

# **DALAIL - US - SULOOK**

AN OBJECTIVE APPRAISAL OF THE  
SUBLIME SUFI PATH BY  
**MULANA ALLAH YAR KHAN**

**IDARAH NAQSHBANDIAH OWAISIAH**  
**MURSHAD ABAD MIANWALI, PAKISTAN**

## TRANSLATOR'S NOTE.

1. This is the English version of the most irradiating and inspiring book "Daláel-e-Sulook" of Hadhrat Maulána Allah Yar Khan, the greatest Sufi Master of the modern age. No sooner had the book seen the light of the day in 1965 than it ran into second revised edition through the untiring efforts of Idarah-e-Naqshbandiah Owaisiah. This indicates that the times have a burning urge for spiritual bliss in consonance with the Sharf'at and that the English translation shall extend the utility of the book much further.

2.. The arduous task of translation to which I considered myself unequal, was undertaken by me at the instance of our young preceptor Mirza M.A. Beg — one of those fortunate persons who bear the Robe of Permission of the author. Mr. Beg is the living embodiment of the precepts of the book put into practical conduct. Naturally, his example has inspired many friends and colleagues including myself to the edifying path of mystical realization and spiritualization.

3. By far the greatest single difficulty faced in this undertaking was the search for precise words and expressions which could convey the true meaning of the nuances of the original text. Hence my reliance on the closest approximation, and where this also did not achieve the desired clarity, actual words or expressions have been inserted in Roman Urdu. An Explanation of Terms has been placed in the very beginning in alphabetical order to facilitate quick reference during study. Nevertheless, responsibility for any incorrect rendering of real meaning will be entirely mine. The footnotes by the compiler of the Urdu version, Professor Abdul Razaq, M.A. have been indicated as such.

4. I do sincerely hope that this endeavour will achieve the desired object, i.e. impart true knowledge

— as distinct from information—to the English speaking Muslims the world over including many at home who find themselves at greater ease with the language. I believe that it will help regenerate the most powerful influence for good that Islamic mysticism is.

5. I am deeply indebted to Mr. Beg and Professor Abdul Razaq for their patient explanation of the spirit of the original text and also to others who lent a helping hand one way or the other in this noble venture in particular Dr. Abdul Ghani and Mr. M.A. Latif, retired Session Judge who painstakingly reviewed the script. May their reward be with Allah !

November 1976  
Lahore  
Pakistan

Abu Talha

## AIDE-MEMOIRE

*The reader is reminded that the following salutations are to be automatically read as mark of veneration and devotion, wherever a reference to the Prophet of Islam (or other prophets) his companions, or the names of the distinguished servants of the Faith (Commentators, Jurists, Traditionists, Sufi saints etc) occur in the text :—*

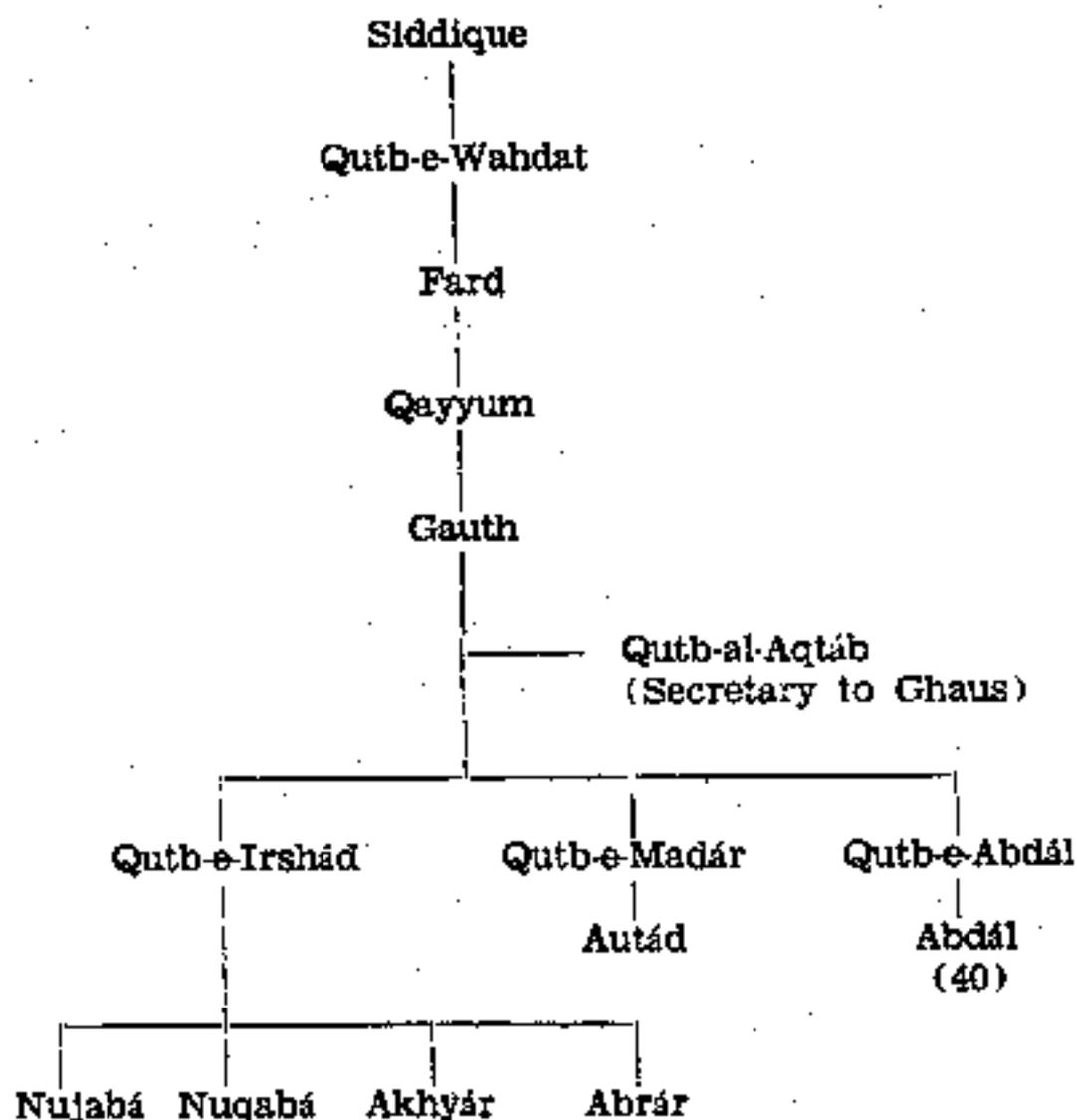
- Prophet — May peace be upon him*
- A Companion — May Allah be pleased with him*
- Name of Servant of the Faith — May Allah bless him*

