



MAUIZAH WA THIKRAA

ADVICE AND A REMINDER

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MAUIZAH & THIKRA

*“WHATEVER WE NARRATE TO YOU OF
THE NARRATIVES OF THE RUSUL
(MESSENGERS IS TO STRENGTHEN YOUR
HEART. FOR YOU,
IN THESE NARRATIVES IS THE HAQQ
AND ADVICE AND A REMINDER
FOR THE MU’MINEEN.”
(HOOD, AAYAT 120)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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INTRODUCTION

In this era so distant from the era of *Khairul Quroon* (the first three ages of piety and blessedness of Islam), and from the time of the departure of the *Saaliheen (Auliya)* from this ephemeral abode, there are no longer genuine khaanqas. All khaanqas are today bogus. Regarding the departure of the Saaliheen (the Sufiya Auliya) from this world Rasulullah (Sallallahu alayhi wasallam) said:

“The Saalihoon are departing (from this world) one after the other (in rapid succession). Then will remain only Hufaalah (muck/rubbish/chaff) such as the hufaalah of dates or barley. Allah has no care whatsoever for them.”

Khaanqas were the institutions for *Islaah of the Nafs* (Moral Reformation) which is imperative for the practical implementation of the Shariah springing from the fountainheads of the Qur’aan and Sunnah. Minus the *Suhbat (Company)* of the *Saalihoon*, *Islaah of the Nafs* is not normally possible. The Companions of Rasulullah (Sallallahu alayhi wasallam) are called *Sahaabah* because they were blessed with the *Suhbat* of our Nabi (Sallallahu alayhi wasallam).

What do we do in this era which is bereft of the Saaliheen and genuine Khaanqahs? How do we achieve *Islaah of the Nafs*? The Mashaaikh of this Department of the Deen (the Tareeq of *Islaah-Tasawwuf*) advise that in the absence of Auliya and genuine Mashaaikh of the Tareeq, we should adhere to the Kutub of the Auliya. Daily read a few pages of the anecdotes and advices.

The one who sincerely seeks the Path to Allah Ta'ala for which Islaah is imperative will not fail to achieve Islaah of the Nafs from studying the Kutub of the Auliya and implementing their *Mauizah*. Allah Ta'ala will become his *Shaikh/Murshid*. Their Kutub are a *Thikraa (Reminder)* for the Mu'mineen. They remind the Mu'min of the *Maqsood (Objective/Purpose)* for which he is here on this transitory earthly abode. They remind him of his origin and of the purpose of this earthly sojourn, of Maut, of Barzakh and of the final Destination in Qiyaamah – either Jannat or Jahannam.

Today, in this era of spiritual barrenness and crass materialism which has practically transformed even Muslims into atheists, it is *Wajib(compulsory)* for Muslims to read the Kutub of the Sufiyya and to diligently implement their *Mauizah (Advice)* for the attainment of Islaah of the Nafs.

Hadhrat Zunnun Misri (Rahmatullah alayh), the famous Wali of the 3rd century, said that the basis of the Tareeq (Tasawwuf) consists of four ingredients:

- (1) Love for the Greatest Being (Allah Ta'ala)
- (2) Hatred for the most contemptible (i.e. the world)
- (3) Obedience to the Qur'aan Majeed
- (4) Fear for one's condition (of goodness) changing.

Imaan is suspended between fear and hope. No one knows what the morrow holds for him. The Hadith emphasizes that “*this world is jeefah (carrion)*”. Without the *Suhat* of the *Saalihoon*, the Ummah has become vultures feasting on this earthly *jeefah*, hence our downfall, humiliation and

grovelling to lick the boots of the enemies of Allah Ta'ala, the enemies of Rasulullah (Sallallahu alayhi wasallam) and the enemies of Islam.

Without Islaah of the Nafs, we will be the victims of the *Wahan* of which Rasulullah (Sallallahu alayhi wasallam) warned us. In regard to this, our Nabi (Sallallahu alayhi wasallam) said:

“A time will dawn when the (kuffaar) nations will form coalitions to devour you (Muslims).” When asked if this will be due to the paucity of our numbers, Rasulullah (Sallallahu alayhi wasallam) said:

“On the contrary, you will be numerous, but you will be Ghutha (muck/flotsam/rubbish) such as the Ghutha of floodwaters. Allah will eliminate from the hearts of your enemies fear for you, and He will instil WAHAN in your hearts.” Asked about the meaning of wahan, Rasulullah (Sallallahu alayhi wasallam) said:

“It is love for the dunya and an aversion for Maut.”

For the elimination of *wahan* Islaah of the Nafs is the fundamental requisite.

“O People of Imaan! Join (the ranks) of the Saadiqeen.”
(Qur'aan)

“Keep yourself patiently with those who call on their Rabb morning and evening intending only His Face (Pleasure).” (Qur'aan)

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THE TAQWA OF IMAAM AHMAD

Once freshly-baked bread was presented to Imaam Ahmad Bin Hambal (rahmatullah alayh) by a servant. When Imaam Ahmad asked about the bread, he was informed that the bread had been baked in the home of his son, Abdullah. Abdullah was an Aalim of Taqwa. Despite the piety of his son, Imaam Ahmad refused the bread and instructed that it should be removed from his presence.

The reason for this attitude was that his son, Shaikh Abdullah, used to accept gifts from the Khalifah of the time, and Imaam Ahmad believed that the wealth of the Khalifah was contaminated.

On one occasion he had severed all relationships for a full month with his two sons and paternal uncle because they had accepted gifts from the Khalifah.

On another occasion when bread was presented to him, Imaam Ahmad enquired about the origin of the bread. The cook said: "I used your flour and obtained the yeast from your son, Abdullah." Imaam Ahmad refused to eat of the bread since he believed that it had become *Mushtabah (Doubtful)*. The cook asked if he should give the bread to a faqeer (beggar). Imaam Ahmad said that he may do so on condition that he informs the faqeer that the flour was Ahmad's and the yeast was from Abdullah.

For an entire month no faqeer came to the door. The cook informed Imaam Ahmad that the bread was no longer fit

for human consumption. Imaam Ahmad instructed him to throw the bread in the river.

THE GHAI RAT OF A PIOUS QUEEN

Begum Zaib Baanoo, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative was also a doctor. The Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated by the English lady commented: *“A faasiqah may not touch my body.”*

The Queen chose sickness, but for a faasiqah to touch her was intolerable. She remained without being cured and died two years later.

HAIJJA AJ BIN YUSUF

Hajjaaj Bin Yusuf, the governor of Iraq, was notorious for his cruelty. He had unjustly and brutally put to death 120,000 persons. He had also killed numerous Sahaabah of our Nabi (sallallahu alayhi wasallam). Among the senior Sahaabah whom he had martyred were Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and Hadhrat Abdullah Bin Zubair (radhiyallahu anhu). He would frequently remark: “Nothing is more pleasurable for me than bloodshed.”

When Hajjaaj was born, he had refused to be suckled by his mother. Shaitaan appeared in the form of the physician Haarith Bin Kald. He advised that a black goat be slaughtered and some of its blood be rubbed into the baby's mouth and on its face. After this prescription was observed, Hajjaaj began drinking his mother's milk.

The last pious personality whom Hajjaaj had brutally murdered was the famous Taabi-ee, Hadhrat Saeed Bin Jubair (rahmatullah alayh). After this murder, Hajjaaj was afflicted with an apparition in the form of Hadhrat Saeed Bin Jubair (rahmatullah alayh). He was literally haunted night and day by this apparition which appeared in front of him, and accusingly asking: 'Why did you kill me?' He would dream of Hadhrat Saeed, and when his eyes opened, Hajjaaj would see the apparition in front of him. He was being driven to insanity with fear.

An internal wound developed in his stomach. The pain was unbearable, and it increased by the minute. Simultaneously he was overwhelmed with such intense cold that despite a fire being positioned close to him, the severity of the cold would not ease. His body would become burnt, but the cold was incremental. He bellowed like an ox with pain.

To diagnose the internal wound, the physician lowered a string with some food substance down Hajjaaj's throat. When the string was retrieved, it came up full of worms. Worms were devouring his inside.

Suffering unbearable pain, Hajjaaj sent for Hadhrat Hasan Basri (rahmatullah alayh). When he arrived, Hajjaaj pleaded to him to make dua for him. Hadhrat Hasan said: ‘O Hajjaaj! Listen! I always admonished you to desist from your cruelty. You are now tasting the consequences of what you had done to Saeed.’

Finally Hajjaaj died with great suffering. When someone saw Hajjaaj in a dream, he (Hajjaaj) said: “I am repeatedly being slaughtered as a punishment for having killed Saeed Bin Jubair. After being slaughtered, I am resurrected and again slaughtered. This process is being continued.”

Rasulullah (sallallahu alayhi wasallam) said: “*Beware of the curse of the mazloom (the oppressed one).... Allah lifts his supplication above the clouds, and the doors of the heavens are opened up for it. Allah Azza Wa Jal says: ‘By My Might and Power! I shall aid you, even if it is after some time.’*”

Never does a *zaalim* escape the consequences of his *zulm*. Besides the punishment in the Hereafter awaiting him, punishment in this world too is mandatory for him.

FATAH MUSALI

Hadhrat Shaikh Fatah Bin Ali Musali (rahmatullah alayh) was among the very senior Auliya of the early period of Islam. He was the contemporary of Hadhrat Bishr Haafi (rahmatullah alayh). A salient feature of him was shedding tears in abundance. He would say when asked, that

whenever he recalls his sins, he was overwhelmed by tears. Sometimes he would literally cry tears of blood.

Hadhrat Fatah Musali said: “I acquired faidh (spiritual benefit) from 30 Auliya, all of whom were Abdaal. Every one of them exhorted me to flee from people and to eat less.” Solitude and hunger are essential requisites for development of spiritual fibre. Hadhrat Zunnun Misri (rahmatullah alayh) said that *Hikmat (spiritual wisdom)* does not reside in a person whose stomach is full. Much eating of even halaal tayyib food hardens the heart and results in *zulmat (spiritual darkness)* engulfing the heart.

WONDERFUL EPISODE OF MAUT

Hadhrat Abu Ali Misri (rahmatullah alayh) narrated the following wonderful episode:

“I had a neighbour whose profession for many years was to provide funeral and burial services. He would give ghusl, kafan and attend to the burial of the deceased. In his lifetime he had attended to thousands of deceased. One day when he visited me I asked him if in his profession he had observed any significant or wonderful episode. He responded that he had witnessed numerous wonderful episodes whilst giving ghusl and kafan, and burying the dead. I asked him to narrate one such wonderful incident. He narrated as follows:

‘Once during the daytime a handsome young man dressed in spotlessly clean white garments came to inform him of

a janaazah at their home, and that I should accompany him to give ghusl and kafan to the mayyit. I immediately accompanied him. Soon we reached his home. While he entered I remained outside. I thought that he must have gone inside to separate the womenfolk. After sometime, instead of the young man, a young woman came out crying. Standing behind the door, she asked: “Are you the one who will be giving the ghusl?” I said: “Yes.” She instructed me to enter.

When I approached the person, I was shocked to see that he was the very one who had come to call me. He was in the final stage of life. He was breathing heavily and saying “Allaah! Allaah!” It seemed as if the ground gave way under me. Whilst taking the Name of Allah, his soul departed. His perfumed kafan, etc. was neatly at his side. I was dumbfounded. Nevertheless I understood that he must have been a very holy person. It appeared that he was aware of his imminent Maut, and that he had called me for giving ghusl and kafan to his body.

After ghusl and kafan I covered the body with a sheet. The girl who was his sister came forward and opened the sheet. Kissing her brother she gently said: “Go, my brother – Fi Amaanillaah (in the protection of Allah).”

After profusely expressing her gratitude and thanking me, she said: “If your wife also does this work (of ghusl and kafan), please send her to me.” This statement overwhelmed me with fear. It seemed that my heart had stopped beating. Now it appeared to me that like her

brother, her Maut too was imminent and that she was aware of it, hence asking about my wife. I hastened home and explained the episode to my wife. When my wife and I reached her home, the door was locked. I called, and the girl opened the door. She took my wife inside while I remained outside.

My wife explained: “As we entered the house, she suddenly faced the Qiblah and collapsed. When I examined her, I found that her soul had departed from this material cage. She was dead.’ The graves of both brother and sister are close to each other.”

THE FIRE OF DIVINE LOVE

Hadhrat Abdullah Bin Makhzumah (radhiyallahu anhu) supplicated to Allah Ta’ala: “O Allah! I am setting off to join in the Battle of Yamaamah. Let every limb on my body be wounded in this Battle.” Then he joined the Muslim army. Allah Ta’ala had accepted his Dua. Every limb on his body was inflicted with wounds which he sustained in the thick of the battle.

When the time for his Soul to depart was imminent, a companion nearby offered to bring him water. Hadhrat Abdullah Bin Makhzumah said: “No. At this time I am fasting. I shall soon make iftaar with the Drink of The Divine Vision.” So saying, his noble Soul took flight from this ephemeral human body. The Fire of Divine Love consumes everything in its path.

SAAM IBN NOOH

Once at the grave of Saam, the son of Nabi Nooh (alayhis salaam), Nabi Isaa (alayhis salaam) said to Saam, “Stand up with the permission of Allah!” Out of the grave emerged Saam. He greeted Nabi Isaa (alayhis salaam) who asked him: “How many years have passed since you have died?” Saam said: “Five thousand years”. When Isaa (alayhis salaam) asked about his condition, Saam said that to this day he still feels the severity of Maut.

Nabi Isaa (alayhis salaam) said: “Why are your hairs white? In your age no one had white hairs.” Saam said: “When I heard your proclamation, I woke up thinking it is Qiyaamah. The shock and fear of Qiyaamah instantaneously changed my black hair into white.” Thereafter Saam returned to the grave.

LOVE IS ENGROSSING

Once whilst a Buzrug was performing Salaat, a sobbing woman with her hair and face exposed passed right in front of him. The Buzrug became very agitated and annoyed. Terminating his Salaat, he exclaimed: ‘Have you no shame! You shamelessly expose your hair and face and passed in front of me!’ The woman firstly apologized profusely, and explained: “My husband has just now divorced me. His love has made me oblivious of my condition. My love for him and the grief which has settled on me made me oblivious of everything, hence I did not realize my state.” Then she added: “But I am bewildered at your state. My absorption in the love for my husband has

made me oblivious of everything despite this love being of a transitory (and inferior) kind. What kind of Divine Love do you have, which does not render you oblivious? If your Divine Love is true, how did you observe me in my pitiful state?”

When Hadhrat Hasan Basri (rahmatullah alayh) was informed of this episode, he commented: “I shall always remember her reprimand. Undoubtedly, this is the defective state of our Salaat.”

The soldiers of the zaalim kaafir king had killed Nabi Yahya (alayhis salaam) in the room where he and his father, Nabi Zakariyya (alayhis salaam) were engrossed in Salaat. It was only after completing his Salaat that Nabi Zakariyya (alayhis salaam) realized that his son, Nabi Yahya (alayhis salaam) had been brutally killed. This was the degree of concentration and absorption in the Love of Allah Ta’ala. Thus the Sufiya say: “Salaat is the Mi’raaj of the Mu’mín.”

SULAIMAN BIN ABDUL MALIK AND UMAR BIN ABDUL AZIZ

Sulaiman Bin Abdul Malik was the Khalifah in about 96 Hijri. He was extraordinarily handsome. It was his practice to marry four women at a time. After four days he would divorce all four and marry another four. He was a profligate and led a life of extreme pomp and pleasure. He died at the age of 35 years.

When Sulaiman was lowered into the grave, his body began to quiver. His son exclaimed: ‘My father is alive!’ Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) who became the Khalifah after Sulaiman said: “Son, your father is not alive. Allah has made haste with his punishment. Bury him in haste.” Afterwards Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) said: “I lowered him into the grave. I removed the cloth from his face and saw his face turned away from the Qiblah. He was such a handsome man but his face had become black.”

After Hadhrat Umar Bin Abdul Aziz (rahmatullah alayh) became the Khalifah, he summoned one of his ministers who used to advise Sulaiman, and said: “In the grave I have seen the faces of all three Khalifahs (who had preceded him). Their faces were turned away from the Qiblah. After I am buried see what happens to me.” He was famed for his piety and justice. He is known as Umar The Second, for modelling the Khilaafate according to the Sunnah of Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Second Khalifah.

When Hadhrat Umar Bin Abdul Aziz was about to be buried, a strong breeze began blowing. A letter fell from the breeze. When it was opened, the people saw written therein: *“Bismillaahir Rahmaanir Raheem. This is a notification from Allah of the salvation of Umar from the Fire.”*

When he was laid in the grave, the minister opened his face and found it facing the Qiblah. The beauty of his face appeared as if it was the moon of the fourteenth night.

ABU MUSA KHAULAANI

Hadhrat Abu Musa Khaulaani (rahmatullah alayh) was among senior Taabi-een. During the khilaafate of Hadhrat Abu Bakr Siddique (radhiyallahu anhu), the impostor Musailamah Kath-thaab had claimed to be a nabi. He had captured Hadhrat Khaulaani and had threatened to cast him into a blazing fire if he refused to accept his (Musailamah's) nubuwwat. Hadhrat Khaulaani refused and said: 'Do as you please.'

A huge blazing fire was lit and Hadhrat Khaulaani was cast into it. He exclaimed: 'Allaahu Akbar! Bismillaah!' The fire had absolutely no effect on him. Musailamah had no alternative but to set him free. News of this episode reached Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) in Madinah.

After some time, Hadhrat Khaulaani decided to make ziyaarat of Rasulullah's Grave. He set off from Yamaamah for Madinah. When he reached Musjid Nabawi, he entered and performed two raka'ts Salaat. Just as he completed his Salaat, Hadhrat Umar (radhiyallahu anhu) seeing the stranger, approached him and asked: "Who are you?"

Khaulaani: "I am Abu Musa Khaulaani."

Hadhrat Umar: "From where are you?"

Khaulaani: "From Yamaamah".

Hadhrat Umar: “We have heard that in Yamaamah there is a man whom Musailamah Kath-thaab had cast into a fire, but the fire had no effect on him.”

Khaulaani: “Yes. I am that person.”

Hadhrat Umar's face became radiant with delight. He said: “Come! I shall take you to the Khalifah of Rasulullah (sallallahu alayhi wasallam), Abu Bakr Siddique (radhiyallahu anhu).” When they were in the presence of Hadhrat Abu Bakr (radhiyallahu anhu), Hadhrat Umar (radhiyallahu anhu) said: “O Ameerul Mu'mineen! Allah Ta'ala has raised today in this Ummah someone who has freshened the memory of Nabi Ibraahim's Imaan. Subhaanallaah! By virtue of Imaan, Allah Ta'ala has protected him from burning in the fire.”

DIVINE LOVE REPLACES A PERISHABLE LOVE

A very handsome young man was a worker in the king's palace. Everyone in the palace commented on his handsomeness. Once when his eyes fell on the princess who was famed for her beauty, the worker fell in love with her. The princess too had fallen in love with him. But there was no possibility of them meeting in the palace. They exchanged letters surreptitiously.

A plan dawned on the princess. She wrote to the young man that her father, the king honoured pious people. She suggested that he should abandon his work at the palace and take up residence in a hut on the outskirts of the city and engage in ibaadat. Soon the news will spread of a holy

man in the vicinity. She will take permission from her father to visit the 'holy' man to gain dua and blessings from him.

The young man acted accordingly. He abandoned his post at the palace, donned the garments of a Sufi and set himself up in a hut in the woods outside the city. Soon word spread in the vicinity that a pious man had taken up residence near the city. People visited him and would find him in ibaadat. They requested for duas and sought naseehat. The impostor would satisfy them with his duas and advice.

