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FOR FRIENDS

Selected discourses of
Masíhul-Ummat Hadhrat Mauláná
Muhammad Masíhulláh Khán Sáhíb رحمة الله عليه

Prepared and published by
Dr. Ismail Mangera

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BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه was born in Sarai Barlah in the district of Aligarh in the year 1329 or 1330 H. Hadhrat's lineage is linked to the noble Sharwání family of landed nobility and, being linked to Sayyid Hussain Ghaurí رحمه الله عليه, the lineage is also Sayyid. Hadhrat رحمه الله عليه attended the local government school up to standard six but did not continue with his secular education, rather preferring to study Dín which he studied initially in his hometown and, thereafter, completing his studies in Deoband. Hadhrat رحمه الله عليه became bai'at to Hadhrat Ashraf Alí Thánwí رحمه الله عليه, from whom Hadhrat رحمه الله عليه received his Khiláfat. This was in the same year that Hadhrat رحمه الله عليه qualified from Deoband. Hadhrat Ashraf Alí Thánwí رحمه الله عليه stationed Hadhrat رحمه الله عليه in Jalálábád, where Hadhrat رحمه الله عليه established the madrasah, Miftáhu-ul-Ulúm, and a khánqáh where sálikín stayed for their self-rectification. Hadhrat رحمه الله عليه passed away in Jalálábád on the 17th Jamádu-l-Ulá 1413 H. (14th November 1992).

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

FOREWORD

Alhamdulillah, with the fadhl of Alláh Ta'álá and the barkat of our Sheikh's رحمة الله عليه du'ás, this 24th booklet is now in front of you.

All those who have a very busy schedule, especially professionals, have to be very conscious of time and appointments. Due to changing circumstances, adjusting schedules is almost a daily challenge. It therefore becomes very important for such a person to prioritise his tasks. It becomes essential for him to be able to give precedence to what is of primary importance and what is not.

In this majlis our Sheikh رحمة الله عليه discusses this very topic of “objectives” and giving priority to tasks. He spells out quite clearly what needs to be given priority and importance and what is not to be given priority and importance.

Part of our Hadhrat's technique of teaching was to ask questions, many of which are rhetoric. The whole purpose was to make the listener think and ponder. In order that the topics and different points become firmly embedded in the minds and hearts of the listeners Hadhratjí رحمة الله عليه would discuss the same topics from different angles. He would give simple, easy to understand illustrations, making it possible for the listeners to comprehend many points which appear to be very complicated.

This is not a very lengthy majlis. However, the basic principles and rules that have been explained in this majlis are very basic. If one were to ponder on them and try and see how it impacts one in one's life one will see that it impacts on all 24 hours of our daily life activities. One can go further and say that impacts on every minute of every hour of our life and even on every breath that we take. What is the objective of every breath that we take?

May Alláh Ta'álá make us all understand the issues discussed and may He grant us the tawfíq to act according to these teachings.

Dr. I.M.

Hadhrat Mauláná Dr. Háfiz Tanweer Ahmed Khán Sáhib رحمه الله عليه

It is with great sadness that we note the passing away of Hadhrat Mauláná Dr. Háfiz Tanweer Ahmed Khan Sáhib رحمه الله عليه. He was born on 16th Zul-Hajj, 1339/ 21st August, 1921 in present-day Rájputánah, Haryánah, India, and passed away in hospital in Islamabad, Pakistan, on 23, Zul-Hajj, 1433/ 7th November, 2012, at the age of 94 Islamic date (92 solar calendar).

His family lineage was Rájput and the men were mainly in the army. However, Hadhrat was inclined towards Dín. His initial education, Díní and secular, took place in his hometown. He completed his hifz there as well. He then went to Delhi to further his Díní ta'lím at Madrasah Ameeniyah.

While still a student in Delhi he had already established contact with Hadhrat Mauláná Thánwí رحمه الله عليه and he used to frequent Thánah Bhawan. Hadhrat Mauláná Thánwí رحمه الله عليه recommended that he establishes an isláhí contact with one of Hadhrat Mauláná Thánwí's رحمه الله عليه khulafá. He then went to Jalálábád. He stayed over in Jalálábád and studied there, completing his studies in Deoband Madrasah. He was granted khiláfat by Hadhrat Mauláná Muhammad Mas'hulláh Khán Sáhib رحمه الله عليه in 1965 or 1966. Later, he was also given khiláfat from Hadhrat Mauláná Faqír Muhammad Sáhib رحمه الله عليه in Pakistan.

He was in Jalálábád just before Hadhrat Mauláná Muhammad Mas'hulláh Khán Sáhib رحمه الله عليه passed away, being fortunate to have heard his sheikh's last advices (wasíyet) which he recorded and published.

He made several trips to South Africa and other parts of the world to spread the tariqat of his sheikh, building up a large following. He also appointed khulafá to carry on where he had left off.

Among his varied activities at different times were the following: He worked for the newspaper, "Jang"; he worked for "Hamdard" (pharmaceutical company); he qualified as a homeopathic doctor and ran a practice; he ran a bee-farm; he was amír of the Muhájir in Pakistan; he taught in madáris; he made imámat; he ran a furniture shop; he ran the khánqáh for Hadhrat Mauláná Faqír Muhammad Sáhib رحمه الله عليه. He also wrote a number of books, some of which have been translated into English.

May Alláh Ta'álá put núr in his qabr and grant him high stages in Jannat.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhíb رحمه الله عليه in Jalálábád on the 13th Jumádu-ath-Thání 1409, corresponding with the 22nd January, 1989.]

MAQSÚD AND GHAIR-MAQSÚD OBJECTIVES AND NON-OBJECTIVES

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Concerning objectives, these are two types: objective/s (maqsúd) and non-objective/s (ghair-maqsúd). Whatever is maqsúd is also matlúb (desired/ quested/ sought/ pursued). And whatever is not maqsúd is not matlúb either.

Whatever is matlúb – whatever is desired, sought and quested – one should dedicate oneself to it with great care. One should spare nothing in attaining it.

On the other hand, to dedicate oneself completely and spare nothing in attaining what is not maqsúd and matlúb, is contrary to intelligence. The demand of intelligence is that one differentiates between what is important and what is not important; and then to give priority to what is important. There is a rule of rationality:

الاهم هو – *Whatever is important takes priority.*

One needs to tackle with courage whatever is important. That is, one has to be courageous in attaining it. One has to exert all one's courage in attaining it.

If one were to utilise one's courage and deplete it in pursuing what is ghair-maqsúd then there will be decreased courage in pursuing what is maqsúd.

To repeat: There are two aspects: maqsúd and ghair-maqsúd. One has to pursue and keep on pursuing what is maqsúd, with great care and with complete absorption and concentration, then only will one attain what is maqsúd.

