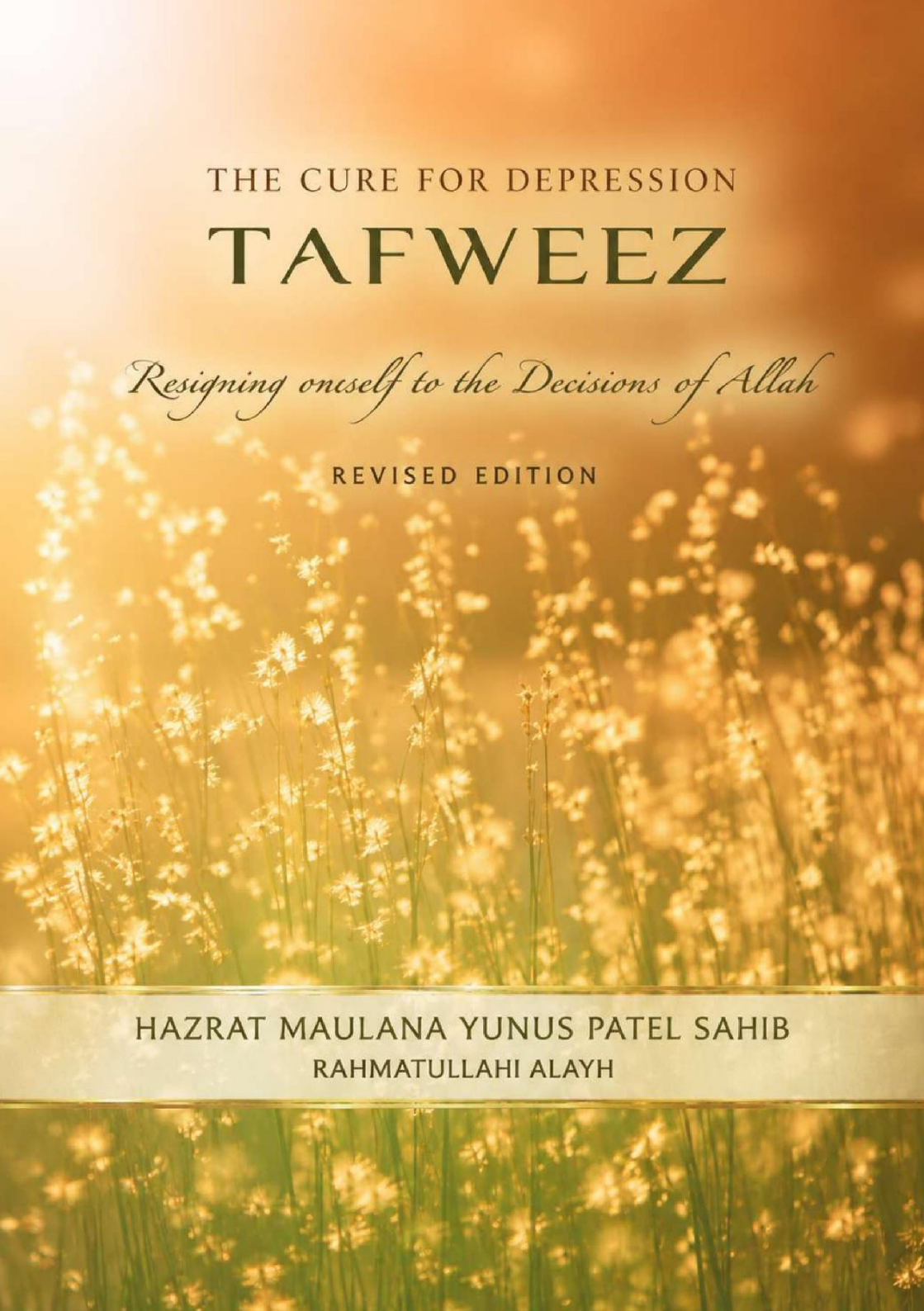




THE CURE FOR DEPRESSION

TAFWEEZ

Resigning oneself to the Decisions of Allah

REVISED EDITION

HAZRAT MAULANA YUNUS PATEL SAHIB
RAHMATULLAHI ALAYH

THE CURE FOR DEPRESSION

Tafweez

RESIGNING ONESELF TO THE DECISIONS OF ALLAH

BY

HAZRAT MAULANA YUNUS PATEL SAHIB
RAHMATULLAHI 'ALAYH

REVISED EDITION

Title: The Cure for Depression | Tafweez

Compilation of advices of
Hazrat Maulana Yunus Patel Sahib (Rahmatullahi 'alayh)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

*All praises are for Allah Ta'ala, the Executioner of all affairs.
Salaat and Salaam upon the best of all Creation,
Sayyidina Muhammad ﷺ, eternally.*

This book is a transcription of a talk given by Hazrat Maulana Yunus Patel Sahib (Rahmatullahi 'alayh) in the year 1418/1419 (1998). Thereafter, in the year, 1423 (2003), Hazrat Maulana read through the book, explaining further. Alhamdulillah, this revised edition includes those additional and beneficial advices.

Hazrat Maulana (Rahmatullahi 'alayh) discussed the subject of Tafweez at length, as it is an effective prescription and a beautiful solution to the many matters which we face in our everyday lives. Tafweez is resigning oneself to the decisions of Allah Ta'ala and accepting that there is goodness therein, whether apparent or not. It is a noble quality, reflecting Abdiyyah (servitude), which Allah Ta'ala loves very much. It also brings peace and contentment.

May Allah Ta'ala make this book purely for His Sake, accept it and forgive our failings. May He grant us a deep understanding and appreciation of Deen, and Taufeeq of practice on the Commands of Allah Ta'ala and the teachings of Rasulullah Sallallaahu 'alayhi wasallam. May Allah Ta'ala reward Hazrat Maulana (Rahmatullahi 'alayh) with high and lofty ranks in the Aakhirah.

Rabi-ul-Awwal 1444 / October 2022

‘How wonderful is the matter of the (true) Believer! All his conditions are good. Nobody else has this (privilege) besides the Believer. If he experiences prosperity, he is grateful and that is good for him, and if difficulty afflicts him, he is patient and that is good for him too.’¹

¹ Sahih Muslim

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ABOUT THE REVISED EDITION

by Hazrat Maulana Yunus Patel Sahib رَحْمَةُ اللَّهِ عَلَيْهِ

الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا الْمُصْطَفَى
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّم تَسْلِيمًا كَثِيرًا
أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ ط إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ۝

“...AND I ENTRUST MY AFFAIR TO ALLAH. INDEED, ALLAH IS SEEING OF
(HIS) SERVANTS.”

[SURAH GHAFIR 40 : 44]

*‘Ulama-e-Kiraam, respected brothers, our sisters listening at the
Madrasah, and all those listening over receivers,*

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Alhamdulillah, with Allah Ta’ala’s Ihsaan (Favour) and Fadhl (Grace), without exaggeration, wherever I have travelled; whether it was in South Africa, England or Pakistan; I have met people who tell me that they have benefitted from the kitaab, ‘Tafweez’ or the talk on Tafweez ... or that the daughter, wife or someone, who was suffering from depression, found benefit in these advices.

Alhamdulillah, I have also received messages and telephone calls, from different places, from a large number of people, who mention that this particular kitaab was found to be very beneficial and a cure for their depression. This can only be attributed to Allah Ta'ala's Kindness. It is only Allah Ta'ala's Fadhl that the kitaab has reached so many. May Allah Ta'ala protect us from Takabbur (pride) and Riyaa (show), otherwise the rewards of our deeds will be washed away.

One psychologist contacted me and mentioned that there was a family member who was suffering from severe depression. This book was given to him to read. Alhamdulillah, his depression disappeared. That brother contacted me himself and said that after reading the book, he was cured. Alhamdulillah. The psychologist asked me whether I had studied or qualified in psychology – which I have not done. Of course, Deen offers the best psychology since it originates from the Creator of man, who knows His creation the best. Allah Ta'ala provides the best guidance and the best prescriptions. The benefit is from Allah Ta'ala.

These advices are really an encouragement that we should resign our will to the Will of Allah Ta'ala; that we should not make decisions for Allah Ta'ala. Allah Ta'ala is the One who makes decisions. He is our Master and we are His servants. We must do what is to be done as Muslims and Believers. If we fulfil our part of the contract, Allah Ta'ala will decide accordingly and favourably.

If Allah Ta'ala wishes to place success in some venture that outwardly appears to be a failure, Allah Ta'ala will make it successful. And if Allah Ta'ala wants to make some undertaking a failure, then all our research, all our endeavours and all our efforts will go by the wayside. This does not mean that we should not make an effort. We are living in Darul Asbaab – a world of means – so we have to make use of the means. Allah Ta'ala has established a system and has created the means. However, the outcome and decision rests with Allah Ta'ala. From our side, we need to adopt the proper and correct means and place our trust in Allah Ta'ala. ...If Allah Ta'ala was not happy and pleased that we should make use of the means, He would have declared the means Haraam.

WHAT COMES FROM THE BELOVED

Alhamdulillah, we say that we love Allah Ta'ala. However, do we love what comes from Allah Ta'ala as well? If we are true in our claim, we will accept what comes from Allah Ta'ala. We will accept the decisions Allah Ta'ala makes for us.

Good health comes from Allah Ta'ala so we must love Allah Ta'ala when He keeps us in good health. Ill health is also from Allah Ta'ala. A person can be dieting, he can be eating the right foods and exercising, but it is not necessary that he will remain fit and healthy till his dying day. Old age can make him weak. He can fall; he can meet up with an accident or

something or the other can happen. As long as he was not negligent, he accepts the decision of Allah Ta'ala and believes that there is nothing but khayr in it. Allah Ta'ala will grant peace and Sukoon (tranquillity).

Our weakness is that we want everything 'sweet' and we are not prepared to accept anything which is a little bitter. ...When it comes to our physical well-being, the doctor sometimes prescribes bitter medication. For our physical health, we will take it without question, and will make sure we abide by the dosage and instructions. Similarly, sometimes, for our spiritual health, a bitter 'pill' is required for cure. Sometimes, the medication is bitter-sweet and at times, it is sugar-coated. Allah Ta'ala's decisions are full of wisdom, for our betterment and spiritual well-being.

This book was compiled in the year 1998. This time, I will read and explain a little more, Insha-Allah. I too will get a chance and opportunity to read the book again and perhaps it can be 'upgraded', as they say – with whatever Allah Ta'ala guides towards. ...People want to upgrade their homes, cars, phones and other commodities. We will upgrade this book. On a lighter note, we are fortunate that Allah Ta'ala made Nikah until our dying day, otherwise people will want to upgrade there too.

May Allah Ta'ala make these advices a means of goodness and benefit.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا الْمُصْطَفَى
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

**“O YOU WHO BELIEVE! FEAR ALLAH AS HE SHOULD BE FEARED AND DIE
NOT EXCEPT IN A STATE OF ISLAM.”**

[SURAH AAL-E-IMRAAN 3 : 102]

*‘Ulama-e-Kiraam², respected brothers, our sisters listening at the
Madrasah, and all those listening over receivers,*

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Depression, it seems, has become synonymous with living in a society overrun with innumerable problems. It is an ailment which has unfortunately reached epidemic proportions. Anywhere you go, this is one of the major complaints.

Hardly a day passes without some person complaining about his failures or of the acute depression that he is suffering –

² ‘Ulama-e-Kiraam: Noble Scholars (of Islam)

due to various factors. A wife may be living with a difficult husband. As such, she is going through depression. It may be that the husband is suffering depression because his wife left him or he was retrenched, or due to some other reason. Sometimes there are children who are traumatized after their parent's divorce, and they become depressed. A businessman may be depressed because of a deal that went wrong. ...There are so many different factors which result in people getting depressed. And in this time and age, when the pursuits and obsession are materialism, depression escalates.

It is therefore important and necessary that we understand the beautiful formula of Tafweez and practise upon it; otherwise, we search for solutions in the wrong places; even in sins, and we find none. We then sink deeper and deeper into the abyss of depression.

Instead of getting out of the problem, the person gets deeper into problems and suffers more depression. As an example: A person is in a financial problem. He thinks: *If I have a bank manager who is my friend, he will give me a big loan and I will get out of my problems.* ...He then borrows money on interest. He has other properties and other possessions which could be sold but he borrows money on interest – which is a major sin. Prior to this, he was not involved in interest. Now, instead of getting out of that depressed state, the person falls into more depression.

The Ahadith mention that the outcome of usury/interest is loss, poverty and humiliation. Moreover, the person invites the curse of Allah Ta'ala and he places himself in a situation of war with Allah Ta'ala. His life must become difficult. Allah Ta'ala warns and declares war on the one involved in interest.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُّؤْمِنِينَ
فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

**“O THOSE WHO BELIEVE! FEAR ALLAH AND GIVE UP WHAT STILL
REMAINS OF THE ‘RIBA’ (INTEREST) IF YOU ARE BELIEVERS. BUT IF
YOU DO NOT, THEN LISTEN TO THE DECLARATION OF WAR FROM
ALLAH AND HIS MESSENGER...”**

[SURAH AL-BAQARAH 2 : 278/ 279]

TAFWEEZ

Tafweez is the antidote for depression. ...There are different meanings of Tafweez. In this context, it means that a person resigns his will to the Will of Allah Ta'ala. When a person is going to adopt Tafweez, he will not suffer that kind of depression, anxiety and panic attacks, where he has to go onto drugs and tranquilizers and sedate himself. Sometimes, the person cannot even get up from his bed. He feels he has nothing to live for. ...Why? Because he is depressed. ...May Allah Ta'ala give us the Taufeeq of having complete Yaqeen (conviction), faith and trust in Him.