The king also was informed of the Sufi. The princess asked her father for permission to visit the Sufi to gain his benediction. The king readily granted her permission. When the princess arrived at the hut, there were many people outside waiting to be granted permission to enter. However, being the princess and known to all, she entered alone.

When the young man saw her, he sternly rebuked: "Who gave you permission to enter? Lady, immediately go out! How dare you enter without permission?" The princess responded: "I am your beloved one whose beauty had captivated you, and for whom you had yearned in solitude night and day. I have now come to present myself to you."

The Sufi turning his face away from her said: "Lady that was a bygone time. That time has departed. My heart is

now filled with the Love of my True Beloved. Now, I cannot tolerate even looking at you. So take leave.”

Although the young man had entered the realm of ibaadat with insincerity, his engrossment with Allah’s Thikr effaced the perishable love from his heart. Then Allah Ta’ala bestowed to him the treasure of His Own Love. This was the barkat of Thikrullaah.

SUBHAANALLAAH! – THE QUDRAT OF ALLAH

No mind can ever imagine the stupendous Qudrat (Power) of Allah Azza Wa Jal. The mind boggling dimensions and objects of space which the atheist scientists have discovered and acknowledged are extremely infinitesimal in relation to what man does not know of Allah’s creation.

Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) narrated that there is one being whose name is Rooh. Allah Ta’ala has created him with 70,000 mouths. In every mouth there are 70,000 tongues. Every tongue has 70,000 lughaat (dialects). The wonderful being recites the tasbeeh of Allah Azza Wa Jal with all his tongues and dialects.

With every Tasbeeh emanating from Rooh (alayhis salaam), Allah Ta’ala creates an Angel who will fly around among the Malaikah until the Day of Qiyaamah. Subhaanallaah!

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), Rooh (alayhis salaam) has 10,000 wings.

According to Hadhrat Mujaahid (rahmatullah alayh), Rooh (alayhis salaam) is not an Angel. He has the form of a human being, but is not human. He also eats and drinks. He is an entirely different, unique creation of Allah Azza Wa Jal.

Besides this wonderful and gigantic being called Rooh (alayhis salaam), Rasulullah (sallallahu alayhi wasallam) explained that Rooh is a creation apart from the Malaaiakah. The term, Rooh in this context is used in the same way as the word 'man' which refers to entire mankind. They dwell among the Malaaiakah. They have features and limbs like human beings, and they descend to earth with the Malaaiakah who are despatched by Allah Ta'ala on a variety of errands and duties.

Hadhrat Abdullah Bin Buraidah (radhiyallahu anhu) narrated that the combined number – the total – of insaan (human beings), jinn and malaaiakah (angels) is less than the number of the species called Rooh. They do not constitute even one tenth of the species Rooh. Here rooh does not mean soul. It is a different species of creation. Just as the jinn are invisible to human beings, so too are the Rooh invisible to the Malaaiakah.

Further, there is another species of Allah's creation called Karoobi. In number, the Karoobi is ten times more than

the species Rooh. Only Allah Azza Wa Jal knows what else abounds in His creation.

ALLAH TA'ALA IS GHAYYOOR

Muhammad Bin Hassaan (Rahmatullah alayh) said: *“While I was journeying in the mountain range of Libnaan, a young man came in view. The severe weather conditions (and his Zuhd) had burnt him (i.e. reduced him to a skeleton). When he saw me, he turned and fled. I pursued him and called out: ‘Admonish me so that I may derive benefit!’. He responded: “Fear Him! Verily He is Ghayyoor. He detests to see others in a heart besides Himself.”*

(Ghayyoor: An extremely lofty attribute of honour mixed with envy such as the honour of a husband who cannot tolerate even a glance of infraction by his wife.)

It is incumbent for the Aaqil (i.e. the intelligent Mu'min) to strive in this Path of Reformation until he reaches the ultimate Goal (of Allah Ta'ala).”

A PIOUS SULTAN

(Ameer Abdur Rahmaan Khaan was the Sultan of Afghanistan, about a century ago).

The Sultan's wife had killed a female worker, shooting her with a revolver. The heirs of the killed woman complained to Ameer Abdur Rahmaan. He referred them to the Qadhi. Whatever the Qadhi decrees will be implemented.

After the charge was laid, the Qadhi ordered the arrest of the accused queen. The Sultan ordered his army to ensure that the Qadhi's messengers are able to execute the task imposed on them by the Qadhi. Thus, the queen was brought to the court of the Qadhi. On the basis of her confession, she was found guilty and the Qadhi issued the decree of Qisaas (that is she has to be executed).

The son of the Sultan came to plead with him on behalf of his mother. The Sultan responded: 'My son, I am helpless in this matter. The Hukm of the Shariah will take its course. I do understand that you are concerned because she is your mother. However, she is also my wife. I too am gravely concerned. But, understand that nothing can be said or done to conflict with the course of the Shariah. It is also surprising that while you are so concerned with your aged mother, you have no concern for your aged father. You do not think that if I make a concession in conflict with the Shariah, I shall be dragged in disgrace on the Day of Qiyaamah into the Divine Court.'

The sons of the Sultan asked him if paying the heirs of the killed lady a sum of money for the acquisition of forgiveness, will it be permissible. The Sultan said: "Yes, it is called Diyat. However, the condition is that no pressure whatsoever must be applied on the heirs. Only if they wholeheartedly and happily accept the diyat, will it be valid."

The heirs happily accepted the Diyat and forgave the Queen. Thus she was saved from execution. Indeed such a

man is fit to be king. If there is no justice in the ruler, he will then be an exceptionally evil person.

Another episode of this Sultan's piety, was his Firaasat.

(Firaasat is the spiritual insight which is the effect of a very lofty stage of Taqwa. The intelligence of such a Man of Allah comprehends issues with the clarity of Kashf. Rasulullah –Sallallahu alayhi wasallam- said: ‘Beware of the Firaasat of the Mu'min, for verily he looks with the Noor of Allah.’)

Abdur Rahmaan Khaan (who was a contemporary of Hadhrat Thanvi) was a guest of the Sultan for a few days. He narrated: ‘One night, I wrote some advices for the Sultan regarding progress and prosperity for the country. I had numbered these advices in point form, and planned to hand these notes to the Sultan the next day. I wanted to advise that the issues which I have raised were necessary for the progress of the country.

With these notes in my pocket I went to the court of the Sultan. During the course of the proceedings in the court, the Sultan suddenly digressed and said:

“Some friends have some advice for the progress of the land.”

Then he began to comment on all the points I had enumerated in my notes. He explained the advantages and

the disadvantages of every suggestion I had made in my notes. I was amazed that he dealt systematically with all the issues in the manner I had enumerated in my notes. I had not shown or discussed these issues with anyone. Among the suggestions I had made was that some young men should be selected and sent to Germany to study science and technology. When they returned they would be assets for the country. Commenting on this advice, the Sultan said:

“While the advice (i.e. pertaining to studying technology) is proper and in fact necessary, the method of its acquisition advised is improper. The youth who will be sent to Germany would become liberals. They will return with the ideas and attitudes of others (the kuffaar of Germany). They will return to spread such (evil) influences and the people in our land will be adversely affected.

The better method is to invite experts from that country to come here and teach technology. Since they will be subjects here and will also be under observation, there will not be fear of them spreading their influence.”

The narrator said: ‘I was amazed and bewildered. How did he know what I had written in the notes in my pocket? After the court session ended, I approached the Sultan and asked: ‘Do you receive kashf? I had written the advices without informing anyone.’ He responded: ‘Kashf happens to Buzrugs. I am a sinful servant. How can I be a recipient of kashf? However, Allah Ta’ala has bestowed Aql

(Intelligence) to me. Aql can attain what is attained by kashf.’

This is the Firaasat and bestowal of Allah Ta’ala to a true Mu’min. This is the effect of Taqwa and Tahaarat.”

AN EVIL FAQEER

(Faqeer in this context means a Buzrug, not a pauper).

The Mughal king Aurangzeb (Rahmatullah alayh) is well known for his piety. In fact, he was among the Auliya of Allah Ta’ala. Once he expressed the desire for meeting Hadhrat Shah Abdur Raheem Dehlawi (Rahmatullah alayh), the father of Hadhrat Shah Waliyullah (Rahmatullah alayh). Aurangzeb had requested a very close Mureed of Hadhrat Shah Abdur Raheem to invite Hadhrat to the palace. The Mureed said that Hadhrat Shah Abdur Raheem would not accede to his request because he believed that it was improper for him to visit the palaces and mansions of kings and the wealthy.

The King then requested another Shaikh who was a close associate of Hadhrat Shah Abdur Raheem to invite him to the palace. Despite the pleadings of the Shaikh, Hadhrat Shah Abdur Raheem refused to accede to the request. The Shaikh begged Hadhrat Shah Abdur Raheem to at least write a letter to the king.

Hadhrat Shah Abdur Raheem (Rahmatullah alayh) took a scrap of paper and wrote:

“Evil is the Faqeer who goes to the door of the ameer (the wealthy/king).”: This is the Ijma’ (Consensus) of the

Ahlullah (the Auliya). Furthermore, Allah Ta'ala says: 'The provision of this worldly life is nothing but little.'

From this 'little', you have been given an infinitesimal portion. If on assumption, you want to give me something from this infinitesimal portion, it will be like an atom. Why should I have my name deleted from the Divine Record (of Auliya) for the sake of the minute amount you can offer me?

It is confirmed from the Malfoothaat of the Mashaaikh-e-Chisht that whoever has his name recorded by a king, his name will be deleted from the Record of Allah Ta'ala."

King Aurangzeb treasured this letter with considerable honour. He placed it in his pocket. Whenever he would change garments, he would place this letter in its pocket. Sometimes he would read it, reflect and shed tears.

ALLAH IS MORE AWARE OF THE NEEDS OF HIS MAKHLOOQ

Once when Hadhrat Abul Hasan Shaazli (Rahmatullah alayh) entered the city of Tunis he found that the people were suffering from a great famine. People were dying in the market places. He said to himself: *"If I had the means, I would have bought bread for them"*. When he put his hand in his pocket he miraculously found some silver coins. He hastened to a baker and said that he was buying all his bread. He took the bread and gave it to the hungry persons around. Then he offered the silver coins to the baker. On examining the coins, the baker said that the coins were counterfeit. He said to Hadhrat Shaazli: *"These*

coins are Moroccan and you Moroccans practice alchemy."

(Alchemy is the science of transforming base metals into gold)

Hadhrat Shaazli was perplexed. He gave his cloak and his bag to the baker as pawns. At the doorway he saw a man who said to him: *"Where are the pieces of silver?"* Hadhrat Shaazli gave the coins to the man who shook them. Returning the coins, he said: *"Give it to the baker."* He took the coins and gave them to the baker who confirmed that the coins were genuine. Taking his cloak and bag, Hadhrat Shaazli left, but the man had disappeared.

He remained perplexed in the Zaytoonah Musjid for some days. On Friday after having performed two raka'ts Tahyatul Musjid, he recited Durood Shareef. Suddenly he saw a man. He greeted the man. The man smiled and said: *"O Ali, you said: 'If I had the means, I would have fed the people.' You have presumed to be more generous than Allah Ta'ala to His creatures. Had He willed, He would have fed them. He has greater awareness of them than you."*

Hadhrat Shaazli said: *"By Allah! Who are you?"* He replied: *"I am Ahmad Al-Khidhr. I was in China and was instructed: 'Go and look for My Wali, Ali in Tunis. I therefore hurriedly came.'" Then he disappeared.*

The Auliya have different kinds of bonds with Allah Ta'ala. This episode does not mean that it is not permissible to yearn to do a good deed. However, due to the extremely lofty spiritual station of Hadhrat Shaazli (Rahmatullah alayh) and his *Ma'rifat* of Tauheed, it was expected that his focus should have been riveted to Allah Azza Wa Jal Who was the Creator of the famine. His Wisdom demanded that the people be punished.

A Wali who is an *Aarif* of the calibre of Hadhrat Shaazli was not supposed to even ruminate on the hardships of the people. If he had the means, it would suffice to have used it to alleviate the plight of the suffering. But to delete Allah Ta'ala from the equation is in stark conflict with the lofty status of Tauheed which this great Wali occupied, hence Allah Ta'ala ordered Hadhrat Khidr (Alayhis salaam) to alert him to this deficiency.

THE WORLD IS NAJAASAT (FILTH)

Rasulullah (Sallallahu alayhi wasallam) said: "*The world is jeefah (carrion).*"

In the early stage of his life Hadhrat Shaazli (Rahmatullah alayh) had dabbled with the science of alchemy. (*This was chemistry to transform base metals into gold*). He made dua supplicating to Allah Ta'ala to enable him to master this branch of science. By *Ilhaam* it was revealed to him: "*Alchemy is in your urine. Immerse in it whatever you desire and it will become whatever you desire.*" He heated a pickaxe and immersed it in the urine. It turned into gold.

Understanding this reality, he supplicated: *“O Allah! I asked for something, but obtained it from najaasat (filth) which is unlawful (haraam).”* By means of *Ilhaam* it was said to him: *“O Ali! The world is najaasat. If you hanker after it, you will acquire it only by filth.”* He then supplicated: *“O Allah! Save me from it.”* It was inspired to him (by *Ilhaam*): *“Heat the pickaxe.”* He heated the pickaxe, and it once again assumed its true form, namely iron.

COMPANIONSHIP WITH ALLAH TA’ALA

Once in his wanderings in the mountains Hadhrat Shaazli came to a cave. He decided to spend the night in the cave. As he was about to enter, he heard the voice of a man from within reciting the Tasbeeh of Allah Ta’ala. Hadhrat Shaazli said to himself: *“By Allah! I shall not inconvenience him this night.”* Thus, he remained the entire night at the mouth of the cave.

Just before Fajr time, he heard the man in the cave saying: *“O Allah! Some people supplicate to You for others to be subjected to them. O Allah! I ask that they be removed from me; that they should shun me, and that I find refuge in only You.”*

When it had become light, he emerged from the cave. I was astonished to see that he was my Shaikh. I said: *“O my Shaikh! I heard you sayso and so.”* He replied: *“O Ali! Which is better for you – that you say: ‘O Allah! Be*

for me.’, or ‘Cause the hearts of makhlooq to submit to me.’? Whenever He is with you, you have everything.”

THE PROTECTION OF ALLAH

Once Hadhrat Shaazli (Rahmatullah alayh) was in a caravan on the way to perform Hajj. A band of bandits befell the caravan at night. Suddenly the bandits saw a huge wall surrounding the entire caravan as if it was a city enclosed by walls. In the morning the bandits came to Hadhrat Shaazli, repented and became his mureeds. They accompanied the caravan for performing Hajj.

THE SHAIKH’S SON IS REFORMED

Shaikh Abul Azaaim Madi (Rahmatullah alayh) narrated that one day he found the son of Hadhrat Shaazli (Rahmatullah alayh) drunk in Alexandria. Shaikh Madi grabbed hold of him, dragged him to his house and began whipping him severely. The son’s mother wept and cried out loudly. Shaikh Madi then departed.

Meanwhile Shaikh Shaazli arrived and asked his wife why she was weeping. She explained what had happened without mentioning that the son was drunk. Shaikh Shaazli went to the *zaawiyah* (khaanqah) and questioned Shaikh Madi regarding the episode. Shaikh Madi responded: *“I found him drunk. By Allah! Even if he had clung to you, I would have administered the stipulated Hadd (the punishment for drinking wine).”*

Shaikh Shaazli was perturbed. Nevertheless, he said: *“Indeed it is so.”* He then went away. After an hour he sent for Shaikh Madi. Shaikh Madi found him in a delightful mood. Shaikh Shaazli said: *“O Madi! I had intended to severely reprimand my son, but I was told (by way of Ilhaam): ‘O Ali! What is this between you and My Wali (the reference was to the son)? Leave him until My decree is accomplished.’”*

After a short time, the son renounced the world and became a wandering Sufi in the Land of Maghreb (Morocco and Tunisia).

ARIFAT AL-KHAYR

When the daughter, Arifat Al-Khayr, of Shaikh Shaazli (Rahmatullah alayh) was born, Shaikh Ali Damanhuri (Rahmatullah alayh) went to congratulate him (Shaikh Shaazli). At that time Ali Damanhuri was an old man. Shaikh Shaazli said to him: ‘She is your wife’. Ali Damanhuri, greatly astonished, responded: *“How is this possible, and at this age?”* Shaikh Shaazli said: *“Yes, so it will be and so and so shall be born to you. This is the decree of Allah.”*

When the time came, Ali Damanhuri married the daughter of Shaikh Shaazli and the offspring mentioned by the Shaikh was born.

Ibn Sabbaagh says that he visited the pious daughter in Alexandria. She was also known by the name Al-Wajhiya.

She was blind at this time. I asked: *“Why do you have two names?”* She said: *“My father was in Cairo at the time when I was born. He wrote to my mother, saying: ‘While I was performing Salaat in khalwat (seclusion) I was informed (by Ilhaam) that a daughter had been born to me. I was ordered to name her Arifat al-Khayr.’”*

On his arrival in Alexandria, he lifted me to his bosom, put his saliva in my mouth, saying: “Welcome to al-Wajhiya.” That is the one about whom he learnt while performing Salaat of Tahajjud.

This gracious lady was a high-ranking Waliyah of Allah Ta’ala. She was an expert in the seven Qiraa’ts of the Qur’aan. When she died, one of her mahrams (close relatives) who was in the grave to lower her body, came out smiling. He explained: *“When I uncovered her face in the lahd (niche), she turned to me and laughed. I asked her the reason for laughing, she responded: “I laugh because of the bounties of Allah Ta’ala I have seen. I also inform you that you will join me after three days.”*

After three days he died. At the time of her death, a Voice called out continuously: *“Come to the Janaazah Salaat of the noble, gracious Arifat al-Khayr. She went out into the world on three occasions (only): from the womb of her mother; to the home of her husband, and to her grave.”*

This was her lofty state of Purdah. These were the only occasions she had come out of seclusion.

THE DEAD SHAIKH SPEAKING

Among the companions of Hadhrat Shaazli (Rahmatullah alayh) was Shaikh Salim Al-Tabaasi (Rahmatullah alayh). When Shaikh Salim died, Hadhrat Shaazli went to accompany the Janaazah. On entering the house, Hadhrat Shaazli made Salaam. The mayyit, Shaikh Salim responded: *“Was-Salaamu alaika wa rahmatullah alayka.”*

A small grandson of Shaikh Salim hearing this, ran outside and exclaimed: *“By Allah! My grandfather is alive. He made Salaam to the Shaikh.”*

Hadhrat Shaazli gave ghusl and wrapped the kafan on Shaikh Salim. Kissing his forehead, he said: *“O my Brother! By Allah, beware! Do not forget our agreement.”* Shaikh Salim opened his eyes and said: *“Yes, my Brother.”*

After the burial, Shaikh Madi asked Hadhrat Shaazli: *“O My Shaikh! What was the agreement between the two of you?”* Hadhrat Shaazli said: *“We had made an agreement in the Name of Allah that whoever should die first, he should be a means of waseelah (intercession) by Allah Ta’ala.”*

DEFENCE AGAINST EVIL

Hadhrat Shaazli (Rahmatullah alayh) said: *“The Qalb (spiritual heart) has four defences against evil:*

- 1) Attaching the heart to Allah Ta’ala. The focus should always be on Allah Ta’ala in all conditions.

- 2) To renounce everything other than Allah Ta'ala. Only He is the Cause of all things.
- 3) Guarding the eyes against haraam gazes.
- 4) Not walking in the direction of anything and any place where there is no Pleasure of Allah Ta'ala.”

