

FEELING SPIRITUALLY LOW???

A simple explanation of Qabz & Bast.
A treatise on the spiritual states of the heart.



From an Informal Majlis by
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(daamat barakaatuhum)

- Qabz & Bast -

I have explained many times the condition of “Qabz” – that it is the spiritual “low” that saalikeen experience on occasion, whilst traversing this path of Sulook.

In this path of Sulook, there are different experiences and states that overcome one : Qabz and Bast are conditions that alternate in the heart of the Saalik, but with progress, a different level and state of heart is attained – of complete equilibrium, where there is an enjoyment without any extremes.

These conditions are typical states that overcome the heart and should thus be expected. There will be times when the Saalik experiences a spiritual “high” – more a state of spiritual ecstasy, where he is overcome by fervour and strong emotions of love for Allah Ta’ala. In this state, there is immense enjoyment in Ibaadaah, in his Salaah, Tilawat, Zikrullah, etc. The person does not want to be occupied with any other work, except be occupied with Allah Ta’ala, and continue to enjoy His communion by way of Ibaadah.

Then there are times when the saalik seems to plummet from that “high” to such a spiritual low, such a spiritual “depression”, that he does not want to do anything. He finds that he has to now force himself to carry out acts of Ibaadah. There is no enjoyment in Salaah, in Tilawat, in Zikr and the feeling is burdensome upon the heart, as if a weight is holding him down. At such a time, what should the person do?

- *What to do...* -

To begin with : Don't give too much of attention to this condition.

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

...Even if this be the condition, we still have to go on. This too is part of our journey. If we give up just because of a little hardship, how will we ever reach our destination ?

Just as the journeys of the material world inevitably entail some difficulty or a few "hiccups" en-route, so too, in this journey through spiritual realms, to achieve proximity to Allah Ta'ala, there will no doubt be various experiences, to test our mettle, our sincerity, our commitment, our strength of faith in Allah Ta'ala, and the trueness of our claim of love for Him. It doesn't come so easy; but at the same time, this is not an impossible quest.

- *An Analogy* -

I have presented the following analogy : This "safr" in the spiritual world is akin to traveling to Cape Town. Whilst traveling to Cape Town, the traveller passes through the Karoo, and the Karoo is dry and barren land. You see nothing but miles and miles of desert land and it offers little by way of enjoyment and pleasure to the heart. Now does the person then give up his journey because he finds no pleasure in the place that he is traveling through ?

No ... He doesn't stop there or turn back, because he knows that this is in passing and that this is not the destination.

If you have taken another route, then you may find yourself driving through the Garden Route, and enjoying the beautiful scenery, the fragrant smell of flowers and the beauty of Allah Ta'ala's creation. However, knowing the destination is Cape Town, the traveller does not stop here either. He will stop to fill up petrol or relax and have some snacks ... but this is about all that he does.

If he is desperate to get to Cape Town; there is a deadline also – perhaps there is a funeral that he wants to attend or some other function that is being held and he is pressed for time, then in the circumstance, he does not waste time, he does not delay in his journey because he has a time restraint. He has to thus get there as promptly and as quickly as is possible.

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

He said : *‘Since there's no family with, I am just going to go on and on driving.’*

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

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

- The Objective -

So in this path that we take to Allah Ta'ala, we too must neither stop here (i.e. in Qabz) nor there (i.e. in Bast). When in spiritual elation and bliss, we must understand that this is not the achievement. This is not the goal and objective. Kaifiyyaat are not the end results; rather the beautiful scenery along the Garden Route. The *maqsad* (objective) is the Pleasure of Allah Ta'ala,

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

There are many, many people that wrongly assume that this is the aim of tasawwuf, i.e. enjoyment in Ibaadah. Not so. ...The goal is the Pleasure of Allah Ta'ala.

- Shukr -

If Allah Ta'ala grants, with His Fadhl, some kayfiyat and enjoyment, then *qadar* should be made. If the person appreciates and expresses his shukr, then the state will remain, but if no qadar is shown, then it will be withdrawn.

If there is appreciation for any bounty of Allah Ta'ala – the person makes qadar and shukr – then Allah Ta'ala perpetuates and increases the bounty.