In every decision of Allah Ta'ala, there is wisdom. If we had the correct understanding, there would be no depression knowing that Allah Ta'ala is making the decisions and these decisions are made on the basis of His Fore-Knowledge and Infinite Wisdom, knowing what is best for us.

THE DECISIONS OF ALLAH TA'ALA

Generally, everyone wants to gain some kind of benefit from anything done. Allah Ta'ala has got nothing to gain in His decisions ... whether He decides to put a person through difficulty and hardship, or He decides to give someone health, wealth, prosperity and happiness.

Parents do so much for their children. So many sacrifices are made in the upbringing of children. Usually, at the back of the parents' minds, there are hopes and expectations that at some stage, the children will assist and take care of them in their old-age, or join the family business and take over, etc. There are different intentions behind the efforts and sacrifices parents make for their children.

If a person is a pious person ... a Muttaqi person ... a Wali of Allah Ta'ala ... he too has got an intention and reason behind his efforts. The difference is that his intention is that Allah Ta'ala must become pleased with him, or that he must gain Jannah, or obtain the rewards for the good deeds done. When a person punishes, injures or harms someone, then there too,

there is some motive behind it. Perhaps the person wants to take out his grudge or he wants revenge. So we find that there is some motive behind what is done by human beings. Everyone has got some kind of motive. It may be a good motive or it may be a bad motive, but there is a motive behind what is done.

Allah Ta'ala is the Only One who does everything out of His Wisdom and what He does is not for His benefit. He is entirely independent. Allah Ta'ala does not benefit from what He puts His servants through. If the entire Ummah has to become pious, this will not increase Allah Ta'ala's Glory. If everyone becomes disobedient, that will not decrease Allah Ta'ala's Glory. From our side, we don't benefit Allah Ta'ala, in any way.

Similarly, if the entire Ummah suffers – of what benefit is that to Allah Ta'ala? And if the entire Ummah enjoys all kinds of bounties and goodness, and there is no suffering at all, then too, there is no benefit to Allah Ta'ala. It is only He, who has nothing but His infinite Wisdom behind what He does, which is for the benefit of His Creation.

HAAKIM AND HAKEEM

Allah Ta'ala is Haakim: He commands and orders. He is also Hakeem. In whatever decision Allah Ta'ala makes, He is very wise. No one can prevent Allah Ta'ala's decision from coming

to pass. We cannot escape the decisions of Allah Ta'ala with regard to any matter in our lives.

It is the duty of His servants and slaves to fulfil His Commands and accept that whatever Allah Ta'ala has decided will happen. If Allah Ta'ala has ordered that the gale-force winds or rain will cause much damage to a certain area, no force in the world can stop the wind or rain from causing that amount of damage. If Allah Ta'ala has decided that there will be wild fire, there will be wildfire. If Allah Ta'ala has decided that there will be an earthquake, all the superpowers of the world, with their combined military might and their scientific and technological equipment cannot avert what Allah Ta'ala has decreed. Even if they had the information and knowledge that there will be an earthquake, they cannot prevent what Allah Ta'ala has ordered. Allah Ta'ala will shake the earth, and if they are on that land, they too, with their military equipment, will be swallowed into the earth.

Allah Ta'ala does not make decisions for destruction because He takes some kind of enjoyment. What pleasure will Allah Ta'ala get in causing destruction? When we do not enjoy any kind of destruction, why would Allah Ta'ala, who is the Creator of the Universe and the Creator of mankind, take any enjoyment in destroying His own creation?

Allah Ta'ala does not take any kind of pleasure if He orders an earthquake at some place, or flood waters at another place, or

gale force winds elsewhere. Sometimes these adverse and difficult conditions come our way because of our own sins.

...If somebody is suffering some kind of sickness, or there is a death in the family, or an accident that took place, or there is a failure in the person's life – as long as the person did what had to be done – that is, he was not negligent – then he must believe that this is the decision of Allah Ta'ala who is Hakeem, who is Wise.

Once the person believes in this, Insha-Allah, he will not suffer depression. One is pain and the other is depression. Grief and pain are natural; but what is becoming very common these days is losing faith and trust in Allah Ta'ala.

WEAKNESS IN IMAAN

There are so many people who actually say: "I have lost my faith and trust in Allah Ta'ala." – *Na'uzu Billah.*

I am speaking in the Masjid. There is no need to lie or even exaggerate. I have heard so many times, different people saying: "*I made my Salaah, I made Zikr and I made Dua too, but I have reached a stage where I have lost my faith in Allah Ta'ala.*" – *Na'uzu Billah.*

If you are going to lose faith in Allah Ta'ala, is there anyone else for you? Where are you going to go? Who are you going

to turn to? By getting angry with Allah Ta'ala, will we find protection anywhere else; with anyone else? ...We fail to understand that we need to look into our lives critically. We need to analyse our actions and behaviour, our relationship with Allah Ta'ala as well as our relationships with people and see where we are going wrong. Most of the time, we fall short in fulfilling the rights of Allah Ta'ala and/or of His creation.

Just performing Salaah is not sufficient. If a few questions are asked, we come to know how many weaknesses and even sins there are in the person's life. Therefore, each and every one of us must look into our lives. ...Do we think that Salaah is the only requirement? Also, are we reading Salaah correctly, as it should be read? If we read Salaah, we fast a little, we give Zakaat, perform Hajj, we consider ourselves perfect. We make some Dua and we think that Allah Ta'ala must now make the decision as we tell Him.

In so many cases, when I ask the question: "Is everything else being practised upon as far as Deen is concerned?" – then it emerges that there is some deficiency. Sometimes the person does not have a proper fist-length beard, but he does not consider this a sin. He sees nothing wrong in not keeping a beard, whereas the beard falls in the category of Waajib (obligatory). In his opinion, he is engaged in a lot of Tasbeeh, a lot of Zikr and Ibadaat and that is more than enough.

THE BEARD

Every Sunnah is significant and precious. However, there are certain Sunnats that if a person does not practise upon, he will not be punished or he will not be guilty of a sin. For example, Rasulullah *Sallallaahu ‘alayhi wasallam* did not keep anything for the next day. However, Shari’ah permits us to do so – that is, to save money, etc. Otherwise, we would not have the rules of Zakaat and inheritance. The beard is not of that category. Look at the emphasis found in the Sunnah, on the beard. Though this person is making Dua, he is outwardly showing rebellion. He is unconcerned about Allah Ta’ala's Command. And he is unconcerned about Rasulullah’s *Sallallaahu ‘alayhi wasallam* emphasis on keeping the beard one fist length.

If the face was going to look ugly with the beard, it would not have been a Sunnah of Rasulullah *Sallallaahu ‘alayhi wasallam*. Yes, comb it; apply oil to it; don’t keep it unruly and don’t let it grow wildly. ...Sometimes, this major sin becomes an impediment to Dua being answered.

OTHER MAJOR SINS

Similarly, other Commandments of Allah Ta’ala may be violated whereby the person is inviting the anger and curse of Allah Ta’ala. Sometimes a person says that he or she is experiencing this problem or that problem, and therefore

losing faith and trust in Allah Ta'ala; yet in that home there is so much of Haraam that is being viewed on T.V., cell-phone and tablet screens, whether of Hollywood or Bollywood or pornography. There is so much of music and various other vices.

At times, when I take a phone-call, while the person is complaining about his or her problems, I can hear music playing in the background. ...Will the Dua be accepted and the problem solved while continuing with all these sins that we engage in? ...Yes, if the person made an effort to give up sins, and he is also fulfilling the Rights of Allah Ta'ala – performing Salaah, making Dua, etc. as well as fulfilling the rights of the creation – whether parents, spouse, children, neighbours and others, and if for some reason his wish and desire was not fulfilled, he must believe that there is the great wisdom of Allah Ta'ala in it, which we cannot understand.

Allah Ta'ala knows from now until Qiyamah and thereafter, in Jannah and Jahannum, whatever is going to happen, forever and ever. Our knowledge is limited; our intelligence is limited; our experience is limited; everything is limited and we want to challenge the unlimited knowledge of Allah Ta'ala. How can we challenge Allah Ta'ala's unlimited knowledge, with our limited knowledge?

We must not lose trust and faith in Allah Ta'ala. We have no one besides Allah Ta'ala to turn to. The whole world can

betray us, but Allah Ta'ala loves His creation. He wants us to become His obedient servants. If we do as we should be doing, Allah Ta'ala will give us Sukoon in our hearts, under all conditions.

May Allah Ta'ala protect us all from losing trust and faith in Him.

EXPECTATIONS

Our anxieties, depression and worries are all created because we first make the decisions and expect Allah Ta'ala to conform; whereas what we plan and decide is subject to Allah Ta'ala's confirmation.

If a person is in high expectation that what he has planned will definitely materialise, but thereafter something goes wrong, he will obviously become depressed. However, if he did what had to be done, and he made up his mind that whatever happens thereafter is the Will of Allah Ta'ala and he will accept Allah Ta'ala's decision – then if the outcome is failure, he accepts, and if there is success, he expresses Shukr (gratitude).

If Allah Ta'ala wills, He will confirm those plans and He will allow them to materialise. The person will see the fruits of his endeavours. If Allah Ta'ala does not will, then this is the decision and decree of Allah Ta'ala out of His wisdom. We

should see it as part of our Tarbiyyah... like the child who at times requires reprimanding and at other times requires congratulations.

TARBIYYAH

Allah Ta'ala is our Rabb ... our Creator and our Nourisher. Allah Ta'ala is sustaining us and taking care of us. He takes each of us through a process of Tarbiyyah. There will be favourable and good conditions and there will be adverse conditions.

When it comes to children, both the father and mother have the responsibility of Tarbiyyah. ...Unfortunately, these days, many fathers neglect their children; they leave their families to fend for themselves and are not seen or heard from for years. I am not talking about such fathers; I am referring to those who are true, genuine fathers. As well as those women who are true, genuine mothers. We have to use words such as 'true' and 'genuine' because in Europe, America ... in the Western world ... and now, spreading to almost all countries of the world, the majority of the disbelievers and even a percentage of the Believers these days, cannot take a Qasm and say: *"This child is my child."*

The way of thinking and attitude have changed. We find that the Ummah, at large, have turned their attention to the western lifestyle, to the Hollywood and Bollywood culture, to

materialism, feminism, hedonism and other isms – and the mindset has been altered so radically and drastically. ...This modern mindset needs a complete reset.

Today, many have liberal views and they talk about socialising: men and women integrate, couples travel together; eat out with anyone and everyone. Men and women picnic, enjoy sport, entertainment, music and everything else together. The outlook, stance and ways have become modern, free and permissive. Thereafter, we do not know whose child, who is bearing. This is not make-believe and imaginary. It is reality. We are dealing with cases that are being brought to us – and it is now so common. *Inna lillahi wa inna ilayhi raji'oon.*

So many ask: *Why is it that children don't have respect for their fathers and mothers these days?* There are many reasons and this is one of the reasons.

...When we take the example of a father or a mother: They will feed, clothe and educate the child. They will buy toys for the child and will pamper the child because they love the child. Out of love, they will do everything for the child. Will we find a complete stranger doing as much for the child? Allah Ta'ala has put that special love into the hearts of the parents, and because of that love, they go out of their way for their children; they go the extra mile, sacrifice so much for their children and try to give them the best. However, if the child is very naughty and rebellious, then despite the mother's

deep love for her child, she will punish the child. Now and again, the father too will reprimand the child and discipline.

In this process of Tarbiyyah, there is kindness and love, and there are times when there is a need for reprimanding and scolding. For example: A child is given everything but he does not go to Madrasah and he truants from school. The principal phones the father and says: *Your son has not come to Madrasah for the past four days. ...What will the father say to the son? I am giving you so much and you are not attending Madrasah! You are not doing what you are supposed to be doing! ...In that anger, the father may hold back certain favours from the son, or even punish him.*

The father is “Abba” and Allah Ta’ala is Rabba. Allah Ta’ala is giving us ni’mats (blessings and bounties) which cannot be counted!

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ط

**“...AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NEVER
BE ABLE TO ENUMERATE THEM.”**

[SURAH IBRAHEEM 14 : 34]

Our sight, hearing, speech, wealth, home, transport and all other bounties are given by Allah Ta’ala. Allah Ta’ala is showering us with priceless gifts at every moment. All Allah Ta’ala wants is that we be obedient to Him. If the person is rebellious and he is breaking the Commands of Allah Ta’ala,

this is ingratitude to Allah Ta'ala. Now and again, Allah Ta'ala punishes too. Allah Ta'ala withholds certain favours or gives a little shake up in our lives, for our Tarbiyyah.

A person may ask: What about Rasulullah *Sallallaahu 'alayhi wasallam*; what about the Ambiyaa (*Alaihimus Salaam*)? What about the Sahaba-e-Kiraam (*Radhiyallahu 'anhum*)? They did not disobey Allah Ta'ala, yet they underwent great trials.