The root of the word maqsúd is (qasad resolve/ attempt). That is, one has to bring into amal (deeds) with one's volitional resolve one's ikhtiyári-irádah. When one says: "This is my qasad," one is saying that this is my resolve. One does not allow any interference between the resolve and attainment of the objective. It would be an obstruction. When there is a resolve then why did this interference take place between the two? There is now an obstruction.

Whatever is maqsúd (one's objective) one's irádah and maqsad have a part in attaining it. One's resolve has a role in achieving one's objective. Therefore, one should not direct one's attention to what is ghair-maqsúd in attaining what is maqsúd. One should not incline towards that which is a non-objective.

Yes, if in attaining what is maqsúd that which is ghair-maqsúd is of assistance, then the ghair-maqsúd will also become maqsúd. So, even though *per se*, in itself, it is ghair-maqsúd, yet it is helpful and supportive in attaining what is maqsúd, this ghair-maqsúd also becomes maqsúd with what is maqsúd.

There are many examples of this.

Existence requires food, clothing and having habitation

The maqsúd for one's existence is to satisfy hunger, cover the body and having a place to stay. To attain these there is a need for other objectives. These are not maqsúd in themselves but assist in attaining what is maqsúd. What are these? These are trade, farming, employment and so forth. The basic maqsúd in order to exist is to satisfy hunger, to clothe the body and to have a habitation. However, wealth is needed for these; and to attain wealth there is the necessity to engage in trade, farming, manufacturing, artisanship, employment, and so forth. These are not objectives. These are subservient to what is maqsúd and matlúb. These are means. These are instruments and not the final goal. These are methods.

Now, if a person can fill his stomach, clothe his body and have a place to stay without having to engage in farming, in trade, in manufacturing and artisanship, in employment and so forth, has he attained his maqsúd or not? So what is the need for farming, trade, employment and so forth? The maqsúd has been attained.

Do you understand?

To repeat: If a person has attained what is maqsúd without effort, what is the need for engaging in trade, in engaging in farming, in engaging in employment, and so forth? These are not objectives.

If these were maqásid-e-zátíyah objectives in themselves you would not have found anybody not involved in these, whether it was farming or trade or employment. You would not have found anybody unoccupied.

However, some individuals (makhlúq) are not involved in farming, trade and employment, yet they have food to eat, clothes to wear and a place to stay: farming, trade, employment and so forth are not objectives. There are many from among the creation who do not ask anybody and they do not go begging to houses, yet they do have food, clothing and a habitation. They have achieved their objectives without engaging in those activities which are not objectives in themselves.

But the whole creation is not like these people. So, there are such activities which are ghair-maqsúd in themselves but are aids to attaining the primary objectives. These aids are of such a nature that without these the maqsad will not be attained.

The example of namáz and wudhú

The example of the above is the following from the Sharí'ah, from Fiqh:

The basic maqsúd for the mu'min is namáz. The basic maqsúd is not wudhú. However, wudhú which is ghair-maqsúd is such that without it the maqsúd of namáz cannot be achieved. Therefore, wudhú is now maqsúd for the maqsúd of namáz.

Further, wudhú is performed with water. So, water is not an objective in itself. It is ghair-maqsúd. Another reason is that if water is not available then tayyamum is its substitute. So, the basic maqsúd is tahárat (purity). This is attained through wudhú. Wudhú is achieved by means of water. In the absence of water the substitute is tayyamum. And tayyamum is achieved by means of sand, whether the sand is in the form of baked clay (as a clay water pot or lotá) or whether the sand is in the form of a layer of dust on a clean piece of cloth.

So, the maqsúd is tahárat which is attained by performing wudhú, with water being the means; or with tayyamum, sand being the means. This wudhú and tayyamum are not maqsúd in themselves, in that after making wudhú or tayyamum a person does not perform any other 'ibádat but he feels satisfied just with the wudhú or tayyamum.

For example: He sat making wudhú in such a manner that his wudhú did not come to an end while the jamá'at namáz came to an end. So, was the maqsúd just wudhú or was the wudhú for namáz? So, why did he take so long in performing wudhú that the real objective the maqsúd of namáz with jamá'at was lost? He forsook it. Again I ask: Why did he take so long in performing wudhú so that what was maqsúd, the namáz with jamá'at, was lost?

The basic of namáz was that it should be performed with jamá'at. When the 'ibádat of namáz was initiated it was initiated with jamá'at. Hadhrat Jibra'íl عليه السلام came to perform namáz. He made imámat for two days, establishing the compulsion (farídhah) of namáz with jamá'at.

So, the basic of namáz, as long as there is no shar'í excuse, is namáz with jamá'at. However, permission has been given to make qadhá of it by reading it alone without jamá'at if one has missed the namáz with jamá'at. Nevertheless, the basic has been omitted.

This was a Fiqhí example.

Using thirst as an example of maqsúd and ghair-maqsúd

Try and understand the above from a physical example: A person is thirsty. Water is to quench thirst. Water is not the basic maqsúd it is to counteract thirst. It is to quench thirst. It is not the basic objective.

It is possible that there exists such an individual who does not experience thirst. He does not get dehydrated. So, what need has he for water? Water is to quench thirst and avoid dehydration. He has neither of the two, so what need has he for water? If the need is not there then why should he go to the well? Proceeding to the well was to counteract and quench thirst and these are not there.

In fact, in the past some auliyá-Alláh have existed who were such that they had noneed of water for six months at a time. If they merely tasted water, well and good. Also they had no need for food. If they merely tasted it, well and good. That was all.

Yes, in obedience to the orders of the Sharí'at they would partake of food and water. If one keeps rozah during the day the order of the Sharí'at is to make iftár after the sun sets.

It is necessary to carry out the orders of the Sharí'at. If there is no obedience to the orders of the Sharí'at then what kind of a bondsman is he? What kind of a buzurg is he? What kind of a walí is he?

So, this walí would keep rozah and at the time of iftár he would take an almond kernel that he had and nibble a small piece the size of a mustard seed from one end of the almond. You do know the size of mustard seed? As for water, he would take a sip. Do you see this web space between the thumb and the index finger? He would place some water there and sip that much. This was now his food and drink for iftár. Simultaneously it was also sufficient for his sehrí. How amazing that this was his food and drink it was simultaneously his iftár and his sehrí! He kept rozah the following day and followed the same process at iftár time. He carried on in this manner for six months, nibbling from the almond and sipping a few drops of water.

Now, show me: Does such a person require employment? What need is there to trade? What need is there to do farming? What need is there for manufacturing and artisanship? This person has achieved his primary objective. Has he not? Note: This is for him and not for everybody.