# TRANSLITERATION

ا	a	ط	t
ب	b	ظ	z
ت	t	ع	'a: 'u: 'o
ث	th	غ	gh
ج	j	ف	f
ح	h	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	z	م	m
ر	r	ن	n
ز	z	و	w: v
س	s	هـ	h
ش	sh	ي	i
ص	s	ي	y
ض	dh		

## EXPLANATION OF TERMS

Abdál, Qutb, Gauth (also Ghaus), Qayyum etc. Exalted appellations of the aulia. Their Warrant of Precedence is as follows:—



*Notes :—*

- (1) Another group of aulia titled Maktum is not shown here.

- (2) The four Qutb are the cabinet of the Gauth.
- (3) Qutb-e-Irshád is concerned with matters of Shari'at.
- (4) Qutb-e-Madár is concerned with matters pertaining to the administration of the universe like those emanating from Hadhrat Khidhar 18:65—81.
- (5) Qutb-e-Abdái is concerned with matters pertaining to both Shari'at and administration of the universe.
- (6) Of the aulia from Siddique to Ghaus, one must be present in all Ages. Others may or may not be.

Ahl-e-Sunnah wal-Jamá'at	The true followers of the Prophet and his Companions, generally termed as Sunnis.
Asháb-e-Sufah	Companions of the Bench, the celebrated sufis of the time of the Prophet, who always stayed in the Phophet's mosque.
Azán	Muslim call to prayer.
Bai'at	Oath of allegiance.
Barzakh	The interval between death and resurrection.
Darud Sharif	Invocation of Muslims to Allah for bestowal of His choicest favour and blessing on Prophet Muhammad (peace be upon him).
Ehsán	Literally sincerity. According to the Prophet: "Worship Allah as if thou seest Him, for if thou seest Him not, yet He sees thee".
Faná baqá	Passing away from self (Faná) into the consciousness of survival in Allah (Baqá).
Faná Fillah Baqá Billah	The passing away (faná) of human attributes through union with Allah

whereby a sufi attains the eternal continuance (baqá) of spiritual life in Him.

- Fiqh** The Islamic jurisprudence, the religious law.
- Hadith** Anything attributed to the Prophet, may be a saying or an action or his appearance, character, state or any thing said or done in his presence at which he deliberately kept quiet, neither refuted nor denied it.
- Hadith-e-Qudsi** The word of Allah conveyed through the Prophet as distinct from the Quran. For example : "In no way does My servant so draw nigh Me as when performing those duties which I have imposed on him."
- Halqa** Sufi assembly, the seance.
- Hadhrat** Title prefixed to full name or surname of the companions, the prophets, the aulia, indicating reverence (men and women alike).
- Ilhám** A direct Divine inspiration flashing into an enlightened heart.
- Ilqá** Process through which a Sufi Master, from the stages he attained in the Path, casts down the Divine lights unto a seeker, absorbed according to the latter's capacity.
- In'ekás** Literally reflection. In sufi terminology, it is the reflection of Divine light, constantly received by a Sufi Master from his highest Stage in the Path, unto a seeker according to the latter's capacity.