TESTS AND TRIALS

Their trials were for the sake of the Ummah, whom they were sent to lead and guide. Allah Ta'ala wants to show the disbelievers that these are His true and sincere servants. These are His true messengers. There is great wisdom as to why the Ambiyaa (*Alaihimus Salaam*) were put through trials.

For the Ambiyaa (*Alaihimus Salaam*), their rewards and blessings are increased and their stages are raised even more upon the tests that are endured. Hazrat Mus'ab ibn Sa'eed (*Radhiyallahu 'anhu*) reported that his father asked Rasulullah *Sallallaahu 'alayhi wasallam*: "O Rasulullah, which people are tested most severely?"

Rasulullah *Sallallaahu 'alayhi wasallam* replied: **"They are the Ambiyaa, then the next best, then the next best. A man is tried according to his religion. If he is firm in his religion, then his trials will be more severe. If he is weak in his**

religion, then he is tried according to his strength in religion. The servant will continue to be tried until he is left walking upon the earth without any sin.”³

I have given this example on different occasions: An examiner sets an extremely difficult question paper for his students. When one of the students sees the paper, he thinks: *This is very difficult. I will certainly fail! ...*When the examiner sees the student in great worry and apprehension, he asks: *“What is the problem?”*, and the student says: *“This is a very difficult paper.”* The examiner then says: *“Don't worry; just place your hand into my hand, and I will write the answers for you.”* If the examiner, himself, is writing the answers, there will be no difficulty for the student.

In this worldly life, the examiner will not write out the answers to our question papers for us. However, Allah Ta’ala puts some of His servants through some trials, to show the world the Ishq and love that the person has for Him; to show the world how the person is prepared to accept everything from his Rabb, and to differentiate and to separate the Believers from the disbelievers, as well as to elevate their status and position.

When Allah Ta’ala puts someone through tests and trials, He is the One who grants Sabr (patience) and endurance. The

³ Sunan At-Tirmidhi

person is able to withstand those trials. In the midst of those trials, the person blooms like a rose flower amidst thorns. Why? Because the test is from Allah Ta'ala; it is a Rahmah (mercy). It is not an Azaab (punishment). The person is able to come out of those trials, stronger.

This is a world of tests and trials. Rich, poor, black, white – all are subjected to the tests of this worldly life. Conditions arise which cannot be evaded. All of us have experiences of grief, sorrow and pain. The person who adopts Tafweez, believes: *This is from my Allah. It is His decision. There is nothing but khayr in whatever He had decided for me.*

Irrespective of what conditions befall him, the person is content. He may suffer pain ... he may have to submit himself and go under the knife of the surgeon. He could have other grief and sorrow, but within his heart there is Sukoon and Tafweez: *I did what I had to do. This is the Will of Allah Ta'ala. This is not within my control. I must accept the decision of Allah Ta'ala.*

If the person ponders and reflects, he will realise that there is khayr. Sometimes, to save the person from further problems, Allah Ta'ala brings about some immediate problem. At the time, there was disappointment; the person was down and out and was suffering depression and worries. After some time or some years, the person realises that what had transpired was good for him; that there was the great wisdom of Allah Ta'ala in it.

Allah Ta'ala knows best what is best for His servants. The true Believer accepts it to be the best decision. Of course, he does not do things in the wrong way or he does not reject Tadbeer (adopting the means) altogether. He makes use of the means and thereafter accepts the decision and the Will of Allah Ta'ala. The Believer also does not wilfully engage in disobeying Allah Ta'ala which would then draw unfavourable conditions as a punishment.

ADVICE OF A SHAYKH

One Mureed, after having spent many years in the company of Shaykh Abdul Qadir Jeelani (*Rahmatullahi 'alayh*), requested some parting advice, before taking leave from the Shaykh. Shaykh Abdul Qadir Jeelani (*Rahmatullahi 'alayh*) said to him: *“Do not claim Divinity and do not claim Nubuwwah (Prophethood).”*

The Mureed asked: *“After all these years in your company, will I make such claims?”*

Shaykh Abdul Qadir Jeelani (*Rahmatullahi 'alayh*) thereafter explained what he meant. ...It is necessary that we understand certain statements and sayings of the Auliya Allah, otherwise we may misunderstand and start issuing Fatwas on the basis of our misunderstanding and misinterpretation.

A WELL-KNOWN ANECDOTE

Once, in Delhi, a Wali of Allah Ta'ala was heard saying: *“You are not my Allah and I am not your servant. So why should I listen to you; why should I obey you?”*

Those who heard those statements regarded them as statements of kufr. However, one sensible person asked the pious person: *“What do you mean?”*

He replied: *“My nafs (ego) was inciting me to fulfil its evil desire. I thus addressed my nafs and said: ‘You are not my Allah and I am not your servant. I am a servant of Allah Ta’ala so why should I obey you? Why should I worship you?’”*

“DO NOT CLAIM DIVINITY”

Shaykh Abdul Qadir Jeelani (Rahmatullahi ‘alayh) explained to his Mureed that, *“Do not claim to be Allah,”* means that do not wish that everything happens according to your will and desire. If you do so, you are claiming to be Allah Ta'ala; whereas whatever Allah Ta'ala wills, will happen, for it is HE who makes the final decisions in all matters. He is the Decision Maker. He just has to say ‘Be’ and it is. This is the Sifat (attribute) of Allah Ta'ala.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝

**“HIS COMMAND IS ONLY WHEN HE INTENDS A THING THAT HE SAYS
TO IT, ‘BE,’ AND IT IS.”**

[SURAH YASEEN 36:82]

As far as we, human beings, are concerned, if we feel that our whims and fancies have to be fulfilled as is, then we are indirectly claiming to be Allah Ta’ala. Unfortunately, most of us forget our reality – that we are the servants and slaves of Allah Ta’ala.

ABDIYYAH

Hazrat Ibraheem bin Adham (*Rahmatullahi ‘alayh*), a great Wali of Allah Ta’ala, mentioned that he learnt Abdiyyah (servitude) from a slave he had purchased.

When he asked the slave: “What is your name?”

The slave replied: “The name which you give to me.”

He then asked: “What would you like to eat?”

The slave replied: “Whatever you give me to eat.”

He thereafter asked: “What would you like to drink?”

The slave answered: “Whatever you give me to drink.”

He asked: “What would you like to wear?”

The slave replied: “Whatever you give me to wear.”

He then asked: “Don’t you have any of your own desires?”

The slave in turn said: “I am a slave. What does a slave have to do with desire?”

“DO NOT CLAIM NUBUWWAH”

Shaykh Abdul Qadir Jeelani (*Rahmatullahi ‘alayh*) thereafter explained, “*Do not claim Nubuwwah*,” means that no matter how much of piety and Taqwa you acquire with Islaah (reformation) and Tazkiyah (purification), do not make the claim that you are sinless and never in the wrong. This is the quality of the Ambiyaa (*Alaihimus Salaam*), for they are ma’soom (sinless) and mahfooz (protected from sin).

Never make the claim that you are free of wrong-doing. As a human being, you will make a slip; you will fault; you will err. Always keep in mind that you are susceptible to mistakes and sins. Rasulullah *Sallallaahu ‘alayhi wasallam* said: **“All the children of Aadam are sinners (i.e., prone to sinning), but the best of sinners are those who make Taubah.”** ⁴

No matter how much of time has been spent in the Suhbat (company) and Khidmat (service) of the Shaykh and no matter what high rank is attained, you should not think that

⁴ Tirmidhi / Ibn Majah

you are like the Rasul of Allah Ta'ala and that no slip can occur in your life. Do not claim that you will never err because of the years spent with the Shaykh. Being human beings, we are prone to slip.

What we deduce from this incident, of the Shaykh and Mureed, is the same lesson: We must learn Tafweez. We must not think that whatever is our decision, must be fulfilled. If Allah Ta'ala wills, in His wisdom, Allah Ta'ala will fulfil it. And if Allah Ta'ala wills otherwise then we must believe that there is nothing but wisdom in it. There is nothing but khayr in it. Learn to accept the decision of Allah Ta'ala. When a person is going to adopt Tafweez, Sukoon will fill his heart.

PRIDE AND VANITY

From this incident, we should also learn to admit our weaknesses and shortcomings. Don't be in denial. Don't think: *I can do no wrong. I am perfect. Everyone else is wrong. Everyone else is bad. ...*This is pride. One person wrote to me, explaining some problem, blaming others, and said: *'I have never had pride in me! I am not a proud person and pride is not my weakness! It will never be my weakness!'*

I replied: *All the Auliya Allah had and have great concern regarding the major sin of pride. Not one has the confidence to make such a claim. They recognise the nature of their nafs; its mischief, evil and*

its inclination to pride and vanity. These very statements of yours disclose pride and vanity....

Recognising one's spiritual weaknesses is a great favour of Allah Ta'ala, and acknowledgement of one's weakness is a beautiful quality in the Sight of Allah Ta'ala. Acknowledgement makes evident one's humility, which is a quality loved by Allah Ta'ala. Throwing the blame on others, when in the wrong, reflects weakness and poor character. It becomes very difficult to make the Islaah of a person who refuses to admit his or her faults or failings, and chooses to be in denial. These qualities of pride, arrogance and vanity lead to spiritual destruction.

THE SNAKE-CATCHER

Hazrat Maulana Jalaluddeen Rumi (*Rahmatullahi 'alayh*) had related a story, which is well-known to us and which definitely strengthens our Imaan and makes us more cautious and vigilant against our enemies, nafs and shaytaan. The story is of a snake catcher who went to the mountains. It was winter and there was heavy snow. He came across a very big snake, which lay motionless, as if it was dead.

The snake-catcher picked up the seemingly lifeless snake and took it to Baghdad, with the purpose of using it for a show. Showing it off, he captivated the attention of his audience with his big claims as to how he had expertly and deftly

captured the huge snake. Then, when the sun began to shine and its warmth cloaked the snake, the coldness in its body disappeared. The signs of life were soon apparent. When the snake began to move, the snake-catcher and all those around, fled. ...Although he was making those grand claims, he was the first one to run away.

Maulana Rumi (*Rahmatullahi 'alayh*) explained that our nafs is like a snake. With Tazkiyah and Mushaqqat (effort), the nafs becomes 'frozen' ... suppressed. However, the nafs is not dead. ...The greatest of Auliya Allah remained on guard against the nafs, till their dying day. Even in the last moments of this worldly life, they were not negligent of the whisperings of shaytaan and nafs. They were constantly in a state of concern.

The nafs may appear to be dead, but just give it a little heat from the fire of sin and it will bite again. A little exposure to some past sins and the nafs swings back to life!

Sometimes a person makes bold claims: *I am a Tahajjud guzar; I make a lot of Zikr, Tasbeehaat and Tilawat. I don't frequent the cinemas and theatres; I don't watch the filth on the television and internet; I don't read dirty magazines; I don't commit adultery and fornication ... I do this and I do that; I don't do this and I don't do that.*

All of these are bold and audacious claims because whatever Haraam we abstain from and whatever good we are able to do is due to the Taufeeq of Allah Ta'ala.

This 'I, I, I' indicates that the nafs is very much alive! Often the same person, who makes all these bold claims, when faced with a little temptation, falls into sin! May Allah Ta'ala protect us all.

Those who have gone through sins in their past and have tasted Haraam pleasures, have to be all the more careful, because the nafs can swing back to life at any time and take the person back into those same vice-dens. The nafs can be very demanding. If it has already experienced some Haraam pleasure, it may seek the same again. It will then take one down 'memory lane' and stir up the desire to sin.

RAMADAAN AND AFTER

There are many cases where a person brings about a complete change in the month of Ramadaan: He was engaged in Zikrullah, Tilawat, Tahajjud, Ishraaq, Chaasht, Awwabeen and other Ibaadaat, charities, welfare work and other good deeds and Deeni activities. However, no sooner is the moon of Eid sighted, the person is back at square one. This is not something made-up. We all experience this.

One of our brothers, who was a Christian and accepted Islam, asked this same question. This is something that he cannot understand: *Why is it that in the month of Ramadaan, Muslims fill up the Masaajid but as soon as Ramadaan passes, the Masaajid become empty? ...Even at the time of Fajr, in Ramadaan, we find a good attendance in the Masaajid, and then what happens to us? He said: "I am coming from a different background, and this does not seem to make sense to me."*

As someone has said: Eid has now become like a welcome back party for shaytaan because this is when many of us throw off the garb of piety and Taqwa, which was adopted for the month of Ramadaan. Eid is such a great and blessed day but we have made it the day of reunion with shaytaan – with our immodest dressing, photography, intermingling with the opposite gender, missing Salaah and other wrong actions. Many of us immediately return to sin. When this is the condition, we can all gauge that the nafs is not dead. It is still very much alive.