- Nullifying Bast -

If a person enjoyed some kaifiyyaat in Zikr, Tilawat and he feels that he must have now attained some very high spiritual state,

and as such it does not matter what sins he engages in – i.e. it does not matter that he returns to the same evil habit of casting lustful gazes and indulging in other deeds which Allah Ta’ala is displeased with ... then that enjoyment and pleasure will be snatched away.

The nafs is full of deception and mischief. It may even say to us :
“When you have filled up your heart with so much of noor, then how can something such as “noor” be affected with a little music or a little television ? This is insulting the strength of the noor in your heart. What are these little sins, next to that powerful noor in your heart.”

Then we have got to be one sharper and smarter against our nafs. One little match stick is sufficient to burn up an entire forest, and one “little” sin is all it takes to sometimes burn up even Imaan.

- Guests of the Heart -

Kaifiyaat are guests that visit the heart, and sensitive guests at that. There may offer the heart strength but if no respect and honour are shown to them, then being honourable, noble guests, they will depart...They have got no time to waste in negligent hearts.

Sometimes, due to the persistence in sin, even the taufeeq of Ibaadah is snatched away. Then both the Ibaadat and the kaifiyyaat are lost. They’re nowhere to be found, because we made no effort in offering protection to them, during their stay in our hearts and lives. Moreover, instead of Allah Ta’ala’s pleasure, the person who is persistent in sins, ends up with Allah Ta’ala’s displeasure and anger.

...There is also a second reason for withdrawal of such spiritual elation :

- *Pride* -

Sometimes to break the pride and vanity of the person, Allah Ta'ala puts him through this test. He holds back those kaifiyyaat to break that ujub and takabbur. Ujub and Kibr are scavengers that have stolen into the saalik's heart, due to which the saalik believes that these spiritual states are due to his kamaal and achievements, forgetting that these are gifts of Allah Ta'ala. This is the nature of the nafs : It wants its own recognition, so a little achievement and it attributes it to itself. Whereas every achievement on this path, is due to the Fadhl of Allah Ta'ala.

- *Spiritual thirst* -

Being deprived of such spiritual states can also be so that the saalik may truly appreciate the kaifiyyat when it comes. He is thus deprived and then given the same at a time suitable to Allah Ta'ala.

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

So if there is hunger, then there will be enjoyment in food, and if there is thirst, then there will be enjoyment in drink. Thus, for some people, Allah Ta'ala gives them that dry land, that route through the Karoo, and thereafter he takes them across, to the Garden Route; that they may then truly enjoy the beauty there.

If a person is enjoying the trees and the beautiful flowers from step one and then, during his journey, he gets bored, loses interest and says that he has seen too many trees and too many flowers ... then appreciation also takes leave, and he then does not want to stop or enjoy that scenery. It is for this reason that Allah Ta'ala takes him through the Karoo, so that when he comes upon the Garden Route, he will appreciate it for what it truly is.

The state of Qabz is like that journey through the Karoo : the person feels spiritually dry and depressed and the state of Bast is akin to the Garden Route, and the person feels spiritually invigorated and re-energized with the vibrancy and energy of the scenery. It's a state that gives "spring" in Ibaadah.

The third reason for the state of Qabz is disobedience.

- Sins -

When such persons engage in sins, then the state of Qabz is a sign of Allah Ta'ala's displeasure. Such saalikeen should read : *"Ya Hayyu Ya Qayyum, Bi Rahmatika astaghees"* This should be read 333 times, together with plenty of Istighfaar and Rujoo Ilallah. Insha-Allah, the state of Qabz will then leave the person.

Under all conditions a person is benefiting : Due to being pleased with His servant, Allah Ta'ala's wants to increase His bounties, by perpetuating the condition of enjoyment and elation. If it is due to being displeased with His servant, Allah Ta'ala wants that he returns to Him, repentant, and thus afflicts his heart with the

state of Qabz; much like the person who was tapping at the door, but he is no longer tapping.

