, and we do not know where and on which high, high level Allah Ta'ala is taking them, and others have not taken off the ground as yet.

Sins

Some are sitting in such Majaalis, engaging in the Zikr of Allah Ta'ala with their tongues, but their hearts and minds are still outside – in their cars, or in their business …and many have taken their hearts and minds to their toilets. **Sins are like toilets.**

The person is sitting in the Masjid but his mind is in his toilet, i.e. in his sin - in his illicit beloved or in some porn film or filthy magazine. Will he experience any Kaifiyat? He is sitting in the Masjid, but he has no desire of giving up sins. Will he take off spiritually? …No.

Yes, there may be some reward on his Zikrullah, but how will Noor build up in his heart?

If the person makes a sincere intention : *"I'm giving it up. It's done with. It's finished. It's over."* …but thereafter he gets caught up in sin again, he should renew his Taubah. …At least on his sincere intention and determination, having made up his mind never to go back to any kind of disobedience, he too will begin to enjoy a little of that Kaifiyat. And if he does not experience any kaifiyat, he should still express Shukr for the Taufeeq of being able to make sincere Taubah.

If the person is not granted the Taufeeq, i.e. Allah Ta'ala's Assistance, there cannot be progress or success. *Samjhe?* …Understand?

Masha-Allah. What did you understand? …Can you relate the nasiha, the same bayaan?

An anecdote

One Ustaadh[38] gave a *taqreer* (explanation) of one dars (lesson), and he spoke in such high terminology that none of the students understood. When he asked the students if they had understood, they all responded in the negative. So the teacher explained the lesson once again.

The students decided that if they say to him that they have not understood the second time, he will spend another hour explaining. They thus agreed that half the class would say they have understood and the other half would say they have not understood.

[38] *Ustaadh* : teacher

On being asked if the lesson was understood the second time round, half the class responded positively, whilst the other half acknowledged that they still had not understood. The Ustaadh instructed them : *"The half that understood explain to the half that have not understood and explain in my presence."*

Rain

…Ya Allah, Ya Kareem. Allah Ta'ala's Ihsaan (Favour) is unlimited. The Barakah (blessings) of one person's question and where it took us… سُبْحَانَ الله .

This is why our Hazrat says : *"I cannot tell you when it is going to 'rain'; that it will only 'rain' in a big majma (gathering). Sometimes there can be just two or three sitting with the Shaykh and the mazmoon that descends upon the heart, is like a downpour."*

If we do not have our buckets at that time, we are left deprived. If the person says he will only attend a Majlis when there is a formal Majlis, or an announced programme, then it is not necessary that it will certainly 'rain' in those Majaalis. Even if it does rain at that time, we do not know when our hearts will be recipient to another 'rainfall' of spiritual blessings. …We do not know when the clouds will suddenly draw together.

Sometimes the clouds are so heavy and weighty; all they want to do is pour out what they have. Similarly, you do not want to stop, you want to carry on. …The clouds want to set free the

bounties which lie within them, so that all may benefit from the blessings of their rain. The clouds do not want to move until they have poured out their blessings.

When Allah Ta'ala has decided that a certain amount of rain must fall, those clouds do not do otherwise. They are programmed by Allah Ta'ala, and everything is on His Command and in His Knowledge and with His Control. Therefore those clouds will not stop until Allah Ta'ala wants them to stop.

Will the clouds say : *"The farmers are tired of receiving rain, so we will wait a while."* …If the clouds are commanded to pour "buckets" as they say, they will do so, until they have emptied out.

Now, in this circumstance, we have to suddenly stop; we have got to apply our brakes despite some *mazmoon* coming. Why?

Someone is looking at his watch, someone has to now close the doors, someone has to switch off the lights, someone is very tired and wants to go home and sleep, someone has to fill up petrol… so we have to stop the Majlis.

Sukoon[39]

Consider the feeling of this little get-together; there is so much of Sukoon here, and now we have to get up and go.

[39] *Sukoon*: Tranquility

We do not remain with Kaifiyaat all the time. Can we say that because we are getting Sukoon here, we must stay here, that we do not worry about our wives and children waiting for us at home? …They will be wondering what happened, and our excuse will be that due to the Sukoon, we stayed there.

Will anyone take bay`ah? …So go now. Go to your homes and find Sukoon in your homes.

A Muslim's Sukoon must be with him. His Sukoon is in his heart and accompanies him wherever he goes. Our Sukoon is not only in the Masjid. We talk of Sukoon-e-Dil … What is dil? It is the heart.

Do we leave the heart in the Masjid because that is where we found Sukoon? This is not possible to do. **Therefore the Muslim builds up Sukoon in his heart. He carries it with him wherever he goes and enjoys and benefits of it. Others too also benefit on coming into contact with him**.

We can leave our baggage, our wealth, our homes, our cars and even our children behind, but we cannot leave our hearts behind, when going anywhere.

It is a metaphorical expression which we use, when we say : *"I've left my heart behind in Madina Shareef."* …Naturally and obviously, this does not mean we left our physical hearts there and returned home to South Africa. The heart is a part of us and will be a companion to us at all times.

We make it a good companion or a bad companion by our actions. If our actions are pure and noble, the heart's condition is then one of purity and Sukoon and the person's life becomes very, very pleasant.

If our actions are bad and lewd, then because the heart is dirty and unclean, and because it has shifted its focus away from its Creator, it will be in a state of burning restlessness and unease. What comfort will the person then experience within himself? …None.

So we need to develop this Sukoon in our hearts and this will then become manifest in our Salaah, in our homes, in our relationships with our wives and children, in our business and in every part of our lives. This is when we say that the person has "Sukoon-e-Dil".

If we cannot find Sukoon in our homes, what was the benefit of finding Sukoon here? Then it means we must not go home at all. …Our relationships with our wives and children must be such that we find Sukoon there, with them.

May Allah Ta'ala grant us a good understanding, Taufeeq of amal (deeds), and bless us all with the priceless bounty of Sukoon-e-Dil[40].

[40] *Sukoon-e-Dil* : Tranquility of the heart

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