We must never think that because we sat in I'tikaaf, attended different Deeni programmes or we did a little Deeni work or engaged in extra Ibaadaat, that the nafs is fully subjugated and under our control. We should not think that the nafs is dead and become unmindful of it. Yes, with some Mujahadah (striving), Suhbat (company) of the Shaykh, Tilawat of the Qur'aan Shareef, Zikrullah, following Deen and Shari'ah and in building up that contact and love for Allah Ta'ala and

Rasulullah Sallallaahu ‘alayhi wasallam, the nafs can become ‘frozen’ – so to say. However, a little taste of sin easily revives the evil nafs. Hazrat Khwaja Azizul Hasan Majzoob (Rahmatullahi ‘alayh) had said very aptly:

“Have no trust in this nafs, O devout one!

Even if it becomes an angel,

remain distrustful of it.

Look at the snake of your nafs.

As soon as you are negligent, it bites.”

In these times, with the circulation of dirty magazines and other filthy literature; with easy access to the porn sites and other Haraam sites on the internet; with the cinemas, theatres, clubs and gambling dens being established everywhere, we have to be even more on guard.

The person who has made a little Mujahadah and suppressed his nafs a little, gets the wrong impression that he has overpowered the nafs and is in full control. However, when he passes by one of those alleys or gullies or those areas of vice, or he is alone at home and there is the television or internet, and the temptation arises, he gives in and falls into sins.

People have mentioned that by reading those columns in the newspapers and magazines where dirty advertisements and pictures are published, or viewing them on the internet, the desire to commit sin or go back to those same sins arise. We

should totally avoid looking at and reading such columns, advertisements, etc. We should not visit such websites. Allah Ta'ala says:

وَلَا تَقْرُبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً ط وَسَاءَ سَبِيلًا ۝

**“AND COME NOT NEAR TO ZINA. VERILY IT IS A SHAMEFUL
AND EVIL PATH.”**

[SURAH AL- ISRAA 17 : 32]

Allah Ta'ala is commanding us not to approach, not to go near any avenue that invites to Zina. Those dirty adverts, promotions, websites and chat-sites invite towards Zina. These are the traps, nets and webs of shaytaan.

THE NAFS

The nature of the nafs is that it inclines towards sin and commands towards Haraam:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

**“...THE NAFS IS CERTAINLY PRONE TO EVIL, UNLESS MY LORD
DOES BESTOW HIS MERCY...”**

[SURAH YUSUF 12 : 53]

The nafs keeps on encouraging and goading towards what is Haraam - what is forbidden - what is evil, until the person gets caught up in sin. This is what happens when the person does not develop the spiritual strength which is required to combat the nafs and does not guard himself against evil.

It was said in Urdu, the meaning of which is: A person went to a tavern. He had the intention to pull out all those who had taken to drinking alcohol and were drowning in the sin. He was confident that he would be able to influence those who were there. Later, when he came out of the tavern, he, himself, could not be recognised because he was so drunk! ...That was the outcome because he had not built up his own spirituality. He was not spiritually strong to withstand the environment in the tavern.

We can never claim that we have become masters over the nafs. Yes, we can suppress it, exercise some control over it and discipline it. If there was no question of disciplining and controlling the nafs, Allah Ta'ala would not have made Taqwa Fardh upon us. However, we must recognise it for what it is. Rasulullah *Sallallaahu 'alayhi wasallam* said: **“Your worst enemy is your nafs, which lies between your sides.”**⁵

Allah Ta'ala cautions us about shaytaan and nafs. Both are our declared enemies ... and this is related to the Baatin.

THE IMPURITY IN THE HEART

We see many things with our eyes. If there is any najasat (impurity) on our clothes, we see it. If urine, stool, wine or some other dirt soiled someone's clothes, the person becomes

⁵ Kanzul Ummaal

uneasy and restless. It is impure and needs to be washed. As an example: A Muslim was walking and some drunkard threw liquor, which fell onto his clothes. Only a section of the garment was soiled. From the Mas'ala point of view, the requirement is that he must wash the part which is soiled.

Even though this is the requirement, which one of us will be satisfied with only washing that much? ...Unless the person does not have clothes; he is poor and does not have another set of clothes. People like us will not be satisfied with washing just the one part and reading Salaah in those garments. We will rush home to change; get into the bathroom and will have a bath as well. Why? ...Because of the Zaahiri (external/apparent) najasat, which we saw with our eyes.

For the Zaahiri impurity we will make every effort to remove it and clean it – and we should. Taharah (cleanliness) is half of Imaan. However, what about the Baatini (internal) najasat? Allah Ta'ala looks at the heart of the person. Allah Ta'ala also wants the heart to be clean. Where is the effort to clean the heart of all the dirt which has accumulated – of evil desires, jealousy, malice, greed, pride, arrogance, etc.?

...Shaytaan and nafs just wait for us to become a little negligent. A little heedlessness and the person falls into sin. How many people have landed themselves in jail or in some other serious problem, because they were tempted to commit

a certain sin, and at that moment, completely forgot who they were?

Those who are living care-free lives and have forgotten Allah Ta'ala; they do not have the knowledge of Deen and Shari'ah, are not connected with the Masaajid and Madaaris, with Hajj and 'Umrah or Deeni activities, then we could say that they are likely to fall for these types of sins. ...If we have to look at our lives: Some of us are Haajis ... we could be making Hajj upon Hajj, 'Umrah upon 'Umrah; we could be in the first Saff of the Masjid for every Salaah, we could be reading Tasbeeh, making Zikr and Tilawat, appearing very pious, and appearing like those who have indeed mastered and overcome the nafs. But then, if we have to take a stock of our lives: When we go back... when we return to our homes; what do we view in privacy? What do we read there? What do we engage in? When we are walking on the streets ... we think that nobody knows what we are watching ... but Allah Ta'ala's Sight is over us and He is fully aware of who we are watching, what we are watching and with what intention we are watching. Allah Ta'ala says:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ۝

**“HE KNOWS THE TREACHERY OF THE EYES AND WHATEVER IS
CONCEALED BY HEARTS.”**

[SURAH GHAFIR 40 : 19]

Allah Ta'ala sees where the gaze falls and what is in the heart.
...This is what we mean: Even if this nafs becomes an angel,
remain distrustful.

In any case, our discussion is Tafweez; accepting Allah Ta'ala's
decisions.

COMPLETE ACCEPTANCE

There was one Waliullah, who had such Tafweez upon all
conditions, that when he was asked: *"How are you?"* He replied:
*"You are asking about someone who, in accordance to his wishes and
will, the whole universe functions. Everything is according to my
desire."*

The people said: *"This is a statement of kufr. You are making a
claim of Divinity since it is only Allah Ta'ala Who decides, and
everything functions on His Command!"*

Any one of us may have also given a Fatwa of kufr. Again, the
statements of these Allah-Walas must be considered very
carefully. ...He explained: *"I am the slave of Allah Ta'ala. I have
resigned my will to the Will of Allah Ta'ala. Whatever Allah Ta'ala is
pleased with, I am pleased with. Therefore, whatever happens is
happening according to my will - so to say."*

Of course, as mentioned, this does not mean that you must
not make use of the means. If a person is sick, he should go to

the doctor and take medication. If the person does not have employment, he must go to the bazaar, to the market place, to the shops and seek some employment; he must search for Halaal employment. He must combine his effort with Dua, Tawakkul⁶ and Tafweez.

ADOPTING THE MEANS

If a person does not adopt the means, how will he achieve anything? ...As an example: A person requests for Dua. When he is asked what Dua should be made for him, he says that he wants a pious, righteous and intelligent child. Naturally, when this is the request, it will be taken for granted that the person is married, and his wife is already expecting a child, or if she is not expecting as yet, they want for Allah Ta'ala to make their marriage a means of a pious and righteous child coming into this world. However, when the person is asked: *"Are you married?"*

He says: *"No, I am not married."*

When asked: *"Do you intend getting married?"*

He replies: *"No, I don't intend getting married."*

Will the child then fall from the heavens?!

⁶ Tawakkul: Trust in Allah Ta'ala

Of course, it is the Qudrat (power) of Allah Ta'ala that Hazrat Aadam (*Alaihis Salaam*) was created without the agency of a father and mother, and Hazrat Hawaa (*Alaihas Salaam*) was created from the left rib of Hazrat Aadam (*Alaihis Salaam*). Hazrat Isa (*Alaihis Salaam*) was created without the agency of a father. However, if we have to look at mankind in general, Allah Ta'ala creates them of a pair.

In this world of means, we must adopt the means. Unfortunately, we go beyond that, and we believe that due to whatever effort we have made or whatever means we have adopted, we must achieve the end result. We are waiting for the results of our efforts, as we anticipate. We do not place our trust in Allah Ta'ala.

Yes, we can have some expectation but there must be Yaqeen (conviction), that if Allah Ta'ala wills, it will be beneficial and successful and if Allah Ta'ala does not will, then all the preparation and effort will not change His decision.

While Tadbeer is in its place, Tafweez follows on the outcome. The person resigns himself to Allah Ta'ala's decision: *I did everything that had to be done, in the way that it should have been done. Now, after this, whatever is the outcome is from my Allah Ta'ala. I must accept it.*

This should be our train of thoughts and understanding.

We are all willing to accept good health – which is from Allah Ta’ala. Any person would be happy that Allah Ta’ala gave him or her good health. In the same way, when ill health comes, the person must have acceptance in the heart; that this too is from Allah Ta’ala, so it is for me to accept His decision.

...If Allah Ta’ala sends rain and flood, it is the Will of Allah Ta’ala; if drought comes, this is the Will of Allah Ta’ala. Of course, we must understand that on every action, there is a reaction. For example, drought conditions are due to non-payment of Zakaat, Zina and other major sins. We have to rectify our actions. Otherwise, these conditions come as an Azaab.

HAZRAT LUQMAN (*Alaihis Salaam*)

Hazrat Maulana Rumi (*Rahmatullahi ‘alayh*) related an incident in the life of Hazrat Luqman (*Alaihis Salaam*). Hazrat Luqman (*Alaihis Salaam*) had great love for Allah Ta’ala and was blessed with noble qualities. Due to his exemplary character, his master treated him as a beloved friend and companion. Such was the high regard and affection of the master, that it was his practice that when anything special was presented to him, to eat, he would first offer it to Hazrat Luqman. The master would then eat what was left over.

On one occasion, the master received a melon. He cut the melon into slices and began to feed Hazrat Luqman, giving

him slice after slice. Hazrat Luqman (*Alaihis Salaam*) ate each slice with relish, all the while thanking the master. When just one slice remained, the master took a bite of it. Due to it being intensely bitter, he spat it out. He then asked: “O Luqman, how did you manage to eat slice after slice with such pleasure, when it was so bitter?”

Hazrat Luqman replied: “My dear master, I have received so many gifts and so much of kindness from you. This burden of thanks weighs heavy on me. I feel ashamed thinking of your continuous kindnesses. If, on one occasion, some bitterness is experienced, how can I complain in the face of your generosity and many favours? Knowing that it comes from you, changed the bitterness to sweetness.”

The lesson we take is that in life, we enjoy innumerable bounties and blessings from Allah Ta’ala. Unfortunately, when some difficulty is experienced, we lose patience and even question Allah Ta’ala. On the other hand, in hardship and grief, the lovers of Allah Ta’ala graciously accept and resign their will to the Will of Allah Ta’ala, keeping before them the countless gifts still being enjoyed.

DEPRESSION

Let us consider the various causes of depression to be found presently in our lives. These simple, little things, which if ignored and we adopt a little Tafweez, we will find our lives

free of depression. ...Grief and sorrow are natural emotions. Rasulullah *Sallallaahu ‘alayhi wasallam* teared when his son, Ibraheem, passed away. Rasulullah *Sallallaahu ‘alayhi wasallam* fulfilled the right of the child. Who could have had more Tafweez than Rasulullah *Sallallaahu ‘alayhi wasallam*? His is the perfect example:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

**“AND YOU ARE SURELY ON AN EXCELLENT STANDARD OF
CHARACTER.”**

[SURAH AL-QALAM 68 :4]

We have read that the condition of certain Auliya Allah was such that they smiled and happily accepted the demise of someone who was close to them. That was their “haal”. However, that is not a stage of perfection as is required in Islam.

The stage of perfection is as is found in the Sunnah. The person fulfils the rights of others duly. When it is time to cry, the person cries; he sheds tears. Naturally, the loss of one’s own child will cause grief. ...As long as the tongue does not say anything which expresses rejection of Allah Ta’ala’s decision. The tongue must not utter anything which gives the impression that the person is unhappy with the decision of Allah Ta’ala.

Upon any loss, we are taught to read: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** - To Allah we belong and to Him is our return.

We have taken it for granted that this should only be read when someone passes away, whereas it is recited on any loss.

ON ANY LOSS

On one occasion, when the lantern went out, Rasulullah Sallallaahu ‘alayhi wasallam recited: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**.

Hazrat ‘Ayesha (Radhiyallahu anha) said: *“This is only a lantern.”*

He Sallallaahu ‘alayhi wasallam said: *“Anything that causes discomfort to a Believer is a calamity.”*⁷

Sabr is not only adopted when a person dies. Upon any difficulty, distress or loss, we should say: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**.

If you hear of an accident, gale force winds or heavy rains causing damage; or a person who suffered any kind of injury, pain, loss or grief, say: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**. This immediately brings consolation and peace.