The basis for the acquisition of all spiritual states is strict obedience to the Shariah and adoption of the Sunnah. Minus these fundamentals, the benefits of Ibaadat will not be achieved.

TWO EVILS

Hadhrat Shaazli (Rahmatullah alayh) said: There are two evils which negate the benefits of good deeds:

- 1) Dissatisfaction with the Decree of Allah Ta'ala. Everything happens by His Taqdeer.
- 2) Injustices to the servants of Allah Ta'ala (i.e. violation of *Huqooqul Ibaad* –the Rights of people).

TWO VIRTUOUS DEEDS

Hadhrat Shaazli (Rahmatullah alayh) said: There are two virtuous deeds which negate the harmful effects of evil:

- 1) Being contented with the Decree of Allah Ta'ala.
- 2) Forgiving the servants of Allah Ta'ala.

THE EVIL NAFS

Hadhrat Shaazli (Rahmatullah alayh) said: “When the nafs becomes dominant and the Rooh becomes subordinate to the nafs, then the consequence is drought and sterility (spiritual barrenness and spiritual bankruptcy). The entire

order is inverted and then evil befalls. Therefore heed the Qur'aan and the Ahaadith of Rasulullah (Sallallahu alayhi wasallam). As long as you accord preference to these Two, you will continue to enjoy virtue. On the other hand, evil befalls him who turns away from these Two."

PURIFY THE HEART

A man came to Hadhrat Shaazli (Rahmatullah alayh) and said: "I have heard that you have the knowledge of alchemy. Teach it to me." Hadhrat Shaazli said: "I will teach every particle of it to you if you have the capacity to bear it."

The man said: "By Allah! I have the capacity for it."

Hadhrat Shaazli: "Eliminate the makhlooq (creatures) from your heart, and do not desire what Allah has not already ordained for you."

The man said: "I am unable to do so."

Hadhrat Shaazli: "I told you that you lack the capacity for bearing it."

Everything is decreed by Allah Ta'ala. That is Taqdeer. Do not have any desires. What has been ordained will reach you.

TAFWEEDH

(To assign all affairs unto Allah Ta'ala)

Hadhrat Shaazli (Rahmatullah alayh) said: "The sign of true Tafweedh is not to be distressed in adversity."

MY SINGLE DEED OF VIRTUE

A high governmental personage visited Hadhrat Shaazli and commented: “I do not observe you practicing great acts of the Deen. Tell me, how have you attained such an elevated station among the people. They esteem you highly.”

Hadhrat Shaazli (Rahmatullah alayh) said: “I have a single deed of virtue which Allah Ta’ala had prescribed for His Nabi (Sallallahu alayhi wasallam), and I adhere to it.”

The man said: “What is that?”

Hadhrat Shaazli: “Being aloof from you and your world. Allah Ta’ala says: “Turn away from him who turns away from Our Remembrance, and he desires only this worldly life.” (An-Najam, Aayat 29)

THE KNOWLEDGE OF THE DEEN

Hadhrat Shaazli (Rahmatullah alayh) said: “The Branches of the Ilm of the Deen are imprinted in the hearts like gold and silver coins are in the hands. If Allah wills, He benefits you with them, and if He wills, he harms you therewith.”

Just as gold and silver harms if misused, so too , and even worse, will be the harm of Knowledge which is misused. Rasulullah (Sallallahu alayhi wasallam) said: *“Verily, Allah elevates with this Kitaab (Qur’aan) some and He degrades others with it.”*

NASEEHAT OF ALLAH TA'ALA

In a dream, Allah Ta'ala said to Hadhrat Shaazli (Rahmatullah alayh):

“The state most preferable is contentment in His contemplation (*the state of Mushaahadah*). The truest statement is *Laailaha illallaah* while in the state of *Tahaarat*. The act indicating love for Him is disdain for the world and to despair of people although living in harmony with them.”

ABIDE BY FOUR THINGS

Hadhrat Shaazli (Rahmatullah alayh) said:

Abide by four things:

- (1) Do not take any kaafir as a friend nor take a Muslim as an enemy.
- (2) Eliminate the world from your heart.
- (3) Consider yourself to be among the dead.
- (4) Testify to the Tauheed of Allah Ta'ala and the Risaalat of Rasulullah (Sallallahu alayhi wasallam).

Allah Ta'ala grants four things of the world and four things of the Hereafter to the one who abides by these four things:

The four things of the world:

- 1) Truthfulness in word
- 2) Sincerity in Ibaadat
- 3) Rizq in abundance
- 4) Safety from evil.

The four things of the Hereafter:

- 1) Maghfirat (Forgiveness)
- 2) Divine Proximity
- 3) Jannatul Firdaus
- 4) Attainment of the loftiest status.

HAJJ BY AN ANGEL

Shaikh Abdur Rafi (Rahmatullah alayh) narrated: “When Shaykh Abul Hasan (Shaazli) set out to perform Hajj on the journey during which he passed away, he said to his mureeds: “This year I shall perform Hajj by substitution.” He died before performing the Hajj he had contemplated.

When his mureeds returned to Egypt, they narrated this to Mufti Izzuddin Abdus Salaam. He said to them: “By Allah! He informed you of his Maut. Do you not know that he meant that an Angel would be performing Hajj for him? Rasulullah (Sallallahu alayhi wasallam) said that if anyone who leaves home to perform Hajj but dies before Hajj, Allah Ta’ala sends an Angel to perform Hajj on his behalf each year until the Day of Qiyaamah.”

SUHBAT (COMPANIONSHIP)

Hadhrat Abu Bakr Saidlaani (Rahmatullah alayh) said: “Be in the *suhbat* of Allah Ta’ala. If you are unable to do so, then be in the *suhbat* of a person who is in the *suhbat* of Allah Ta’ala. By virtue of the barkat of his *suhbat* he will deliver you to Allah Ta’ala. Thus you will be fortunate and successful in both worlds.”

ILM (KNOWLEDGE OF THE DEEN)

Hadhrat Abu Bakr Saidlaani (Rahmatullah alayh) said: “A person who has *suhbat* with *Ilm*, will definitely understand commands and prohibitions (of Allah Ta’ala). *Ilm* separates one from *jahl* (ignorance). Be far from such *ilm* which separates you from Allah Ta’ala.”

AN AAQIL (A MAN OF INTELLIGENCE)

Hadhrat Abu Bakr Saidlaani (Rahmatullah alayh) said: “An Aaqil is he who speaks according to need and abstains from futile talk. A person who is bereft of silence indulges in futility.”

THE NAFS

Hadhrat Abu Bakr Saidlaani (Rahmatullah alayh) said: “The lifestyle of a mureed kills the nafs and enlivens the heart. When the heart is alive, the nafs dies. It is not possible to be entirely emancipated from Nafs-e-Ammaarah. However, by the grace of Allah it is possible to be in control of it and to be saved from its fangs. However, the aid of Allah can be acquired only by true trust in Him and by abandoning everyone and all things besides Him. Freedom from the prison of the Nafs is a wonderful bounty. The nafs is a great veil and barrier between Allah Ta’ala and the slave. Therefore, the *Haqeeqat* (Reality) becomes apparent only after the death of the nafs.”

HADHRAT ABU HUMZAH MUHAMMAD BIN IBRAAHEEM AL-BAGHDAADI

Hadhrat Abu Humzah (Rahmatullah alayh) was among the great and illustrious Auliya of the early eras of Islam. He died in the year 289 Hijri. He was the mureed of Hadhrat Haarith Muhaasabi (Rahmatullah alayh). Whenever Imaam Ahmad Bin Hambal (Rahmatullah alayh) required clarity of a mas'alah, he would confer with Hadhrat Abu Humzah.

One day he went to his Shaikh, Hadhrat Muhaasabi. Near Hadhrat Muhaasabi was a black bird in a cage. Suddenly the bird squawked. Hadhrat Abu Humzah spontaneously let out a loud cry and said: '*Labbaika, Yaa Sayyidi!*' (*O my Master I am at your service.*) Hadhrat Haarith Muhaasabi immediately stood up and grabbed a big knife with the intention of killing Hadhrat Abu Humzah.

Overwhelmed with fear, the other mureeds fell at the feet of Hadhrat Muhaasabi and pleaded with him. Ultimately they succeeded in removing the knife from his hand. Hadhrat Muhaasabi then said to Hadhrat Abu Humzah: "O accursed one, become a Muslim!" In astonishment, the mureeds said: "Hadhrat! We have understood him to be a *Muwahhid* and among the Auliya. What do you mean?" Hadhrat Muhaasabi said: "I too believe that he is pious, and I am aware that his heart is absorbed in Tauheed. But why does he speak like the people of *hulool*? Why did he lose himself when he heard the squawking of the bird? Most certainly, the *Aashikeen* (*Lovers*) of Allah

derive peace and comfort from even such sounds (*which they understand are activated by Allah Ta'ala*), but Allah Jalle Shaanahu does not make *hulool* (*become incarnate*) in anything.”

Then Abu Humzah (Rahmatullah alayh) said: “Although I do not believe in *hulool* and *ittihaad*, my act resembled the act of the deviates. I therefore make Taubah (repent).”

THREE PROTECTIONS

Hadhrat Abu Humzah (Rahmatullah alayh) said: “Three things protects against numerous calamities: (1) An empty stomach (2) A contented heart (3) Perpetual Poverty.”

THE VIRTUE OF SILENCE

By nature, the speech of Hadhrat Abu Humzah (Rahmatullah alayh) was extremely sweet. He would express himself with much dignity and calmness. Despite this, one day he heard a Voice exclaiming: “Although your talk is full of dignity and sweetness, it is better that you adopt silence.” Thus, he adopted total silence. That very week he passed away. It was a Friday. He was sitting on a chair delivering a bayaan. He suddenly fell from the chair and died.

A GRAND ABODE BY THE POWERFUL SOVEREIGN

Hadhrat Abu Ali Daqqaq (Rahmatullah alayh) narrated:

“One day a Durwaish came to the khaanqah and requested a place of privacy where he could die. I made such an arrangement for him. He sat in a corner and engaged in the thikr of “Allaahu Allah”. I concealed myself as I was eager to observe his actions. Whilst in concealment, he said: “O Abu Ali Daqqaaq, do not disturb me.” I went away while he continued with his thikr until he died in that place. I sent some persons to attend to his ghusl and kafan.

However, they could not find him in the room. I was astonished and bewildered. I supplicated: “O Allah! You showed me such a man who died after I saw him. Now he has disappeared. Where is he?” A Voice proclaimed: “Malakul Maut searched for him but could not find him. The Hours (Damsels) of Jannat searched for him, but could not find him. The Angels searched for him, but could not find him.”

I supplicated: “O Allah! Where is he?” The response came: “He is by a grand abode by the Powerful Sovereign.” (Surah Qamar, aayat 55)

SPIRITUAL TAHAARAT IS NULLIFIED

Once a young man came to the khaanqah of Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) and asked: “If the thought of sinning enters the heart, does it affect one’s Tahaarat (wudhu/ghusl)?” Hadhrat Daqqaaq instructed one of his mureeds to answer the question. The mureed said: *“It will not invalidate the zaahir (external) Tahaarat (wudhu), but it will invalidate the baatini Tahaarat (the lustre of Imaan and its effects such as Tawakkul, etc.).”*

PAINFUL EYES CURED

Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) said: “I suffered from painful eyes. It was difficult for me to even sleep. One night in a dream a Voice recited the Qur’aanic verse:

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ

When I awoke from my sleep, my eyes no longer pained.
(Perhaps recitation of this Aayat in abundance and making dua will cure others as well.)

THE DISASTROUS EFFECT OF DOUBTFUL FOOD

Once Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) was lost in a wilderness. He wandered aimlessly for 15 days in the desert. Ultimately when he found the road, he met a soldier who gave him some juice. After he drank the juice, he experienced immense spiritual darkness. He said: “I suffered spiritual darkness for 30 years after having consumed the juice.”

THE MAQSOOD (OBJECTIVE) OF ILM

Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) said:
“If the purpose for acquiring *Ilm* (Knowledge of the Deen) is to gain the Nourishment of the Aakhirat, then the amount of *Ilm* necessary to understand the conditions of Uboodiyat (being the slave of Allah Ta’ala) and to practically implement such knowledge will suffice. The

actual *Maqsood* of *Ilm* is *amal* (practical expression) and *Tawaadhu* (humility).”

LIFE AFTER DEATH

Hadhrat Abu Ali Ar-Roodbari (Rahmatullah alayh) said:
“When I went to bury a Durwaish, I desired to place his face on the sand, hoping for the mercy of Allah Ta’ala. As I bent over him, the dead Durwaish opened his eyes and said: *“Do you desire to humiliate me after Allah Ta’ala has honoured me?”* I said: *“Is the dead person alive?”* He said: *“O Abu Ali! The friends of Allah are always alive.”*

A SUFI

Hadhrat Ar-Roodbari (Rahmatullah alayh) said: “A Sufi is one who bears calamities, casts the world behind his back and fully follows the Sunnah of Rasulullah (Sallallahu alayhi wasallam).”

(That is, he is contented even when calamities befall him; he extinguishes every vestige of worldly love and desire in his heart, and his every act and word conform with the Sunnah. He does not diverge from the Shariah by an iota).

THE SUFI IS STEADFAST

Hadhrat Ar-Roodbari (Rahmatullah alayh) said: “The Sufi is perpetually in the state of I’tikaaf at the Door of the Friend (Allah Ta’ala). He never moves away from his Nest (at the Door step of his Friend) even if he is expelled a hundred times.”

A DISEASED DISPOSITION

Hadhrat Ar-Roodbari said: “Disposition (*Tabiyat*) becomes diseased with haraam and mushtabah food, gazing at haraam, indulging in and listening to gheebat, evil company, and submission to nafsani lusts.”

NASEEHAT OF HADHRAT AR-ROODBARI

* When a man is bereft of *Khauf* (Fear) and *Raja'* (Hope), he enters the domain of *shirk*.

* The reality of *Khauf* (Fear for Allah) is that you have no fear for anything besides Allah.

* *Muhabbat* (Love for Allah) is to assign your entire being to Allah Ta'ala and to eliminate every vestige of ego in you.

* Just as Allah Ta'ala has made it incumbent on the Ambiya to make manifest *Mu'jizaat and Dalaa-il* (Miracles and Proofs), similarly has He made incumbent on the Auliya to conceal the spiritual states and stages He awards them so that strangers do not recognize them.

* When the heart is devoid of worldly love, it becomes imbued with *Hikmat* (spiritual wisdom).

* Everything has an advisor. The advisor of the heart is *Hayaa* (shame). The best state of the Mu'min is to have *hayaa* for Allah Ta'ala. (Such *hayaa* prevents the bandah from disobedience or doing anything which does not court the Pleasure of Allah Ta'ala).

ALLAH IS FREE OF DIRECTION

Hadhrat Abu Uthmaan Saeed Bin Salaam Al-Maghrabi (Rahmatullah alayh) initially was of the belief that Allah Ta'ala is confined to space and direction (as is the belief of the deviate Salafis). When he came to Baghdad, he rectified his belief and acknowledged that Allah Ta'ala is free of *jihat* (direction). He then wrote to the Mashaaikh of Makkah: *“In Baghdad I have renewed my Imaan.”*

THE WAYS OF REACHING ALLAH

Hadhrat Abu Uthmaan (Rahmatullah alayh) said: There are two Ways of reaching Allah Ta'ala: Nubuwwat and the Hadith of Nubuwwat. Nubuwwat has ended with the departure of Khaatamul Ambiya (Salawaatullah alayh). Now only the Hadith (that is the Shariah) remains with us. The method of Hadith is Mujaahadah and Thikr. Thus, the attainment of such a priceless *Wisaal* (proximity with Allah Ta'ala) in exchange of this insignificant and inferior life is indeed a great opportunity.

DEATH AND BLINDNESS OF THE HEART

Hadhrat Abu Uthmaan (Rahmatullah alayh) said: “Allah Ta'ala kills and blinds the heart of a person who abstains from the companionship of the Auliya and cultivates the companionship of the wealthy.”

BEING VIRTUOUS

Hadhrat Abu Uthmaan (Rahmatullah alayh) said: “Virtue is to desire for your brother Muslim what you desire for yourself; not to desire what he has; to be tolerant of his injustice; to accept his excuses; to deal with him justly and not to expect justice from him; to be obedient to him and not to expect obedience from him; value whatever goodness reaches you from him and regard as inferior and insignificant whatever goodness reaches him from you.”

THE EFFECTS OF PURE AND CONTAMINATED EARNINGS

A wealthy mureed asked Hadhrat Abul Abbaas Nahaawandi (Rahmatullah alayh): “*For whom should I give my Zakaat?*” Hadhrat Abul Abbaas said: “*Give it to the one your heart trusts.*” The mureed went away. Along the way he saw a blind man in a very poor and forlorn condition. He gave the blind man a gold coin.

The next day, coincidentally, the mureed went the same way and saw the same blindman with another blindman. He (the first blindman) was saying to his friend: “*Yesterday someone gave me an ashrafi (gold coin). With it I bought some wine and drank it with a prostitute.*” Hearing this, the mureed was shocked and grieved. He hastened to his Shaikh and explained what had happened.

Hadhrat Abul Abbaas gave him one dirham (a silver coin) and advised him to give it to the first person he meets. The

first person the mureed met was a Sayyid. He gave the dirham to him. It transpired that this Sayyid and his family did not have food for seven days.

The mureed went to his Shaikh. Before he could explain, Hadhrat Abul Abbaas said: *“There is no need to narrate your experience. But know and understand that because your dealings are with rebellious and oppressive people, it is befitting that a blind man drinks wine with your money, and it is befitting that a Sayyid benefits from that which I have earned in a halaal manner.”*

FIRAASAT

Firaasat is spiritual vision, an insight imbued with *Noor* enabling the person of *Firaasat* to discern the inner thoughts of people.

Hadhrat Abul Abbaas (Rahmatullah alayh) was famed for his *Firaasat*. Rasulullah (Sallallahu alayhi wasallam) said: *“Beware of the firaasat of the Mu'min, for verily, he sees with the Noor of Allah.”*

A Christian intending to test the *firaasat* of Hadhrat Abul Abbaas, disguised himself as a Muslim and went to the Shaikh's khaanqah. Hadhrat Abul Abbaas did not say anything to the Christian who had pretended to be a Muslim. This Christian stayed in the khaanqah with the other Mureeds for four months. He would make wudhu and perform Salaat as the others.

When the Christian intended to leave, Hadhrat Abul Abbaas said to him: “*You came as a stranger. It is now improper for you to leave as a stranger.*” The Christian understood that by his *firaasat* the Shaikh was aware of the reality. He was thus convinced of the truth of Islam. He embraced Islam with utmost sincerity and remained in the company of Hadhrat Abul Abbaas (Rahmatullah alayh) and he joined the ranks of the Auliya. When Hadhrat Abul Abbaas (Rahmatullah alayh) died, he became the khalifah of his Shaikh.

OBEDIENCE TO THE SUNNAH

Hadhrat Abul Qasim Nasrabaadi (Rahmatullah alayh) said: “*Ma’rifat* is attainable by following the Sunnah. *Qurbat (Divine Proximity)* is attainable by means of the Faraaidh (Fard acts of ibaadat). *Muhabbat (Divine Love)* is attainable by constancy in abundance of Nawaafil (Nafl acts of ibaadat, especially Nafl Salaat).”