He has a small place for habitation. He wears such clothes which show no sign of tearing. There are no signs of dirt on the clothes as the texture and colour are such as to "eat up" the dirt.

When there are such individuals existing, then it is apparent that farming, trade and employment do not form part of the original maqásid but these are means of attaining the original maqsúd.

You have been given one Fiqhí example of wudhú and one of human physical needs, of food, drink, earning and clothes. At the very least these prove that these are means and methods of attaining the original maqsad.

Discarding the means is only for the few elite

Not everybody is like that. How many are like the buzurg mentioned above? Therefore, that person who is not like him, generally has need of money in order to obtain food, drink and habitation. And obtaining money is by engaging in farming or trade or manufacturing and artisanship. Therefore, it will become necessary to establish these. Generally, these will be engaged in order to attain the basic maqásid.

So, here the imitation of such buzurgs is not permissible. Imitating them would be harám. For instance: A person is thirsty. He is also hungry. Water is present. Food is present. But he does not drink the water and he does not eat the food. He is now on the verge of death. If he does not drink the water and he does not eat of the food and he dies, it is a harám death.

To live is an objective

Life is matlúb. From one's own side to adopt any such method that will result in death is harám. For example: If somebody were to kill himself by taking strychnine or by shooting himself, his death will be a harám death. Is it not so?

Can it be said that his death was set out like this? What fault is it of his? Can one say that this was Alláh Ta'á'la's order that his death should be in this manner? The question one should ask is: Was dying his objective or not? Did he not resolve to die or not? He was warned against it. His death had intent behind it there was resolve in it; there was a desired result in it.

Life is matlúb it is desired, it is sought. Seeing that it is matlúb, those correct and legitimate means and avenues are also matlúb in pursuance of this matlúb.

In essence: That, which is basic and is an objective (maqsúd) in itself, has an important status. It has to be given priority. It is to be acquired primarily. It has to be specifically procured.

Ghair-maqsúd is of two types

Firstly: What is ghair-maqsúd in itself in attaining what is maqsúd, but it is an aid, an assistance that help is obtained from it in attaining what is maqsúd then this also becomes maqsúd.

Secondly: However, if it is of no assistance, no help is forthcoming from it, then it is not maqsúd in itself and it is not maqsúd for the primary maqsúd. Then to incline towards it, to turn one's direction towards it and to pursue it heart and soul what is it? It is harám!

So, all obstacles in attaining what is maqsúd are harám. That which is a hindrance in attaining what is maqsúd will be a cause for greater hindrance. It will be harám.

Examples: Wealth is acquired through theft, acquired through robbery, acquired through fraud and acquired through usurpation. To sustain life, which is maqsúd, wealth is necessary. So, wealth has been acquired in the examples above. However, these means adopted are not from the maqásid but are part of the obstacles.

The obstacles are of such gravity that if you prepare some food with this wealth and you sit down to eat it and you recite “Bismilláh” on it, then this is harám. This is a major sin. In fact, there is danger that it may turn to kufr. The reason being that you considered this wealth to be nutrition, whereas Záte-Bá-rí-Ta’álá states that it is not nutrition. One recites on nutrition (ghizá). One does not recite “Bismilláh” on non-nutrition (ghair-ghizá). So, you are reciting “Bismilláh” on ghair-ghizá.

It is obvious that you are eating edible food but Alláh Ta’álá is saying:

يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

They swallow only fire into their bellies (S.4.10.)

You are filling your bellies with fire, you are eating fire. You are eating what is harám and filling your bellies. You are not eating what is edible. In appearance it looks like food. In reality it is nár, that is, fire.

So, how can one read “Bismilláh” on eating harám? How can one read “Bismilláh” on consuming strychnine?

To recapitulate: What is ghair-maqsúd can be of two types. One is that which is an aid to what is maqsúd. It is of assistance. It will enable one to attain what is maqsúd in a good manner; in a manner that is highly cultured; in a manner that brings about delight, with sukún and with joy. This is one type. It is also included in attaining what is maqsúd. It assists in obtaining what is halál and tayyib, which is the basic maqsad.

This negates the second type which is not maqsúd in itself and which does not assist in attaining what is the basic maqsúd. This second type in itself is not maqsúd and matlúb. Whatever is really maqsúd and matlúb derives no assistance from this type.

This will be termed “lá-yání”. I repeat: This is called lá-yání. What is another term for it?” It is “laghu”. That which is not maqsúd and what is really maqsúd derives no help from it, is termed “lá-yání”/ “laghu” in the terminology of the Sharí’at. Haqq-Ta’álá has stated in the Qur’án Sharíf:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And who avoid worthless conversation. (S.23.3.)

What is the noble status (shán) of a Muslim? This has been mentioned from the preceding passages. What is said here I will put in my words: A mu’min, being a mu’min, is involved in useless acts (laghu)? What type of ímán has this mu’min got? *What type of Muslim is he?*

The proof has been given. As if to say: What type of Muslim is he, what type of mu’min is he that he is involved in such activities which have no benefit? In fact, there is the additional danger of causing some harm.

The shán of a mu’min is to avoid laghú

So, a mu’min is one who does not involve himself in useless activities. He turns his back on such activities. The word used is “i’ráz”: He turns his face away; he turns his back on them; he does not direct his face that way; he does not focus on them because those activities are laghú, without benefit, lá-yání. To be involved in activities which are laghú is far removed from the shán of a mu’min. They have no value in attaining the maqsúd of one’s life.

Do you understand?

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَنْفَعُهُ

Of the beauty of a person's Islám is that he shuns what is useless/ futile.

What type of Muslim is he that he involves himself in lá-yání? Laghú is not maqsúd and it does not assist in attaining one's maqsúd. It is, thus, contrary to the demands of his ímán and his Islám. It is not part of the noble and dignified status (shán) of a mu'min Muslim that he involves himself in laghú and lá-yání activities and speech. Yes, he has ímán he is a mu'min and he is a Muslim.

Plain ímán and sweet ímán

If a person enjoys eating raw meat and uncooked dál that is, uncooked food well and good. This is food for his body. His ímán may also be at that level. But who is prepared to eat food that is raw?

If a person is not prepared to consume such food for the batan (stomach) then why should he be prepared to accept such raw nutrition for his bátin (rúh)? Why should he sit content? How can this be acceptable to one's ímán and one's intelligence?

Our fundamental concern should be the bátin and not the batan. Our basic concern is not the stomach. Our basic concern is the rúh, the heart. So, what kind of intelligence is it that a person desires well-cooked, excellent, very delicious, invigourating, aromatic, beautiful in appearance and good tasting food for his bodily batan, and he has no desires for his ímán that it should be "beautiful in appearance" and "tasting delicious"? Whereas this should be his real desire and quest.