⁷ Al Marasil

BUILDING UP TAFWEEZ

To cite an example of how we respond to our situations... and there are true incidents of this nature: A woman goes to a certain family with a proposal for her son, considering her son to be the best person in the world. If the son himself goes, he believes that there is no one like him as a prospective husband. He has everything: the qualities, degrees and character. He is handsome as well. Hence, mother and son believe that the moment a proposal is put forth, the girl's family will definitely accept, without any delay or further consideration. Thus, a decision has been made: *If I propose, they are going to accept.*

The family declines the proposal. As a result, there is depression and bitter feelings. The mother starts thinking about the reasons as to why the proposal was turned down: *"What is wrong with us? ... Are we bad people? ... Is my son a drug addict? ... What is wrong with him?"* ... Since Tafweez was not adopted, these kinds of negative thoughts surface and depression sets in.

Tafweez, in this case, would have been that the person put forward the proposal and thereafter left the decision to Allah Ta'ala. If Allah Ta'ala had willed and put an acceptance into their hearts, they would have accepted. Since everything was done correctly, there is no need to be annoyed or upset. Rather believe that there must be some good (khayr) in that.

If we can only learn and understand this: Behind each and every decision made by Allah Ta'ala there is goodness and wisdom. It may appear that this person is very good but we cannot predict the future, nor can we foresee what will transpire. How many times we have heard of a person who was in the Masjid, in Zikr and other good, but after some time the person suddenly changed and he gave up everything? Allah Ta'ala protect us all.

*“There were so many who were good,
who later in life became bad;
And there were so many who were bad,
Who later in life became Auliya Allah.”*

We do not know what is to happen in the future. The knowledge of what is to occur in the future lies with Allah Ta'ala alone.

ISTIKHARA

With regard to Istikharah as well, we must not think that whatever we have been directed towards is going to be problem free. Take for example: A girl receives a proposal. She makes Istikharah. She feels satisfied and has an inclination to accept. She follows this inclination and accepts the proposal. After some time, problems arise and the marriage breaks down. Such persons come back to us and say: *“Maulana, when I made Istikharah and related the dream (or the*

feeling) that I had, then you told me that it is good and that I should proceed. Now, why is it that the marriage did not last?"

Istikharah does not mean that the person will have a problem-free life. It means that at the time, that was much better than perhaps marrying someone else. The problems being experienced presently could have been far worse had she married another person.

It could also mean that at the time of Istikharah, that was khayr. However, if after the Istikharah the person leads any kind of life, indulges in any Haraam he or she wishes to and displeases Allah Ta'ala and Rasulullah Sallallaahu 'alayhi wasallam then the consequences will be suffered. It does not give a license to husband and wife to watch plenty of filth on television, read any sort of literature, neglect Salaah and thereafter ignorantly and foolishly say: *"We made Istikharah, therefore it must work out."* ... It does not work like this.

It could be that the Istikharah meant that was 'better than' probably another person she would have married. Here too, Tafweez arises: If the person made Tadbeer i.e., made use of the means that Allah Ta'ala has created and after doing so, the marriage fails, the person should adopt Tafweez; accepting that this is the Will of Allah Ta'ala, and He knew beforehand that this is how the marriage would end. She knows that both, she and her husband, did not purposely do those things which are contrary to Shari'ah or against the normal effort that a

person should put in. They tried to the best of their ability but it failed ... now this is Tafweez: *Whatever Allah Ta'ala has decided, I accept.* This understanding immediately brings consolation and peace to the heart. There won't be depression and despair.

TADBEER, TAQDEER AND TAFWEEZ

Let us consider a few more examples:

A person had in mind that when a certain property or building comes onto the market and comes under his ownership, then because of the prime location, etc., business will thrive and he will be very successful. The person bids but someone else is successful and the property is gone.

If this person has Tafweez, he will think: *I did what was in my capacity to do but it was not in my Taqdeer. It was written in the Taqdeer of the other person; thus, he got it. I must search for something else. Allah Ta'ala does not provide Rizq (sustenance) through one business house in the world. It is not that I would have succeeded and received my sustenance and livelihood through only that. ...The effort which needs to be made, must be made. What transpires thereafter is Taqdeer.*

Rasulullah Sallallaahu 'alayhi wasallam said: *"Strive for that which will benefit you, seek Allah's help and do not lose heart or determination. If anything befalls you, do not say: 'If only I had done*

*such-and-such'; rather, say: 'Allah has decreed and whatever He wills, He does.' Saying 'if' opens (the door to) the work of the devil.'"*⁸

If a person fails after having made the correct effort, there is no need to resort to alcohol, drugs and suicide.

FAILURE

Many students succumb to drastic measures. Some students work and study extremely hard but they fail. Due to failure, they sink into such depression where they feel that they have to take or inject themselves with drugs or tranquilizers for sleep, or as an escape from reality. Why? ...Because they failed.

If a person did not make a serious and concerted effort to study, and he thereafter fails, he must blame himself. He must take responsibility for his actions. ... Generally, we do make a reasonable effort. At times, we meet with failure. Sometimes the person is fit and healthy when he started something but later becomes sick and is unable to complete what he undertook.

True Tawakkul and Tafweez are placing our matters before Allah Ta'ala, handing them over to Him, believing that there is goodness in whatever Allah Ta'ala decides. Outwardly, it may appear as if there is some problem that we are faced with,

⁸ Muslim

but there is great wisdom and goodness in the decisions of Allah Ta'ala. Sometimes this remains unknown and hidden.

AN EAGLE TAKING RASULULLAH'S ﷺ SOCK

Hazrat Maulana Jalaluddeen Rumi (*Rahmatullahi 'alayh*) narrated a story in his Mathnawi. Once, after having performed Wudhu⁹, Rasulullah Sallallaahu 'alayhi wasallam was about to wear his leather sock when an eagle snatched it and flew away. Rasulullah Sallallaahu 'alayhi wasallam was distressed as he was preparing for Salaah.

In a short while, the eagle returned and turned the sock upside down, towards the ground, causing a snake that was inside to fall out. The eagle presented the sock to Rasulullah Sallallaahu 'alayhi wasallam and addressed him: *"O Rasulullah Sallallaahu 'alayhi wasallam! The reason for me having taken the sock was that there was a snake hidden inside it. Otherwise, I would never harm you, for Allah Ta'ala has ordered me to protect you. It was on account of the snake that I flew off with the sock."*

Outwardly, there was some distress, but it was a means of goodness and protection. We should therefore consider that whatever calamity befalls us, wards off a greater calamity.

⁹ Wudhu: Ablution

ALL PRAISE BE TO ALLAH TA'ALA IN EVERY CONDITION

One morning a Wali of Allah Ta'ala was leaving his home for Fajr Salaah when he hit his head against the doorframe. In India, many of the old homes have low doorframes. The pain that he experienced forced him to lie down. He uttered the words: “*Alhamdu lillahi ala kulli haal*” (All praise be to Allah in every condition).

A while later he was informed that on the path which he would have proceeded down, there lay in wait some enemies who had intended to kill him. He suffered a little injury but he was saved from great harm.

...To recite *Alhamdulillah ‘ala kulli haal* when adverse conditions come our way is Sunnah and highly rewarding. The Sunnah should be our way of life.

Hazrat ‘Ayesha (Radhiyallahu anha) narrated: “When Rasulullah Sallallahu ‘alayhi wasallam saw something that pleased him, he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praise is due to Allah, with whose Grace, all good works are accomplished.

and when he saw something that displeased him, he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

All praise and thanks are only for Allah in all circumstances.”¹⁰

If something unfavourable does happen, there must not be such fear in our hearts that we rush towards Haraam. If a person’s car is hijacked, he must believe that there was some goodness or khayr in that; that it was only the car. It could have been that the car was hijacked when the family was in the car and they could have been taken to some desolate spot and all could have been killed.

A person is taking a certain route to work. For the last 30/40 years, he has been traveling the same road. ...There are many people, who, for years, travel one road. Nothing changes. The same route is taken to the workplace. ...One day, he is hijacked or held-up. Does this mean that had he taken another road, he would not have been hijacked? It wasn’t that he did something to invite the situation. There was no question of doing it purposely. It was not that he knew that the hijackers were waiting there, and he was heading straight for them. ...He didn’t make any announcement: “*I am ready to be hijacked.*” It was that same road that he was taking for many

¹⁰ Sunan Ibn Majah

years, and on that particular day, at that moment, it was in his Taqdeer to get hijacked and he got hijacked.

If this person has got Tafweez, he will get back into action very quickly. Life will move on. He will not lock himself in a room, become depressed and cry over the loss of his car. There will be that natural grief in the heart, but the person will not become so depressed where he will start questioning Allah Ta'ala: *"Why did it have to be me? Allah Ta'ala didn't find anybody else!"* - Na-uzu Billah. ...People actually make such statements.

Even when a person dies, we hear people say: *'his untimely death'*. Don't we say or hear this: *'his untimely death'* or, *'he had another ten years'*? This implies that we see ourselves as the ones who were going to decide when his time was right and Allah Ta'ala's timing was not right. - *Na-uzu Billah*.

Therefore, think of something worse which could have happened. Adopt Tafweez. Be satisfied with the decision of Allah Ta'ala.

HIGH HOPES

How many people have had very high hopes that the son will qualify as a specialist, or as a surgeon, or as an engineer, or as a lawyer, or as anything else ... and will go into his profession or into business and will earn big money. And with that

money, so much will be done and achieved. However, when Allah Ta'ala's decision comes to the fore, then as has happened, the person just qualifies, and on the day of his graduation, there is an accident and he passes away. ...Just a few years ago, a family left home for the graduation of their son. There was an accident and the son, who was to graduate that day, passed away. Many similar incidents have taken place.

When the British were ruling over India, for some people it was a great honour to obtain an education in England. At that time, some suffered from this inferiority complex. Even today, many suffer from this inferiority complex, wanting to be more like the non-Muslims ... whereas Islam offers the superior way of life. Everything else; every other way of life, is inferior.

If somebody studied in England, then even if there was no Salaah, no fasting, no Zakaat, no Hajj ... nothing of Deen in his life ... it did not matter, as long as he studied in England. Then, whether he married a 'Miss' there, or he lost his Imaan, was also of no concern. For the parents, it was a source of pride that the son graduated from some college or university in England.

One son was sent to England to study and he graduated there. The father had very high hopes ... great aspirations for his son. The day that he returned home, was the day that his

father passed away. The son was heartbroken because he too had great expectations ... that his father was to arrange a big celebration and would do this and do that for him, and he too would do for his father. ...At the grave of his father, his only words were: *O my dear father, I wish you had given me some Islamic education, some Qur'aanic knowledge, so that I could read something here for you today. I do not even know what to read and how to read.*

The point which I am emphasising upon is that we have expectations, ambitions and high aspirations, and forget that Allah Ta'ala can easily dispose. We can only propose something. If Allah Ta'ala wishes, He can dispose of it or He can make it a reality. Since we are living in a world of means, we have to make use of the means that Allah Ta'ala has created, otherwise we will become like the person who is well known as Shaykh Chili. Shaykh Chili was a simpleton. He was not a Shaykh in the literal sense. Nonetheless, he had some grand ideas.

SHAYKH CHILI

One day, someone asked Shaykh Chili to deliver a can of ghee. In those days, ghee was kept in big cans. He was told to take the ghee and deliver it to some person who would then pay him for it. After the delivery, he would be paid a few rupees for his work. He agreed, took the can of ghee, placed it on his head and started walking.

Whilst he was walking, he thought to himself: *I will deliver this ghee and will receive some rupees. With those rupees, I will buy a hen and that hen will lay eggs. From those eggs, I will get many chicks and they will grow up. I will soon have a big poultry farm. After my first success, I will buy sheep, goats and cattle and have a bigger farm. In this way, I will become rich and will build a very big bungalow ... a very big mansion. Thereafter, I am going to marry a very pretty woman. From that marriage, I will have children, and those children will call me daddy. One will say, 'Daddy, I want this,' and I will nod my head ...* and no sooner did he nod his head, the ghee can fell from his head and all the ghee spilt.

He thus returned with the empty can and no money. The person who had sent him to deliver the ghee was very angry and said: *"You were supposed to bring me money for the ghee. Because of your carelessness, you dropped the ghee and I have suffered much loss!"*

Shaykh Chili replied: *"You only suffered the loss of this one can of ghee. You don't know what losses I have suffered! My poultry farm went, my cattle farm went, my mansion went... my pretty wife and my children are all gone!!!"*

We may laugh at the example but this is our position; this is our condition; this is our situation; this is our Haqeeqat (reality). Unfortunately, we also have got high hopes, aspirations and plans ... as if we are going to live in this world

for another one hundred and plenty years. We have so many plans of what we want for ourselves, for our children, for our grand-children and our great grand-children. There is just no end to it!

We have hopes and plans going on and on, beyond our life-spans. We are occupied and immersed in dunya – whereas we are on our way out from this world. Taqdeer and Maut (death) follow us everywhere.

TAWAKKUL

There is an incident related by Imam Ghazali (*Rahmatullahi ‘alayh*) of a person who set out on a journey. He took food and other necessities, as well as plenty of gold coins. In those days, they travelled through the deserts and jungles.