JUSTIFYING HARAAM

It was said to Hadhrat Nasrabaadi (Rahmatullah alayh) that some people said that their looking at women was innocent (they do not look with evil intentions). Hadhrat Nasrabaadi said: “As long as the nafs remains, the obligation of commands and prohibitions remains. No one is free thereof. There will be reckoning for every halaal and haraam. One should not flaunt courage. It is imperative to turn away from haraam. Be steadfast on the Sunnah and abstain from lust and bid’ah. Be constant with

Durood and Wazaaif. Abstain from justification and schemes (to justify haraam).”

WHAT IS TAQWA

People asked Hadhrat Nasrabaadi (Rahmatullah alayh): “What is Taqwa?” He said: “To shun everything besides Allah.”

THE FIRE OF DIVINE LOVE

Someone said to Hadhrat Nasrabaadi (Rahmatullah alayh): “I do not see Divine Love in you.” He responded: “It is true, but I am being incinerated in Divine Love. Divine Proximity is an award from Allah”.

A PRISON

Hadhrat Nasrabaadi (Rahmatullah alayh) said: “The human body is a prison. When he exits from this prison, he attains comfort. Then he is free to roam around wherever he desires.”

RIDHA’ (DIVINE PLEASURE)

Hadhrat Nasrabaadi (Rahmatullah alayh) said: “Whoever desires to enter into the Palace of Ridha’, should adopt that in which is the Ridha’ of Allah (i.e. the Sunnah and the Shariah).”

TASAWWUF AND ITS WAYS

Hadhrat Nasrabaadi (Rahmatullah alayh) said: Tasawwuf is a *Noor* from Allah. This *Noor* guides to the Haqq. *Raja'* (*hope in the mercy of Allah*) draws one to obedience. *Khauf* (*Fear*) prevents against sin and disobedience. *Muraaqabah* (*meditation*) guides to the Path of Allah.

JANNATUL BAQEE'

It has been narrated that Rasulullah (Sallallahu alayhi wasallam) said that there are some such Qabrustaan (cemeteries) which will be encircled by the Malaaikeh who will place them (the cemeteries) in Jannat without the inmates being subjected to any reckoning. One of these is Jannatul Baqee in Madinah Munawwarah.

Bearing this Hadith in mind, Hadhrat Shaikh Abu Uthmaan (Rahmatullah alayh) had a grave dug for himself in Jannatul Baqee being under the impression that he would die in Madinah.

One day Hadhrat Abul Qasim Nasrabaadi (Rahmatullah alayh) passing through the Qabrustan saw the vacant grave. When he enquired about this grave, he was informed that it belonged to Hadhrat Abu Uthmaan. Hadhrat Nasrabaadi commented: "This is indeed surprising that a grave is dug before death. One night I saw in a vision that some janaazahs (amwaat/deceased) of Jannatul Baqee were flying in the air in different directions. I asked: "What is this happening?" It was said to me: "Whoever is not fit for this Qabrustan, even if he is

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buried here, the Malaaikeh remove him and transfer his body elsewhere. In the same way, whoever is befitting for burial here, even if he is buried elsewhere, his body is brought here.

Then Hadhrat Nasrabaadi met Hadhrat Abu Uthmaan and said to him: “The grave which you have dug for yourself, I shall be buried therein. You will be buried in Nishapur.” Hadhrat Abu Uthmaan was immensely grieved to hear this.

It so happened, that the people expelled Hadhrat Abu Uthmaan from Madinah. He went to Baghdad. After some time, he was expelled from Baghdad. He went to Ray from where he was also expelled. Then he went to Nishapur where he died and was buried.

THE CONVERSION OF A ROBBER

Once a kaafir robber passed by Hadhrat Jalaaluddin Tabrezi (Rahmatullah alayh) who was sitting outside his house. The robber cast a gaze at Shaikh Tabrezi, and spontaneously underwent a spiritual change. Then when Hadhrat Tabrezi looked at the robber, he (the robber) exclaimed: *“In the Ummat of Rasulullah (Sallallahu alayhi wasallam) are also such persons whose mere external appearance purifies a man’s heart.”*

He immediately embraced Islam at the hands of Hadhrat Tabrezi. After embracing Islam, the robber went home and returned to Hadhrat Tabrezi with a hundred thousand

silver coins. He presented it to Shaikh Tabrezi. Accepting the wealth, Hadhrat Tabrezi instructed this new Muslim who had become his mureed, to keep the money at his home and spend in accordance with his instructions.

Accordingly, the mureed would distribute the silver coins to the needy and poor as instructed by the Shaikh. Within a short while everything was distributed.

BARKAT IN THE POMEGRANATE SEED

Shaikh Fareeduddeen Mas'ood (Rahmatullah alayh) was a Wali since his early childhood days. Even during childhood he would engage in thikrullah so much that the people believed that he was insane.

Once Hadhrat Jalaaluddeen Tabrezi (Rahmatullah alayh) who had come to Multan where the lad Fareeduddeen was, enquired from the people whether there was any durwaish whom he could meet. The people said that there was an insane lad who spends his time in the Jaami' Musjid. Hadhrat Tabrezi went to the Musjid, saw the lad and gave him a pomegranate.

The lad was fasting. He therefore gave the pomegranate seeds to others and retained one seed for his Iftaar. From the time he consumed that one seed, there was rapid progress in his spiritual stages. He commented that if he had consumed all the seeds, he would have achieved vast progress in spirituality.

When he attained adulthood, he became the mureed of Hadhrat Qutbuddin Bakhtiyaar Kaaki (Rahmatullah alayh). The mureed, Fareeduddeen Mas'ood mentioned the pomegranate incident to his Shaikh. Hadhrat Qutbuddeen commented: *"Whatever you have achieved (i.e. his lofty stage of spirituality) was the effect of that one seed."*

EVEN CREDIT WAS KHIYAANAT (ABUSE OF TRUST)

Once the person who had cooked the food of Hadhrat Fareeduddeen Mas'ood (Rahmatullah alayh) had added some salt which he had bought on credit. When the food was presented to him, he commented: *"I perceive the odour of khiyaanat in this food. It is not permissible for me to eat this food."*

This was the lofty *Nooraani* stage of his spirituality which did not tolerate the food which contained salt bought on credit.

SHAIKH GANJ SHAKAR (THE TREASURY OF SUGAR)

Hadhrat Fareeduddeen Mas'ood (Rahmatullah alayh) is well-known by his title *Ganj Shakar*. Some traders were transporting bales of sugar. When Hadhrat Fareeduddeen asked them for some sugar, they said that it was salt. The Shaikh responded: *"It will become salt."* When the traders opened the bales, they discovered that all the sugar had

become salt. They rushed after him, profusely apologizing and implored him to make dua for the salt to again be transformed into sugar. The Shaikh said: *"It shall become sugar."* Thus the salt became sugar.

THE DEMISE OF HADHRAT SHAIKH GANJ SHAKAR

The night of his demise he became extremely sick. Nevertheless, he performed Isha' Namaaz with Jamaat. Thereafter, he became unconscious. A short while thereafter when he became conscious, he asked if he had performed Isha' Namaaz. The people said that he had performed Isha'. He said: *"I shall perform it again. I don't know what will then happen."*

After repeating Isha' Namaaz, he again became unconscious. Soon he became conscious and again asked if he had performed Isha'. Although he was assured that he had performed Isha', he again repeated Isha' Namaaz. Then once again became unconscious. Then again becoming conscious, he asked if he had performed Isha'. Despite being assured that he had performed Isha', he repeated it for the third time. After completing Isha' for the third time, he proclaimed:
Yaa Hayyo, Yaa Qayyoomo, and he passed away.

NASEEHAT OF JALAALUDDEEN RUMI

Hadhrat Rumi (Rahmatullah alayh) said:

* Reflect before and after speaking. If the talk is for the Sake of Allah Ta'ala, then speak otherwise maintain silence.

* When a Faqeer (i.e. a Sufi) dons any garment, he understands that he is donning his kafan.

* You will appear (on the Day of Qiyaamah) as you are (i.e. in whatever moral and spiritual condition you may be here on earth). Your actual self will be exposed.

* Rasulullah (Sallallahu alayhi wasallam) said that the one who refrains from speaking of the faults of others is fortunate.

* A Sufi never contaminates anything. On the contrary, he polishes and cleans things.

* If you desire to achieve a high rank (i.e. by Allah Ta'ala), then do not visit rulers

A GIFT OF ALLAH

Rasulullah (Sallallahu alayhi wasallam) said: "A beggar at the door is Allah's Gift for the Mu'min."

Once while Hadhrat Nizaamuddeen Auliya (Rahmatullah alayh) was resting during the afternoon (Qayloolah), a beggar came. The servant turned away the beggar without giving him anything. During the qayloolah, his Shaikh, Hadhrat Fareeduddeen Ganj Shakar appeared in a dream

and said: “If there is nothing in your home to give to a beggar, then at least attending to him with kindness is incumbent. Which rule permits turning away a forlorn needy person?”

Hadhrat Nizaamuddeen Auliya, after enquiring from the servant was extremely annoyed. He said to the servant: “My Shaikh is extremely annoyed with me.” It then became his practice after qayloolah to ask the servant if any Faqeer had come whilst he was asleep.

AVERSION FOR MEETING KINGS/RULERS

The Auliya and true Ulama are always averse to meeting with kings, rulers and government officials. Once the pious king, Sultan Alaauddeen Khalji had a heartfelt desire to meet Hadhrat Nizaamuddeen Auliya (Rahmatullah alayh). The Sultan sent a letter requesting permission to visit.

Hadhrat Nizaamudeen replied: *“There is no need for you to come here. I make dua for you in your absence. The dua made for a person in his absence is extremely efficacious.”* In response the Sultan wrote pleading to be allowed to visit. Responding to this letter, Hadhrat Nizaamudeen wrote: *“The home of this Faqeer has two doors. If the honourable king enters by the one door, I shall exit by the other door.”*

Thus, he did not permit the Sultan to visit him.

THE IMPERATIVE IMPORTANCE OF THIKRULLAH

Hadhrat Shaikh Sadruddeen (Rahmatullah alayh) said: “Every breath must necessarily be accompanied by Thikrullah. A man is destroyed by breathing without Thikrullah. Thikrullah saves one from shaitaani wasaawis and nafsaniyat. The effect of constancy with Thikr is *nooraaniyat* of the heart.

When Allah Ta’ala ennobles a person, He bestows to him the *taufeeq* of Thikr with the tongue. The effect of constancy in thikr is the thikr of the heart which conforms to the thikr of the tongue. Then even if the tongue becomes silent, the heart remains constant with thikr. This is called *Thikr-e-Katheer* (*Abundant Thikr*) which is mentioned in the Aayat: “*O People of Imaan! Remember Allah in abundance.*”

JANAABAT (THE GREATER IMPURITY)

Shaikh Ruknudeen Abul Fath (Rahmatullah alayh) said: “There are two kinds of *janaabat*: the *janaabat* of the heart, and the *janaabat* of the body. *Janaabat* of the body is the consequence of sexual relations, and *janaabat* of the heart is the consequence of relationship with morons.

The impurity of the body is eliminated with water, and the impurity of the heart is achieved with tears (i.e. tears of regret and repentance).

AAYATUL KURSI AND THE TWO RAKA'TS AFTER MAGHRIB

After the demise of Hadhrat Shaikh Jamaaluddeen Hansawi (Rahmatullah alayh), he was seen in someone's dream and asked about his condition. Shaikh Jamaaluddeen said: "After I was buried, the two Angels (Munkar and Nakeer) arrived. They were followed by two other Angels who said: "Allah Ta'ala has forgiven you on account of the two raka'ts which you had performed immediately after the Fardh of Maghrib and Aayatul Kursi after every Namaaz."

These two raka'ts are Sunnatul Muakkadah. It is incumbent to perform the Sunnatul Muakkadah immediately after the Fardh Salaat. This is the ruling of the Shariah for the two raka'ts after Maghrib, Isha' and Zuhr. It is not permissible to engage in any act of ibaadat before these Sunnat raka'ts.

AVERSION FOR PUBLICITY

Hadhrat Sufyaan Thauri (Rahmatullah alayh) was averse to more than three persons being in his *dars*. He allowed only three persons in his *ta'leem*.

One day being forgetful of his aversion, he continued with his talk while the audience consisted of numerous people. As soon as he realized this, he became fearful. He abandoned the talk and commented: "Alas! I have become apprehended in my negligence. If Ameerul Mu'mineen,

Umar (Radhiyallahu anhu) had observed this scene, he would have expelled me.”

On another occasion he said: “Few are the Ulama who will not have ujub (vanity) if their audience is a large number.”

Many among the Salafus Saaliheen were averse to large audiences.

THE GRAVITY OF ILM

Once a man laughed whilst in the ta’leem of Hadhrat A’mas (Rahmatullah alayh). He severely reprimanded the man and said: “You are acquiring the Ilm which Allah Ta’ala has commanded, but you laugh.” Then he expelled the student. Furthermore, he did not speak to him for two months.

TEACHING HADITH

Hadhrat Sufyaan Thauri (Rahmatullah alayh) had abandoned teaching Hadith. When he was asked to explain, he said: “By Allah! If I knew anyone seeking knowledge only for the Sake of Allah Ta’ala, I would myself go to him to teach him.”

Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh) was asked to teach Hadith. He said: “Wallaah! I do not regard any one among you qualified to be taught Hadith nor am I qualified to teach it.”

Hadhrat Ikramah (Rahmatullah alayh) said: “Impart Ilm to those who will fulfil the *Haq* of *Ilm*.” He was asked: “What is the *Haq* of *Ilm*?” He said: “An Aalim should impart Ilm to such a person who will give practical expression to it (that is, make *amal* on it).”

This attitude of the Salafus Saaliheen is the effect of the Hadith. Rasulullah (Sallallahu alayhi wasallam) said: “*The one who imparts Ilm to unfit persons is like one who garlands pigs with diamonds, pearls and gold.*”

THE EFFECT OF ILM

Hadhrat Imaam Sha’bi (Rahmatullah alayh) said: “When the Ulama practice in accordance with their knowledge, they dissociate from the people. Then they become missing. When they are perceived to be missing, the people search for them. When the people pursue them, they (the Ulama) flee for the safety of their own Deen.”

This is the *shaan* (*attitude of splendour*) of the Ulama-e-Haq. They recede into anonymity, concealing themselves from the public glare. They flee from people like buck takes flight on seeing people. *Ilm* produces an aversion in Ulama for mingling with people. The publicity seeking molvis belong to the fraternity of ulama-e-soo’ (evil ulama) such as were the ulama of Bani Israaeel.

DEATH OF THE HEART

Hadhrat Hasan Basri (Rahmatullah alayh) said: “The (worldly) punishment of the ulama (the evil molvis and

muftis) is the death of their hearts. The *maut* (death) of the heart is the consequence of acquiring the *dunya* with the *amal* of the Aakhirat. It is for this objective that they (the ulama-e-soo') cultivate the proximity of the people of the *dunya* (i.e. the wealthy and the rulers)."

The hearts of these bootlicking reverends and pundits are dead, hence they have become dumb, deaf and blind. Referring to such vile human devils, the Qur'aan Majeed states: "*The (physical) eyes are not blind, but the (spiritual) eyes within the breasts (hearts) are blind.*"

Hadhrat Saeed Bin Mailab (Rahmatullah alayh) said: "*When you see an Aalim (bootlicking) at the door of the umaraa (the wealthy and the rulers), then understand that he is a thief.*" Therefore, Hadhrat Imaam Auzaa'i (Rahmatullah alayh) said: "*By Allah, there is no one viler than an Aalim who frequents the umaraa'.*"

THE BASIS OF THE SAALIK'S IBAADAT

Hadhrat Nizaamuddeen Auliya (Rahmatullah alayh) said: The basis of the Saalik's Ibaadat consists of six acts:

1. Seclusion
2. Being perpetually with wudhu
3. Always fasting
4. Silence, never speaking falsehood
5. Perpetual Thikrullaah
6. Expelling from the heart everything other than Allah Ta'ala.

TILAAWAT OF THE QUR'AAN AND THIKR

Hadhrat Fakhruddeen Zaraadi Dehlawi (Rahmatullah alayh) asked Hadhrat Nizaamuddeen Auliya (Rahmatullah alayh): “What is *afdhal* (that is, of greater merit): Tilaawat of Qur’aan-e-Kareem or Thikrullaah?” Hadhrat Nizaamuddeen Auliya said: “The one who is engrossed in Thikr attains his *Maqsood* (objective/goal) quicker. However, there always lurks the fear of being deprived of the *Maqsood* whereas the one who engages in Tilaawat of the Qur’aan (abundantly) reaches the *Maqsood* later. But there is no fear of him being deprived of the *Maqsood* (after having attained it).”

(The Maqsood is Proximity with Allah Ta’ala).

AVERSION FOR GIFTS OF KINGS

Qaadhi Muhayyuddeen Shaani (Rahmatullah alayh) was afflicted with the hardship of starvation. A close mureed informed the king, Sultan Alauddeen Khalji of the hardship of the Qaadhi. The Sultan ordered him to be given a large stipend. Qaadhi Shaani wrote to his Shaikh, Hadhrat Nizaamuddeen Auliya (Rahmatullah alayh) that without his request, the Sultan has awarded the stipend. What should he do?

The Shaikh replied that he (Qaadhi Shaani) must have had some desire of this kind in his heart, hence this has happened. Thereafter the Qaadhi’s life was plagued with problems and adversity despite the stipend. His Shaikh being annoyed at the acceptance of the stipend revoked his

khilaafat and terminated his bay't relationship. However, after a year, the Shaikh renewed the bay't.

THE ATTITUDE OF THE MUWAHHID

Muwahhid is a Mu'min whose belief in the *Tauhid* of Allah Ta'ala is perfect and of a lofty stage. Hadhrat Abu Bakr Waasti (Rahmatullah alayh) said to his Mureed: "Only he is a *Muwahhid* who remains totally unperturbed and unfazed regarding the occurrence in the universe. The peace of his heart is not disturbed even an iota by the vicissitudes and upheavals in the universe. The destruction of the searchers of Haqq is in vain imagination."

This attitude based on the Hadith of Rasulullah (Sallallahu alayhi wasallam) is embedded in the heart of the *Muwahhid*. His *yaqeen* is unshakeable in the belief that nothing in the universe happens without the decree of Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) said that if entire mankind unites to grant you any benefit, they will succeed only to the degree that Allah Ta'ala has ordained benefit for you. Conversely, if entire mankind unites to harm you, they will succeed only to the degree ordained for you by Allah Ta'ala.

THE MYSTERIOUS WAYS OF ALLAH TA'ALA

One day, one of the Mureeds of Hadhrat Abu Bakr Waasti (Rahmatullah alayh) was on his way to the Musjid for Jumuah Salaat. Along the way he slipped and fell on his

face. His face bled and his clothes were soiled. He returned to renew ghusl and change his clothes. Hadhrat Waasti said to him: “Be happy. When Allah is pleased with you, He afflicts you with some calamity. If He is displeased with you, He ignores you.”

Hardship and calamity for the Muttaqeen are signs of the Pleasure of Allah Ta’ala. Allah Ta’ala afflicts the Muttaqeen with trials of adversity and hardship.

THE HEART

Hadhrat Abu Bakr Waasti (Rahmatullah alayh) said: “The heavens and the earth have the tongues of *Tasbeeh* and *Tahleel*, but they do not have hearts. Only Hadhrat Aadam (Alayhis salaam) and his progeny have hearts. It is the heart (the spiritual heart) which is the repository of hidaayat (guidance).”

“Every physical body is in darkness. Its lamp is the heart. He who has no heart remains in darkness.”

The heart which is oblivious of the remembrance of Allah Ta’ala is dead. The body is then lifeless.