Allah Ta'ala wants to open the door for him so that he is once more recipient to Allah Ta'ala's pleasure and bounties. This Qabz is a catalyst to bringing him back to the door. It is as if the condition of Qabz may be translated as : *"Now tap at My door. I want to open it for you, but I also want to see your talab (desire)."*

- The Qabz of the negligent -

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

How many were wandering far, far from the pleasure of Allah Ta'ala, and then a little shake up, a little *"zalzalab"* in their lives, and they get back to Allah Ta'ala

...Like sheep wandering away from their shepherd; only to find themselves confronted with a wolf, and they make haste, hoping to save their very skins by returning to the protection found in the shepherd. Whilst the sheep stands little chance of survival in the circumstance, unless the shepherd is nearby, Allah Ta'ala will still respond to us and offer us protection, when we turn to Him, call upon Him – despite how far we may have foolishly wandered.

- The protection of the Shaikh -

This is why my Shaikh has presented the analogy of the Shaikh's likeness to that of a shepherd, tending and guarding his sheep. In this togetherness and closeness to the shepherd, lies the

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

Be that it may, if we don't want those slaps, and that "harsh return" to Allah Ta'ala's door – that He snatches some bounty away, due to which we start crying and then only turn to Him, then we had better make haste, before Allah Ta'ala uses His Might and Power to bring us back, either in humiliation or regret. [May Allah Ta'ala protect].

- *The Qabz of the Ahlullah* -

There are those, whom Allah Ta'ala keeps in a certain condition, where they live amidst "thorns" and due to their different difficulties, they are continuously crying and begging before Allah Ta'ala; and mind you, they are not sinful ... They're righteous and pious. Many of them are Allah Waalas. Allah Ta'ala has chosen them because He likes their acknowledgement and recognition of His Power and Lordship. In His Infinite Wisdom, this is the best state for them to be in.

- *The Qabz of others* -

For many others, the crying and begging is so that we understand that there is only Allah Ta'ala that can do for us. If there were no difficulties and hardships and everything was obtained with ease, then such servants would forget that they are servants. They would claim a kind of "independence" from Allah Ta'ala; as in the case of Qaroon and Fir'aun. So Allah Ta'ala

keeps them in that condition where they humble themselves as servants and slaves and through this, maintain their connection and link with Allah Ta'ala.

There are others, whose shukr and expression of gratitude is of such sincerity that Allah Ta'ala appreciates – He is also “Shakur” – and therefore takes them down another route.

So the state of Qabz is not always due to the azaab of Allah Ta'ala : The gauge is our actions. We need to keep a watchful check on what actions we're sending up, because the resultant reaction is due to the same actions we engage in.

- *Consequences of Sins* -

If it is due to our sins, then we must make a serious attempt to remedy the sickness; if not, then Allah Ta'ala forbid, but it could well be that we drift further and further away, into more and more sin – May Allah Ta'ala protect us all.

Sometimes the same person who was crying at the Raudha Mubarak, crying at the Multazam and crying in Arafat, returns home and also returns to sins. He lands up in rave clubs, in drugs and in other Haraam, which I say brings harm.

- *The harm and the evil* -

Haraam brings harm, and if we take the double “a” in the transliteration, it brings double harm : Harm in this world and harm in the Akhirah. Whilst in the wake of Haraam, there is nothing but harm; in that same Haraam is the companionship of the devil, and that companionship is evil. The word “devil” is in fact, informing us : that in befriending the devil, you will find yourself in “evil”. ... So take lesson.

Be that as it may : No matter how much a person shed tears whilst in Umrah, Haj and Ziyarah or no matter how much he may have made dua in all those mubarak places ...if he does not make a very concerted effort to retain that kaifiyyat with continuous obedience to Allah Ta'ala and Rasulullah ﷺ, and if he does not take precaution in keeping his distance from sins, how will he ever experience the fruit of his duas ?

He lives in a fool's paradise if he believes that negligence and sins will not affect these kaiffiyaat. Negligence and sin spoils the heart and extinguishes the noor of the heart. I always say that "ghaflat" (negligence) is that HEN which lays the eggs of all other sins. This is what happens when we become negligent and forgetful of Allah Ta'ala: We get caught up in sins.