During the journey, he lost his way. He just could not find his way. As the days passed, the food that he had, was eaten. Hunger and tiredness overcame him and his hope began to diminish. All he had left were the gold coins. He spread those gold coins on the sand and said: *“I wish you were food, which I could have put into my stomach to survive this ordeal.”*

Although he had so many gold coins, they did not avail him in the situation he was in. He could not buy food or use it to find his way. ...He had made use of the means; Tadbeer was there: He had taken food and other provisions; then, on the way, he

lost the route. That was Taqdeer. That was the Will of Allah Ta'ala. Allah Ta'ala wanted to teach him a lesson: *Don't have trust in these coins of yours. Don't think that if I have gold and wealth in my possession, then most certainly I will never suffer any kind of difficulty.*

Unfortunately, this is our Yaqeen these days. If you ask a Muslim if he worships idols, he will say no. If he is told: *If I give you some big bricks of gold, will this solve your problems?* He will say: *Yes; with that I will have no problem in this world.* ...What does this translate as? We have our Yaqeen on gold, silver, Dollars and pounds – and we are lacking in our trust in Allah Ta'ala.

Allah Ta'ala wanted to teach a lesson. We can see that there was great wisdom in it, since the person would have never learnt that lesson until placed in such a situation. Allah Ta'ala thereafter sent His help and the man found his way.

Again, make use of the means but don't trust in the means.

A LAME BUCK

Maulana Jalaluddeen Rumi (*Rahmatullahi 'alayh*) mentioned an example in his Mathnawi Shareef, of a buck which had a lame leg. As the buck limped along, it was caught by a lion. Although in the jaws of the lion, it tried to escape. The more it tried to free itself from the lion's mouth, the more difficulty it experienced. ...Since the buck was already in the lion's

mouth, it should have accepted the consequences. It could not run away. There was no question of running away, especially since the buck was lame. How could it then escape such a huge and strong lion? It was better for the buck to remain still. It may have happened that the lion saw another buck and left it to prey on the other.

Maulana Jalaluddeen Rumi (*Rahmatullahi 'alayh*) thereupon explained that this is exactly our condition. Where and how are we going to escape the Power of Allah Ta'ala? Can we escape the Decision and Will of Allah Ta'ala?

There is no doubt in the fact that there will be tests, trials and difficulties. Allah Ta'ala says in the Qur'aan Shareef:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَاتِ ۖ وَبَشِيرِ الصَّابِرِينَ ۖ
الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۖ
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُفْتَخِرُونَ ۖ

“WE WILL DEFINITELY TEST YOU WITH SOME FEAR, SOME HUNGER AND SOME LOSS IN YOUR WEALTH, IN YOUR HEALTH AND IN THE FRUITS (‘FRUITS’ DENOTE MANY THINGS). GIVE GLAD TIDINGS TO THOSE WHO PATIENTLY PERSEVERE. AND WHEN ANY TRIAL REACHES THEM, THEY SAY: ‘INNA LILLAH WA INNA ILAYHI RAJI’OON’ (FROM ALLAH WE HAVE COME AND TO HIM IS OUR RETURN). THEY ARE THOSE

**ON WHOM ARE THE BENEFACIONS OF THEIR LORD, AND RECEIVE HIS
MERCY, AND IT IS THEY WHO ARE THE GUIDED ONES.”**

[SURAH AL-BAQARAH 2 : 155/156/157]

Allah Ta’ala is informing us that while we are in this worldly life, we should expect situations and ordeals where patience will be tested. Glad tidings of grace and peace are conveyed to those who patiently withstand such trials; those who do not express ingratitude but rather turn to Allah Ta’ala and remember Him.

Unfortunately, our weakness is such that the moment a person suffers a little difficulty and loss, he says: “*I must insure everything.*” A little loss of some goods and the person thinks that the only way to protect everything is insurance. Instead of turning towards Allah Ta’ala or becoming strict in matters of Shari’ah, the person turns towards insurance and starts insuring everything. He then suffers more and more because insurance has the elements of both interest and gambling, hence inviting Allah Ta’ala’s curses!

LOOKING INTO OUR OWN HEARTS

There was a poet whose name was Zafar. He was also a ruler at one stage. He said in Urdu; the translation and the explanation of which is:

Until I did not look at the condition of my heart, I kept on looking at all the weaknesses and evil in everyone else. ...When I looked into my own heart, and when I saw the diseases of my own heart – the pride, jealousy, malice, greed, envy, evil passions and desires, which had engulfed my own heart; nobody was bad in my eyes.

We must hate the sin, but we must not hate the person because that same person can change and become a Wali of Allah Ta'ala.

The point that I wish to bring across to you, which is relevant to this subject that we are discussing, is the following:

O Zafar, do not consider that person as an aadimi (human being) ... no matter how intelligent he may be, if he forgets the ni'mats and gifts from Allah Ta'ala.

No matter how many degrees he has, no matter how many qualifications he has, no matter how many properties he owns, no matter what knowledge he has; even if he is a Haji Sahib, a Mufti Sahib or a Qari Sahib ... but he forgets Allah Ta'ala when he is blessed with the bounties of Allah Ta'ala. When Allah Ta'ala blesses the person with bounties: He gives him good health, wealth, children, a comfortable home, good transport and so forth, the person forgets Allah Ta'ala. He forgets that these are gifts from Allah Ta'ala.

The world can call him an intelligent person, a very educated person, a person of degrees and qualifications. He could be a parliament member, a cabinet minister, a king, a ruler; but if he forgets Allah Ta'ala while enjoying His bounties, then he is not a human being. If that wealth takes him to the casinos, discos, cinemas, theatres and prostitute quarters and towards other types of Haraam, he cannot be a human being.

O Zafar, don't even call that person aadami who, when angry, does not have the Khauf (fear) of Allah Ta'ala.

In his fit of anger, he has no control. He abuses, hits, kicks, punches the wife, child, parents, or he is swearing and abusing the labourers who are working for him. Even in these days, after things have changed, yet we hear – and it is very shocking and very hurtful – the treatment that is being meted out to those who are working for us.

ZULM

Just yesterday a person was telling me about the mistreatment and abuse from his employer – who is a Muslim. It upset me so much. He said that he is the manager at a business where a large number of people work. He mentioned how the owner oppresses his employees. He believes that you must be harsh for the staff to listen and work. Besides being so harsh and hard with them, he reprimands the manager for treating them properly.

This kind of behaviour is Zulm. When the person is angry, he forgets Allah Ta'ala. He does not have the Khauf of Allah Ta'ala in his heart. He does not think: *'Just as I am treating this person in my anger, if Allah Ta'ala gets angry with me, what will be my condition?'* ...If Allah Ta'ala has to get angry with us over our weakness, our shortcomings, all our mistakes and all our sins, can we imagine what our condition will be?

If we are going to make Zulm on anyone, if not today, then tomorrow that Zulm will definitely have its effect. Allah Ta'ala does not tolerate Zulm. So many people have, after many years, lost their businesses totally, lost their high posts and positions, lost their wealth and their health ... everything collapsed in their lives; everything was taken away, and they faced tragedies, sicknesses and a great number of problems. They sometimes forget what they had done. Now, they are depressed. However, they won't look back five years or ten years and think: *How did I treat my staff? How did I treat my domestic helper? How did I treat my students? What abuse and beating did I meet out, to those students who were entrusted to me? How did I treat my wife and parents?*

We forget; Allah Ta'ala does not forget.

Imam Shafi'ee (*Rahmatullahi 'alayh*) had said: "There is a verse in the Qur'aan Shareef that every wrong-doer and oppressor should be afraid of."

When asked: “Which verse is this?”

The respected Imam (Rahmatullahi ‘alayh) replied:

وَمَا كَانَ رَبُّكَ نَسِيًّا ۝

“And your Lord never forgets.”¹¹

Don’t we see how the tables turn? How Allah Ta’ala exposes! How the oppressor is thrown into bewilderment when punishment seizes him? How Allah Ta’ala humbles some people and how Allah Ta’ala disgraces them? And if not in this world, then there is a day of recompense and justice. There will be people waiting in the Court of Allah Ta’ala with their grievances and complaints.

When we are going to make Zulm, then five or ten years later when some punishment afflicts us, we will say: *I’m making Dua too but nothing seems to be happening. My depression is not going and I’m losing my trust and faith in Allah Ta’ala.* But we do not think of the injustices from our side that are the cause of all these troubles.

There are so many who have complaints of injustice. Many are not paid duly or not paid at all. The harsh treatment, swearing and cursing, non-payment of wages, etc. is Zulm. The Hadith is very clear: *‘Fear the pleading prayer of a wronged one, for there is no veil between it and Allah.’*

¹¹ Surah Maryam 19 : 64

TAFWEEZ ON THE PATH OF SULOOK

Like we should adopt Tafweez in worldly matters, so too must we adopt it in spiritual matters. Sometimes, Allah Ta'ala gives enjoyment to a person who is making his Islaah (reformation) and treading the path to Allah Ta'ala. ...In Tasawwuf, this state is termed '*Bast*'. The person is on a 'high' (spiritually). Others take drugs for a 'high', but the Allah Waalas, with their Zikr, Ibaadah and Ma'rifat, experience a special 'high'. There is a world of a difference between these two 'highs'.

There are times when these pious ones, who despite doing everything correctly and not disobeying or displeasing Allah Ta'ala, suddenly experience a 'low'. In Tasawwuf, this state is called '*Qabdh*'. That 'high' is no longer enjoyed. They begin to wonder as to what had happened, and they too suffer a kind of depression.

A person experiencing such a spiritual 'low' should reason that there is the great wisdom of Allah Ta'ala behind this condition, otherwise it may be that pride enters the person's heart and he begins to consider himself very great. This is Allah Ta'ala's way of keeping him in balance. This 'low' offsets pride and saves a person from spiritual ruin. If Allah Ta'ala so wills, He can always return him to his previous condition.¹²

¹² For a more detailed explanation, refer to the kitaab, "Feeling Spiritually Low?" by Hazrat Maulana Yunus Patel Sahib (RA)

Thus, in worldly as well as spiritual affairs, we need to make an effort and adopt Tafweez. Ask Allah Ta'ala; plead to Him and beg of Him to give us the best of this world and the best of the hereafter.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

'Our Lord, give us good in this world and good in the Hereafter, and protect us from the torment of the Fire.'

A BLESSING OR PUNISHMENT?

Sometimes a sickness, hardship or calamity comes in the form of a blessing, and at times in the form of an Azaab (punishment). For a Mu'min, it is a blessing and mercy if it causes him to turn towards Allah Ta'ala.

I will conclude with an incident that occurred a few years ago. I went to visit a person who was suffering from cancer. On entering his room, I found him surrounded by three televisions - one to his right, one to his left and one in front of him. That was, no doubt, very surprising and disturbing ... a sick person, in extreme pain, who could well be in his last days, in such a situation.

On inquiry, his relatives explained to me that due to him being confined to bed, it became necessary to turn him in

these three positions; sometimes left, sometimes right and otherwise flat on his back. The three television sets were placed in such a manner so that he would not miss any part of the programme he was watching!

If even in sickness, which was meant to have brought us to the door of Allah Ta'ala, we still continue to indulge in sins, then who do we blame for the problems which we thereafter have to face?

May Allah Ta'ala give me, you and the entire Ummah of Rasulullah *Sallallaahu 'alayhi wasallam* the Taufeeq of making Amal. When we start making Amal on the beautiful teachings of Allah Ta'ala and His Rasul *Sallallaahu 'alayhi wasallam*, we will find peace in our own lives. Wallah, Allah Ta'ala will give us Sukoon. Our homes will become Jannah on earth.

May Allah Ta'ala bless us all, and may Allah Ta'ala remove the difficulties, trials, problems and hardships of the Ummah. ...We must make a lot of Dua that Allah Ta'ala protect all the Muslim countries and the entire Muslim Ummah from trials and tests, because we are extremely weak. Ask Allah Ta'ala for Aafiyah and Salaamati.

CONTINUATION OF THE DISCOURSE ON TAFWEEZ, RADHA BIL QADHA AND FANAA'YYAT

As was discussed last week, the major cause of depression and worries is that we have not as yet learnt Tafweez, Fanaa'yyat and Radha-bil-Qadha.

These three concepts basically mean that we hand all our affairs and decisions over to Allah Ta'ala, and that we be satisfied with whatever He decides for us. The illusion we live in, is that whatever we have decided, will happen accordingly. We expect Allah Ta'ala to oblige us, accommodate us and follow through with our decisions, exactly as we want. When this does not happen, we suffer anxiety, frustration, depression and worry. Why? ... Because we forget that we are the slaves of Allah Ta'ala and that He is not our slave. He is our Master and will decide for us, whatever He wishes to. This is His prerogative.

EXAMPLES

Different examples were cited last week. A few that had been mentioned were:

- 1.) A proposal is put forward with confidence and certainty that it will be accepted, but it isn't. Since

Tafweez was not adopted, the person suffers depression.

- 2.) A businessman has his sights on a potential business venture, which he believes will make him successful. Somewhere along the line, the transaction does not go through and he becomes depressed.
- 3.) A student works very hard for his examinations and fails, for whatever reason. Depression overwhelms him to such an extent that it leads him to contemplate suicide.