TAUBAH NASOOH (SINCERE REPENTANCE)

Hadhrat Abu Bakr Waasti (Rahmatullah alayh) said: “The sign of *Taubah NasooH* is the elimination of all effects of *zaahir* and *baatini* sin. When a person is blessed with

Taubah Nasooih he does not fear the happenings of the morning and the evening.” His focus is only on Allah Ta’ala.

THE BOGUS SUFIS

Commenting on the deviated sufis, Hadhrat Abu Bakr Waasti (Rahmatullah alayh) said: “Now these people (the crank sufis) have named their disrespect ‘ikhlaas’, and they term their overwhelming lust ‘imbisaat’. They have completely deviated from the Path and are following an evil way. Looking at them induces in one the feeling that life is a calamity. Looking at them harms the Rooh. They speak with pride and arrogance. May Allah destroy them.” The condition of the molvis, sheikhs and buzrugs of our era is worse than the description proffered by Hadhrat Waasti of the crank sufis of a thousand years ago.

AGE OF CORRUPTION

Hadhrat Abu Bakr Waasti (Rahmatullah alayh) said: “We find ourselves in an age of corruption. Neither is there any *Adab* (respect) nor Islam nor morality. We are in a bag tied up with dogs. Regardless of our efforts to be aloof of the company of the dogs, it is not possible.”

That was the state of corruption and evil a thousand years ago. What is the condition of the corruption in our current age? May Allah Ta’ala have mercy on us.

THE VALUE AND BARKAT OF AN OATH

Hadhrat Abu Amr Naheel (Rahmatullah alayh) had pledged to Allah Ta'ala that for forty years he would not desire anything which is in conflict with the Pleasure of Allah Ta'ala. His duas were readily and swiftly accepted. He was *Mustajaabut Da'waat*.

He had one daughter whose nikah he performed with Hadhrat Abdur Rahmaan Salmi (Rahmatullah alayh). Soon she became extremely sick. All the physicians failed to cure her. One night her husband said: *"Your cure is within the grasp of your father."* She said: *"In which way?"* Hadhrat Abdur Rahmaan being aware of her father's pledge, said: *"If your father commits just one sin and makes dua, you will immediately be cured."*

She said: *"You have said something strange and astonishing. How can I be cured if my father commits a sin? Please explain."*

Hadhrat Salmi said: *"With his heart he had pledged that for forty years he would not desire anything which does not conform with the Pleasure of Allah Ta'ala. If he breaks this pledge and makes dua for you, Allah Ta'ala will grant you shifa' (cure)."*

Although making dua for his daughter's cure would not be sinful, nevertheless, it would have been in violation of his pledge because her sickness was willed by Allah Ta'ala.

It was midnight when her husband had informed her of her father's pledge. She went the same night to her father's house. When she arrived, Hadhrat Abu Amr said in surprise: *"O my beloved daughter! You have been married for twenty years. Not once did you visit me. What brings you here tonight?"*

She said: *"I am grateful unto Allah Ta'ala for having such a wonderful father and such a wonderful husband who is the Imaam of this era. You know that everyone loves life, and I too love my life. I have heard that there is a secret between you and Allah Ta'ala. For the Sake of Allah, violate your pledge and make dua for my shifa'."*

Hadhrat Abu Amr said: *"My beloved daughter! It is not permissible to violate an oath. Assuming that you are cured by virtue of my dua, then too you will soon have to die. Death is best for the one who has to die. My Beloved daughter! Do not involve me in sin. Should I violate my pledge, you will be regarded as evil."*

Then she took leave. As she was departing, she said: *"I now know that I shall die. The time for my Maut is close by. This is my final departure from you."*

Hadhrat Abu Amr said: *"Go, Allah is the Protector. I shall participate in your Janaazah Salaat."*

By the Qudrat of Allah Ta'ala, the moment she reached home, she was completely cured, and she lived a healthy life of forty years after the demise of her father.

THE HAAL (STATE) OF ILM

Hadhrat Abu Amr Naheel (Rahmatullah alayh) said: “If a person (of Knowledge) lacks the *Haal* which is the effect of *Ilm*, then it (this lack) is more harmful for him than the benefit of his knowledge regardless of how great an Aalim or Buzrug he may be.”

The *Haal of Ilm* is proximity with Allah Ta’ala, which is attained by practical implementation of the *Ilm*. An Aalim who lacks this *Haal* is doomed.

TASAWWUF

Hadhrat Abu Amr Naheel (Rahmatullah alayh) said: “Tasawwuf is to be steadfast in observing the commands and prohibitions of Allah Ta’ala.”

(Any brand of ‘sufi’ism’ which disregards the Shariah, is satanism.)

“MY ADVISOR HAS DIED”

Once a durwaish who was clad with black garments came to the khaanqah of Shaikh Abdullah Khafeef (Rahmatullah alayh). His turban, kurtah, izaar and shawl were all black. The Shaikh being surprised asked: “*Brother! Why do you wear black garments?*” The durwaish said: “*My advisor (i.e. nafs/desire) has died.*” The durwaish implied that by means of mujaahadah, he had eliminated his base nafs. Therefore, he was bereft of nafsani desires. Then he

recited the Aayat: *“Have you not seen the one who takes his hawa (nafs/base desire) for his god?”*

The Shaikh ordered the durwaish to be expelled. He was taken outside. After a few minutes, the Shaikh instructed that he be brought back. When he was brought back, the Shaikh again ordered him to be expelled. This process of expulsion and returning him continued seventy times. After the seventieth time, the Shaikh kissed the durwaish on his forehead, and said: *“You are entitled to wear these black garments. Despite having been humiliated seventy times, you did not display the slightest sign of annoyance.”*

The purpose for the humiliating exercise was to ascertain the truthfulness of the durwaish whether he had in reality eliminated his nafs or not.

THE EFFECT OF RIYAADHAT

Riyaadhat refers to acts and penances of extreme austerity to assert the power of the Rooh (Soul) over the nafs.

Once Hadhrat Abdullah Khafeef (Rahmatullah alayh) lived for a year in the Christian land of Room (Eastern wing of the Roman empire known as Byzantine). One day on his way to the forest he observed the funeral process of a raahib (monk). The people cremated him. The sick and ailing people who applied the ash to their bodies were immediately cured. The blind who applied the ash to their eyes immediately regained their vision.

Hadhrat Khafeef was extremely perplexed. He thought: ‘How is this possible when these people are following a baatil (false) religion?’ That night he went to bed in a state of mental agitation. In a dream he saw Rasulullah (Sallallahu alayhi wasallam).

He said in his dream: “O Rasulullah! What has brought you here?”

Rasulullah (Sallallahu alayhi wasallam): “I have come for you.”

Khafeef: “O Rasulullah (Sallallahu alayhi wasallam): “What is the mystery underlying this matter (of the miraculous healing)?”

Rasulullah (Sallallahu alayhi wasallam): “It is the effect of *riyaadhat*. If such *riyaadhat* was based on the Haqq (Islam), its effect would have been immensely greater.”

Kuffaar yogis and monks who practice austere methods of *riyaadhat* acquire miraculous powers as effects of the soul. The nafs is completely subdued to the point of near-elimination. This enables the soul to assert its spiritual powers, hence the ability to perform miraculous acts.

Never be deceived by such supernatural displays. Shaitaan too is endowed with considerable spiritual power. He too has ‘noor’ with which he deceives people. The criterion for Muslims is the Shariah. If the man who performs supernatural feats is a kaafir or a faasiq, do not be deceived and misled by him. True *Karaamat* (miracles of the Auliya) are not the effects of *riyaadhat*. They are bestowals of Allah Ta’ala granted to the Auliya and are enacted by the permission of Allah Ta’ala.

STRATAGEMS OF DECEPTION (*HEELAH BAAZI*)

Hadhrat Abdullah Khafeef (Rahmatullah alayh) explained that Allah Ta'ala created *Ismat* (Innocence/free from sin), *Kifaayat* (frugality – being contented with little), and *Heelat* (Deception). Then Allah Ta'ala ordered the Malaaiakah to select any one from these three creations. The Malaaiakah selected *Ismat*, hence they are pure and sinless.

When the Jinn were instructed to make their selection, they also chose *Ismat*. They were informed that the Malaaiakah had already acquire *Ismat*. Then the Jinn accepted *Kifaayat*, hence they are contented with frugal ways of living, unlike humans who live in opulence and extravagance.

Insaan (mankind) was ordered to make a selection. They too desired *Ismat*, but since only *Heelat* was available, they accepted it. Thus, human beings excel in deception.

WASWASAH

One of the mureeds of Hadhrat Abdullah Khafeef (Rahmatullah alayh) said: “O Shaikh! I am plagued by waswasah (satanic thoughts).” Hadhrat Khafeef said: “Sufis of the past overwhelmed the devils. Now, the devils are overwhelming the sufis.”

TAQWA

Hadhrat Abdullah Khafeef (Rahmatullah alayh) said: “Abstention from acts which distances one from Allah Ta’ala is Taqwa.”

For gaining Taqwa it is necessary to abstain from futility and permissible acts which do not countenance the Pleasure of Allah Ta’ala.

HADHRAT KHAFAEF’S WASIYYAT

At the time of his demise, he made wasiyyat to his khaadim (mureed/servant): “I am a great sinner. When I die, put me in chains. Fetter my neck and hands, perhaps Allah Ta’ala will have mercy on me.”

When he died, as the khaadim prepared to fulfil the wasiyyat, he heard a Voice exclaiming: “O ignorant one! Beware, do not humiliate My Beloved!”

THE RIGHTS OF A MOTHER

During his youth, Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) requested permission of his mother to go to Hijaaz (Arabia). His mother consented. One night during his travel in the wilderness it occurred to him that he had not made any pledge to his mother. He had only acquired permission from her. Thus, he resolved to return.

When he reached home, he saw his grief-stricken mother sitting behind the door. He said: “*Beloved mother, you*

gave me permission.” His mother said: “*Beloved son, although I gave you permission, your absence has overwhelmed me with grief.*” For the happiness of his mother, he cancelled his plan of going to Hijaaz, and remained with her until her demise.

After her demise, he set off on the journey to Hijaaz. In the wilderness he came by a dead durwaish who was smiling. Astonished, he said: “Does a dead man smile?” The dead Durwaish said: “Yes, such is the Love of Allah.”

UJUB (VANITY)

Hadhrat Abul Hasan Muzayyan (Rahmatullah alayh) narrated: “I set out on my travel through the wilderness with Tawakkul, without mount and food. After some days I reached a pond and sat on its banks. While sitting the thought of me travelling without worldly means came to me. As I was thus thinking, I heard a voice exclaiming: “*Do not narrate falsehood to yourself.*” That is: Beware of ujub/vanity.

I turned to look in the direction of the voice, and saw Hadhrat Abu Bakr Kitaani (Rahmatullah alayh). Immediately I repented, and turned unto Allah Ta’ala with a firm resolution.”

BE CONTENTED WITH HIS CHOICE

Once in Makkah when Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) was overcome with weakness, he decided to make Tawaaf and during Tawaaf make dua for

strength. During Tawaaf whilst he was supplicating with profound humility, he experienced a wonderful state of Divine Proximity which made him forget his weakness. Simultaneously a Voice exclaimed: *“Why do you request for a state other than the condition which We have bestowed to you for Our Friendship?”*

The Auliya are supposed to be contented and pleased with whatever condition is ordained for them.

A BASELESS SUSPICION ELIMINATED

Once a *waswasah* pertaining to Hadhrat Ali (Radhiyallahu anhu) occurred to Hadhrat Abu Bakr Kitaani (Rahmatullah alayh). He narrates: “It occurred to me that even if Hadhrat Muaawiyyah (Radhiyallahu anhu) was in error, and Hadhrat Ali (Radhiyallahu anhu) was on the Haqq, it would have spared so much bloodshed if Hadhrat Ali (Radhiyallahu anhu) had relinquished the Khilaafat in favour of Hadhrat Muaawiyyah (Radhiyallahu anhu).”

Soon thereafter whilst between Safa and Marwah, he fell asleep and in a dream saw Rasulullah (Sallallahu alayhi wasallam) with his four Khulafa. After embracing me, Rasulullah (Sallallahu alayhi wasallam) pointing to Hadhrat Abu Bakr (Radhiyallahu anhu) asked: “Who is this?” I said: “Hadhrat Abu Bakr (Radhiyallahu anhu).” Then Rasulullah (Sallallahu alayhi wasallam) pointed to Hadhrat Umar (Radhiyallahu anhu) and said: “Who is this?” I said: “Hadhrat Umar (Radhiyallahu anhu)”. Then Rasulullah (Sallallahu alayhi wasallam) pointing to

Hadhrat Uthmaan (Radhiyallahu anhu) said: “Who is this?” I said: “Hadhrat Uthmaan (Radhiyallahu anhu).”

Then pointing to Hadhrat Ali (Radhiyallahu anhu), Rasulullah (Sallallahu alayhi wasallam) asked: “Who is this?” I was smitten with shame because of the bad thought which had developed in me, hence could not speak.”

Rasulullah (Sallallahu alayhi wasallam) said that we (Hadhrat Ali and myself) were brothers. Then we embraced. Meanwhile Rasulullah (Sallallahu alayhi wasallam) and the three Khulafa departed. Hadhrat Ali (Radhiyallahu anhu) said to me: “*Come let us go to Mount Qubais.*” We went on top of Mount Qubais and from there I saw the Ka’bah. My eyes opened and I found myself on Mount Qubais. The ill-thought had completely vanished from my heart.”

Whenever one is assaulted with any ill-thought regarding any Sahaabi, immediately recite Ta-awwz and understand that the thought is a waswasah from shaitaan. Never think ill of any Sahaabi. Rasulullah (Sallallahu alayhi wasallam) said that all his Sahaabah are righteous.

THE HONOUR OF A DURWAISH

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) narrated: “Once I developed a dislike for a man that was living with me. His staying by me (*in the khaanqah*) was inconvenient. In order to eliminate the unjustified ill-

feeling, I gave him something as a gift. However, the dislike remained in me.

I took him home and said to him: “O Beloved friend! Put your foot on my face.” He said: “No, never shall I do so.” After much insistence, he agreed and placed his foot on my face. He held his foot on my face for some time until all dislike for him dissipated from my heart. My heart was then filled with true friendship for him.

I had 200 dirhams (silver coins) which I had earned in a halaal way. I took it to him. Placing it on his musalla, I said: ‘Use this for your needs.’ He glared at me scornfully and said: “I have purchased this moment for 70,000 dinars (gold coins). Now you desire to deceive me with this pittance?” “He stood up, scattering the dirhams from his musalla and left. Never had I seen such disgrace for myself and such honour for him.”

SOME AULIYA HIDDEN FROM EVEN HADHRAT KHIDHR

One day whilst Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) was in Musjidul Haraam, a Shaikh donning a beautiful shawl approached him and said: “O Shaikh! Why do you not go to Maqaam-e-Ibraaheem where the people have assembled to listen to Hadith being narrated. You will benefit from the discourse of the Buzrug who has arrived and narrating authentic Ahaadith.”

Hadhrat Kitaani said: “O Shaikh! From whom is he narrating Hadith?” The Shaikh said: “From Abdur Rahmaan, Zuhri, and Abu Hurairah (Radhiyallahu anhum) who narrated from Rasulullah (Sallallahu alayhi wasallam).”

Hadhrat Kitaani: “O Shaikh! You are mentioning a lengthy *Isnaad* (Chain of narrators). Whatever they are hearing over there with *Isnaad*, I am apprized of it without *Isnaad* whilst sitting here.”

The Shaikh: “From whom are you listening?”

Hadhrat Kitaani: “My heart narrates to me from my Rabb.”

The Shaikh with surprise: “What is your Daleel (Proof)?”

Hadhrat Kitaani: “My Daleel is that you are Khidhr (Alayhis salaam).”

The Shaikh (who was in reality Hadhrat Khidhr) exclaimed in surprise: “Hitherto, I was under the impression that there was no Wali of Allah Ta’ala whom I could not recognize. But today, this idea has been debunked. You have recognized me whilst I did not recognize you. I now understand that there are many Friends (Auliya) of Allah Ta’ala whom I do not recognize while they recognize me.”

A THIEF IS MIRACULOUSLY PUNISHED

Once whilst Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) was engrossed in Salaat, a thief snatched his shawl. As he was about to leave, both his hands became paralyzed. The fearful thief sat down and waited. After Hadhrat Kitaani completed his Salaat, the thief profusely

crying expressed his remorse and sought forgiveness for having stolen the shawl. He implored Hadhrat Kitaani to make dua for his arms to be cured.

Hadhrat Kitaani said that he was not even aware that his shawl was taken from him. He then made Dua and immediately Allah Ta'ala cured the hands of the thief.

THE ABODES OF TAQWA AND SIN

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) said: "Once I saw in a dream an extremely handsome young man. I asked: "Who are you?" He said: "I am Taqwa." I asked: "Where do you reside?" He replied: "In the grief-stricken hearts of people."

Then I saw an extremely ugly, hideous woman. I asked: "Who are you?" She said: "I am sin." I asked: "Where do you reside?" She said: "In the hearts of merrymaking people." When his eyes opened, he pledged never to laugh.

FOR ELIMINATION OF NAFSAANI LUSTS

One night Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) saw Rasulullah (Sallallahu alayhi wasallam) 51 times in a dream. During the dream he asked about many masaa-il of the Shariah. He had also asked for a method of eliminating lusts of the nafs. Rasulullah (Sallallahu alayhi wasallam) advised him to daily recite 40 times:

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ
أَنْ تُحْيِيَ قَلْبِي بِنُورِ مَعْرِفَتِكَ أَبَدًا

The efficacy of Dua and Athkaar is commensurate with the degree of Taqwa which is acquired by abstention from sin and futility and by constant Thikrullah and Taa-at (Obedience).

ALLAH TA'ALA IS AWARE

Once a Durwaish came crying to Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) and said: "I have been in starvation for ten days. I have not eaten anything. I had also complained to some friends about my extreme hunger. While walking through the marketplace I saw a dirham on the ground. I picked it up. On the coin was inscribed: *"Is Allah not aware of your hunger?"* This was a divine reprimand for having complained.

It was highly inappropriate for a Durwaish to lose patience and to complain and mention his hardship to others. The starvation was a trial from Allah Ta'ala. Tawakkul demanded that he should have addressed his need to only Allah Ta'ala.

THERE IS ONLY ALLAH FOR YOU

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) said:

“After death and on the Day of Qiyaamah there will be no saviour for you besides Allah Ta’ala. In the same way understand that in this worldly life there is no saviour for you but Allah Ta’ala.”

TAUBAH

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) explained that Taubah has six constituents:

1. Remorse and regret for past sins
2. To resolve not to sin again
3. To fulfil the neglected rights of Allah Ta’ala (e.g. Qadha Salaat, etc.)
4. To fulfil the usurped rights of people
5. To abstain from haraam and mushtabah food
6. To adorn oneself with Ibaadat.

THE CONSTITUENTS OF IBAADAT

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) said: “Ibaadat has 72 constituents. Seventy one pertains to *Haya* (shame) for Allah Ta’ala.”

THE DOOR OF MAGHFIRAT (FORGIVENESS)

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) explained that a man acquires the ability to plead and supplicate to Allah Ta’ala only when Allah Ta’ala opens up the Door of Maghfirat for him. When Allah Ta’ala wills forgiveness for a person, He imbues that person with the enthusiasm to repent and supplicate (make dua).

THREE ESSENTIALS

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) said that there are three essentials for incumbent adoption:

- Sleep only when overwhelmed by sleep
- Eat only when extremely hungry
- Speak only when absolutely necessary.