- At the edge of a precipice -

If, after he returns from Umrah or Haj, or after having completed Ramadaan and I'tikaaf, he falls into temptation once again, engaging in those same evils which he made taubah from, and for which he made dua for protection from – he returns home or leaves the Musjid, only to return to the same sins, without any kind of conscience ... then this is the beginning of his "plunge".

He should picture himself standing at the edge of a precipice, and before him, a sheer and endless drop with just one step That one step is sin ... and believe you me, many have slipped, and it was a real scramble and climb to get back on top. Many managed to struggle and just crawl back up – they just made it; not on their strength, but on the mercy and compassion of Allah Ta'ala. Many others have fallen over, plummeting even to their death; their spiritual death – so this is no game.

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

- *Ingratitude* -

If the person returns to his sins, then he will find himself drifting further than where he was prior to his good deeds. We should understand well : Allah Ta'ala says that He will most definitely increase that bounty on which gratitude is expressed, and together He expressly states that His punishment is very severe when there is ingratitude for His bounties.

Allah Ta'ala says in the Qur`aan Sharief :

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

[SURAH IBRAHEEM 14:7]

...Sometimes the severe punishment is in the form of loss in Ibaadah, to the degree, that a person who is inappreciative of his Imaan and Islam, finds himself bereft of it. People have died on Kufr due to such extreme ingratitude. May Allah Ta'ala protect us all.

On disassociating oneself from Allah Ta'ala's obedience, then azaab visits from different directions, appearing in different forms – and making life straitened and difficult to say the least. Sometimes the person loses his wife, sometimes the person loses his children, sometimes he loses his business, and sometimes he loses everything that he had achieved. And yet he could be crying day and night, making tawaaf upon tawaaf, making dua upon dua, but with no sincerity and no serious attempt to remedy the weaknesses and sins in his life.

He may have had shelves and draws full of films, dvds or filthy magazines or novels. He may have left everything behind when he went for Umrah or Haj – but it is still there on return, and he too races back only to catch up with whatever he missed out on, of the serials that are found on television or the other Haraam that he was “separated” from because of Haj or Umrah or Ramadaan; whereas Ibaadah should be that “divorce”, that “talaq” that we give to our sins.

Just like how we have breakfast cereals, and many are quite habitual in having cereal for breakfast, to start the day on a good, healthy note – so this person had missed out on some serials and even soaps, and now he tries to catch up on those missed programmes – which will increase the strength of the nafs, but make it all the more difficult to become a righteous servant of Allah Ta’ala.

If this is the person’s ingratitude, then he must await Allah Ta’ala snatching away that bounty.

- Reminders -

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

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

From our side, we should hang our heads in shame, if we don't thereafter remedy the situation and return to Allah Ta'ala with a sincere repentance.

As for us : We must always think that our qabz is due to our sins.

- *Ruju Ilallaah* -

Whilst Allah Ta'ala snatches away kaifiyyaat, He also gives it back very quickly. In these days of fitnah, if a person is committed to Allah Ta'ala's obedience, and he made a mistake; he slipped and he faltered, Allah Ta'ala takes it back, only to give it again, and very quickly.

All that Allah Ta'ala wants from our side, is *Ruju Ilallaah*; that we turn towards Him, return to Him, and that we subscribe to *Firaar Ilallaah*... *Fa-firroo Ilallaah*, meaning that we flee to Allah Ta'ala; fleeing like how Hazrat Yusuf (*'alaihissalaam*) did.

- *Fafirroo Ilallaah* -

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

This incident is lesson for us : In a situation of temptation, we too should flee – to Allah Ta'ala, leaving the place of temptation and desperately seeking protection in Allah Ta'ala. If we do so sincerely, then Allah Ta'ala opens "doors" for our exit out of the sin or temptation that we are confronted by.

If the person doesn't run, then he is treading on very thin ice, and should prepare and brace himself for a lot more tests, because once Allah Ta'ala's anger is unleashed then who is there that can offer him any kind of protection ? Not even the so-called Superpowers, with their combined forces, are able to offer defence against Allah Ta'ala's punishment.

Therefore, if Allah Ta'ala has given anyone a bounty, then qadar must be shown – and that qadar and appreciation is in accordance to the bounty or ne`mat given.