That is why Rasúlulláh صلى الله عليه وسلم, while making mention of ímán in general, also spoke about the sweetness of ímán, sweetness in the sense of the opposite of bitterness. There is a specific chapter called "Báb Halá watul-Ímán" in Bukhárí Sharíf. The Ahádíth Sharíf mentioned in this chapter deal with those things that result in the sweetness in ímán, those items which cause progress in ímán.

After mentioning these items there comes the following:

لِيَزِدَّاؤُوا إِيمَانًا مَعَ إِيمَانِهِمْ

That they might add faith to their faith.(S.48.4.)

The ímán that was there could be increased with greater ímán. It is apparent that ímán also increases. Just as the body increases (in size and strength) there is progress in ímán as well.

With correct nutrition for the body, the body will increase in size or strength. Or will it not? Similarly, when those items are utilised that will increase ímán then ímán will also increase. It may happen that, after having consumed correct bodily nutrition, the body's size or strength does not increase but it can never happen that, having adopted the measures to increase ímán, ímán will not increase. This cannot happen.

With the body it can happen that the very same medication that was proving of benefit is now causing harm. However, by adopting the measures that increase ímán it can never happen that ímán will decrease, that weakness and feebleness comes into ímán.

So, what does intelligence dictate? Just as you are striving for bodily nutrition, even to a greater extent should you be striving for progress and an increase in your ímán. This latter will go with you. The former bodily nutrition will not.

Warning against stupidity

The person concerned about nourishing his body and neglecting his b́atin is a fool of the highest degree – he is lacking in intelligence to the highest degree – yet he considers himself to be intelligent! He does what is stupid and thinks himself to be clever! A robber after robbing and a thief after stealing consider themselves, in their own opinion, to be successful! Not having been apprehended they are exultant. They dance in joy. Are they stupid or not? To tell a lie they consider to be success. To tell the truth they consider to be failure. I speak in mild terms. It should not happen that they become ḱafir!

Why?

Truth leads to salvation & lies lead to destruction

The reason is that Rasúlulláh ﷺ speaks on behalf of Alláh Ta'álá:

الصِّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ

Truthfulness leads to success (finally), whereas lies (finally) lead to destruction.

Alláh Ta'álá is saying that there is salvation in speaking the truth and destruction in telling lies. Yet, what is it that the Muslims today are saying, mostly? They say: “Yes, molvísáhib. Just keep quiet. Forget those days. Nowadays there is salvation in telling as much lies as one can, in cheating and defrauding as much as one can. Success lies in this. Just see how successful we are and see how the truthful poor are dying from hunger.”

This is absolutely false. The truthful never ever died from speaking the truth. Ask them. They will say: “Alláh! We make shukr to You!” Will anybody make shukr on telling lies? No, never. On telling the truth they will say: “Alláh! We make shukr to you!”

If a person has usurped property or a house will he say, “Shukr to Alláh!”? What will his heart inside say? Whereas that person who spoke the truth, even though he has not achieved much, on his meager attainments he will say: “Shukr to Alláh!”

To observe the highest degree of truthfulness can lead only to success; and the highest degree of lies can lead only to destruction. If it is not today, it will be tomorrow. If not tomorrow then later. It must come to pass.

For arguments sake, because of some wisdom even if no destruction befalls the liar in this world there is definite destruction in the hereafter in which is the other life to come. This also happens.

One needs to make a little bit of sabr for a short time. There is a need for forbearance. Success is only in truthfulness and destruction is in lying.

The qissah of a truthful bamboo seller

Hadhratwálá related a qissah that took place while he was still in Kánpúr:

One poor pious person, one who was very cautious of halál and harám, opened a shop to sell bamboo. Bamboo comes in all grades. Some are hollow, others are solid and some may be infested with insects.

Now, when people came to buy bamboo the poor shopkeeper used to tell them: “Go and look and choose what you like.” They used to look around and select the bamboo and indicate what

they wished to buy. At this point the shopkeeper used to advise them: “This bamboo is of this grade. That one is of a different grade. This is slightly hollow inside even though it looks solid from the outside. This one’s price is less. The solid, good quality bamboo costs more. You can now decide whether you want to buy this one or that one.”

The mas’alah of the Sharí’at states that if a shopkeeper is aware of a fault in his goods he should disclose it to the buyer. If he does not disclose the fault and the customer buys the item, pays the full price, goes home and only then discovers the fault and defect, the seller should then change the item. The shopkeeper has to substitute it for a faultless item. If this is not done then the seller is a sinner. So, the fault should be disclosed.

This poor shopkeeper kept on with this practice. He had very few sales. The other long-established shopkeepers who were of the type who used to lie, deceive and defraud used to laugh at him and say: “Oh dear! Is business done in this manner? Does a business run this way? Sell your shop!”

The other shopkeepers used to go home in the evening with good profits while this honest shopkeeper had minimal sales. The others used to laugh at him and mock him. They saw only with external eyes that honesty causes destruction whereas the lies of these fraudsters made them flourish.

However, this honest bamboo seller paid no attention to them. He did not discard his honesty. This is what is called “to be pakká” – to be resolute, firm. He is seeing with his own eyes that his sales are few even though he is honest; and that the deceitful traders are very busy and making lots of money. This is what he is witnessing with his own eyes. But he was a pakká man of the Sharí’at. He was not half-baked. He was resolute and firm. How firm and resolute was he? He was as the ones described by Záte-Bá-rí-Ta’álá:

تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَا إِنَّ الذِّبِّ

Those who say: “Our Rabb is Alláh,” and are steadfast, the angels will descend on them saying: Do not fear and do not grieve but hear good news of the Garden which you were promised. (S.41.30.)

“Inna” means: “Truly, without doubt.” “Illazínaqálú – those who say. ” Say what? “Rabbunalláhu – that our Rabb is Alláh.” Who is the One who is nurturing us, rearing us? They said that it was Alláh Ta’álá. “Thummas-taqámú – they then remained steadfast on it.” “Mustaqím, istiqámú”. They remained resolute and firm. They are given good news: Angels descend on them. Words bringing consolation, bringing happiness, bringing cheer, bringing joy – these are the states instilled in the hearts through the angels.

To continue with the qissah: The honest shopkeeper remained firm and resolute. The final effect and result of his steadfastness was that his business flourished. Customers came in large numbers. The people had developed full confidence in his integrity. On the other hand, the other shops started experiencing a decline in their businesses. Their sales started dropping.

Have you seen the results of remaining firm? He remained with sabr and forbearance. Have you seen the effects of remaining resolute on the Dín?

There are not just one or two incidents of this type. There are numerous such qissas where the bondsmen of Alláh Ta’álá stood firmly on the truth and adopted istiqámat. That is why they were successful.