K'abah	House of Allah in Mecca — The holy shrine to which a Muslim must turn his face during namáz and undertake pilgrimage once in his life time, if in possession of material means.
Laila-tu-T'aris	Night of the rest.
Khulafá-e-Rashidín	The first four righteous caliphs: Abu Bakr, 'Umar, 'Uthman and 'Ali (May Allah be pleased with them)
Karámát (pl) Karámát	A supernatural act emanating from a wali as distinct from 'M'ajezah' (miracle) which is peculiar to the prophets.
Kasht	The perceptive insight leading to intrinsic manifestations. For details see Chapter 17.
Kashfí	The one blessed with kashf or pertaining to kashf.
Kashf-e-Qubur	The manifestation of the state of the dead in their graves.
Lataíf	The Lataíf (subtleties) are 1) Qalb (heart), 2) Ruh (spirit), 3) sirri (inmost conscience), 4) khafi (hidden depth), 5) akhfá (most hidden depth) and 6) Nafs (soul). Their points of location in the human body by a subtle Divine arrangement are 1) two fingers breadth below the left nipple 2) two fingers breadth below the right nipple 3) two fingers breadth above the left nipple 4) two fingers breadth above the right nipple 5) in the middle of the breast and 6) in the forehead respectively. All except Nafs are from the Realm of Command.

Mujaddid Alif Thani	Literally "Renovator of the Second Muslim Millennium". The term refers to Shaikh Ahmed Sirhandi (died 1034 A.H/1624 A.D.). Also referred to as Imam Rabbani.
Muftahid	Literally "man of endeavour". A Muslim jurist entitled to definite opinion.
Mustajab-al D'awat	A wali whose supplications are generally accepted.
Namaz	A special act of Divine worship which a Muslim is called upon to perform five times a day at the prescribed timings.
Prophet, Messenger, Exalted amongst the Messengers	According to Hadith, the total number of prophets raised by Allah for the guidance of mankind is 124 million. Of these 315 are also the Messengers which means that they have been either raised with a new Book or Scroll and/or the people to whom they were sent were new, i.e. had not received the Divine Message before, though the Message brought to them may be a Book or Scroll already revealed. The exalted ones amongst the Messengers are five: Prophets Muhammad, Ibrahim, Moses, Noah and Jesus in that order of precedence (May peace be upon them all).
Qari	An expert reciter of the Holy Quran.
Qiblah	The direction of the K'abah.
Qayyumiya, Afdaliya, Siddiqiya	The exalted offices of the aulla bearing titles of Qayyum, Fard and Siddique respectively.

Shab-e-M'araj	The night of the Prophet's Ascension to the Tremendous Throne of the Lord, which took place before his flight to Medina in 622 A.D.
Shari'at	The Islamic code of conduct as a whole as revealed to the Prophet.
Sunnah	The Prophet's practice or code of conduct.
Tafsir	The exegesis of the Holy Quran.
Tareeqat	The sufi way of life.
Tauhid	Unity of Allah.
Tawajjuh	A process of spiritual inducement brought about by the special attention of an accomplished Sufi Master unto a seeker.
Twatar	Literally continuity. It is that type of Hadith which has been narrated in every Age by a sizeable group of Muslims (the first group having heard it personally from the Prophet), a group who could not possibly agree on an untruth. It gives authentic and sure knowledge, the rejection of which is infidelity as in case of the covenants of the Quran.
Ummah	The followers of Phophet Muhammad (peace be upon him) as a whole.
Wali (p) aulia	Allah's chosen friend.
Wilaya	Being in Allah's guidance, sainthood.
Zakat	A Muslim in possession of a certain amount of wealth, or more, is required by his religion to spend one fortieth of it, at the end of every twelve months, on the poor, the needy and the wayfarer

and on such other items of charity and good doings as are prescribed for it by Allah.

- Zann Literally presumption or conjecture. A method of opinion and argumentation applied by the learned sufis and jurists for the derivation of theorem from the Book and the Hadith, not otherwise explicit. All probabilities are examined and the best preference put down as a theorem. Such theorems are known as "ZANNI" or "ZANNIAH" and for purpose of religious practice, rank only next in authority to the conclusive ones in the Book or in Twátar type of Hadith.
- Zikr  
(pl) Azkàr The remembrance of Allah, the repeated invocation of His name, by word of mouth or within heart.
- Zikr-e-Lisání The remembrance of Allah by word of mouth.
- Zikr-e-Qalbí Literally *commemoratio cordis*. It is a method of zikr within the heart, which cannot be discerned even by the Recording Angels. It is also termed as Zikr-e-Khafí.