Within the framework of Shari'ah, we have to make an effort. This is Tadbeer. After making the correct effort, in the correct manner, we should hand all our matters to Allah Ta'ala. Just as a person wanting to go to Cape Town will board a plane headed for Cape Town and not a Johannesburg-bound plane, similarly we need to make the effort towards what we want to achieve ... but the final decision must be left to our Infinitely Wise Allah.

HIDAYAH

In the different fields and spheres of Deen, there is much aspiration found in those who are serving Deen. The Jamaat goes out for Gusht, Ta'leem and Tabligh, desiring to bring Deen into the lives of others as well. The Asaatiza at the

Madaaris and Darul Ulooms endeavour to educate their students and aspire to mould the ways and lives of their students upon Deen. Likewise, others, in whatever effort they make, they wish to see change, reformation, acceptance and implementation.

Sometimes, an ‘Aalim, teaching at a Darul Uloom, may desire to reform a particular student, or a Shaykh may desire to reform a certain Mureed, and a concerted effort is made in Da’wah, Tarbiyyah, etc. for the change of the student or the Mureed. Despite the efforts made, the student or Mureed does not change. As a result, the teacher or Shaykh may feel a sense of despondency.

A very important incident in the life of Rasulullah *Sallallaahu ‘alayhi wasallam* should be considered: Rasulullah’s *Sallallaahu ‘alayhi wasallam* uncle, Abu Talib, had been like a father to him, bringing him up and caring for him. When Rasulullah *Sallallaahu ‘alayhi wasallam* declared his Nubuwwah, Abu Talib supported him with everything which he had at his disposal. As such, Rasulullah *Sallallaahu ‘alayhi wasallam* loved his uncle very much and encouraged him to accept Islam.

When Abu Talib was on his deathbed, Rasulullah *Sallallaahu ‘alayhi wasallam* said to him: “O my uncle! Declare (your faith in) ‘La ilaaha Illallaah’, so that I may argue for you before Allah on the Day of Judgement.” Despite the effort made and the encouragement given, Abu Talib did not accept Islam and died

on Kufr. Allah Ta'ala informed Rasulullah Sallallaahu 'alayhi wasallam:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

“SURELY YOU CANNOT GUIDE WHOM YOU LOVE, BUT ALLAH GUIDES WHOM HE PLEASES; AND HE KNOWS BEST THOSE WHO RECEIVE GUIDANCE.”

[SURAH AL QASAS: 28 : 56]

Allah Ta'ala is Al-Haadi, The One who guides. However, we should understand that the condition of being a recipient of Hidayah (guidance) is to want guidance and make a proper effort in that direction. If a person is not interested in being guided, Allah Ta'ala will not thrust guidance down his throat. If Allah Ta'ala so wills, He will use the Ustaadh, Shaykh and others rendering service to Deen to be a means of the guidance for not just one person but millions of people.

THE ROUTE TO ALLAH TA'ALA

Hazrat Shah Muhammad Ahmad Sahib (Rahmatullahi 'alayh) mentioned in his poetry:

*“In whichever condition He keeps me,
it is the best condition for me.
Through whichever route He takes me
it is the easiest route for me.”*

Whatever condition befalls a person, there is Tafweez. ...Of course, this person will take treatment if he is ill, apply ointment to his wound if he is injured, and so forth. On his Dua, Tadbeer and Tafweez, restlessness, anxiety and worry will not touch upon his heart. He understands that Allah Ta'ala knows best what is best for him. This condition of heart reminds me of a beautiful explanation which Mullah Ali Qari (*Rahmatullahi 'alayh*) has written in his commentary of Mishkaat Shareef in respect to *Halawat-e-Imaan* (Sweetness of Imaan).

SWEETNESS OF IMAAN

When a person abstains from sins and fulfills the Commandments of Allah Ta'ala, out of his love for Allah Ta'ala and His Rasul *Sallallaahu 'alayhi wasallam*, and not merely out of a sense of obligation, Allah Ta'ala blesses the person with the sweetness of Imaan.

Fulfilling our Deeni obligations i.e., Salaah, Fasting, Zakaat, etc. just because it is our duty to do so is very different from fulfilling them out of love for Allah Ta'ala and Rasulullah *Sallallaahu 'alayhi wasallam*. Our weakness is that everything we do stems from 'duty' and 'obligation', not love.

As an example: A person is working for me and I tell him to go to the post office to collect the post. Since no car is available, the person has to take a walk. If he is lazy or does not like to

walk, he will not find any enjoyment in having to walk to the post office. Take a person who enjoys jogging. It is the pleasure of his life. Now, if he is told to run the errand, then if the distance is 2 km, he will consider this too short a distance.

There are many of us, whose objective in fulfilling our Deeni obligations is that we should derive pleasure, enjoyment and happiness as a reward for fulfilling them. We are therefore not Aashiqs (lovers) of Allah Ta'ala, rather Aashiqs of pleasure, enjoyment and happiness. ...It is not Haraam to ask Allah Ta'ala for peace, contentment, pleasure, enjoyment and happiness. We should ask and continue asking Allah Ta'ala for these things. However, let us fulfil Allah Ta'ala's Commands out of love and not with the feeling that it is a duty. For example: we render some service to Deen, but we do so because we think: *People are going astray and there is so much of corruption. It is our duty to make an effort.*

Yes, indeed, it is our duty, on which we will gain Thawaab (reward) Insha-Allah, but we will not really taste of the sweetness of Imaan, because everything done stems from a sense of duty and not from the love for Allah Ta'ala and the desire to gain His pleasure. Such Khidmat (service) to Deen needs to be rendered out of love for Allah Ta'ala. There should be a deep-felt concern for those going astray, that some attempt be made to save them from deviation. There should be the desire that all of us, the Ummaties of Rasulullah

Sallallaahu ‘alayhi wasallam, follow the path laid out by him and gain salvation in the Aakhirah (Hereafter), and that the disbelievers also come into Islam.

Added to this, Deeni work should be undertaken with the understanding that it is Allah Ta’ala who has blessed us with life, health, wealth, the faculties of sight, hearing and speech. He has granted us intelligence and blessed us with knowledge. It is only befitting that a servant utilizes all these invaluable bounties of Allah Ta’ala for His pleasure alone.

To obtain the precious commodity of the sweetness of Imaan, we have to sit in the company of those whose hearts are aflame with the love of Allah Ta’ala and who do everything seeking His pleasure alone. In their blessed company, where the lessons of Divine love are taught and where we can draw from their hearts the fire of love, we will reap the sweetness of Imaan.

SIGNS OF THE SWEETNESS OF IMAAN

1.) ENJOYMENT IN IBAADAT

When a person acquires the sweetness of Imaan, he will experience enjoyment in his Ibaadah. The pleasure a person finds in his Salaah impels him to delay his Sajdas. His Zikr of Allah Ta’ala emanates from the recesses of his heart, “intoxicating” him. The requirement for this intoxication and

ecstasy is neither wine nor worldly love; the requirement for this 'high' is neither heroin nor cocaine; it is the beautiful remembrance of his beloved Allah.

When he recites the Qur'aan Shareef, it is as if he is conversing and communicating with his Rabb. The speech of Allah Ta'ala, which he recites, deeply impresses upon his heart and establishes a stronger Imaan within him. With a deep hearted enjoyment, he believes that his Beloved Allah is listening to His own Kalaam (speech) from the tongue of His sinful servant. ...Allah Ta'ala is so Merciful and Kind. Although we have used and abused the tongue in gheebat, lies, false oaths and Qasms and so many other evils, Allah Ta'ala still grants us the Taufeeq to read His Kalaam. He could have given it to the angels to read, because to read such pure and untainted speech, we require tongues which are pure and sinless – but Allah Ta'ala allows us the great honour!

The objective will not be on quantity, reading hastily and disrespectfully. There will be calm, dignity and beauty, which will win one special 'audience' from Allah Ta'ala.

When spending his money in the path of Allah Ta'ala, in Zakaat and charities, the person does not feel financially burdened. There is an enjoyment in the person's generosity, kindness, in his concern for the poor and needy and in the fulfillment of the rights of his kith and kin, neighbours and others. Since every sphere of his life has become an Ibaadah,

his entire life becomes very pleasant. When a person does any good deed, seeking the pleasure of Allah Ta'ala, the heart is rewarded immediately with happiness.

2.) SUPPRESSING THE NAFS

Another sign of the sweetness of Imaan is that the person will overcome and suppress his evil desires. He will not act upon them. He will burn those evil desires in the furnace of Taqwa and light up his heart with the Noor of Taqwa. He will regard them as cursed passions; the fulfillment of which will earn him the displeasure of his Beloved Allah. My Shaykh (Rahmatullahi 'alayh) had said in poetry:

*“We regard such pleasures
As worthy of being cursed,
By which, O friends,
My Lord becomes displeased.”*

Evil thoughts and desires will come. This is expected. However, it is sinful to entertain them. Don't invite those thoughts and lay out the *dastarkhan* (table-cloth) for them and amiably say: *“O you wonderful thoughts, please remain in my heart for a long time because I am deriving much enjoyment from this visit of yours.”* ...Instead, ignore them; just as they come suddenly, let them move out immediately and pay no attention to them. Immediately shift the attention to something else which is permissible. This will make the thoughts disappear.

LOWERING THE GAZE

Casting lustful gazes is another demand from the nafs. ...A beautiful woman passes by and one happens to cast an accidental glance. Thereafter a strong desire tugs at the heart of the person and he feels that he has to look at her. What is he to do? If he suppresses this desire ...

*“I will not look, I will not look,
Never will I look at one,
Looking upon whom,
displeases my Lord.”¹³*

Allah Ta’ala will generously reward him on his sacrifice. Allah Ta’ala says in a Hadith-e-Qudsi: **“Verily evil glancing is an arrow from the poisonous arrows of shaytaan. Whosoever fears Me (Allah) and refrains from it will receive from Me such Imaan, the sweetness of which he will taste (feel) in his heart.”**

If, on the other hand, he appeases the evil desires of his nafs, and continues glancing lustfully at the woman, the end result will be restlessness, restlessness and more restlessness. Allah Ta’ala promises a life of restlessness, difficulty and anxiety for those who indulge in sin and disobedience.

¹³ Poetry of Hazrat Maulana Hakeem Muhammad Akhtar Sahib (RA)

AYAAZ AND THE PRICELESS PEARL

Maulana Jalaluddeen Rumi (*Rahmatullahi ‘alayh*) related the story of Sultan Mahmood in his Mathnawi: One day the Sultan decided to test his ministers and ordered them to crush the most prized pearl in his treasury. One by one, each of sixty-five ministers declined, stating that the pearl was far too beautiful and valuable to be destroyed.

The King thereupon summoned his closest and trusted courtier, Ayaaz, and ordered him to crush the pearl. Without any delay or hesitation, Ayaaz crushed the pearl into fragments. When the ministers expressed disbelief and shock at his boldness and audacity, the King instructed Ayaaz to inform them as to why he had broken the pearl. In reply, Ayaaz asked the ministers: *“Which is more important, the Royal Decree or the pearl?”*

The question we direct to ourselves is: *“Which is more important, the Command of Allah Ta’ala or the desire of my heart?”*

The desires of the heart are akin to pearls, which appear to be quite beautiful, but we should not fulfil these desires at the cost of breaking the decrees of Allah Ta’ala.

Ayaaz attained closeness to the king through his loyalty, faithfulness and obedience. Similarly, we will gain extreme nearness and closeness to the King of Kings – Allah Ta’ala –

through loyalty and faithfulness. The proof of our loyalty is sincere obedience and complete submission to His Commands.

THE TEST OF IMAAN

Imaan will not be tested in the Masjid because the Masjid is not a place for testing Imaan. It is very easy to be pious and abstain from sins in the Masjid. ... Of course, nowadays with the cellphone a person is tested in the Masjid also; otherwise, the testing grounds of Imaan are the streets, universities, bazaars, businesses, airports, etc.

What kind of Imaan do we display, if we are involved in illicit relationships at the high-schools, universities, workplace, etc., if we cast lustful glances at every woman who passes by on the streets, if we cheat our customers, commit fraud and employ semi-nude women to work alongside us in our businesses, believing that by employing them, we will save on salary?!

These are places where our Imaan will definitely be tested. At such times we have to strive against nafs and shaytaan. If the person passes the tests there, he will enjoy the sweetness of Imaan.

3.) SACRIFICE FOR DEEN

The third sign of the sweetness of Imaan, is that one will be prepared to undergo all forms of difficulties and hardships for the sake of Allah Ta'ala and Rasulullah Sallallaahu 'alayhi wasallam. When a difficulty comes in the way of him fulfilling the Commands of Allah Ta'ala, he will say: *"For the pleasure of my Allah, I will withstand the difficulties which come my way."*

Out of his love for Allah Ta'ala, he will walk to the Masjid for Fajr Salaah even if it is a severe winter morning. If, however, he is ill or has some valid reason for missing his Jamaat Salaah, this is different from not going to the Masjid due to laziness. The person will also be prepared to defend his Deen on the battlefield and will even sacrifice his life for it.

The person will remain firm and steadfast in his beliefs and actions, and endure for the pleasure of Allah Ta'ala. ...We must not ask Allah Ta'ala for difficulties and hardships, rather ask for goodness and well-being at all times. We are not of the calibre of Rasulullah Sallallaahu 'alayhi wasallam and the Sahabah (Radhiyallahu 'anhum), yet Rasulullah Sallallaahu 'alayhi wasallam taught the Sahaba-e-Kiraam (Radhiyallahu 'anhum) to always ask Allah Ta'ala for Aafiyah; for ease and comfort.