Yes, there was a need for them to show a little sabr and there was a need for tahammul (forbearance). There is also the need to avoid uneasiness and the need to develop firmness in one's istiqámat. Then you will see!

Ponder over this.

One has to remain firm. One has to put up a bold front. One has to remain courageous. One has to remain charming. One has to be spirited. Is faint-heartedness good, or is it better to be strong and courageous? It is good to be strong and courageous after being faint-hearted. There should be no display of faint-heartedness after having developed courageousness. There is a great need for strength and courage.

To recapitulate: One needs to attach oneself, dedicate oneself heart and soul and immerse oneself in attaining that objective which is the real maqsúd.

And that ghair-maqsúd which, if it assists in attaining what is maqsúd, if it is an aid, if it is a means of bringing ease, then that ghair-maqsúd is also included in what is maqsúd and becomes maqsúd.

As for that ghair-maqsúd which in itself is ghair-maqsúd and it is of no assistance and aid in attaining what is maqsúd there is absolutely no support gained from it then it becomes necessary in leaving off such ghair-maqsúd. It is neither matlúb in itself and nor is it matlúb for attaining what is matlúb.

Examples of these have been given. The example of wudhú was given from the Shar'í perspective and the example of food was given from the physical perspective.

Here is another example:

Nikáh is half of Dín and is matlúb

Marriage (nikáh) is matlúb. Or is it not matlúb? We are not speaking of that person who is not fit for marriage. In other words, he is physically unfit or he has not the financial means to support a wife. Physical unfitness means that he cannot fulfil the physical rights of the wife. It is not necessary to explain this.

So, nikáh is matlúb. The world says so. As for the Shar'í at, it is considered to be half of ímán. The Hadíth Sharíf states:

النِّكَاحُ نِصْفُ الْإِيمَانِ

Nikáh forms part of maqásid. Or is it not? Nikáh is maqsúd.

So, this person goes to the bazár to buy some clothes for the wedding, nikáh being maqsúd. So, is the buying of these clothes maqsúd? These clothes are not the maqsúd. The maqsúd is nikáh for which the clothes are being bought. The clothes are a support for the nikáh therefore the clothes become maqsúd also.

Do you understand?

The clothes are an aid to the extent of necessity according to the Shar'í at for the maqsúd of nikáh. How will the nikáh take place without the clothes? The aspect of maqsúd is different and the aspect of display is different.

So, the clothes are not maqsúd in themselves. If the clothes are bought and just kept at home and not given to the bride and he then goes to buy more clothes and keeps these also at home, has the nikáh taken place? The buying is for the celebration of the nikáh. What does not form part of it, is not maqsúd and is of no assistance to what is maqsúd. It is laghú and lá-yání.

More aspects concerning wudhú and tahárat

If a person makes wudhú and just sits, not proceeding to perform namáz, then this act is laghú and lá-yání. The wudhú was for performing namáz, and it was not maqsúd in itself.

However, it is maqsúd for a mu'min to be in a state of tahárat (ceremonial purity). It may not be the time of namáz but the mu'min wants to keep himself in a state of tahárat. So, this desire to keep himself in a state of tahárat becomes maqsúd, even though the wudhú is not in the category of maqásid that it is maqsúd in itself. This tahárat of wudhú will be maqsúd because of tahárat.

The maqsúd is zínat (adornment). The purpose is to create zínat in the heart from the núr of ímán. A joyfulness should be created. There is a radiance in wudhú.

You can see this for yourself at any time: After having answered the call of nature and having relieved yourself, perform wudhú immediately. Your temperament will feel radiant. You will feel an openness within yourself. The next time, after relieving yourself, do not perform wudhú. Assess yourself in both situations and check your temperament in both conditions.

The literal meaning of “wudhú” is “radiance / openness”. So, wudhú is not maqsúd in itself. It becomes maqsúd for the maqsúd of creating cheer and joyfulness in the temperament; to create the núr of ímán. That is why it is maqsúd. That is why the mu'min is performing wudhú even though it is not time for namáz. If he has the intention of performing namáz then wudhú becomes maqsúd.

If he remains without wudhú and he is not in a state of tahárat, it is já'iz. The reason is that it is not fardh or wájib but it is mustahab, praiseworthy.

Rasúlulláh's صلى الله عليه وسلم action in staying with tahárat

The rúh is tayyib and táhir. It is a pure thing. When it leaves the body it should leave in a state of tahárat. Whoever has this thought in mind that the rúh should depart in a state of tahárat will keep himself all the time with wudhú. He may have not known this before but he will now know the following:

Rasúlulláh صلى الله عليه وسلم, after having urinated and having made istinjá with a mud-clod and then having used water to make istinjá, proceeded to make tayyamum. A Sahábí عنه mentioned: “There is water nearby perform wudhú. ” Rasúlulláh صلى الله عليه وسلم made an estimate and then said: “It would not be surprising that my rúh departs before I reach the water. My rúh will then have departed without tahárat. I desire that I make tayyamum and later on make wudhú.”

In actual fact, the rúh of Nabí صلى الله عليه وسلم could not be taken by the angel without prior permission. He had such closeness (qurb) with Alláh Ta'álá that the angel had to have permission.

When the time came the angel was asked: “What have you come for?” The angel said: “This is my mission.” “You have come to take my life? Does a loved one take the life of a loved one?”

The angel reported back: “He says: ‘Does a loved one take the life of a loved one?’” The angel was told: “Say to him: ‘Does a loved one evade meeting a loved one?’”

Does a loved one ever refuse to meet a loved one? Not at all. It is obvious that a loved one desires to meet a loved one. Here, for meeting the Loved One, Alláh Ta'álá, besides this conveyance of death there is no other conveyance one can use to traverse this Pul-Sirá. Embark on it. The meeting will take place:

المَوْتُ جِسْرٌ يُؤَوِّدُ الْحَبِيبَ إِلَى الْحَبِيبِ

Death is a bridge which allows the beloved to meet the beloved.

Just see: the rúh of Nabí صلى الله عليه وسلم does not depart without his permission. Yet what is Huzúre-akram صلى الله عليه وسلم saying, taking into account that he was rúh personified? “It would not be surprising that my rúh departs before I reach the water. My rúh will then have departed without tahárat.” That is why he performed tayyamum before he could reach the water.

So, those mu'minín who have heard this and it has settled in their hearts with talab, especially the ones who are tálib of isláh and those who are sálikín, there is absolutely no question of them remaining without wudhú.

Yes, if water is not available, or it is winter and hot water is not available, then one is helpless and excused (majbúr and ma'zúr). However, one will get thawáb for one's intention.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

His intention was there; therefore he has attained intrinsic tahárat. What have you understood? His intention was internal purification. His intention was internal, so internal tahárat has also been achieved.