## COMPILER'S NOTE

The task of translation was taken at the time of captivity with India (1970-73). It has been completed with the Grace of Allah under the spiritual guidance of Hazrat Mohammad Ahsan Beg (Khalifa of the Sheikh) who has been in contact with the Sheikh Silsila (the author of the book) throughout his stay in India. The bliss of spiritual guidance we had through Hazrat Mohammad Ahsan Beg is reflected in the personal letters addressed to him by the Sheikh. The original script (in Urdu) as well as translation in English has been reproduced here for the benefit of readers for the first time in this revised edition after the departure of our Sheikh (The Author) from this world 1984. (May Allah Bless him):-

The discription of such letters are detailed hereunder-

- Letter No.1    Addressed to Hazrat Maj Mohammad Ahsan Beg Dated: 23-2-72
- Letter No.2    Addressed to Hazrat Maj Mohammad Ahsan Beg and Col Matlub Hussain Dated : 27-1-73
- Letter No.3    Addressed to Hazrat Maj Mohammad Ahsan Beg Dated: 11-7-78
- Letter No.4,    Addressed to Maj Ghulam Sarwar Dated: 11-7-78

REPLY

Message to be returned to enquirer

(Not over 25 words, family news of strictly personal character).

۷۸۴

میرزا حسن السیاح علیہ السلام پورے جہالت ہرزخ تک دربار نبوی میں

دعا میں مصروف ہے آپ کا دل جہالت میں، جواب خلاصی

لقیصل سے حال سے بنیاد و منہم جواب الفساد جہالت

کا السلام علیہم وعلیٰ آہل بیتہم

Please write very clearly

Note:—

This form may please be sent to the Secretary-General, Pakistan Red Cross Society, National Headquarters, Dr. Dawood Pota Road, Karachi-4, after completion.



PAKISTAN RED CROSS SOCIETY



دریافت کنندہ Enquirer

Name MILVI ALLAHYAR KHAN  
 نام  
 Street SARJAL  
 گلی یا سڑکی  
 Locality CHAKRALA  
 رہائش کا وقوع  
 County MIAN WALI (PUNJAB)  
 نام شہر یا ضلع  
 Country PAKISTAN  
 ملک  
 Message پیغام  
 (Not over 25 words, family news of strictly personal character).

Date 22 FEB 1972  
 تاریخ

ADDRESSSEE جس کے نام پیغام بھیجا جائے

Name MAS MOHAMMAD AHASSAN BGG  
 نام  
 Street C/O 99 APO  
 گلی یا سڑکی  
 Locality CAMP NO 93 P.W  
 رہائش کا وقوع  
 County P.O. NO 36284  
 نام شہر یا ضلع  
 Country INDIA  
 ملک

REPLY OVERLEAF  
 Please write very clearly



و ان اول اتباع شریعت محمدی صلی اللہ علیہ وسلم

بعد اتباع سنت رسول صلی اللہ علیہ وسلم

بعد از رعایت الاحکام کہ قبل از شیخ

شیخ کے چونکہ تعلق قبل تو ہے بعد سنتی

کارز تعلق تو ہے ان کا حال کیا جائے

اب سوچو کہ شیخ سے مراد جناب میرزا

غفر اللہ عنہ اب اگر بندہ تک اسے قرآن کا استاد

اسے ان کا ادب تسلیم ہو کر اور پھر

نبی کے بنا جائے تو اسے کون سا

سے اب کیسی دیکھ جائے اب العالم

سے بچد کھنکا جھول سکوں میں کون

تو عمر عمارت سے جیسا کہ

یہاں صابقت کو ہم خواہن تا اب کہضا حسین ذریعہ  
تو بویب لفظ وفاق

فرا حوشه کنن آنگه بار جان  
اگر دورم مرا نترس دیت داد

۷۶ || زنگنه  
۷۷

بدرت غمزم عهد امنی بستیم شب و روزی فتح عمر ما  
 و روزی مطلوب دین شب انسیم علی مینا نه سینه خلودا  
 از رفوت آن قدوت مینا رسیده که غایب مینا خجسته سیم نثار  
 جات رساله کیم مینا ان صمد العبدی ۱۴ و نثاره علی جان و نگا  
 دور مینا سینه دن نسیم تمام کردنگه اب گره که کوفه  
 عهد نازک صورت او تیار چایه ای بهر فعل یاد خرد سینه مینا  
 در وقت بر کرد سوره یاد کرد مینا باطنها ظاهره و سینه در رفیق  
 با کسین مینا و کلمات در وقت است بر پورا و نترس دینا مینا پوره  
 حاجت که غایب بود ای و دینان که گوشه گوشه هم روز سینه  
 که مینا ماسوره از کوه مینا عارف مینا مینا مینا مینا  
 مینا اور و سینه و کفایت مینا مینا مینا مینا مینا مینا مینا  
 حالت مینا  
 مینا مینا مینا مینا مینا مینا مینا مینا مینا مینا مینا  
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باتوں میں سمجھنا و مزاجیہ اور صحتِ قلبیہ آرتھیب جو جانتا  
ہو جانتا تھا دنیا اس کو جو جانتا تھا، تھو تھو جانتا تھا  
مجھ کو مجھ کو جو جانتا تھا، تھو تھو جانتا تھا  
وہ۔ حق نہیں تو کیا ہے جو سمجھتا عالم خاک کے نکال کر  
کہہ عالم نکالتا ہے جو نکال کر عالم بنیاد میں بیٹھتا