- Shukr -

If it is the invaluable gift of sight, then the true gratitude and appreciation is to use the sight correctly; if it hearing, speech, health, wealth or whatever ne`mat, it must be utilized properly, in accordance to the order and pleasure of Allah Ta'ala. This then would be true and sincere *qadar* and appreciation. Bounties, whether spiritual, physical or material, should be used but not abused.

If Allah Ta'ala has granted plenty of wealth, then this certainly does not mean that we must use it anywhere, anyhow ... It would truly be the worst form of ingratitude, that we use any bounty in Haraam. This is using Allah Ta'ala's gifts to disobey Him. ... When the bounty is seized, snatched away, then the person can only hold accountable himself. He can only point his finger at himself.

Of course, as I have said, kaifiyyaat are not conditions that we chase after. These are not even in our control. It is not necessary that a person enjoys a spiritual high in every majlis or in every Salaah, or in his every recitation of Qur`aan Sharief.

- Filling up the heart -

Sometimes the person goes to Makkah Mukarramah and Madina Munawwarah and he doesn't experience those kaifiyyaat ... Then he has to check his actions. If we are not experiencing the noor and the kaifiyyaat of those mubarak places due to our sins, then we are blameworthy.

If a person takes his pail, his bucket and turns it upside down in the rain, he will be a fool to think that he will collect water in his bucket. If he wants that his pail fills up with rainwater, then he will have to place it the right side up, and make sure that there is no crack or no leak.

The same when visiting the mubarak lands, or being given life during the month of Ramadaan or being honoured with some kind of khidmat of Deen : The person must make sure his heart is in a sound and worthy condition to be recipient to the anwaar and tajalli that is literally cascading in those mubarak lands, in the month of Ramadaan or in the khidmat of Deen.

If, on the other hand, we are not getting it for any other reason, which is also not in our control, then we must consider this to be a test of our "mettle" – Allah Ta'ala wants to see the extent of our sincerity, by virtue of our mujahada (striving). And the greater the mujahada, the greater the mushahada. ...*Jitni teri qurbaani itni khudaa ki meharbaani*

- Finding affinity -

Just the same, we should not become despondent, nor lose hope and give up our efforts. As I've said, kaifiyyaat are certainly not the objective. Many a time, these varying degrees and extremes of the spiritual heart are conditions that assail the saalik, at the beginning of his journey. After some time, with mujahada and

the alternating states of the heart, a state of equilibrium is reached, where there is absolute and complete affinity in all good deeds, and there is contentment and peace and sukoon only in good.

Therefore, do not get carried away with qabz and bast; nor become an aashiq of kaifiyyaat. We have got to be sincere in this path of Love; this means that we be aashiqs of Allah Ta'ala – everything else is secondary. If we experience that spiritual ecstasy, it's a piece of good fortune, as we could say – but we carry on. If we don't experience it, we still go on.

- *Boosting the heart* -

Kaifiyyaat are sometimes short-term. Its likeness is that of a booster. It gives a boosts, and then we must take it up from there, and continue travelling.

When the spaceship is boosted, it doesn't just return to earth immediately. It goes up and carries on, on its own speed, on its own strength, so to speak. It carries itself further and further, for miles and miles. Some are able to circle the earth in even 20 minutes. Imagine then, the distance it traverses on that boost...

In a similar vein, that kaifiyyat is the spiritual "boost". It gives a "lift" to the heart in its quest for the Beloved.

After this launch – or as they say, "take-off" or "lift-off" or "blast-off" or "send-off" ...the point is that this launch sets you in motion. It's to get you off the ground. So don't just fall back. The arrangement for your take-off was made so that you may continue; that you may complete your journey.

- Malfunction -

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

So he crashes because he got back to the television programmes, movies, haraam magazines or other sins he normally engaged in. ...If the person thinks he'll ever get anywhere by pleasing nafs and Shaytaan, then he's living in dreamland.

When we take note of these advices, then we must look to ourselves. We must first include ourselves in this category, and address our own nafs. The nafs must see its stupidity. It cannot be intelligent if it invites us to rebel against Allah Ta'ala. The nafs is a slave of Allah Ta'ala, but its temperament is such that it wants to be master and it tries to assume that role, in its demands and orders. Is this not foolishness, that the slave tries to assume authority over the commands of its master ?