We had been speaking about wudhú: that it was not maqsúd in itself.

What is the purpose (maqsúd) of our life?

We have to see what the objective, the purpose of our lives is. We have to strive with eagerness, with enthusiasm, making an effort with openness, with heart and soul, in order to attain what is maqsúd in itself. We will have to strive and should strive. This is the demand of intelligence and the demand of a temperament and inborn nature that are balanced and sensible.

Whatever is not part of maqásid but is an aid to attain what is maqsúd, we have to strive for that as well. That will be included in the maqásid.

Have you grasped this? If you have understood, let us go to the next point: Alláh Ta'álá had sent this insán to this dunyá from the 'Álam-e-Mítháq with ímán, making him a mu'min. (As an aside, note that the individual did not ask for ímán but was given ímán.) Who was this mu'min who was sent? It was Hadhrat Ádam who was sent with his wife Hadhrat Hawwá عليه. Both were sent with ímán. They were not sent Alláh protect us! without ímán. The whole of mankind was in the back of Hadhrat Ádam عليه السلام. The whole of mankind was sent with ímán in the back of this mu'min. It was also shown to them what their maqsad was for their progress. Otherwise they could have been kept in Jannat.

Can you hear me?

Initially, they were kept in Jannat. There was no other place for them to be. Jannat had in it no difficulties only comfort, happiness and everything else. They lived like the angels. All the angels are mu'min but they were not sent to stay on earth. Hadhrat Ádam عليه السلام was sent here. And the whole of insán mu'min was in his back.

They were told what the maqsad of being sent to earth was. By them staying in Jannat there was just no way of making progress. Jannat had comfort. It had cheer. They could stay there in great happiness. However, there was just no avenue for them to make progress.

The situation with the angels is such that they have no room for progress. Hadhrat Míká'íl عليه could not change his status to that of Hadhrat Jibríl عليه السلام and vice versa. The portfolio of Hadhrat Isrá'íl عليه السلام could not be given to Hadhrat Jibríl عليه السلام and vice versa. This did not happen and it does not happen. In Jannat there is neither retrogression nor progress.

The position of insán is different from that of the angels. Insán was told that this is your maqsad. Insán was told: “Whatever orders or whatever else is sent down to you, you should keep on walking along in that direction. The ímán that has been given to you, with this ímán you carry on performing those tasks and deeds that will be sent to you. Then this ímán of yours will be a means of your progress, and your stages will keep on increasing.”

This is the maqsad. Záte-Bá-rí-Ta’álá has shown His benevolence by giving this mu’min this maqsad, and not shown him a disfavour. It is a means of progress and not retrogression. Progress normally takes place with regard to position and rank. Obviously this is good and not evil.

It is a natural trait in the dunyá that each person desires that he attains a high position and rank. But even after doing a B.A. and M.A. a person has no choice. People complain: “Even with a B.A. and M.A. I cannot find employment, even after numerous applications.” He is now overcome by anxiety, yet he cannot find employment. Some may and some may not.

However, Alláh Ta’álá Himself has said: “These are the tasks. If you keep on performing them, in the ímán that you previously had there will be a continuous increase in this ímán.” Having stating these tasks, Alláh Ta’álá states:

لِيَزِدُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ

That they might add faith to their faith.(S.48.4.)

By performing these tasks, with the ímán that you previously had, your ímán will keep on increasing and progressing. This is the maqsad. So, should one adopt those measures that will be a means of an increase and progress in one’s ímán or should one choose to cause retrogression?

So, what was the maqsúd for sending us into this world? It was to increase one’s ímán. To achieve this there are some tasks to do, for which there are certain means and methods. This is an ’álame-asbáb a world where means have to be adopted. This has been the maqsad.

Now, in this maqsad the basic maqsúd we have to look at what is ghair-maqsúd and check to see whether this which is ghair-maqsúd is of any aid and assistance in attaining the basic maqsúd or not.

The position of ’ilm

In this category is ’ilm. This ’ilm is not maqsúd in itself it is maqsúd for attaining the basic maqsúd. It will assist in attaining what is maqsúd and cause an increase therein. What is this? This is ’ilm.

Which ’ilm?

This is that ’ilm that was revealed through wahí and which is a means of an increase in ímán. It is not western knowledge. Where will western knowledge be a means of an increase of ímán? To the contrary, there is a danger that it may be a means of becoming an impediment and an obstacle in attaining what is maqsúd. However, if this does not happen but it is an aid and assistance, then studying western knowledge is not harám in itself.

However, if western knowledge is not an aid and there is no benefit in ímán and if it causes harm, then is it halál or harám? And the harm is there.

And if a person was to study ’ilme-Arabí – the study of the Dín through the Arabic syllabus this is also maqsúd in increasing one’s ímán but the person does not attain an increase in his ímán then what has he achieved by studying ’ilme-Arabí-wahí-Shar’í?

Have you understood this point?

The basic maqsúd for attaining qurbe-iláhí is amal (practising). 'Ilme-wahí is an aid and assistance for attaining the basic maqsúd of amal. Examples have been given concerning wudhú, food and drink and níkáh. 'Ilm is similar in that the maqsúd of 'ilm is amal.

The following áyet was put before you:

لِيَزِدُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ

That they might add faith to their faith.(S.48.4.)

At another place in the Qur'án Sharíf Alláh Ta'álá has stated, in regard to differences in status:

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For all there will be stages by virtue of what they did. (S.6.132.)

Note that the word used is “amilú” (what they did) and **not** “alimú” (what they studied). That is, for each there will be a stage according to their actions (a'mál). It is not stated that the stages will be according to their 'ilm. This has been proven.

A person may have 'ilm but it does not take him towards amal. The 'ilm has not become a means of taking him to that amal which is matlúb and maqsúd according to Alláh Ta'álá and the Sharí'at. So, what is the use?

To repeat: The words used are “mim-má amilú” and not “mim-má alimú”.

Have you understood?

Another example of ghair-maqsúd becoming maqsúd

I had given you an example of batin and of batan – that is, filling the stomach. Here is another example:

A person says: “I am feeling hungry.” Somebody tells him: “So, if you are hungry, you should eat some food. Filling your stomach with food is the solution.”

This person now goes to the bazár and he buys some firewood, a box of matches and some flour. This other person tells him: “Dear brother! Just now you were saying: ‘I'm hungry.’ And hunger does not go away without eating some food. What are you involved with now? You are busy buying wood and flour! Arè! Why are you occupying yourself with these tasks?” The hungry person will explain to him: “All this is maqsúd for the maqsúd of filling my stomach. If I do not purchase firewood and matches and flour, which are items necessary for making rotí, how will I fill my stomach?”