در بار رسالت میں بیٹھ کر آرتھیب سے میرا وہ قسم  
دیکھا دیکھا ہے اس کا دلیت میں شک نہیں کرنا پڑی  
وہ سے طلبِ ارفاق کرنا وہ صحتِ لبیکہ کو آرتھیب  
غیر ذریعہ حلقہ نازک صورت اختیار کرنا ہے اس

میں اس بیٹھ کے لعلِ جانِ انا کہ وقت کے یہ تم کو  
کو حاصل ہو اور آرتھیب خدائے بندے بنا جاو توڑی  
میں دنیا کا اور توڑی خدا کے دوا کر کے اس میں توڑی  
اور خدا کو یاد کر کے غیر ذریعہ دنیا توڑی ہیں  
ہو خدا کے دوا کر کے نہ ملک دنیا نے بھی دنیا  
ان زمین و مکان دنیا نے بھی دنیا توڑی ہے

خدا کے دھڑکے ہوئے دل و چہیت دنیاں میں دینا تو ہے

نہ خدا کا تعلق نہ دنیا کی ہوگی، چہیت دنیاں نہ خدا کا تعلق  
نے بساں نہ تو فرخندہ نوری ہے

نہ تو نہ سنت و طہرہ اپنا سابقہ عقوبت ان کو نہ نکالے گا  
ان کا قسمت و بدلہ نہ کرے گا ان کا غذا ان کا بساں ان

باجدات نہ تلمیذ اختیار کرے گا سزا و عذاب نہ کرے گا  
کو ای کو م کی آزادی ہے

اس دفعہ نہاں بڑی جانتی ہو گی کہ نہاں میں ہے  
گنگت میں جاؤ گا چیتاں سرحدوں پر پہلے ہی

جانتی ہے کہ ان کا دعوت دے گا نہ جانے  
کہاں جانے گا ان سے الگ نہاں ہو گا ہے

ان کے دیکھنے میں سب کو الگ جیتا ہو رہتا ہے

الحبیب اس کا جانے والا ہے اور ان سے الگ ہے

۹۵ ادب و جانتی ہو گی کہ ان کا جانے والا ہے  
خدا کا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

73  
73

حضرت مولانا اقدار خان صاحب  
چکوالہ ضلع میانوالی

تاریخ

بدرستدیریم بسم غلام سید صاحب

المسلم علیہ ان لا یؤکد کفرہ انہ فیابہ عرفہ انہ

برائے ان سے اقدار خان صاحب کو عبادت علیہ صلیت ماوراء

ہمیں جاننا اور حالتیں ان کا ہر دو طرح خود جانتی ہے

یہاں یہ بات عام فریب ہے کہ ان کا وقتا ایسی یہاں ہوا ہے

ان قدر کما ہے جو تمام صاحب استعداد نے ان کا

نوسنگہ لا جائے اور دوسرے ان اصولوں کا جاننا

عام ہے ظاہر ہے بلکہ ستر سے تا عام و تمام شریعت

ستر سے بلکہ ستر یعنی لطائف تربیات غریبہ سے جزو  
کے شریعت یا علم سے چھوڑنا نام دینا تاکہ عقائد غریبہ

سے دور رہا اور تمام ظاہر و باطنی کے ستر سے جاننا

ستر سے بلکہ علم توں لیا جائے اور یہ تین اوقات ہیں

ان میں سے ایک شریعت ہے تو نماز کی جوئی کھلی نماز کرب

انکے شریعت اور دوسرے شریعت کا تو اس کا نماز ہے

اسی مع تقویٰ و دین نو جمعین فیہ ابراہیم

بمگر بیست و یک سالہ دست فقیروں کے تقاضا

انہا عزت دل میں اور یہ نہ دے گا کسی کو الہی پیکر

یہ خیال ہو کہ جو پیکر ہے اس کا کوئی نہیں

تو دین و دہنوں میں فکری چیز منیت ایسا کچھ نہ پکارتو  
اسی مع تقویٰ و دین نو جمعین فیہ ابراہیم