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

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

- *Appreciating the means* -

We should also be grateful for the means of the boost; and the means of our take-off is found in the suhbat of the Ahlullah. It is through them, that our souls take flight; thus gratitude is binding.

If it had not been for our Akaabir, our mashaaik, those on whom we have the good opinion that they are Allah Waalas, and if it not had been for the spiritual "boost" they give to us, then we would not have been able to do anything.

If we have been fortunate to experience that spiritual take-off, but we don't make use of that boost, by moving forward, then we have no one to blame but ourselves.

Alhamdulillah, I received many calls and sms's after last night's majlis, with messages that the kaifiyyat of the majlis was different and due to the same, many experienced that spiritual "high". ... So if this was the experience and the boost, then it is for us to continue, to carry on. Use that boost to go even further.

- *Car Talk* -

What is the purpose of boosting our cars when the battery is flat ? ...What must we do when the battery is fully charged due to the boost ? ...Do we switch the car off and sit down ? ...What do sensible people do ? ...Do they boost their cars, only to switch off their cars and sit down ? ...If they do that, will they get anywhere ? Will that car move ?

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

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

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

If the masha`ik give us a boost, and we cannot carry on, it shows that our engines are faulty. Besides the battery, there are other faults, and obviously a need for some attention and repairs. If the repairs are done, then the person takes off properly. On experiencing that lift-off, and the joy of "high flying", then the person will not want to return to the ground, but he has to because it is the Hukm of Allah Ta'ala.

- Landing -

Even though the person is enjoying a beautiful view from high above, he will have to return to earth, because this is the Hukm of Allah Ta'ala – that he lives with his parents, or his wife and children, and that he earns a Halaal livelihood, fulfills the rights of neighbours and others.

If the person is enjoying the kaifiyyat and he returns home, to his wife and children, and they want to talk to him, but he says : "No, no, I'm on a high." ...What's going to happen ? He doesn't want anyone to talk to him ... but for how long ? If he says : "No, no I

want to stay on this high, so no one must talk to me or disturb me.”
...Then will the family be impressed with such behaviour ?

Will clients and customers be interested in such an excuse ? There may be those that are wanting payments for their work or their goods, but if the person says : *“I’m on such a high, I cannot come down to pay these bills...”*, will anyone be attracted to Deen and practicing on Shariah ? They will consider such behaviour bizarre, completely unreasonable and unacceptable.

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

- Incentives -

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

If the child learns his sabak, then the mother or father gives him a toffee as an incentive. Similarly, Allah Ta’ala also gives us toffees. *...It doesn’t matter, if you learnt only a little, but since you made the effort, there’s a toffee for you too.* If the person learns a little more sabak, and he also read the best, he may even get a big chocolate as a reward.

Depending on the person’s performance, attendance and efforts, he will be duly rewarded on the Awards day. Kaifiyyaat too will remain, according to the person’s performance. If he was doing what was in his ability to do and he performed well, then he gets a bigger and better award.

There are even those institutions or organizations that present a certificate, and then add a book prize and sometimes even a cash prize, and sometimes even more “plus” factors are given. In these days, we even hear and read of the first prize being Umrah or Haj; it all depends of the performance.

In a similar way, Allah Ta’ala gives some, small toffees, some, chocolates, and others much more. Allah Ta’ala takes them to a level we cannot understand. Outwardly they appear the same to us ... there’s no difference : they’re human beings, just as we are. ...In this gathering, does anyone look different to others in respect to the physical body ? Alhamdulillah, we all have two hands, two eyes, two ears, etc.

- Graves -

If we take another example : From the outside, the grave of the kaafir and the grave of the believer, look the same. It may be that the King’s grave has got a huge and grand tombstone or an imposing structure over it and the Waliullah’s grave may be like that of the graves of Jannatul Baqi - absolutely simple; just a mound of sand.

However, on a general note, the graves of the disbelievers look like the graves of the believers, but can we say that the inside is the same ? ...The disbeliever is burning in fire and the Believer is enjoying a garden of Jannat. Moreover, each garden is not of the same kind. One may be wide, spacious and full of noor and rahmah, and another less.