THE THREE FUNDAMENTALS OF THE DEEN

Hadhrat Abu Bakr Kitaani (Rahmatullah alayh) said: The Deen is based on three fundamentals: Haqq (Truth), Adal (Justice) and Sidq (Honesty). The medium of Haqq is the limbs. The medium of Adal is the heart, and the medium of Sidq is the Aql (intelligence).

THE MORNING BREEZE

There is a Breeze of Allah Ta'ala called the *Morning Breeze*. Its source is under the Arsh of Allah Ta'ala. It begins to blow at the time of *Sahr* (*before Fajr*). It accumulates the repentance, regret and remorse of every person and presents it to Allah Ta'ala.

SOME NASEEHAT OF HADHRAT KITAANI

Hadhrat Abu Bakr Kitaani said:

* Proximity with the people of the dunya is sinful, and deriving affection from them is a punishment. Inclining to them is humiliating.

* The totality of Tasawwuf is moral excellence. The greater the moral excellence of a person, the more will be his Tasawwuf.

* A Sufi always understands his ibaadat to be defective, hence he engages in Istighfaar.

* Be with your body in the world and be in the Aakhirat with your heart.

THE BASIS OF TAUHEED

Hadhrat Abu Ali Jurjaani (Rahmatullah alayh) said:
The Basis of Tauheed consists of *Khauf* (Fear for Allah Ta'ala), *Raja'* (Hope in the Mercy of Allah Ta'ala), and *Muhabbat* (Love for Allah Ta'ala).

The effect of *Khauf* is abandonment of sins. *Khauf* is acquired by focusing on the warnings and punishment of Allah Ta'ala. The effect of *Raja'* is Amal Saalih (virtuous deeds). It is achieved by focusing on *Thawaab* (Rewards). The effect of *Muhabbat* is abundant of Remembrance of Allah Ta'ala. This is achieved by reflecting on the bounties of Allah Ta'ala.

Grief and hardship do not make the one who has *Khauf* to become despondent and fearful. The one who has *Raja'*

does not abstain from supplication (despite his hope, he continues imploring Allah Ta'ala for His mercy). The one who has *Muhabbat* is never contented with his Thikr. He constantly increases his Thikr.

Khauf is a blazing fire. *Raja* is a bright celestial light (*Noor*). *Muhabbat* is *Noor* piled on *Noor*.

SA-AADAT (GOOD FORTUNE)

Hadhrat Abu Ali Jurjaani (Rahmatullah alayh) said:
The signs of *Sa-aadat* (*Good Fortune*) are:

- Ease in the performance of Ibaadat
- Ease in regulating all affairs according to the Sunnah
- Friendship with the Pious
- Displaying moral excellence when dealing with others
- Generosity in the Path of Allah Ta'ala
- Aiding Muslims
- Guarding one's time (i.e. not to waste time)

An evil person is he who displays his sins.

BUKHL (MISERLINESS)

Hadhrat Abu Ali Jurjaani (Rahmatullah alayh) said:
“*Bukhl* (بخل) consists of three *huroof* (letters): The ب symbolizes *bala'* (calamity); the خ *khusraan* (loss), and the ل *laum* (regret).

THE EFFECT OF TRUTH

From inheritance Hadhrat Abdullah Ahmad Maghrabi (Rahmatullah alayh) had received 50 dinars (gold coins). He tied the coins in a belt around his waist and set off walking through the wilderness and desert to perform Hajj. In the desert he was accosted by a Bedouin who asked: “What have you?” Hadhrat Maghrabi thought: ‘It is best to speak the truth.’ He said: “I have 50 dinars.” The Bedouin demanded: “Give it to me.” Hadhrat Maghrabi complied and handed the dinars to him.

The Bedouin opened the belt. After looking at the gold coins, he returned them to Hadhrat Maghrabi who then asked: “Why do you return the gold to me?” The Bedouin said: “I am profoundly impressed by your honesty which has endeared you to me.” He told me to mount his camel. He accompanied me to Hajj and remained with me. He became among the Auliya of Allah Ta’ala.”

THE FIRAASAT OF A MU’MIN

Rasulullah (Sallallahu alayhi wasallam) said: “Beware of the firaasat of the Mu’mín for he looks with the Noor of Allah.” (Firaasat is spiritual insight/intuition).

Once a Shaikh came to Hadhrat Masrooq (Rahmatullah alayh). He expressed himself very eloquently and displayed much moral excellence. He said to Hadhrat Masrooq: “Tell me what is in your heart at this time.” Hadhrat Masrooq said: “Since you have asked, I say to you that you are a Yahoodi.” The Shaikh lowered his head

for a few moments. Then lifting his head he recited the Kalimah and became a Muslim.

He explained that he had wandered all over the world in search of the Truth, but did not find it. Ultimately he found the Truth by Hadhrat Masrooq.

NASEEHAT OF HADHRAT MASROOQ

* He who is happy with anyone or anything besides Allah, his happiness will be converted into grief.

* He who wraps his heart with Allah Ta'ala, Allah Ta'ala will protect his limbs from sin.

* He who cultivates Taqwa, shunning the world will be easy for him.

* Looking at *baatil* eliminates *Ma'rifat* from the heart. (*Casting gazes at haraam creates spiritual darkness*).

* No one can defeat the one who befriends Allah.

* Allah has labelled the dunya with the blemish of aversion so that His obedient servants derive comfort from only Him, not from the dunya. (*Rasulullah – Sallallahu alayhi wasallam – said that the dunya is jeefah – carrion*).

A LOFTY STAGE OF TAWAKKUL

Once Hadhrat Abu Humzah Khurasaani (Rahmatullah alayh) set off on his travels through the desert and

wilderness resolving to abstain from asking anyone for anything. He was determined to accomplish his journey on the basis of Tawakkul.

Along the route he fell into a well which had no barricade around it. By the mercy of Allah Ta'ala he was not hurt. Soon a man passing by observed the open well. To save any traveller from falling into the well, he gathered the branches of thorn trees and covered the mouth of the well.

Hadhrat Khurasaani's Tawakkul did not allow him to call for help. He remained at the bottom in silence. Soon thereafter a lion appeared. The lion removed the branches. Then planting its forelegs firmly into the ground, it lowered its hind legs into the well. However, thinking it to be nugatory of his pledge of Tawakkul he did not take aid from the lion. Then by *Ilhaam* Allah Ta'ala ordered him to grab hold of the lion's legs. He did so. The lion pulled him to the surface. After rubbing its nose on the ground the lion departed.

THEY ARE NOT HUMAN BEINGS

One day Hadhrat Junaid Bagdaadi (Rahmatullah alayh) saw Iblees strutting naked among the people in the marketplace. Hadhrat Junaid said to shaitaan: "*O Mal-oon (Accursed one)! Have you no shame for these people?*" Iblees said scornfully: "*They are not humans. The one in Masjid Shunooziyyah is a human being.*"

Hadhrat Junaid hastened to the nearby Musjid. There he found Hadhrat Abu Humzah Khurasaani (Rahmatullah alayh) in meditation (muraaqaabah). Seeing Hadhrat Junaid, he commented: *“That accursed one has lied. The Auliya of Allah are above the recognition of Iblees.”*

What had transpired between Hadhrat Junaid and Iblees was revealed (by *Ilhaam*) to Hadhrat Abu Humzah. His comment was in negation of him being a wali. Such is the sincere belief of the Auliya. They do not believe themselves to be Auliya. The higher the status of a Wali, the greater is his genuine humility.

NASEEHAT OF HADHRAT KHURASAANI

* Uns (affection/ comfort) is to feel uncomfortable with people. (This is the natural effect of Uns with Allah Ta’ala).

* A Ghareeb (a forlorn person praised in the Hadith) is one who feels wahshat (fearful) and uncomfortable with his relatives and associates. (This does not imply violation of their rights. Despite being ‘ghareeb’, he fulfils the rights of Makhlooq. Wahshat is the feeling of fear which wild bucks have when they see people and beasts of prey).

* Of the effects of Tawakkul is not to be concerned with the evening in the morning, and not be concerned with the morning during the evening.

SHAIKH KHAIR NASSAAJ

Hadhrat Shaikh Nassaaaj (Rahmatullah alayh) lived 120 years. When the time for his Maut arrived, it was Maghrib. He said to Malakul Maut: *“May Allah forgive you. Delay your obligation for a short while. Both of us are the obedient servants of Allah. You have been commanded to take my life and I have been commanded to perform Salaat. The obligation you have been commanded with can never be lost. However, the obligation (of Salaat) with which I have been commanded can be lost. Therefore have patience for a short while.”*

Then he made wudhu and performed Maghrib Salaat. After Salaat Malakul Maut took his Soul. In a dream he said to someone: *“I have been saved from your impure (najis) world.”*

THE BEST SADQAH

Some asked Rasulullah (Sallallahu alayhi wasallam): “O Rasulullah! Which Sadqah is most rewardable?” Rasulullah (Sallallahu alayhi wasallam) said:

“The Sadqah given when you are healthy; when you have desire for wealth; when you fear poverty, and when you desire to be wealthy. Do not delay (with Sadqah) until the time when the soul is stuck in the throat (i.e. close to death), then you will say: “Give so much to this one, and so much to that one.”

THE BENEFIT OF SADQAH GIVEN WITH IKHLAAS (SINCERITY)

A man had made a vow that he will give as Sadqah a large amount to the first person he sees on that day. The first person he saw was a woman. He gave the money to her. It was a large amount. He was later apprized that the woman was a prostitute. He therefore resolved to again give the same amount of Sadqah to the first person he saw. The next day he saw a man. He gave all the money to him. Soon he learnt that the man was a robber.

He was grieved. Nevertheless, he decided to again give Sadqah. On this occasion he gave it to a man. He was later informed that the man was a wealthy miser. The person was saddened by his repeated failure to give Sadqah to deserving persons. That night in a dream he was informed that Allah Ta'ala had accepted all the Sadqah he had given due to his sincerity.

Furthermore, the woman was driven to evil by extreme poverty. After receiving the Sadqah, she repented and abandoned her immoral way of life. The robber too repented. The wealthy man feeling ashamed of himself, decided to give Sadqah. This was the benefit of the man's Ikhlaas (sincerity). Allah Ta'ala reforms people in wonderful ways.

THREE OATHS OF RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

Rasulullah (Sallallahu alayhi wasallam) took an oath on three things:

1. Sadqah does not decrease the wealth of the contributor.
2. Allah Ta'ala enhances the honour of a person who adopts patience when he is oppressed.
3. The one who opens the door of begging, Allah Ta'ala opens the door of poverty for him.

FOUR CLASSES OF PEOPLE

Rasulullah (Sallallahu alayhi wasallam) said that there are four classes of people:

1. A man whom Allah Ta'ala blessed with Ilm (Knowledge) and wealth. Fearing Allah Ta'ala, he spends for the Pleasure of Allah Ta'ala.
2. A man whom Allah Ta'ala has blessed with Ilm without wealth. His intention is sincere. If he had wealth, he would have contributed in the Path of Allah Ta'ala. This man receives the reward based on his intention. He is in the same category as the first person.
3. A man whom Allah Ta'ala has blessed with wealth only. He lacks knowledge. He squanders his wealth in haraam and futility. In Qiyaamat he will suffer an appallingly vile state.

4. A man who has neither knowledge nor wealth. He yearns for wealth with the intention to enjoy himself unlawfully. He is the same as the one described in No.3

NASEEHAT OF RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

“O People! Repent (make Taubah) before Maut overtakes you. Hasten with good deeds before you become occupied (by circumstances). Fulfil your pledges to Allah Ta’ala. Engage in Thikrullah in abundance. Give Sadqah openly and secretly in abundance. This will increase your Rizq.”

THE REFORMATION OF A NAWAAB

Nawaab Mustufa Khan was the first Khalifah of Hadhrat Shah Abdul Ghani (Rahmatullah alayh). During his youth, Nawaab Mustufa Khan was a person of loose morals. He fell in love with a prostitute. The Nawaab was the ruler of a principality. When he invited the prostitute to spend the nights with him, she emphatically refused. Despite his repeated appeals, she was resolute in her refusal.

The Nawaab offered her 150,000 rupees just for one night. This was a very huge amount two centuries ago. But the prostitute refused. Other prostitutes who were her agents endeavoured to convince her to accept this extremely generous offer, more so, that the man was a ruler. She will become famous.

However, she was firm in her refusal. She said: “There are other prostitutes of ‘higher’ status than myself. Why is he so insistent to pay me so much money just for one night? He is a man of honour. By me his honour is worth substantially more than 150,000 rupees.”

When her comment was conveyed to the Nawaab, his love for her increased. Soon thereafter she died. The Nawaab was grief stricken. He was insanely in love with her. He became mentally deranged and he would wander bare-headed and bare-footed in the streets. One day, in this pitiful state he passed in front of the Khaanqah of Hadhrat Shah Abdul Ghani. As Hadhrat Shah Sahib focused on the Nawaab, he was jolted into reality. He went home, took a bath and changed his clothes. He fettered his hands and feet with chains and ordered his servant to take him in this condition to Hadhrat Shah Abdul Ghani.

He was delivered to Shah Sahib in this condition. Hadhrat Shah receiving him with affection, personally removed the chains and accepted him as a mureed. The Nawaab very quickly attained spiritual perfection, and became a Wali of high rank.

THE REWARD OF PITY AND MERCY

A man journeying through the desert was overcome with thirst. Water was nowhere available. Suddenly he came by a well. He climbed into the well and quenched his thirst. When he emerged, he saw a dog in dire straits because of thirst. This person again went into the well and filled his

leather sock with water. Holding the sock with his teeth, he clambered out of the well and gave the water to the dog to drink. Allah Ta'ala forgave all the sins of this man by virtue of this act of kindness.

After Rasulullah (Sallallahu alayhi wasallam) narrated this episode, the Sahaabah asked if there was reward for service to even animals. Rasulullah (Sallallahu alayhi wasallam) said that there was reward for every living creature.

In the Hadith a similar episode is narrated. In that episode a prostitute passing by a well saw a dog heavily panting by a well. It was on the verge of death due to thirst. The prostitute filled her leather sock with water and gave it to the dog. Allah Ta'ala forgave all her sins.

THE FRAGRANCE AND STENCH OF DEEDS

Someone asked Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh) about the awareness of Kiraaman Kaatibain (the two Recording Angels at our side) of our inner thoughts. Are they aware of what we are thinking? Hadhrat Sufyaan explained that the Angels are not aware of our thoughts. However, when a person resolves to do a good deed, then a wonderful fragrance is emitted. Thus they become aware of a persons' intention to do an act of virtue. The Angel on the right hand then records it.

Conversely, when a person resolves to commit evil, his body emits a foul stench which makes the Angel on the

left side aware of the evil intention. Thus, he records a sin for that person.

MISSING FAJR SALAAT

It is mentioned in the Hadith that shaitaan urinates in the ears of a person who sleeps until sunrise thereby missing Fajr Salaat. Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said that once he saw urine dripping physically from the ears of a person who had slept until sunrise. The person went to take ghusl. Shaitaan is a jinn. The jinn have the ability to transform themselves into human form. In human form they acquire all the physical attributes of humans.

THE REWARD OF VIRTUOUS ACTS

Rasulullah (Sallallahu alayhi wasallam) said that in Jannat will be such wonderful palaces which will be transparent. The interior will be visible from the exterior and the exterior will be visible from the interior. The Sahaabah asked: "For whom will be these places?" Rasulullah (Sallallahu alayhi wasallam) said: "For those who speak affectionately (they are not abrupt and abrasive); they feed (the poor); they always fast (not only in Ramadhaan), and they perform Salaat when all people are asleep."

BEFRIEND THE FUQARA

Rasulullah (Sallallahu alayhi wasallam) advised that the Fuqara should be befriended because they will have elevated ranks and wealth in the Aakhirat. Allah Ta'ala

will allow them to enter into the rows of people destined for Jahannam, and to take to Jannat those who had fed or clothed them.

GENEROSITY

Once Hadhrat Umar (Radhiyallahu anhu) sent his servant with 400 dinars (gold coins) to give to Hadhrat Abu Ubaidah (Radhiyallahu anhu). He also advised the servant to linger around to observe what Hadhrat Abu Ubaidah (Radhiyallahu anhu) does with the money. When the servant handed the bag of dinars, Hadhrat Abu Ubaidah made dua for Hadhrat Umar (Radhiyallahu anhu). He immediately began distributing the dinars to several needy households until every dinar was given away.

When the servant reported to Hadhrat Umar (Radhiyallahu anhu) he (Hadhrat Umar) sent 400 dinars to Hadhrat Muaath (Radhiyallahu anhu). As soon as the dinars were given to him, he began distributing it. Every single dinar was distributed. When the servant reported to Hadhrat Umar (Radhiyallahu anhu), he commented: “They are all brothers.” That is: they (the Sahaabah) are birds of a feather possessing lofty attributes of morality.

THE NEEDS OF WIDOWS

Rasulullah (Sallallahu alayhi wasallam) said that the one who attends to the needs of a widow and the poor is like a person who wages Jihad in the Path of Allah and like one who performs Salaat the entire night and perpetually fasts.

THE VALUE OF WATER

When the mother of Hadhrat Sa'd Bin Ubaadah (Radhiyallahu anhu) died, he asked Rasulullah (Sallallahu alayhi wasallam) to advise him of the best form of Isaal-e-Thawaab for his mother. Rasulullah (Sallallahu alayhi wasallam) said: "It is water". Hadhrat Sa'd (Radhiyallahu anhu) had a well dug. (*Isaal-e-Thawaab is the transference of the reward of a virtuous deed to the deceased*).

A man who was suffering for years from a bleeding wound on his knee mentioned to Hadhrat Abdullah Bin Mubaarak (Rahmatullah alayh), that no remedy has cured him. He was treated by many expert physicians, but his wound remained the same. Hadhrat Abdullah Bin Mubaarak advised him to have a well dug in a place where there was no water. After he had the well dug and people began drinking the water, his wound was healed.

There developed some sores on the face of the famous Muhaddith, Hadhrat Abu Abdullah Haakim (Rahmatullah alayh). He had adopted numerous kinds of remedies, but to no avail. He requested Hadhrat Abu Uthmaani Saabooni (Rahmatullah alayh) to make dua for him. Hadhrat Uthmaan engaged in fervent dua on the day of Jumuah. Those present joined in the dua and were saying 'Aameen'.

The following Jumuah a woman came and gave the congregation a letter in which was written: "*The previous*

Jumuah, in my home, I made fervent dua for Haakim. That night I saw in a dream Rasulullah (Sallallahu alayhi wasallam) who said: 'Inform Haakim to be generous with water for the people.'

On being informed, Hadhrat Haakim had a tank placed at his door. The tank was filled with water and ice too was added. People derived much benefit from the water. Even before a week had passed, Hadhrat Haakim was completely cured. Not a trace of the sores remained on his face.

DUA FOR THE DECEASED

Hadhrat Bishr Mansoor (Rahmatullah alayh) narrated that during a plague there was a person who would attend every Janaazah, and every evening he would go to the Qabrustaan and make dua for the inmates. This was his daily practice. One day he did not go to the Qabrustaan to make dua. That night in a dream he saw a large assembly of people. He asked: "Who are you? Why are you here?" They responded: "We are the inmates of the Qabrustaan. We are always in expectation of your gift which you send to us every evening." He asked: "What is the gift I send to you?" They said: "The dua you make for us." Thereafter he always ensured to go to the Qabrustaan every evening to make dua for the deceased. He never again missed a single day.

GIFT OF NOOR FOR THE MAYYIT (DECEASED)

Hadhrat Bashaar Bin Ghaalib Najraani (Rahmatullah alayh) used to make dua in abundance for Hadhrat Raabiyah Basriyyah (Rahmatullah alayha). Once she appeared in his dream and said: “O Bashaar! Your gift reaches me in a tray of *Noor* covered with silken cloth.” He asked: “What is this?” She said: “When a Muslim makes dua for a deceased and it is accepted, it (the dua) is presented to the deceased in a tray of *Noor* covered with a silken cloth, and the mayyit is informed of the sender.”