So, the items he purchased are means and methods for attaining the basic maqsúd of filling the stomach. Therefore, purchasing of these items has become maqsúd in order to reach the basic maqsúd.

So, what is an aid and assistance in attaining the basic maqsúd also becomes maqsúd. And what does not fit this category – it is not maqsúd in itself and it is not an aid and assistance to attaining the basic maqsúd – that is laghú; it is a lá-yání activity; it is lá-yání speech; and it is lá-yání work. Why have you made such statements in which there is no benefit? Why have you done such work in which there is no benefit?

The purpose of “travelling through the earth”

سَيْرُوْ – *Travel through the earth*

At different places in the Qur’án Sharíf it is said: “Travel through the earth.” This travelling is not maqsúd in itself. Then why has Alláh Ta’álá said: “*Travel through the earth?*”

This has been said for this reason that by travelling, by going different places, the natural phenomena created by Alláh Ta’álá may be witnessed and thereby it can be a means of an increase in ma’rifat of Záte-Bá-rí-Ta’álá. This travelling is for an increase in the ma’rifat of Záte-Bá-rí-Ta’álá by means of seeing the qudrat of Alláh Ta’álá in the wonders in nature. It is a means. The basic maqsad is ma’rifate-íláhí, the travelling being the means to attain this maqsad.

When a person has attained this ma’rifate-íláhí through travelling, then there is no more travelling for him. His maqsad has been attained. Travelling is not for tafrih (diversion/ amusement/ entertainment).

The position of physical health and undertaking treatment

Yes, good health is matlúb in the eyes of Alláh Ta’álá. This means good physical health. Just as rúhání (good) health is matlúb so is physical (good) health matlúb. This physical health is not maqsúd in itself but it is maqsúd to maintain rúhání health.

In what way? Answer: If a person does not enjoy good physical health then how will he be able to carry out those a’mál which he has been commanded to carry out? So, in itself, physical health is not matlúb. However, good physical health is matlúb for the sake of ímání health, rúhání health, health of the heart and for correctness in a’mál.

Have you understood the issue?

Taking medication is not matlúb. In itself, taking medication is not maqsúd but the taking of medication becomes maqsúd because good health is maqsúd. In terms of the Shari’at taking care of one’s health is fardh. Does treatment result in good health?

By Huzúre-Akram صلى الله عليه وسلم undertaking treatment he showed: “I also take treatment.” This was out of consideration for the general laws, for the general creation, especially the simple, unsophisticated mu’min ummat. It should not happen that by him not undertaking treatment at all what would happen to his ummate-muslimah? Additionally, they will be weaker. They will obtain strength through treatment which will also be consolation for their families.

Some actions of Nabí صلى الله عليه وسلم were for our benefit

Some actions were such that they were not necessary for Rasúlulláh صلى الله عليه وسلم to carry out. These actions were not contrary to his position as a Nabí but it was in conformity with his station. These were carried out in consideration for his ummate-muslimah: “If I did not carry out these actions there would be those who would also not carry out these actions. Such individuals would also be found in my ummat.” Thus, he also performed such tasks which were in conformity with nabúwat and not contrary to it. It was in consideration of his ummat.

And it was also for another reason. Arè bháí, what shall I say? In any case, it was also for this reason that he carried certain actions: “My ummat should consider me to be human; not consider me to be an angel as other communities had elevated their Ambiyá عليهم السلام to godhood. My ummat should not be able to do the same and elevate me to godhood.”

Have other ummats done this or not? But nobody from his ummat ever said that Muhammad صلى الله عليه وسلم is Alláh.

Do you understand or not?

Huzúre-akram صلى الله عليه وسلم developed fever and he took medication. He suffered from headaches and a band was tied around his head. When his son passed away his grief was such that tears rolled out of his eyes. What was all this about? These were the demands of his humanness.

Such auliyá have existed in his ummat that no tears flowed from their eyes and their hearts felt no grief. Yes – no tears flowed from their eyes and their hearts did not grieve.

So, why was it that Huzúre-akram صلى الله عليه وسلم grieved? His condition was such that he had the awareness of Alláh Ta'álá all the time. His gaze was continuously on His wisdom and sagacity. So, why should he have grieved? Why should he have shed tears?

Do you understand?

There have been many such in his ummat who not only did not grieve but expressed happiness at death. Not only was there no grief but happiness was exhibited at the death of a son. How was this? Hadhratwálá mentioned a qissah.

This discourse is on the theme of “maqsúd”. The maqsúd is radhá-e-iláhí – the pleasure of Alláh Ta'álá – and taqarrub-e iláhí – closeness to Alláh Ta'álá. The means for attaining these are those a'mál which Záte-Bá-rí-Ta'álá has prescribed. This is the maqsad. Included in these a'mál is procreation – that is, nikáh, which is the means.

Qissah of the nikáh of a buzurg in the middle of the night

Hadhrat Mauláná Thánwí رحمه الله عليه related this to us:

One night one buzurg's eyes suddenly opened from sleep. The moment his eyes opened he raised a cry: “Is there anybody here? Is there anybody around?”

His special attendant, who was sleeping nearby, woke up from sleep. “Huzúr! I am here. What is your command?” The buzurg said: “I want to get married. I want to make nikáh.” The khádim said: “Very well. Huzúr, let morning come then, in-shá-Alláh, nikáh will take place.” The buzurg exclaimed: “No! I will make nikáh *now!* I will do it *now!*” The khádim said: “Huzúr, now? Where will I go now? Who shall I ask? What do I do?” The buzurg was adamant: “*Now!* I will make nikáh *now!*” The “*now*” persisted.

The buzurg insisted that the nikáh takes place immediately. The khádim tried to find excuses, to no avail. When the khádim saw that the buzurg was very insistent, he said: “I have a daughter. She is of marriageable age. If huzúr finds it acceptable, I am at your service.” The buzurg said: “Very well. I will get married now.”

There were a few people in the khánqáh. For the nikáh to be valid there has to be the wakíl for the bride, proposal and acceptance, and at least two witnesses. Without at least two witnesses nikáh cannot take place. A nikáh taking place in secret is not valid. People say: “The two are happy so what can the qádhí do?” This is wrong. The nikáh will not be valid without two witnesses.

There were enough people in the khánqáh. They were woken up and were witnesses, and the nikáh took place. The bride went to the groom. They were now husband and wife.

In due course, a son was born. It is not that today the nikáh takes place and tomorrow a child is born! At the proper time a son was born. Arè mian! A boy was born but the child survived only a few days and passed away and kafan-dafan took place.

After a few days the buzurg told his wife: “You know my situation. I am a poor person. There is no adequate food and drink here. In all this time here you will have noticed everything. If you so wish, you may remain here with me. You know my position as far as food and drink and living conditions are concerned. So, if you so wish, you may stay under these conditions. Otherwise I am prepared to give you your freedom by issuing talláq.”