The same with the graves of those that died on Kufir or Shirk or died in the state of sin, or not having made taubah : The fire of Jahannum is attached to those graves, but each fire varies in its intensity. Some are burning more than the others. [May Allah Ta’ala save us all.]

Thus, from the outside, the graves all look the same ... Similarly, we all look alike. It could be that all are making "Allah, Allah" and "Ilallaah, Ilallaah" ... however, there are some that are enjoying that kaifiyaat, and we don't know where Allah Ta'ala is taking them, and others haven't taken off the ground as yet.

- Toilets -

Some are sitting in such majaalis, making the Zikr of Allah Ta'ala with their tongues, but their hearts and minds are still outside – in their cars, or in their business ...and many have taken their hearts and minds, to their toilets. Sins are like toilets, so the person is sitting in the Musjid but his mind is in his toilet, in his sin, in his illicit beloved or in some filthy film or magazine. Will he experience any kayfiyyat ? He is sitting in the Musjid, but he has no desire of giving up sins. Will he take off the ground ? ...Yes, there may be some reward on his Zikrullah, but how will that noor build up in his heart ?

If the person makes a sincere intention : *"I am giving it up. It's done with. It's finished. It's over."* ...But then he gets caught up in that sin again, and again makes taubah ... then at least on that sincere intention, on making up his mind never to go back, he too will enjoy a little of that kaifiyyat. And if he doesn't enjoy, then he should express shukr for the taufeeq of being able to make sincere taubah.

If the person is not granted the taufeeq, i.e. that Divine Assistance, then there cannot be achievement. Samje ? ...Understand ?

Masha-Allah. What did you understand ? ...Can you relate the nasihah, the same bayaan here ?

- An anecdote -

One ustaad gave one takreer of one dars (lesson), and he spoke in such high terminology that none of the students understood. When he asked the students if they had understood, they responded that they had not understood. He then explained the lesson once again. They decided that if they say to him that they have not understood this second time, he will spend another hour explaining. They thus decided that half the class should say that they have understood and other half should say that they have not understood.

On being asked if the lesson was understood the second time round, half the class said they understood, whilst the other half acknowledged that they still had not understood. The Ustaadh then said : *“The half that understood explain to the half that have not understood and explain in my presence.”*

- Rain -

...Ya Allah Ya Kareem. Allah Ta'ala's Ihsaan is unlimited. The barakah of one person's question and where it took us...SubhanAllah.

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

If we don't have our buckets at that time, then we are left deprived. If the person says that he will only attend a majlis when there is a formal majlis, or announced programme, then it is not necessary that it will certainly rain in all those majaalis. Even if it does rain at that

time, then too, we don't know when our hearts will be recipient to another rainfall; when our hearts will get its nourishment again.

We do not know when the clouds will suddenly draw together. Sometimes the clouds are so heavy and weighty that all that they want to do is pour out what they have. ...Similarly, you don't want to stop, you want to carry on. The clouds want to set free the bounties that lie within them, so that all may benefit in the blessings of their rain. The clouds don't want to move until, they have poured out their blessings.

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

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

In this circumstance, we have to suddenly stop; we've got to apply our brakes ...because some mazaamin are coming. Why ? [?]

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

- Sukoon -

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

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

Will anyone then become bay`at ? ... So go now. Go to your homes and go and find sukoon in your homes.

A Muslim's sukoon must be with him. His sukoon is in his heart and accompanies him wherever he goes. Our sukoon is not only in the Musjid. We talk of Sukoon-e-Dil ... What is dil ? It is the heart. Do we leave the heart in the Musjid because that is where we found sukoon ? This is not possible to do. Therefore the Muslim builds up sukoon in his heart, so that he carries it with him wherever he goes and enjoys and benefits from it. Others too then benefit on coming into contact with him.

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

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

We make it a good companion or bad companion by our actions. If our actions are pure and noble, then the heart's condition is then one of purity and sukoon and the person's life becomes very, very pleasant. If our actions are bad and lewd, then because the heart is dirty and unclean, and because it has shifted its focus away from its Creator, it will be in a state of burning restlessness and unease. What comfort will the person then experience with himself ?

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

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

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