



THE SPIRITUAL DRIP

The Spiritual Drip

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In a Majlis of my Shaykh, Hazrat Maulana Hakim Muhammad Akhtar Saheb (rahmatullah 'alayh), Hazrat requested one of his mureeds to recite a verse of his poetry. Each time the verse was rendered, the person was told to read it again. This went on for one solid hour – that is, the repetition of the one verse; but the effect on the hearts was seen in the tears that were shed by those who were present.

The verse, translated, is :

**"If you hide and commit sins,
Someone is watching from above (Allah Ta'ala)..."**

A person not acquainted with the aim and objective would say that listening to the same verse repeatedly for an entire hour would be boring, tiresome, and uninspiring. But not so for those who are sincerely seeking the pleasure of Allah Ta'ala. The true believer understands that anything good which is repeated benefits him.

"And remind, for indeed, the reminder benefits the Believer."

An analogy came to mind when giving thought to the above experience: The likeness of the repetition of this one verse of poetry and its benefit upon the hearts of all those who were present at the time is like that of a 'drip'.

A person is admitted to the hospital due to various reasons: dehydration, loss of blood, surgery, childbirth, an accident, etc. Many a time, there is a need for the use of a drip.

The 'drip' is called 'drip' because its work is to administer fluid slowly, **drop-by-drop**, directly into a vein. Thus, one drop at a time enters the person's system until the drip

is empty. This process is slow, sometimes taking a number of hours - yet the drip is described as a very efficient process whereby the entire body quickly receives the supply of medication which it requires.

Moreover, a drip chamber controls the process whereby the fluid flows into the vein without air entering the bloodstream. If air is introduced into the bloodstream, this can lead to health complications, which could even be fatal.

If it is a blood transfusion, the patient receives healthy blood through a drip. Depending on how much blood is required, the process can run into hours. If it is dehydration, the drip is used to hydrate the patient with a solution of glucose and electrolytes because glucose boosts the energy system once it enters the bloodstream. If it is due to some other ailment, the drip is used to supply the needed medication or nutrients.

No sane patient will complain that the process is too long, he is becoming bored, and the drip should be removed because it is a tedious experience. The person knows his health is dependent on the drip.

Now, if we have to look at our own condition as Muslims, as an Ummah, we find that we have lost so much spiritual blood or we are so severely dehydrated spiritually. These sessions or Majaalis of the Masha'ikh are like short-term 'hospitalization' where we are attached to a drip – the drip being the Suhbah of the Masha'ikh, their advice tawajjuh and duas, by which we hydrate our Imaan which is withering away, or we regain the spiritual blood that we have lost due to our negligence and indulgence in sins.

The repetition of Qur'an Sharif, Ahadith, and the poetry of the Ahlullah is the medication or nutrients which are supplied to our souls through this spiritual 'drip' and which, in turn, keep us spiritually alive.

If we do not take this recourse – of attaching ourselves to a spiritual 'drip' – a Shaykh-e-Kaamil, we can find ourselves in a critical and spiritually life-threatening condition. May Allah Ta'ala protect us.

These Majaalis of the Masha'ikh are to be appreciated – especially in these times of fitnah, where indulgence in sins has led to severe spiritual dehydration and loss of spiritual blood and a domino effect of corruption and immorality throughout the world. Our weakness is evident at every turn, except for those who continuously supply their soul with the nourishment of Taqwa via these spiritual drips.

Allah Ta'ala has confirmed this in the Qur'an Sharif:

"O You who Believe, Fear Allah and join the company of the Truthful ones (the

pious, the Auliya Allah)."

Maulana Masihullah (rahmatullah 'alayh) explained very beautifully that this Ayah (verse) draws attention to three important matters: Imaan, Taqwa and Suhbah. Maulana Masihullah (rahmatullah 'alayh) elaborated, saying that for Imaan's nourishment, growth, health and preservation, Taqwa is required. Without Taqwa, one's Imaan will weaken, decline, wilt, and wither away. However, for the nourishment, development, growth and progress of Taqwa, the Suhbah (companionship) of the pious is indispensable. **It is absolutely essential.**

Allah Ta'ala commands us to keep the company of the 'Siddiqin', the truthful ones – because they are **truthful** in their piety. They have the reality of what they project.

Another point that we are informed of was that if air is introduced into the bloodstream, this will lead to health complications which can be fatal as well.

Similarly, when a person keeps such company and attends such Majalis, but entertains in his heart insincerity or in his good efforts, the person begins to suffer the infection of 'Ujb or Kibr, or the person becomes jealous of others and allows malice to breed in his heart – then this is that poison which can lead to spiritual death, despite being in the right environment and company.

May Allah Ta'ala grant us all Ikhlaas and full benefit in the efforts we make to keep company with His Friends.