

Majlis of Hadhrat Mufti Radha Ul Haq SHB Daamat Barakaatuhum

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Building a connection with religious activities

The enjoyment of Zikrullah (Remembrance of Allah Ta'aala and the different stages of the Nafs)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the most gracious the most merciful

All praises belong to Allah, Lord of the worlds, Greetings and Salutations upon his most Beloved Prophet Rasulullah Sallallaahu Allaihi Wasallam

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Allah (Ta'aala) says, "Those who have brought faith and whose hearts have found contentment through the remembrance of Allah, Alas, through the remembrance of Allah do hearts find contentment" (S. Rad V. 28)

When a person finds a CONNECTION with a task, the task becomes easy for him no matter how difficult it actually is; and when there isn't a CONNECTION then even an easy task becomes extremely difficult. When a person has a connection with Zikr, Tilaawat and studying then he goes about doing it with ease and grabs any opportunity given. Ramadhaan will be coming soon, it will present a good opportunity for the honourable Huffadh that previously made 1 Khatam to make 2 and 3 Khatams. One of my associates had known thousands of poems but when we would ask him to recite Ayatul Kursi he did not know it; we would advise him to learn it he would read for a little while and get back to repeating his poetry. Since poetry was his field of interest he couldn't get himself to read Qur'an. It is for this reason that some people do not understand this verse.

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Verse "Those who have brought faith and whose hearts have found contentment through the remembrance of Allah, Alas through the remembrance of Allah do hearts find contentment" (S. Rad V.28)

The people of Imaan, through Zikr do their hearts find contentment and with the remembrance of Allah Ta'ālā do they find happiness and tranquillity.

Some say we do the Zikr of Allah Ta'aala but we don't feel a sense of happiness and ease. In the above verse, the word contentment (تَطْمَئِنُّ) appears which in this context means the Nafs of a person (a contented Nafs). When a person trains a contented Nafs, enjoyment and happiness is experienced.

Stages of the Nafs (self)

1. The first stage of the Nafs is Nafs Ammaarah (blame) :
This Nafs instructs a person towards all forms of vice, when he sees someone dancing then his Nafs demands that he join them, if anyone is singing then he is inclined to join them, if someone is eating haram then he desires for that as well, if someone wins a lottery then he wishes to have a share in that as well.
This Nafs Ammaarah chooses to have a portion in all vice.

2. The second stage of the Nafs is Nafs Lawwaamah (Reproach) :
Lawwaamah is such that the Nafs reproaches him against vice such as, do not oppress, do not consume liquor, do not smoke, do not usurp any ones rights, notwithstanding his Nafs reproaching him he still persists on vice.
3. The third stage of the Nafs is Nafs Mulhamah (Inspiring):
This Nafs shows him that the reproach is not sufficient, seek forgiveness then the person turns to forgiveness and it even tells him that you are one that seeks forgiveness, تائب.
4. The fourth stage of the Nafs is Nafs Mutma-innah (Contented) :
When Nafs Mulhamah becomes true and genuine he then seeks forgiveness and turns towards doing good and virtue. The heart gets connected with dedication to virtue, this then becomes the contented heart after which Zikr, Tilaawat, Knowledge and studying gives him a sense of achievement, he finds pleasure in sitting with good people and becomes uncomfortable when amongst bad company.
5. The fifth stage of the Nafs is Nafs Raadhiyyah (Satisfied) :
After Mutma-innah is the stage of Raadhiyyah meaning that when any condition comes over him from Allah (Ta'aala) or any affliction strikes, he gets happy and responds by saying (we are happy with the distribution of Allah Ta'aala) we are happy with whatever comes from Allah Ta'aala and not for a moment does he think that he could have avoided the situation had he done differently.
Allah (Ta'aala)'s decision only brings good and benefit.
6. The sixth stage of the Nafs is Nafs Mardhiyyah (Reassuring) :
The stage above and beyond Raadhiyyah is Mardhiyyah meaning an accepted one, that is accepted by Allah(Ta'aala).