SAVED BY DUA

A Buzrug narrated that he saw his deceased brother in a dream. He asked his brother: “After you were placed in the grave, what had transpired?” The deceased replied: “After I was buried, a huge flame moved towards me. However, someone’s dua had reached me and the flame was averted. If it was not for the dua, the flame would have enveloped me.”

FIRE DID NOT HARM HIM

During the Khilaafat of Hadhrat Abu Bakr (Radhiyallahu anhu), an imposter, Aswad Anasi in Yemen, proclaimed himself to be a nabi. He ordered that Hadhrat Abdullah Ibn Thuwaab (Abu Muslim Khawlaani) be brought to him.

When Abu Muslim (Rahmatullah alayh) was brought into the imposter’s presence, Aswad Anasi endeavoured to

compel him to accept his false claim of prophethood. When Abu Muslim rejected, a huge fire was lit. Hadhrat Abu Muslim (Rahmatullah alayh) was cast into the blazing furnace. By the command of Allah Ta'ala, just as the fire had become cool for Nabi Ibraaheem (Alayhis salaam), so too it became cool for Hadhrat Abu Muslim who remained unharmed inside the fire.

Realizing his inability to kill Hadhrat Abu Muslim, the false prophet ordered him to leave Yemen. Hadhrat Abu Muslim then migrated to Madinah Munawwarah. Meanwhile the news of this episode had reached Madinah. When Hadhrat Abu Muslim (Rahmatullah alayh) reached Madina, he went to Musjid Nabawi and engrossed himself in Salaat.

On observing the stranger, Hadhrat Umar (Radhiyallahu anhu) who was present in the Musjid, asked from where he hailed. When he said that he was from Yemen, Hadhrat Umar (Radhiyallahu anhu) eagerly sought information about "our friend who was cast into the fire". Hadhrat Abu Muslim identified himself as being the person who was cast into the fire.

Overjoyed, Hadhrat Umar (Radhiyallahu anhu) kissed Abu Muslim on the forehead and proceeded with him to Hadhrat Abu Bakr (Radhiyallahu anhu). Hadhrat Umar (Radhiyallahu anhu) seated Hadhrat Abu Muslim Khawlaani (Rahmatullah alayh) between himself and Hadhrat Abu Bakr (Radhiyallahu anhu). Then reciting the Hamd (praise) of Allah Ta'ala, Hadhrat Umar

(Radhiyallahu anhu) said: *“Praise is for Allah Who has allowed me to see before my death a person who like Nabi Ibraaheem (alayhis salaam) had the same experience of being cast into the fire.”*

RIZQ IS FROM ONLY ALLAH TA’ALA

Once when there was absolutely no food in his home, Hadhrat Abu Muslim Khawlaani (Rahmatullah alayh) asked his wife if she had any money. She had only one dirham which she gave to him. Taking a bag, he went to the market place to buy some flour.

At the marketplace a beggar pleaded to be given something. Hadhrat Abu Muslim gave the dirham to the faqeer. He was now perplexed. What answer will he give to his wife when he returns with the empty bag? He filled the bag with sawdust and went home.

He knocked at the door. When his wife opened, he handed the bag to her and with much sadness in his heart he left. He just could not face her. He was hungry. She was hungry and the house was bare. When the wife opened the bag, it was filled with flour. She baked bread and waited for her husband.

Hadhrat Abu Muslim (Rahmatullah alayh) returned when it was quite late. She spread the dastarkhan (foodcloth) and placed the bread before him. In astonishment he asked where she had obtained the bread. “It is from the flour you brought.”

Expressing his shukr to Allah Ta'ala, he wept. He understood that Allah Ta'ala had transformed the sawdust into flour in lieu of the dirham he gave to the faqeer.

THE TWO EVILS

Rasulullah (Sallallahu alayhi wasallam) said: "Soon will the (kuffaar) nations form coalitions against you just as eaters invite others to share in their dish." Someone asked: 'Will that be because of the paucity of our number on that day?' Rasulullah (Sallallahu alayhi wasallam) said: "In fact, on that day you will be numerous, but you will be scum like the flotsam of flood waters, and Allah will eliminate fear for you from the hearts of your enemy, and He will cast *wahn* in your hearts." Someone said: "O Rasulullah! What is *wahn*?" Rasulullah (Sallallahu alayhi wasallam) said: "Love for the dunya (world) and dislike for death."

These two evils have ruined the Ummah. When the dunya is procured and adopted in conflict with the Shariah, one should then understand that *hubbud dunya* (love for the world) has become embedded in the heart.

Fear for Maut (death) and dislike for Maut are different. The true Mu'min fears the occasion of death because he does not know what will be his fate. Will he leave this dunya with Imaan or with kufr? How will Malakul Maut extract his rooh (soul)? This is the basis of fear. It differs from aversion or dislike.

Rasulullah (Sallallahu alayhi wasallam) said: “Maut is a bridge. It unites the Lover with the Beloved.”

THE ROOT OF ALL EVIL

Rasulullah (Sallallahu alayhi wasallam) said: “The love of the world is the root of every sin.”

It is the love of the world which causes nations to go to war, to massacre entire communities, to pillage and plunder lands and their inhabitants. The only way of ensuring that the disease of *Hubbud Dunya* does not enter into the heart is to ensure that every aspect of our life is regulated by the Shariah.

In any conflict between Deen and dunya, set the dunya aside and submit to the Deen. As long as the dunya remains outside of the heart, the boat of life will sail smoothly. The moment *hubbud dunya* enters the heart, it will be like the sea water gushing into a damaged ship. The ship will then sink. Thus *hubbud dunya* entering the heart will bring ruin and destruction in its wake.

THREE ATTRIBUTES OF WEALTH

Rasulullah (Sallallahu alayhi wasallam) said: “He whose heart is absorbed by *hubbud dunya*, will become afflicted with three calamities: (1) Such evil which will perpetually make him miserable. (2) Such avarice which will not grant him independence. (3) Never-ending vain desires/hopes.

The world is a searcher and is pursued. Whoever pursues the dunya, the Akhirat will pursue him until the arrival of Maut (Death). Death will then seize him. Whoever pursues the Akhirat, the dunya pursues him until he gains his full measure of Rizq.”

Hankering after the dunya and pursuing it relentlessly regardless of the limits of the Shariah are in vain and will only destroy the seeker of the world. His efforts will not increase his wealth. Rizq is pre-ordained. Rasulullah (Sallallahu alayhi wasallam) said: *“Rizq is sealed and the one of greed is deprived.”*

LOVE OF GOLD AND SILVER

Rasulullah (Sallallahu alayhi wasallam) said: “Verily dinar (gold coin) and dirham (silver coin) have destroyed those before you. They will destroy you (Muslims).”

WEALTH IS A FITNAH

Rasulullah (Sallallahu alayhi wasallam) said: “Verily, for every ummat (nation) there is a fitnah (trial). The fitnah of my Ummah is wealth.”

Wealth is a trial. Its pursuit should be only within the confines of the Shariah. It should never become the objective of the Mu'min. Rasulullah (Sallallahu alayhi wasallam) said:

“Halaal wealth is good for a Saalih (pious) person.”

“The aid of Allah is with the pious traders.”

“The pious trader will be with the Ambiya, Siddiqeen and Shuhada.”

Striving to subdue greed, adopting only halaal methods of earning and spending in the Path of Allah Ta’ala are the ways to ensure one emerges successfully from the trial of wealth.

THE IDOL OF WEALTH

Rasulullah (Sallallahu alayhi wasallam) said: “Every nation has an idol which they worship. The idol of this Ummah is gold and silver.”

For most Muslims the accumulation of wealth is the objective of life. Thus, it is seen that even an aged millionaire/billionaire regardless of his advanced age and physical infirmity, engrossing himself in worldly and monetary pursuits. The more he has, the more he craves for. Describing this avaricious attitude, Rasulullah (Sallallahu alayhi wasallam) said: “The son of Aadam grows older by the day, but two attitudes within him grow younger. His greed for wealth and his desire for longer life.” But both these are denied to him. Rizq as well as life on earth are fixed. Nothing will change these.

THE CALAMITY OF THE GREED FOR WEALTH

“The worst of my Ummah” are those who Rasulullah (Sallallahu alayhi wasallam) said: “Two hungry wolves let loose in a flock of sheep do not cause so much destruction than a man’s greed for wealth and high position cause to his Deen.”

Rasulullah (Sallallahu alayhi wasallam) said: “The son of Aadam grows older by the day while two attitudes in him grow younger: greed for more wealth and the desire for longer life.” However, both objectives of his greed will remain unfulfilled. He will gain only whatever Allah Ta’ala has ordained for him. Life on earth is also fixed. Maut comes at its appointed time. No amount of greed and desire will increase these two objectives.

EXTRAVAGANCE, LUXURY & MERRYMAKING

Muaaz Bin Jabal (Radhiyallahu anhu) said that when Rasulullah (Sallallahu alayhi wasallam) sent him to Yemen, he said: “Beware of luxury, for verily, the servants of Allah are not given to luxury.”

Rasulullah (Sallallahu alayhi wasallam) said: “The worst of my Ummah are those who indulge in pleasures. They devour varieties of food, dress with a variety of garments, and they speak boastfully.”

What is castigated in these Hadith narrations is in fact the norm of Muslims. *Zuhd* (abstinence) has no share in the lives of Muslims. Excessive indulgence in even halaal luxuries has ruined Muslims.

The way of the true servants of Allah Ta'ala is simplicity, frugality and austerity. *Zuhd* was the lifestyle of the Sahaabah and of the Auliya. Addiction to luxury spawns many evils. Rasulullah (Sallallahu alayhi wasallam) said: "Poverty is my Pride." That was the lifestyle of the Auliya.

THE CALAMITIES OF MERRYMAKING

Rasulullah (Sallallahu alayhi wasallam) said: "Soon during Aakhiruz Zamaan (the last of the ages) therein will be earthquakes, showers of stones."

It was asked: 'O Rasulallah! (Sallallahu alayhi wasallam), when will that be?' Rasulullah (Sallallahu alayhi wasallam) said: "When musical instruments, singing girls and halaalization of wine become rampant."

These signs heralding the punishment of Allah Ta'ala in a variety of forms are being enacted in our day. The three evils mentioned in this Hadith are widely prevalent.

THE TRIAL OF GLUTTONY

Hadhrat Aishah (Radhiyallahu anha) narrated: "The first trial in this Ummah after the demise of Nabi (Sallallahu alayhi wasallam) was satiation (i.e. gluttony)."

AN IBAADAT GREATER THAN EVEN NAFL HAJJ

Hadhrat Abdullah Ibn Mubaarak, the renowned Taabi'ee, Muhaddith, Mufassir and Faqeeh, set off on a journey for Hajj. He was accompanied by many associates. One of his servants had brought along a partridge. At one of the halting places, the partridge died. The servant dumped it at a nearby dump.

Close to the dump was a hut in which two extremely destitute orphan girls lived all alone. As Ibn Mubaarak was about to leave, he observed a girl emerging from the hut. She picked up the dead partridge and rushed back into the hut. He ordered the servant to knock at the door of the hut.

When the girl appeared, Ibn Mubaarak questioned her about the dead partridge. Why did she take it? What does she intend doing with it? The girl sorrowfully explained the dire straits of starvation she and her sister were undergoing. The hut was completely bare. There was absolutely nothing except the scanty dresses on their bodies. There was not even a blanket or any bedding in the hut.

Hadhrat Ibn Mubaarak's heart was rent with grief at the plight of these two poor girls. He had brought with a thousand gold coins for the journey. He mentioned to his servant that 20 coins would suffice for returning home. He

gave the 980 gold coins to the girls. They needed it more than himself and the others.

Thus did he cancel his plans for Hajj. He then embarked on the return journey. The other members in the caravan proceeding for Hajj asked why he had cancelled his plans for Hajj. He responded that assisting the poverty-stricken girls on the verge of starvation was an act of greater merit than Hajj.

(Those who waste hundreds of thousands of rands for their mock 'umrahs' and merrymaking holidays and haraam wedding feasts baselessly dubbed 'walimah', should examine their hearts and Imaan. To waste such huge amounts of money, especially at a time when the Ummah is ablaze with misery and suffering, is a clear sign of living under the yoke of shaitaniyat.)

THE PROTECTION OF ALLAH TA'ALA

Hadhrat Muhammad Ibn Seereen (Rahmatullah alayh) who was among the very senior Taabieen, once on a journey encamped at a riverside. A band of robbers with unsheathed swords approached him, but remained at a distance. Although they repeatedly attempted to attack him, mysteriously they were unable to reach him.

The next day, Ibn Seereen resumed his journey. Along the way he encountered one of the robbers who was on horseback with a bow. On seeing Ibn Seereen, the robber exclaimed: "Are you a human being or a jinn?" Hadhrat

Ibn Seereen responded: “I am a human descendent of Aadam (Alayhis salaam).”

The robber flabbergasted said with surprise: “We attempted to attack you seventy times, but each time a wall of steel prevented us. What is the secret?”

Ibn Seereen (Rahmatullah alayh) said: “Ibn Umar (Radhiyallahu anhu) narrated to me from Rasulullah (Sallallahu alayhi wasallam) that whoever recites 33 verses from the Qur’aan Majeed at night, will not be harmed by robbers or predatory animals.”

The robber was so much impressed that he broke his bow, repented and pledged to Allah Ta’ala that he would never again resort to robbery.

THE THIRTY THREE VERSES

Aayaat 2 to 5, 255 to 257 and 284 to 286 of Surah Baqarah
Aayaat 54, 55 and 56 of Surah A’raaf
Aayaat 110 and 111 of Surah Bani Israaeel
Aayaat 1 to 11 of Surah Saffaat
Aayaat 33, 34 and 35 of Surah Ar-Rahmaan
Aayaat 21, 22, 23, and 24 of Surah Hashr

THE VIRTUE OF ABSOLVING DEBTORS

Once the Sahaabi, Hadhrat Qais Bin Sa’d (Radhiyallahu anhu) became ill. However, none of his friends came to visit him. Their absence perplexed him. On making

enquiries he was informed that since his friends were indebted to him for loans he had given, they were reluctant to visit him, fearing that he would demand payment. He exclaimed: *“Confound the wealth which prevents my friends from visiting me.”*

He sent someone to announce that he had absolved all his debtors. He waived whatever they owed him. Thereafter, numerous of his friends visited him.

Regarding debt, Allah Ta’ala provides three options:

1. Waiving the entire debt as an act of Sadqah
2. Reducing the debt amount
3. Granting extension of time for payment.

There is considerable thawaab in the adoption of any one of these methods.

OBEDIENCE AND RESPECT FOR THE MOTHER

Although it was generally a custom to eat together from a single plate, Hadhrat Zainul Aabedeem (Rahmatullah alayh) never ate together with his mother from the same plate. When asked for the reason, he explained that he feared that he would take from the plate a morsel on which his mother’s eyes had fallen, thus depriving her of the morsel. He regarded even this unintentional act to be disobedience to his mother.

A man making tawaaf carried on his back his aged, frail mother. He asked Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) if he had now fulfilled the rights of

his mother. Hadhrat Ibn Umar (Radhiyallahu anhu) said that he has not even compensated for one gasp of pain at the time of giving birth to him.

ABANDONING SIN FOR THE FEAR OF ALLAH TA'ALA

Hadhrat Ibnul Jauzi (Rahmatullah alayh) once saw a blacksmith removing red hot metal with his bare hands from his blazing furnace. He was convinced that the blacksmith was a great Wali of Allah Ta'ala. He therefore, requested the blacksmith in the Name of Allah Ta'ala Who had endowed him with this miracle, to make dua for him.

Weeping, the blacksmith said that he was not a wali as he (Ibn Jauzi) had understood. Ibn Jauzi said that only a wali could display such a miracle. The blacksmith then narrated the episode underlying this miracle.

One day a stunningly beautiful woman came to him begging for some money. She and her children were starving. He suggested that she should accompany him to his house where he will give her sufficient for her needs. However, she looked at him sadly and left without saying a word.

Sometime thereafter, dire need compelled her to return to the blacksmith to beg for assistance. On this occasion she accepted his offer and accompanied him to his house. When they were inside he locked the door. She asked the reason for locking the door. He said that he feared

someone may come. She said: “Why do you not fear Allah, the Rabb of all people?”

He then advanced to her to gratify his evil lust. Tears streamed down her cheeks and she trembled like a leaf in a breeze. When he asked her for the reason of her crying and fear, she said that it was the fear for Allah Ta’ala. She pleaded with him to leave her for the sake of Allah Ta’ala. The blacksmith now also overcome with fear left her. He gave her all the money he had.

In a dream he saw the most beautiful woman he had ever seen with a crown of precious stones. She said: “May Allah Ta’ala reward you on our behalf.” In his dream he asked: “Who are you?” She said: “I am the mother of the girl whom you left for the sake of fear for Allah Ta’ala. May Allah Ta’ala never punish you with the fire.” He asked her about her family. She said that she was of the family of Rasulullah (Sallallahu alayhi wasallam).

The next day he discovered that fire did not harm him. He hoped that in the Aakhirat he will be saved from the fire.

FEAR FOR ACCOUNTABILITY BY ALLAH TA’ALA

On an extremely hot day, Hadhrat Uthmaan (Radhiyallahu anhu) who was in his tent with one of his slaves, saw in the searing heat a man driving two camels. Very surprised, Hadhrat Uthmaan (Radhiyallahu anhu) said: “Why did he

not wait in Madinah until it became cooler?” He instructed the slave to ascertain who the man was.

After investigating, the slave reported that the man was Ameerul Mu'mineen Umar Ibn Khattaab (Radhiyallahu anhu). Extremely surprised, Hadhrat Uthmaan (Radhiyallahu anhu) peered out of the tent to again look. The intensity of the searing heat compelled him to withdraw his head into the tent.

When Hadhrat Umar (Radhiyallahu anhu) ultimately came near the tent, Hadhrat Uthmaan (Radhiyallahu anhu) asked Ameerul Mu'mineen why he had come out at this time when it was so fiercely hot. Hadhrat Umar (Radhiyallahu anhu) explained that two Zakaat camels had gone astray. He therefore found them and was taking them to safety. If they had disappeared, he feared the questioning on the Day of Qiyaamah. He will be held responsible for the Amaanat.

Hadhrat Uthmaan (Radhiyallahu anhu) invited Hadhrat Umar (Radhiyallahu anhu) into the tent and to drink some water. He would send his slave with the camels. Hadhrat Umar (Radhiyallahu anhu) refused the offer and continued driving the camels.

THE TESTIMONY OF A FAASIQ

The Abbaasi ruler, Khalifah Bayazeed Khan, came to the court of the Qaadhi, Shaikh Shamsuddeen Al-Fanaari

(Rahmatullah alayh) to testify in a matter. However, the Qaadhi rejected the Khalifah's testimony.

Later when the Khalifah sought the reason for the rejection of his testimony, the Qaadhi said that since he does not perform Salaat with Jamaat in the Musjid, his testimony was unacceptable.

Acknowledging his error, the Khalifah had a Musjid built just outside the palace. He henceforth performed all his Salaat with Jamaat in the Musjid.

HADHRAT UMAR'S LAST WISH

During the final moments of his demise, Ameerul Mu'mineen Hadhrat Umar (Radhiyallahu anhu) sent his son, Abdullah (Radhiyallahu anhu) to Hadhrat Aishah (Radhiyallahu anha). He instructed his son to convey his Salaam and to seek her permission for him to be buried alongside Rasulullah (Sallallahu alayhi wasallam) and Hadhrat Abu Bakr (Radhiyallahu anhu).