The wife replied: “This is an amazing thing that you have said! At that time that night you found it difficult even to wait for morning to come, such was your haste in making nikáh! And now you say that you are prepared to issue a talláq! What’s the story? What is this all about?”

The buzurg said: “This is the story: I was sleeping that night when I had a dream. I saw the plain of Qiyámat. Everybody was in a state of nafsí-nafsí – each person was worried about his or her own reckoning. An order rang out against a mu’min bandah: ‘Take him to Jahannam!’ The angels caught hold of him and started dragging him towards Jahannam. Suddenly, a child appeared. The child said: ‘This is my father! I will not allow you to take him!’ The angels were trying to drag him to Jahannam and the child started tugging him towards Jannat crying: ‘This is my father!’ A tug-of-war started. Just then Záte-Bá-rí-Ta’á-lá said: ‘This child will not give in. The child will refuse to enter Jannat without taking the father with him. Go! I have also forgiven the father!’ The father was saved!”

The buzurg continued: “Just then my eyes opened. The thought struck me that my deeds were of doubtful value. It would be a good thing if I got married and a child is born and the child then passes away, becoming a means for my forgiveness. That is why I got married.”

Are you listening?

We get married so that there is a child. If there is one child then there should be another two. If there is a boy, then there should be two more.

I also get such letters that if there are two boys: “Ají, make du’á there we have a daughter as well.” Such letters also come: “We have four girls. Make du’á that we have one or two boys as well.” Such requests also come: “We have several boys but no girls. Ají, make du’á that we have a girl as well.” I wrote back: “Are you saying this or is it most probably what the mother is saying?”

But, over there, with this buzurg, what do we see? A son is born and dies shortly thereafter. What does he say? “He should be a means of my forgiveness.”

Do you see? There are such individuals in the ummat as well that, when a child passes away, there is no grief and no tears flowing from the eyes.

Rasúlulláh صلى الله عليه وسلم had tears in his eyes and he showed his grief as well and he also verbally expressed this. Ponder on this! If there were no shedding of tears by him and he did not experience grief in his heart, what would have happened? the whole Muslim ummat is not like that buzurg. So, if people experienced grief and shed tears, as it normally happens, such thoughts would assail them: “This condition of mine is an indication of the weakness in my ímán.”

So, now they have some consolation: “Huzúre-Akram صلى الله عليه وسلم also experienced grief and that he also shed tears from his blessed eyes. Therefore there is no deficiency in my ímán by my experiencing grief in my heart and shedding tears from my eyes upon the death of a child. Or for experiencing grief on any other occasion. It is not contrary to my ímán to shed tears because Huzúre-Akram صلى الله عليه وسلم also had tears in his eyes and he also experienced sadness.”

Have you understood this?

The istighfár of Rasúlulláh ﷺ

These were actions of Rasúlulláh ﷺ that were not contrary to the station of Nabúwat yet he was seen to do them for the benefit of his ummate-muslimah. From this, understand the following as well. What is this? Rasúlulláh ﷺ had no need to make istighfár because istighfár is made on occasions of sinning. Taubah and istighfár are made on committing sins.

To explain: Medical treatment is undertaken for bodily illnesses and not for a body that is sound and healthy. Sins are also illnesses. The remedy for this is taubah. It is istighfár.

Rasúlulláh ﷺ had no need to make taubah and istighfár because he was sinless. Being sinless, he was chaste, free of sins. However, despite this, he made istighfár. This is a big lesson for us. Where there is no need for istighfár and yet istighfár is made, then how much more are we not in need of making istighfár!

One should be careful of one's statements

From this we can see that no mu'min should at any time say: "Nowadays I am caught up with so many difficulties/ I am in such poverty/ I am so ill/ I have so many problems! I do not know what sin I committed that I am apprehended. I just do not know what is the sin I committed."

By making this statement he is deluding himself that he committed just one sin for which he is being punished. Arè! From morning to night we are involved in many sins. However, Alláh Ta'álá is so magnanimous (karím) that He keeps on forgiving our sins without us even having made taubah! If He were to apprehend us on all the sins we commit, there would be nothing left of us!

So, Rasúlulláh ﷺ making istighfár is a lesson. For whom? It is for his ummate-muslimah: how can any one be freed of making istighfár at any time?

Have you understood the issue?

So, what is our maqsúd? It is radhá-e-iláhí. And where is the location for radhá-e-iláhí? It is Jannat. It is in Jannat that there will be dídár – the vision of Alláh Ta'álá. To repeat: What is our basic maqsad? It is radhá-e-iláhí. And where is the location for radhá-e-iláhí? It is in the realm that will come after this world – that is, Jannat. And what is the basis (illat) for entrance to Jannat? It is ímán. And what is the means for progress and an increase in this ímán and in taqarrub? It is a'mál. That is, a'mál-e-sálihah – pious deeds. And these a'mál-e-sálihah have to be performed by avoiding what is forbidden – parhez from a'mál-e-mamnú'ah. The name for this is taqwá.

So, these are the means. These are the methods.

Let me put it this way: The basic maqsúd is radhá-e-iláhí. Its illat (basis) is ímán. If there is no ímán then there is just no question of gaining radhá-e-iláhí. There is just no question of entry into Jannat. Ímán is the illat. Now, the means and methods of increasing this illate-ímán are a'mál-e-sálihah. There should be no factors causing a lessening in performing these a'mál-e-sálihah, and this is achieved through taqwá.

The áyet has "ámanú" which is followed by "it-taulláh". Those with ímán are addressed. So, ímán is present. Then, what is this "it-taulláh"? It refers to another taqwá which is necessary to attain an increase in ímán. This is stated further on: "li-yazdádú ímánan ma'áimánihim."

Summary of the majlis

The basic maqsúd is matlúb – the basic objective is one’s goal. And all that which is not maqsúd in itself but which aid and assist in attaining what is maqsúd, will be dealt with in the same manner as the basic maqsúd, the reason being that attaining the basic maqsúd is dependent on it.

Du’á

May Alláh Ta’álá grant us the tawfíq to keep our gaze focused on what is the basic maqsúd of our life and our self while we are in this world; this being the demands of one’s ímán and intelligence, and also of a clear understanding (fehme-salím) and also the demands of a temperament that is salámat (sound). May Alláh Ta’álá grant us also the tawfíq to abstain from those things which are an obstruction to attaining what is maqsúd. This is our basic existence.

May Alláh Ta’álá grant us also the tawfíq to perform continuously and regularly correct a’-mál-e-sálihah with taqwá and with ikhlás and with sidq.

Ámín.

Khudá háfiz.