چند روز کے بعد ہی خاک او شہرہ اسیر حلقہ شہزاد اور شو

کہ بہت دوست ان کے اہل خانہ کے دل سے اور ان کے ہونے کے

مجازی ان کے ہونے میں بیست و یک سالہ تریکانہ خیال ابراہیم

ابراہیم کو جو بیست و یک سالہ بیست و یک سالہ

خیال بیست و یک سالہ تمام بیست و یک سالہ خیال بیست و یک سالہ

تمام بیست و یک سالہ خیال بیست و یک سالہ

ابراہیم کو جو بیست و یک سالہ بیست و یک سالہ



خوش حالی

ہت کلام شگفتہ از حق اور عاصی کرم صاحب مجازہ اور لہجہ ازخا ہوگا  
بہا پر خالقین پر سگر داون کو سنگ کریا اور ایذا دین تو وہ کچھ  
انسان کے ہر قسم کی اسوا کریں جاتی مال زمان جسے شمع نہ کرے اس

ت سن کر لو اور کلام نہ کی تو سہما با کلام کہ وہ جلاستہ خود میں  
جو کلام کہ ساتھ روحانی تعلق رہا

عظیم العزیز خان ۱۲۰۷  
۶۶





تفاوتی صفتی و در تہ رجب صفتی از تہ عرجانی  
عرجانی تہ رجبی و رسول عرجانی تہ رجبی عرجانی  
نجدی عرجانی و عرجانی عرجانی عرجانی عرجانی  
عرجانی عرجانی عرجانی عرجانی عرجانی عرجانی

در بار رسالت میں نیسے اڑتے ہیں میرا ہاتھ  
دیکھا دیکھا ہے اس کا عینت میں تہ عرجانی  
اس سے طلب اڑتے ہیں عرجانی عرجانی  
عرجانی عرجانی عرجانی عرجانی عرجانی

میں تہ عرجانی کے بعد جاؤ انکا ہاتھ تہ عرجانی  
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خدا کے دہر کر دیکھو چیت دنیاں بسا بس دینا تو  
 زر خدا غائب شدن ای تو کی چیت دنیاں زر خدا غائب  
 نے بسا و نیکو فرزند تو  
 نازہ سنت پندوں ای سابق حضورت ای کون ممالک  
 انکا محبت کو دینے لگے انکا غذا انکا بسا بسا  
 بجا قدرت نیکم اختیار ای و طوفان و کون  
 کور کرم ای آزاد ای

این دنہ نوار بڑی جاتی ہوگا ہم نوار سینا ہو  
 کلمت علی جاؤنگا چنداں سرحدوں ای کلاہ  
 جاتی ہو مراد سے دولت دے گا ہو جالی  
 کماخان جاؤنگا ان سے الہم تانا ہو کلاہ  
 کہ ہے دہر علی سہا کالی سینا ہو درندان  
 المبارک اجاؤنگا کور آزاد ہے کور کلاہ  
 ۹۰۰ دینا جان کلاہ کور کلاہ جاتی  
 خداوند

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

73

حضرت مولانا اٹھ بار خان صاحب  
چکرا لہ ضلع میانوالی

تاریخ

بہشت عزیزم بسم اللہ

اللہم صل علی محمد و آلہ

و علیٰ اہل بیتہ الطیبین الطہارین

الطہارین علیہم السلام

و علیٰ اہل بیتہ الطیبین الطہارین

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الطہارین علیہم السلام

اسی سے توفیق و درجہ تو جمعینہ فیہ ایا

یہ کہ بیگم صاحبہ ہا دین فیہ فیہ فیہ

ان کا عزت دل سے ہو رہی ہے وہ اس کا کراہی یہ کہ

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کہ یہ سید دوست ان کا ہا خدائی و دل سے اس کا ہا خدائی

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نو رسد عامی

حت کہ در شیخوں ہفتوں اور عامی کہ اصحاب بازار اولین فرض ہو گا  
ہیں یہ نالین ہم سے گزروں کو سنگ کرنا اور ایسے ایسے آدھ کھڑا  
ان کا یہ قسم کی امداد کرنی جیسا مال زمان جسے شعی نے لڑا اسی

ت سن کر عدا در لاء نہ ہی تہ سہما با لگا رہا ہے عادت ہے تو در شہ  
جو کتا جو سا تو روحانی تعلق ہے

عظیم العبدیہ خان  $\frac{12}{67}$



## PREFACE

*I seek refuge unto Allah from Satan, the outcast.*

*In the name of Allah, the Beneficent, the Merciful.*

*Peace be upon Muhammad, the glorious Prophet of Islam,  
his Companions and his followers.*

A number of doubts exist not only in the minds of the Muslim masses but also of the 'ulema — notably the externalists — about sufism and its votaries. Often they brood misunderstanding as if Shari'at and Tareeqat were two separate entities or that sufism was synonymous with some lore foreign to Islam and something only esoteric or that it was altogether free from the responsibility of well established laws and injunctions of our religion. To help remove these misgivings and to reassure every one, the seeker as well as the scholar, I take the opportunity (by Allah's Grace) of writing this book.