The place belonged to Hadhrat Aishah (Radhiyallahu anha), hence permission was necessary. When Abdullah Ibn Umar (Radhiyallahu anhu) conveyed his father's request, Hadhrat Aishah (Radhiyallahu anha) said that she was hoping to be buried alongside Rasulullah (Sallallahu alayhi wasallam). However, she would give Hadhrat Umar (Radhiyallahu anhu) preference over herself. She granted the requested permission.

Hadhrat Umar (Radhiyallahu anhu) instructed his son that when they carry his Janaazah for burial, he should again request permission from Hadhrat Aishah (Radhiyallahu anha). If she grants permission, he should be buried there. Thus, permission was sought a second time. It was granted.

TRUE GENEROSITY AND TRUE HONESTY

Abdullah, the nephew of Muslim Bin Sa'd (Rahmatullah alayh) who resided in Baghdad, was going for Hajj. He gave his nephew ten thousand dirhams (silver coins) with the instruction to give the whole amount to the poorest family in Madinah Munawwarah.

When he reached Madinah, on making enquiries, he was informed of the poorest home. He went to the house shown to him and knocked at the door. A woman answered and asked who he was. He introduced himself and explained the purpose of his visit to her home. Then he requested her to accept the 10,000 dirhams. However, she said that her next-door neighbour had greater need for the money.

He then went to the neighbour. He knocked at the door. Again a woman answered. He informed her of the purpose of his visit and requested her to accept the money. The lady said: "We and our next-door neighbour are in the same position, therefore divide the amount between us." Thus, the 10,000 dirhams were equally distributed between the two women.

MUSHTABAH AND HARAAM FOOD

Once the slave of Hadhrat Abu Bakr (Radhiyallahu anhu) gave him some food. Due to extreme hunger, Hadhrat Abu Bakr (Radhiyallahu anhu) began eating. He had just consumed one morsel when the slave explained that during the era of Jaahiliyyah (the pre-Islam time of ignorance), he had rendered a service to certain persons. He had recited some form of incantation and blew on the sick. They promised to pay him for his service.

Long thereafter, the slave having accepted Islam, passed by the tribe. When they saw him they remunerated him for the past service with some wedding food. They were enjoying their wedding feast. It was from this food that he had given to Hadhrat Abu Bakr (Radhiyallahu anhu).

Hadhrat Abu Bakr (Radhiyallahu anhu) was shocked and fear overcame him. He inserted his hand down his throat attempting to induce vomiting to expel the morsel from his stomach. His endeavour did not succeed. Someone advised that he should drink water which would facilitate the expulsion of the morsel. He did so and made vigorous attempts to expel the morsel. Finally he succeeded. In the process he was considerably weakened.

Someone queried the reason for subjecting himself to so much difficulty just to expel one morsel of food. Hadhrat Abu Bakr (Radhiyallahu anhu) said that even at the cost of his life he would have removed the morsel from his body,

for he had heard Rasulullah (Sallallahu alayhi wasallam) saying:

“The Fire of Jahannam is more deserving of a body nourished with haraam.”

Muslims should reflect and view their earnings and the food they consume in the light of the attitude of the Sahaabah and Auliya. Hadhrat Hasan Basri (Rahmatullah alayh) said: *“We met such personalities (referring to Sahaabah and Auliya) who would shun seventy avenues of halaal for fear of falling into haraam.”*

PURE AMR BIL MA’ROOF

Once Hadhrat Abdullah Ibn Mas’ood (Radhiyallahu anhu) passed by a merrymaking group enjoying themselves with music, singing and wine. Angered by this flagrant indulgence in evil, Hadhrat Abdullah Ibn Mas’ood (Radhiyallahu anhu) kicked the wine vessels spilling all the wine. Then he snatched and broke the musical instruments.

Ameerul Mu’mineen, Hadhrat Umar (Radhiyallahu anhu) lying on his death bed was visited by a young man. These were his last moments on earth. After briefly speaking with Hadhrat Umar (Radhiyallahu anhu), the young man departed.

As the young man was leaving, Hadhrat Umar (Radhiyallahu anhu) looked at him. He instructed someone

to recall the young man. When he came back, Hadhrat Umar (Radhiyallahu anhu) said to him: “*Young man! Raise your izaar (lower garment).*” His izaar was below his ankles and this is haraam. This was Hadhrat Umar’s last act of *Amr Bil Ma’roof* before departing from this transitory earthly abode.

Such were the Sahaabah. Every vein in their bodies pulsated with the Deen. That is why Allah Ta’ala made them the masters of the world. That was why Allah Ta’ala empowered them to flatten and defeat the then two world empires – the Roman and Persian empires.

AAYATUL KURSI

Once Hadhrat Umar (Radhiyallahu anhu) wrestled with a jinn. When the jinn was defeated and firmly in the grip of Hadhrat Umar (Radhiyallahu anhu), he (the jinn) pleaded to be released. He promised to inform Hadhrat Umar (Radhiyallahu anhu) of a formula to protect against jinn. When he was released, the jinn said that protection against jinn is Aayatul Kursi

In a similar episode, when a Sahaabi had defeated a jinn, he (the jinn) said that when Aayatul Kursi is recited in a home, shaitaan (who is a jinn) flees while releasing wind like a donkey. Then shaitaan will not be able to enter that house until the next day.

It should be a daily incumbent practice to recite Aayatul Kursi and the last two Aayats of Surah Baqarah frequently

in the home.

THE REWARD FOR RESPECTING THE DEEN

After a Majoosi (Fire-Worshipper) had died a Muslim saw in a dream that the Majoosi was in Jannat. When the Muslim queried his presence in Jannat, the Fire-Worshipper explained that one day when his son was eating publicly during the month of Ramadhaan, he had slapped him for disrespecting Muslims during the sacred month of Ramadhaan.

Shortly before his death, Allah Ta'ala granted him the taufeeq to accept Islam because of the respect he had shown for Ramadhaan.

BISMILLAAHIR RAHMAANIR RAHEEM

Once Hadhrat Nabi Isaa (Alayhis salaam) on a journey passed by a grave. It was revealed to him that the inmate of the grave was undergoing severe punishment. After some time (perhaps weeks or months), on his return journey he passed by the same grave. On this occasion he perceived Malaaikeh of Rahmat with trays of Noor at the grave.

In astonishment, Nabi Isaa (Alayhis salaam) supplicated to Allah Ta'ala to reveal to him the mystery for the cessation of the punishment and it being substituted with mercy.

Allah Ta'ala revealed to him that the man was a faasiq/faajir hence was being punished. When he died he had left an infant. When the child was of Maktab age, his mother sent him to the Maktab. The Ustaadh instructed the child to recite Bismillaahir Rahmanir Raheem. Upon the child reciting Bismillaah, Allah Ta'ala lifted the punishment and replaced it with mercy.

TRIALS, CALAMITIES, PATIENCE AND THE REWARD

Imaam Auzaai' (Rahmatullah alayh) narrated that once while he was on *Ribaat* duty in Egypt, he came across a tent in the desert. Inside he found a man without hands and feet. This man was reciting the praise of Allah and expressing shukr for His bounties.

Intrigued and surprised, Imaam Auzaai' made Salaam and questioned him about the bounties for which he was expressing shukr in profusion. He was praising Allah Ta'ala for the priceless *Ni'mat* of the tongue with which he was able to recite the Hamd and Tasbeeh of Allah Ta'ala.

He then requested a favour from Imaam Auzaai'. He explained that he has a young son who lives with him in the tent. This son attended to his needs. However, the son has been missing for three days. He asked Imaam Auzaai' to search for the son. Imaam Auzaai' believing that the request was a great favour for himself agreed and departed in search of the son.

Soon he approached some sand dunes. Behind one of the dunes he saw the dead body of the son. The boy had been attacked by wild animals, killed and his flesh was devoured. Smitten with grief, Imaam Auzaai' returned to the tent. He broke the news of the fate of the boy. The man, accepting the sad news, recited the praises of Allah Ta'ala, and expressed his gratitude, saying that Allah Ta'ala did not create from his progeny someone who was destined for Jahannam.

He recited: *"Inna lillaahi wa inna ilayhi raaji-oon"*. Then letting out a heavy sigh, his soul departed from this ephemeral abode. Imaam Auzaai' covered him with a cloak. He was perplexed and in a quandary, not knowing what to do with the mayyit. He could not alone bury him. While he was in deep reflection, suddenly four men appeared. Seeing him and the mayyit, they enquired about the situation. Imaam Auzaai' elaborated the entire episode.

They requested Imaam Auzaai' to open the mayyit's face. He complied. As their gaze fell on the mayyit, they recognized him. They kissed his eyes and hands exclaiming that never did his limbs ever indulge in anything haraam. They informed Imaam Auzaai' that the man was Abu Qilaabah (Rahmatullah alayh), the student of Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu).

They performed the Janaazah rites and buried Hadhrat Abu Qilaabah (Rahmatullah alayh).

That night in a dream Imaam Auzaai' saw Abu Qilaabah in an orchard of Jannat. He was clad in the most splendid heavenly garments, and was reciting the Qur'aanic verse:

"Peace upon you for your endurance (for the Sabr) of the (hardships) which had befallen you. Indeed, wonderful is the Final Abode (of Jannat)."

In the dream Imaam Auzaai' asked him to explain how he had acquired the lofty status in Jannat. He said that Allah Ta'ala has reserved lofty ranks for some of His slaves. These ranks are attainable only by means of Sabr when calamities befall, and by means of Shukr in prosperity and by fearing Allah Ta'ala privately and publicly.

SABR IN EXTREME ADVERSITY

A woman was making Tawaaf of Baitullah. She appeared extremely happy as she proclaimed 'Labbaik! Labbaik! A Buzrug observing her condition of apparent joy and happiness said to himself: *'This woman must be living in considerable prosperity. Therefore she is so carefree and happy.'* After completing her Tawaaf, addressing the Buzrug she said: *"Perhaps you were thinking that I am in great prosperity and carefree. I shall narrate to you the reality of my condition."*

"I live in the Land of Shaam. My husband was a prominent trader. He embarked on a ship which was caught up in a storm. He was drowned. When this news reached me I reacted with much Sabr. I had two babies who were playing around. The one cast his hand into the

fire and the pot of boiling water fell on both children. Both died. My young daughter came running frantically. She slipped on the water and instantly died. O pious man, you may now think that I am a very prosperous and happy woman. I am contented with all the decrees of my Rabb. Along with my *Labbaik*, I hear the response in my ears. My Rabb is always with me.”

FAULTING THE DECREE OF ALLAH TA’ALA

There was a Shaikh-e-Kaamil who had many mureeds who were able to fly in the air and walk on water. After his demise one of his Mureeds saw the Shaikh in a dream. Fear and worry were on his face. The shocked mureed enquired of his condition. The Shaikh said: “One day while I was with my mureeds engaging in Thikr and Shaghl, it suddenly rained. From my mouth slipped: “*The rain has fallen at an inopportune time.*” It is for this statement that I have been apprehended by Allah Ta’ala.”

Whatever happens is by the decree of Allah Ta’ala. Beware of expressing discontent for the decrees of Allah Ta’ala.

A ZAAHID MISUNDERSTANDING TAWAKKUL

There was a Zaahid who lived in seclusion. A man would daily bring him two *rotis* (*bread*). One day it occurred to the Zaahid that accepting the *rotis* was in conflict with Tawakkul. This idea constrained him to refuse the *rotis*.

Three days passed without the Zaahid having eaten anything. Hunger weakened him so much that he became unconscious. In that state he dreamt that a man was saying: *“Why did you refuse the rotis?”* In his dream he responded: *“I did so having trust on Allah Ta’ala.”* The answer came: *“Undoubtedly, We are the Providers of Rizq. We provide the Rizq of people via other people.”*

IN THE MIDST OF SNAKES AND THE EFFECT OF THIKRULLAH

Hadhrat Haamid Aswad (Rahmatullah alayh) once accompanied Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) on a journey. They happened to pass through a forest infested with snakes. Hadhrat Haamid urged Hadhrat Khawwaas to make haste so that they are not trapped in the forest with the snakes by nightfall. However, instead of making haste, Hadhrat Ibraaheem Khawwaas spread his cloak on the ground indicating that they would pass the night in the forest. But Hadhrat Haamid was overwhelmed with fear.

Soon they were surrounded by snakes. Panicking, Hadhrat Haamid exclaimed: ‘Snakes! Snakes!’ Hadhrat Ibraaheem reprimandingly said: ‘Be silent! Engage in Thikrullaah.’ Recomposing himself, Hadhrat Haamid engaged in Thikrullaah. The more the two became absorbed in Thikrullah, the more the snakes began to disappear.

Soon Hadhrat Haamid fell asleep. As soon as he fell asleep, the snakes returned. He awoke with a start and

became fearful. Hadhrat Ibraaheem now rebuked him and said: “Why don’t you engross yourself with Thikrullah.” As soon as he began Thikrullah, the snakes slid away.

After Fajr Salaat, he saw by the musalla of Hadhrat Ibraaheem a huge serpent curled up. In astonishment he asked: “*O Shaikh! What is this?*” Hadhrat Ibraaheem Khawwaas responded: “*You desire that your name be enrolled in the register of the Auliya whilst you are still a sapling. Do you not realize that we were in the midst of hundreds of snakes throughout the night and Allah, Rabbul Izzat had protected us out of His grace and mercy? Do you not understand that this is the effect of Thikrullah? Do you not understand that this is the effect of the barkat of Tilaawat of the Qur’aan Shareef?*”

DESIRE IS A CALAMITY FOR THE AULIYA

Once Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) along a journey was passing over a mountain where many pomegranate trees were growing. Desiring to eat a pomegranate, he picked one. The pomegranate was so sour that he discarded it. As he proceeded he thought of picking a pomegranate from another tree, perhaps it would be sweet.

Soon he came upon a pit wherein a man laid sprawled. He was covered with wasps and bees stinging him. But the man was lying motionless. Hadhrat Ibraaheem greeted with Salaam. The man said: “*Wa Alaikumus Salaam, O Ibraaheem!*” In surprise, Hadhrat Ibraaheem asked: *‘How*

did you become aware of my name?” The man said: “Allah Ta’ala informs His servants of whatever He wishes them to know.” Hadhrat Ibraaheem said: “Since you have such a close relationship with Allah Ta’ala, why do you not supplicate for the calamity of the bees to be removed?”

The man responded: “O Ibraaheem! You too have a close relationship with Allah Ta’ala. So why do you not supplicate for Allah Ta’ala to eliminate from your nafs the desire of pomegranates? Remember that the calamity of being stung by bees is restricted to this world whereas the desire for eating pomegranates is a wound which will have consequences in the Aakhirat.”

THE TAWAKKUL OF HADHRAT KHAWWAAS

Once on a sojourn in the wilderness, Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) met Hadhrat Khidhr (Alayhis salaam). After walking a distance in the company of Khidr (Alayhis salaam), Hadhrat Khawwaas thought: *“I fear that my trust on Allah Ta’ala may weaken as an effect of Hadhrat Khidhr’s company.”* He therefore requested permission from Hadhrat Khidhr to part ways.

The trust of the Saadiqeen is solely on Allah Ta’ala. The Qur’aan Majeed says in this regard: *“He who has tawakkul on Allah, He suffices for him.”*

A FIRE-WORSHIPPER IS GUIDED

Along his travels while passing through a wilderness Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) saw a young man approaching. Hadhrat Khawwaas ignored him. However, the man called on Hadhrat Khawwaas to wait. The young man requested permission to accompany Hadhrat Khawwaas for a few days. On ascertaining that the young man was a fire worshipper, Hadhrat Khawwaas said: *“You cannot go where I am going. You cannot find the way to my destination.”*

The fire-worshipper responded: *“Allah is the One Who guides. He who has guided you to the Path may guide me as well.”*

Hadhrat Khawwaas did not reply. Nevertheless, he allowed the youngman to accompany him. After the two had travelled seven days without having eaten a morsel of food, the youngman implored: *“O Pious servant of Allah, implore Allah to provide food for us. I am unable to bear the severity of these pangs of hunger.”*

Even before completing his dua, there appeared a beautiful tray laden with delicacies from the Ghaib (Unseen realm). After satiating themselves, the tray miraculously disappeared. The two continued on the journey. On the eighth day, Hadhrat Khawwaas said to the youngman to display his spiritual ability. He went a short distance and supplicated. With shocked astonishment, Hadhrat Khawwaas saw the very same tray laden with a variety of

food appearing from the Ghaib. The young man invited him to eat, but Hadhrat Khawwaas refused.

The young man said: *“O Shaikh! Do you have any doubt in the Qudrat (Power) of your Rabb? In the Qur’aan it is mentioned: “Verily, Allah has power over all things.” Do not have any hesitation. Join with me and eat. I shall inform you of two delightful things. Firstly, convert me to Islam with the Kalimah. Secondly, I supplicated to Allah Ta’ala not to embarrass me in front of you. I have heard from you, O Shaikh, that Allah Ta’ala said: ‘I answer the call of the one who calls Me.’ Thus, what you have seen is the grace of Allah Ta’ala. It is not of my excellence.”*

Both participated in the meal then proceeded to Makkah Mukarramah. The young man opted to remain permanently in Makkah. Indeed, Allah Ta’ala guides whomever He wills.

THE BALM OF THE HEART

Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) said:

“The Balm of the Heart consists of five ingredients:

1. Abundance of tilaawat of the Qur’aan Majeed
2. To meditate and reflect on the Qur’aan Majeed
3. To abstain from filling the stomach to capacity
4. To stand in Salaat during the night time
5. As Fajr approaches, to humbly supplicate to Allah Ta’ala and to be in the company of the Saaliheen.”

He said: “A true Aalim is he whose amal (practice) conforms to his Ilm (Knowledge). He practices according to the Qur’aan and adopts the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

A Mutawakkil (one of Tawakkul) is he whose tawakkul has an effect on others. In his company they also develop tawakkul.”

DIVINE LOVE KILLED THE DURWAISH

While Hadhrat Shibli (Rahmatullah alayh) was walking exclaiming in his state of divine enrapture, ‘Allahu Allahu’, a Durwaish said to him: “Why do you not rather say: *“Laailaha il lallaah”*”? Hadhrat Shibli let out a loud shriek and said: *“I fear that my soul might depart on me saying ‘Laa’ (No).”* This comment had such a profound effect on the Durwaish that he promptly died.

When the demise of the Durwaish became known in the city, his heirs apprehended Hadhrat Shibli. They took him to the court of king and demanded compensation. They accused him of having killed the Durwaish. When the king questioned Hadhrat Shibli, he responded with such an eloquent expression of divine love in poetic form that the king ordered his minister to remove Hadhrat Shibli from his presence. *“Take this man immediately out of my presence. I fear that his expression of divine love will render me unconscious.”*

THE SPIRITUAL DARKNESS OF GLUTTONY

Hadhrat Shibli (Rahmatullah alayh) said that Rasulullah (Sallallahu alayhi wasallam) forbade gluttony. Do not fill the stomach to capacity for it will extinguish the *Noor of Ma'rifat* in your heart.

Hadhrat Zunnun Misri (Rahmatullah alayh) said: “*Hikmat (spiritual wisdom) does not reside in a person whose stomach is full. Verily, eating much hardens and darkens the heart. Cultivate Hikmat by means of hunger.*”

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) said: “When Allah Ta’ala created the world, He instilled sin and ignorance in *shaba’ (satiation – a full stomach)*, and *Ilm* and *Hikmat* in hunger.