Allah (Ta'aala) designs his life for goodness and grants him favourable conditions. E.g. Hadhrat Khalid Bin Waleed (RA) on one occasion had negotiations with Ibn Baqeela who was the representative from the non-Muslims, Ibn Baqeela was an extremely experienced negotiator. Umar (RA) asked him "What is your age?" to which he replied "I have 32 teeth in my mouth." In the same way when he was asked a second question he responded by wiggling out of the situation. On that occasion Hadhrat Khalid Bin Waleed (RA) asked Ibn Baqeela regarding the contents of a cup that he had, to which he replied that, in it there is such poison that if one drop were to be placed on the tongue, the person would die. Hadhrat Khaleed Bin Waleed (RA) asked him why he had brought it with for the negotiations. He replied that if I am unsuccessful in the negotiations, I will drink it and die. Hadhrat Khaleed Bin Waleed (RA) requested for the cup, read the following Duaa:

بِاسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ الَّذِي لَا يُضْرَمُ مَعِ اسْمُهُ دَاءٌ

and drank the poison which did not affect him the least. Hadhrat Khaleed Bin Waleed (RA) was certain that it would not affect him, Allah (Ta'aala) dealt with him in a manner that was suitable for him.

Another Incident: In Bukhari Sharif;

A woman had broken another woman's tooth so Rasulullah (Sallallahu Allaihi Wasallam) applied the rule of a tooth for a tooth, she should in return break her tooth, Hadhrat Rabee' (RA) took an oath in the name of Allah Ta'ala that, that will not happen. After a discussion with Hadhrat Rabee' (RA) the parties settled on an amount to recompense instead of breaking the tooth. On this occasion Rasulullah (Sallallahu Allaihi Wasallam) said, surely some of Allah's servants are such, that Allah (Ta'aala) honours their oaths. (Sahih Bukhari).

إِنَّ مِنْ عِبَادِ اللَّهِ لَوَاقِسِمٍ عَلَى اللَّهِ لِأَيِّرَ

Mardhiyyah here would translate as 'to be accepted'.

Allah (Ta'aala) accepts their Duaas and takes decisions in their favour. As with regards to the people of Jannah there are 2 verses

و فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ

And in Jannat they will receive whatever they desire and wish for

و لَكُمْ فِيهَا مَا تَدْعُونَ

Whatever they request they will receive

The difference between Tamannaa and Talab is that Tamannaa gets fulfilled without Talab, whereas Talab is a mindful and conscious expression of DESIRE/WANT. It is mentioned in a Hadith that a person in Jannah will see a bird flying and will have a Tamannaa (wish) to consume it. It will get cooked and will be presented directly in front of him; JANNAH is a place where matters will be fulfilled with Tamannaa and not Talab.

Hadhrat Moulana Ashraf Ali Thanwi (RA) said that there are 2 types of Talab. Talabe Idhtirari (a compelling want which comes on the tongue involuntarily) and the second is an intended/voluntary wish where the person expresses his want with his tongue. Mardhiyyah is where Allah (Ta'aala) gives and fulfils his every want, wish and aspiration whether he expresses it with his tongue or not.

Hadhrat Moulana Yusuf Binnori (RA) established a Madrasah relying on salary and sales of books. He did not use Zakat but relied entirely on the help of Allah Ta'aala whereas everywhere in the world the Heela Tamleek (ownership method) is used for the utilisation of Zakat, e.g. a poor child would be given Zakat money (ownership) and that would then be returned to the Madrassah and used for the running of the Madrasah.

Hadhrat Moulana Yusuf Binnori (RA) said that I will not use the above approach but instead from the provisions given by Allah Ta'aala will the salaries come and from the sale of books etc.

Zakat money that would come in, will be dedicated to the service of the poor learners for fees. In this way Allah (Ta'aala) ensured that Moulana Yusuf (RA) affairs be managed in accordance with his wishes. With a trained Nafs Mardhiyyah, Allah (Ta'aala) meets their expectations.

Yes, on some occasions they are tested, which warrants a separated discussion.

7. The seventh stage of the Nafs, Nafs Kaamilah (Perfected) :

It is where worship becomes a habit. The person finds enjoyment in his habits, like eating at its prescribed times. Hadhrat Thanwi (RA) said in the Shariah there are systems put in place for Ibaadat e.g. Fajr, Zuhr, Asr etc.

We have set times for meals like breakfast, lunch and supper, whereas meals are supposed to be eaten when hungry.

One derives enjoyment from habit, unless one has not done his habit he is not settled. Worship becomes habit and the person becomes uneasy when the habit is not done. When Ibaadat becomes a habit the person becomes uncomfortable if not done, this is Nafs Kaamilah.

Hadhrat Haaji Imdaadullah Muhaajir Makki (RA) wrote a letter to Hadhrat Moulana Rashid Ahmed Gangohi (RA) that the Mureeds and disciples letters keep coming enquiring about their well-being , however I haven't received anything from you?. So in reply, Hadhrat Gangohi (RA) wrote that I have no concerns, Suffice to say that...