Although I have lived a major portion of my life as a scholastic, with the avowed mission of expounding the righteousness of Islam and refutation of the fallacious sects — and this would appear quite removed from sufism yet the only practical difference in the two, namely the use of former as a media to expound the truth and the latter to imbue positive faith, is that of argument perceived by the ear and argument imbibed by the mind. Nevertheless, people are amazed that a man, who till the other day, was known as a dialectician and a preacher of Islam is not only talking mystics — Zikr, Halqah, Purification of soul and the stages of mystical Path—but is also claiming spiritual bonds with the veteran Sufi Masters of the past. This amazement is obviously out of place in view of the Quranic injunction:

"Is it they who apportion their Lord's mercy" (43 : 32) to which the natural reply is: "This is the bounty of Allah which He giveth unto whom He will" (62:4).

The purification of soul always formed part of the main mission of the prophets i.e. the dissemination and spread of the Divine Message. This responsibility later on fell squarely on the shoulders of the true 'ulema in the ummah of the last Prophet, who, as his genuine successors, have continued to shed brave light in every dark age of materialism and blasphemy. In the present age of catastrophic confusion, the importance of this responsibility has increased manifold; for the utter neglect of Islam by the Muslims has not only driven them to misery but also grievously weakened their bonds of faith in Allah and the Prophet. The decay in their belief and consequent perversion in their conduct has reached a stage that any attempt to pull them out of the depth of ignominy and morass of heedlessness is viewed with grave suspicions and apprehensions rather than a positive response to follow the Shari'at, to purify souls and reform within. The parable : "Layer upon layer of darkness" (24:40) provides the nearest expression of their present state.

Allah has taken upon Himself the responsibility to uphold the Truth. It is far from His infinite mercy to let mankind (His dearest creation) grope in the murky shadows of ignorance and misery. Therefore, in every age, He raised His chosen servants to support the truth and lead mankind to salvation. There is no parallel in history of the way the learned sufis carried out this task with the utmost sincerity and dedication.

The method of imparting knowledge, ensuring spiritual development and purification of soul, used by the learned sufis is solely by projecting their inner light upon disciples. This is called *ilqa* and *in'ekás* in sufi terminology. And this is the practical aspect of sufism which depends upon the company of a sufi master. According to Mujaddid Alif Tháni "sufism is the science of spiritual feelings and states which cannot be literally

represented in overt literature or explained by word of mouth"

It is, therefore, important to introduce to the literary circles, the broad features and reality of sufism for what is represented today as such does not have the remotest relationship with it. It is because of this that true sufism, the one having its firm foundation in the Book and the Sunnah is viewed with suspicion. It is hoped that this humble attempt on my part will also initiate the Muslim masses to apply the corrective to their thought and action, in the interest of eternal bliss. This book is the outcome of a realization of this sacred duty.

"My welfare is only in Allah, In Him I trust and unto Him I return (repentant) 11:88

ALLAH YAR KHAN

Chakrāla,  
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25 October 1965  
1 Sh'abān 1385 AH

## REALITY OF SUFISM

*What is Sufism*

There is no doubt that sufism is an important branch of Islam; irrespective of the fact whether the word itself is derived from the Arabic 'soof' (literally wool') or its origin is traced to 'Safa' (from Asháb-e-Safah). It has its foundation in sincerity both in conduct and in intention and its ultimate aim is communion with Allah and attainment of His pleasure. The study of Quran and the Hadith and the practical life of the Holy Prophet and his faithful Companions, provide unmistakable support to this reality.

During the time of the Prophet and his Companions, the terminology for various branches of the Faith like tafsir, canon, fiqh, scholastic philosophy, etc, had not been coined inspite of their existence in principle and in spirit. These were compiled under the present headings at a later stage. Likewise, this important branch of faith also existed. Inner purification was a part of the Prophet's mission and the lives of the Companions provided a model. Yet its compilation as an independent branch of knowledge like other branches, was undertaken afterwards. Against the exalted appellation of companionship, other terms like scholastics, commentators, traditionists, jurists and sufis, being of little consequence, were not used for the Companions. The lives of those who subsequently showed singular devotion to this branch and became its torch-bearers, specialists and zealous followers provided the pristine examples of piety, asceticism, sincerity and simplicity. By their habit of taking simple food and wearing coarse garments of wool (soof), they were known as sufis and the branch of Faith pertaining to their way of life became sufism. In

the Holy Quran it has been referred to as 'Taqva' (Piety), Tazkiah (Purification), Khashiat Allah (Fear of Allah) and in the Hadith as Ehsan which has been regarded as the essence of the Faith. Full details may be seen in Chapter III under Hadith-e-Gabriel. In short, Sufism, the (mystic) Path, Ehsan and Sincerity are the different names of the same reality.