DUA

We receive many calls from people saying that they make Dua and read their Salaah. They also read Ishraaq, Chaasht and Salaatul Haajat and even wake up for Tahajjud, and then say that despite doing so, Allah Ta'ala still does not want to hear their Duas – *Na'uzu Billah*.

Maulana Jalaluddeen Rumi (*Rahmatullahi 'alayh*) had said: *“Sometimes Allah delays in answering the prayers so that one may continue to call on Him earnestly and crying in humility. While this is done, Allah is Aware thereof and He greatly approves thereof.”*

Delay in acceptance of one's Duas is not a sign that Allah Ta'ala has rejected the Dua. On the contrary, it is a sign of the pleasure of Allah Ta'ala; that His servant has recognized Him to be the only one who can fulfil all his needs. In fact, the person who sincerely asks of Allah Ta'ala, not despairing and losing hope in Allah Ta'ala, Allah Ta'ala enshrouds him in His Mercy.

Hazrat Ya`qub (*Alaihis Salaam*) made Dua that he be reunited with his son, Hazrat Yusuf (*Alaihis Salaam*). After 40 years, the answer to his Dua was seen. Allah Ta'ala knows best when and in what manner to answer a person's Duas. Rasulullah Sallallaahu 'alayhi wasallam explained: *“Any Muslim who makes a Dua and his Dua does not contain a request for anything sinful or anything regarding the severance of family ties, Allah grants him one of three things most assuredly, namely,*

- 1.) *What he has asked is granted immediately, or*
- 2.) *What he has asked is saved for him as a treasure in the Akhirah, or*
- 3.) *Allah wards away some calamity from him in lieu of the object asked for.”*

Our condition is that we make Dua to just get over the problems we are faced with. There is restlessness at heart because we are waiting for the problem to make a quick exit from our lives so that we can revert to our old lifestyle. To cite an example: many students will be found in the Masjid at the time of their examinations. The Dua and Ibaadah are merely done in order that we overcome the difficulty or problem at hand. In this case, they want to pass their examination. ...What happens after the exams?

4.) SABR AND SHUKR

In the midst of difficulties, a person with the sweetness of Imaan exercises Sabr (patience) and is neither found to be disturbed nor perplexed. He does not complain of his Master, Allah Ta’ala. He adopts patience and views this patience as the gateway to the closeness, Ma’rifat and Muhabbat of Allah Ta’ala. When blessed with abundance in bounties from Allah Ta’ala, he makes Shukr and regards this gratitude as the gateway to the proximity, Ma’rifat and Muhabbat of Allah Ta’ala.

In both conditions, the person maintains his trust and faith in Allah Ta'ala. When afflicted with difficulties and trials, Sabr is exercised and he is blessed with the sweetness of Imaan. When granted bounties and gifts, plenty of gratitude is expressed and he is blessed with the sweetness of Imaan. Rasulullah Sallallaahu 'alayhi wasallam said: **'How wonderful is the matter of the (true) Believer! All his conditions are good. Nobody else has this (privilege) besides the Believer. If he experiences prosperity, he is grateful and that is good for him, and if difficulty afflicts him, he is patient and that is good for him too.'**¹⁴

Our relationship with Allah Ta'ala should be like two pages stuck firmly by glue: The glue has created such a strong bond that the page can be torn, but the two pages will not separate. This is the kind of relationship we need to build up with Allah Ta'ala; that irrespective of the condition, we will not separate ourselves from Allah Ta'ala.

A LESSON FROM CHILDREN

At times, mothers slap or hit their children when they have been naughty or disobedient. Despite that, the children cling on to their mothers and refuse to leave them. That little child is teaching us a lesson: *Although I am getting a hiding, well deserved, how can I leave my mother? Where would I go?*

¹⁴ Sahih Muslim

If the child is not prepared to leave his mother, where are we going to go, leaving our Allah Ta'ala? There is no one else for us, except Allah Ta'ala.

It is mentioned in the Mathnawi of Hazrat Maulana Jalaluddeen Rumi (Rahmatullahi 'alayh) that once Allah Ta'ala said to Nabi Moosa (Alaihis Salaam): *"I love My bondsmen very much when they behave towards Me like infants, who in spite of their mother's punishment and anger still attach themselves to her, instead of fleeing from her. When the mother gives him a slap, he still flees to her and, while crying, holds onto her strongly. The little child does not want help from anyone save the mother. He even shows no inclination to his father. Instead, he looks upon his mother as the source and origin of all good and bad. O Moosa, your imagination and connection with us in good and bad is similar to that; that except for Us, your attention is not drawn to anyone else..."*

Thus, no matter what the condition or circumstance, our dependence upon Allah Ta'ala should be as the child's dependence upon its mother.

On the acceptance, patience, Tawakkul and Tafweez exercised, Allah Ta'ala blesses a person with the sweetness of Imaan. ...As mentioned, this quality and grade of Imaan and Taqwa are acquired from the Ahlullah. We should make their company mandatory upon ourselves and take benefit. The companions of Rasulullah Sallallaahu 'alayhi wasallam are known as 'Sahabah' because they spent time in the company

of Rasulullah *Sallallaahu ‘alayhi wasallam* and received the great wealth and treasure of Imaan and Ishq of Allah Ta’ala from his mubarak heart.

5.) RADHA-BIL-QADHA

The quality of Radha-bil-Qadha is also found in the person who has the sweetness of Imaan. Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullahi ‘alayh*) once asked Hazrat Maulana Abdul Ghani Phulpoori (*Rahmatullahi ‘alayh*): *“Is there any stage higher than Ikhlāas (sincerity)?”*

Hazrat Maulana Abdul Ghani (*Rahmatullahi ‘alayh*) replied: *“Ikhlāas is a very high stage; I cannot think of anything higher than that.”*

Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullahi ‘alayh*) then said: *“Higher than even Ikhlāas is Radha-bil-Qadha – that you are pleased with whatever Allah Ta’ala gives to you.”*

This does not mean that a person can do wrong actions and expect Allah Ta’ala to decide in his favour. We must not blame Taqdeer for our own mistakes. If a person takes a knife and slashes his throat, he will be guilty of committing suicide. If someone else slashed the person’s throat, then we will submit that that was Taqdeer. May Allah Ta’ala protect us from any incorrect beliefs and understanding.

One person gave his very young daughter in marriage to a very old man. Just for wealth and property the father pressurized his daughter into the marriage, though she was unwilling and unhappy. As would be expected, many problems surfaced. When the matter was brought before Hazrat Maulana Ashraf Ali Thanwi (Rahmatullahi ‘alayh), he asked the father: *“Where was your intelligence to arrange such an unsuitable match for your daughter.”*

The father replied: *“Taqdeer.”*

Hazrat (Rahmatullahi ‘alayh) became very angry and said: *“You made the mistake and now blame Taqdeer.”*

We should not deliberately do the wrong and blame Taqdeer for the end result.

Allah Ta’ala has mentioned in a Hadith-e-Qudsi: *“There are some of My servants whose Imaan will not be safe except with wealth. If I make them poor, it would ruin them. There are some of My servants whose Imaan will not be safe except in poverty. If I make them wealthy, it would ruin them. There are some of My servants whose Imaan will not be safe except in good health. If I make them ill, it would ruin them. There are some of My servants whose Imaan will not be safe except in sickness. If I make them healthy, it would ruin them. I regulate the affairs of My servants with My knowledge of what is in their hearts, I am the All-Knowing, All-Aware.”*¹⁵

¹⁵ Hilyatul Awliya

Thus, to protect the Imaan of His servants, Allah Ta'ala, out of His Infinite Kindness, grants some people favourable conditions and blesses them with wealth and prosperity and keeps them happy; for if He inflicts them with poverty and difficult conditions, they may fall into kufr.

To some people Allah Ta'ala gives poverty and less material wealth, because He knows fully well that if He were to give them plenty of wealth, then instead of coming to Him by engaging in Ibaadah and Shukr, they will spend and squander the money in Haraam avenues such as gambling, prostitutes, drugs and so forth. Allah Ta'ala deprives these people of wealth so that their Imaan remains intact... such is the wisdom Allah Ta'ala has in everything which He does.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ

شَرٌّ لَّكُمْ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

**“AND IT COULD BE THAT YOU DISLIKE SOMETHING WHEREAS
IT IS GOOD FOR YOU; AND IT COULD BE THAT YOU LIKE
SOMETHING WHEREAS IT IS BAD FOR YOU. ALLAH KNOWS,
AND YOU DO NOT KNOW.”**

[SURAH AL-BAQARAH 2 : 216]

CONCLUSION

Allah Ta'ala will grant to us only that which is good for us. Our duty is to supplicate and ask of Him, make the correct effort and thereafter leave the final decision to Allah Ta'ala. This

brings peace, contentment and happiness into our hearts. If something does not work out or does not come our way, we should not despair or weaken to depression. Turn to Allah Ta'ala, trust in Allah Ta'ala, accept that His decisions are the best decisions.

Allah Ta'ala grants the sweetness of Imaan, together with all the accompanying conditions of peace, tranquility, happiness, etc., to those who are faithful and sincere servants. If the kings of this world knew of this condition of the heart, they would go to great lengths to snatch it away. However, this is something which Allah Ta'ala gives to whomsoever He chooses to.

Whilst this is not difficult to achieve, effort has to be made. The effort is directed more in suppressing the nafs from Haraam because, in comparison, finding enjoyment in Ibaadah is a little easy. On abstaining from sins, Allah Ta'ala will light up our hearts with the Noor of Taqwa.

My respected Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Sahib (*Rahmatullahi 'alayh*) mentioned an example: When an area is struck by a flood, earthquake or any other disaster, the government declares it a disaster area. It then supplies the material – the sand, cement, etc. – for the reconstruction of those homes and buildings which were destroyed in the disaster.

Similarly, when evil desires make their way into our hearts and we smash and destroy them for the pleasure of Allah Ta'ala, the fragile building of the heart is shattered into thousands of fragments. On the pain and grief experienced at this destruction, Allah Ta'ala reconstructs the heart with the sweetness and the Noor of Imaan. When a person experiences this, he will then really know and understand what it is. It will be as if he is here but he is not here. Though he will be eating, drinking, laughing, joking and talking to his friends, his heart will nevertheless always be connected to Allah Ta'ala ...

*“Whilst occupied in the world, he is still with Allah.
And in spite of being with everyone,
he is still away from everyone.”*

DUA

O Allah forgive our major sins and our minor sins. Forgive the sins that we committed knowingly and unknowingly; forgive the sins that we committed in the light of day or the darkness of night.

O Allah forgive the sins of our eyes, of our ears, of our tongues, of our hands and feet, of our hearts and minds.

O Allah bless us with Tafweez and bless us with Yaqeen in You. O Allah bless us with Tawakkul in you. O Allah bless us with firm Faith in you.

O Allah bless us with long life, with good health, with prosperity, with happiness, with contentment and satisfaction. Bless us with barakah in our Rizq and our sustenance. Provide for us from sources unknown to us.

O my beloved Allah, we are extremely weak. Do not test us. Do not test us in this world, in the Qabr, in the Aakhirah. O Allah, bless us with Your bounties. We know we are not deserving, but O Allah, out of Your Rahmat, Your Mercy and Your Kindness, bless us with the best of this world and the best of Aakhirah. O Allah, give us from Your unlimited treasures, the best of Dunya and the best of Aakhirah. And when the time of our departure comes, O Allah, take us away in the state of Imaan.

O Allah remove the difficulties, trials, problems and tests that the Ummah of Nabi Sallallaahu 'alayhi wasallam is facing all over the world. O Allah, those who are sick and ailing, give them cure. Those who are in financial difficulties, give them plenty of Halaal Rizq and remove their difficulties. Those who have no children, bless them with pious children. Those who have children, make their children obedient to them. Unite the hearts of the entire Ummah of Rasulullah Sallallaahu 'alayhi wasallam.

Wa Sallallaahu alan Nabiyl Kareem wa ala aalihee

Wa as-habihee ajma'een.

*“When in love, the complaint of the Beloved is not
appropriate.
For me there is no injustice in any of His actions.
Outwardly though it may be a calamity,
But it is in fact a blessing in disguised form.
That calamity in which there is goodness for us,
Is not really a punishment.
The love of the slaves of Allah cannot reach perfection
Until the blood of evil desires is not shed.
May that which is pleasing to You also become pleasing to me.
What would I do with that pleasure,
which is not accompanied by Your pleasure?
How can I say that the pain which is in my heart (of Your love)
Is not a gift of Yours?
He, who is not blessed with this gift remains
Unaware of Your Glory.
Do not rejoice over my tears of longing for Him,
When I am distanced from Him.
O you, uninitiated in love, you have not as yet
Experienced the pain of deep-hearted love.
Whosoever you witness giving his heart and soul to gold and silver,
O Akhtar, believe that he has not tasted
The sweetness of the Love of Allah.”*

Hazrat Maulana Hakim Muhammad Akhtar Sahib (RA)

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There are no vertical margin lines, text, or other markings on the page.