1. *Praise and Insult have become the same to me;*
2. *Worshipping Allah Ta'aala has become a habit for me;*
3. *Honouring the dictates of the Shariah do not appear conflicting/contradicting to me but instead complimenting each other;*

Haaji Saheb (RA) became very happy on hearing the reply. Hadhrat Qaari Tayib Saheb (RA) said that Hadhrat Gangohi (RA) in the above indicates that a person has 3 things : Speech, Actions and Character. When praise and insult become the same he has reached a stage of excellent Akhlaaq. When the rules of the Shariah become complimentary it is a sign of excellence of knowledge and when worship becomes a habit it is an indication of the Nafs (self) reaching excellence which together is Nafs Kaamilah.

Futile activities during the holidays and free time, wasting of time, spending hours on the cellphone, passing time in idle pursuit and not being able to connect the heart to Ibaadat is an indication that the Nafs is not Mutma'innah. When the Nafs becomes Mutma'innah (contented) then it becomes easy to connect to Ibaadat and Deeny activities. May Allah (SWT) grant us Nafs Mutma'innah, Raadhiyyah, Mardhiyyah and Kaamilah. Aameen.

Zikrullah affects the heart, albeit/even done neglectfully:

Zikr should be done excessively. Zikr done in accordance with a Sheikh gives excellence and the light of the chain is also acquired, otherwise Zikr is recommended in all conditions.

Hadhrat Moulana Zubair Saheb (RA), son of Hazrat Moulana In'aamul Hasan Saheb was an amazing person as mentioned by Hadhrat Moulana Ebrahim Dewla (DB).

We did not know that he was such a huge mountain, as long as he was alive the Fitna was suppressed, as soon as he passed on, the Fitna started.

A person once asked Moulana Zubair Saheb (RA) that of what benefit is Zikr done without concentration; he replied that Zikr should be done, even if it be done unmindfully because merely taking Allah's name definitely has an effect on the heart. I don't say this from my side but Hadhrat Moulana Rashid Ahmed Gangohi (RA) had actually said it.

Hadhrat Moulana Ashraf Ali Thanwi (RA) quotes Hadhrat Moulana Gangohi (RA), Allah Ta'aala's name taken even with an absent mind is not free of effect, it will definitely keep the person connected. In the like manner on one occasion Hadhratjee Moulana In'aam Saheb was listening to Kaar ghuzaris (report backs) when one person reported that in his bayaan he mentioned that, 'this is the only work یہ بھی کام ہے ie. (the work of Tabligh).

Hadhratjee asked him to repeat what he had said and he repeated. Hadhratjee responded by saying that, this is the difference between you and me, we say that

this is also a work یہ بھی کام ہے

and you claim that this is the only work. The reality is that this is not the only work but instead this is also a work and there are many other works as well.

Hadhratjee then went on to explain that Rasulullah (Sallalahu Allaihi Wasallam)'s work is:-

1. Ilm-e-Nabuwwat (Knowledge of Nubuwwat)
2. Amal-e-Nubuwwat (Actions of Nubuwwat)
3. Noor-e-Nubuwwat (Light of Nubuwwat).

Ilm-e-nabuwwat spreads through the Madaris (Deeni/Learning Institutions), that is why the Madaris are important. Amal-e-Nubuwwat (Practices of Nubuwwat) spread through Dawat (Inviting towards Allah) therefore it is necessary and Noor-e-Nabuwwat (Light of prophethood) spreads through Khanqas therefore the Khanqa is necessary.

A person once informed Shaikh Zakariyyah (RA) that Hadhratjee Moulana In'Aamil Hasan Saheb (RA) is very worried and with him his colleagues are equally very concerned. Hadhrat Shaikh (RA) wrote a letter to Hadhratjee asking his reason for the worry and concern. Hadhratjee replied that I'm worried about the work (Tabligh) after my demise. Hadhrat Sheikh Zakariyyah (RA) sent Moulana Abdul Hafiz Saheb and Moulana Abdul Qadir Sahib from the Pakistan Markhaz to the MUBAARAK FEET section of the Rawda Mubarak to make Muraqabah (Meditate) and inform of the inspiration received. Both of them made Muraqabah and the response they got from the Muraqabah was the concurred in that they should form a Shurah council that will manage the affairs after Hazrat Moulana In'aam's demise.

Hadhrat Sheikh advised Hadhratjee (RA) to form a Shurah and to run their affairs with a Shurah. Hadhratjee (RA) created a Shurah of 10 men instead of a central head. This model was not accepted by all. The mischief and disputes came in thereafter.

The 10 persons selected were capable and connected to Zikr, Knowledge and were Practicing/Practical Muslims. May Allah (Ta'aala) make us amongst those that tread on the path of the pious elders. Aameen

