

Notes from the thursday 29th September 2011 biyan:

## **The signs of a person who has done tazkiyah on a minimum level.**

The signs of a person who has done tazkiyah to the minimum level is not that he will not get the temptations of sins. It is, that he will be getting the attacks from the devil as before, but now he will be able to overcome it with the little bit of willpower he has gained.

Maybe before it was the case that he further enhanced the devilish thought. Ending it by fulfilling the evil whisper. After tazkiyah, he now has the ability to control himself.

- the example is like a horse who lives in the jungle. Who never has been used for travel, or mounting. Now everyone knows these wild horses do not let anyone sit on it. If anyone try's to, they are thrown over violently. On the other hand, if you train the same horse over 6months to a year. You see the same horse which was wild now is well trained and is able to listen to orders. This does not mean that the very same horse is unable to jump like before. No! It still can, the only difference is that now it can control itself.

- now just like the horse, that it cannot train itself to become good and well behaved. The nafs is the same. It cannot train itself to be a servant of Allah.

- similarly not everyone can train a horse. It's only certain people who can. Likewise our nafs is the same. We need to find people who can train our horse I.e the nafs. This is why we see those who try to train themselves end up in a disastrous state, often. As they do not know how the horse will react. It might be looking harmless, but suddenly it can become violent. This is the same thing with our nafs. It may look like we can train it ourselves. But, then suddenly our nafs become violent, because of the temptations of the devil, which causes us to leave the right path.

1) it was the sunnah of the beloved that when he would wake up. He would wipe his blessed eyes with his fingers to remove the sleepiness.

He (saw) would also keep a hen/roaster in the area he would sleep. As the hens would say the Azan in their own way. We learn from this that the blessed although his heart does not sleep just his eyes. He (saw) still uses the means to wake him up. When the Angels could have done it etc. It is a great lesson for us to use means to achieve the goals.

This is one of the signs of a person who has done tazkiyah to a minimum level. Although he has done it (purification) he still will be getting attacks from the devil. But, now he will be

able to subdue it with little effort as opposed to before. It is a misconception that people think after they have done little training they will become super human and no evil will incite them.

Also we learn that, although a person may have done training. The capability he had, he still has in him. This means that even after one has done tazkiyah to a minimum level. He still will have to keep a check on himself. Since the capabilities in him may spring out of him again like before. If he does not keep himself in constant check.

How to attain the station of servitude in relation to the path to Allah.

- 1) - one of the ways is to subdue your evil self when the temptation comes.
- 2) the most important of the thing a seeker needs before he attains knowledge is the purification of the intentions. - just like the Tongue can become impure the intention can also be the same. That also needs to be purified in order to attain the knowledge of Allah.  
- the beloved said: I fear more for some people than the dajjal himself. The companions replied what is this o messenger of Allah? He (saw) said that, this is the people of knowledge who do not practice their knowledge. - this also includes the students of knowledge.

Why did the beloved say this? This is because when these so called People of knowledge do not do things according to the laws of islam. The normal people will use that (the person of knowledge) as a excuse to do evil. Making him as a reference for their disobedience!

- the one who attains knowledge but does not practice on it, his knowledge is only taking him to the closeness to shaitan rather than Allah.

3) our knowledge also needs tazkiyah (purification).

4) one of the signs of having sincerity is, if someone says you are ignorant and a fool - or any other accusations. The person should not get angry or feel upset in his heart. - not to mind being called ignorant. If someone does get upset or angry when being called this, then know he has no sincerity in him.

5) the other sign of having sincerity is, the person should not get happy if he is called a scholar or not. He only does anything for Allah!

Imam ghazali said; those who say they are scholars, they are indeed ignorant!

- the false people say, make our names high. Whereas the awliyah say, make the name of Allah.

6) another one is, if his (the scholar, or student of knowledge) gatherings of knowledge increases and more

and more people attend. He should not feel happy. If he has this hope, that more and more people benefit from his lectures, then this is something different.

**\*\*no one is perfect except the prophets!\*\***

When a person commits a sin. But, then out of complete remorse does tawbah and returns to Allah he will be forgiven. However, if a habitual criminal commits crimes every-so often. Then he will be held to account. Similarly, the person who does habitual sins, and has no regret or remorse for it will be held into account. When Adam ate the fruit. He said to Allah o Allah I forgot. As a result he was forgiven. Look at the devil, he not only did not do tawbah for disobeying Allah's command. He asked for more chances to mislead others. This is why he is cursed for ever.