There are two distinct facets of prophethood and both are equally important, as enunciated in the Quran:—

“Verily Allah hath shown Grace to the believers by sending unto them a Messenger of their own, who reciteth unto them His revelations and causes them to grow in purification and teacheth them the Scripture and wisdom” — 3:164

The first i.e. the external or the outward aspect pertains to the recitation of the Scripture, its teaching and exposition; the second, the internal, pertains to the inward purification. The pious souls who inherited ample share from the former were called the commentators, the traditionists, the jurists and the preachers while those blessed with both, attained the high offices of the Divine elite, Abdal, Qutb, Ghaus, Qayyum etcetera. But it must be remembered that all these attainments emanate from the same fountainhead, the Book and the Sunnah, which constitute the only connection between Allah and His faithful believers and in it alone lies the ultimate salvation. Right from the death to resurrection the basis of all reckoning will be the Book and the Sunnah. That is why all learned sufis are unanimous in asserting that a Shaikh or a guide must have thorough understanding of both. If some one is seen flying about but his practical life runs counter to the Book and the Sunnah; he cannot be termed a wali, rather he is a fraud or charlatan, for a perfect obedience to the Prophet is indispensable to any claim of Divine love, as enjoined by Him:—

“Say (O Muhammad, to mankind); if ye love Allah, follow me, Allah will love you” 7:31

Only those of Allah's bondsmen proved true followers of Sunnah who kept in view the importance of both aspects of the prophethood — Outward as well as Inward, and in their preachings and dissemination of the Message down the times never lost sight of purification of the soul. Every excellence and all exalted hierachical offices are attained solely through total adherence to the Prophet. This is certainly the foundation stone of sufism.

### *Postulate of Sufi Knowledge*

To determine the postulate of a certain branch of knowledge, a critical examination of its particular attributes is imperative: Sufism deals with the 'states of its votaries' but not the states themselves. From this point of view its subject matter is the particular conduct which either falls short of or results in nearness to Allah. For example, the postulate of medical science is the human body, its well being and disorders and not the body itself. So in the sufi knowledge the states of its devotees will have to be examined with reference to His nearness or otherwise.

### *Definition of Sufi Knowledge and its Purpose*

Sufism is that knowledge which leads to the discernment of states of internal and external build-up, purification of souls and purgation of morals to help attain (1) eternal salvation (2) Soul reformation and (3) Allah's Pleasure and Gnosis. Its postulate is the purification, purgation and build-up of the inner self while its ultimate purpose is the attainment of eternal bliss.

The definition, postulate and purpose of sufism have been explained because these three aspects manifest the glory of every knowledge. It is our foremost intention to demonstrate the right place of sufism and the Path in Islam, leaving no room for anybody to ignore it on the mere presumption that it is a branch of knowledge based on Zann. It is a plain fact that there are thousands of ordinances in other branches of the Faith,

having similar basis. To accept those ordinances and reject sufism on this very account and be hyperbolic in expressing this belief, is nothing but intellectual dishonesty. In fact, it tantamounts to bearing enmity with sufis, i.e. with the aulia for which the following Divine warning conveyed through the Prophet must be heeded:—

“He who harbours enmity with My wali, I proclaim war on him”.

Therefore the antagonists of sufism should better be prepared to face the consequences.

It is an accepted principle that anybody who is himself not an expert in a particular field has no right to comment on it or its specialists. We see that the philosophers, who are rightly proud of their knowledge are obliged to confess when they discuss Kashf:—

“This is beyond the limit of human intellect. Those gifted with supernatural understanding are exceptions”.

#### *What is Not Sufism?*

Kashf and karámat are no criteria for sufism, which is neither an avenue for prosperity in commerce nor hocus pocus nor talisman trading nor a means of winning cases in the courts of law. Sufism has also nothing to do with prostration on the tombs, provision of mantles or kindling of lamps thereon. To predict the future is not sufism either. To call the aulia in absentia (with the belief that they hear such a call) or regard them as having control over deliverance from suffering for all mankind is not sufism. It is not a warrant that a single Tawajjuh of a mentor will edify and enlighten a disciple and saddle him to the straight path without endeavour and due regard to the Prophet's Sunnah. Neither veracity of kashf and ilhám in the process is guaranteed nor ecstasy, trance, dance and music are sufism. The irony is that all these absurdities are taken as essentials of sufism while in fact they are opposed to it.

## DIFFERENT VIEWS ON SUFISM

### *The Rejectors*

Sufism is rejected under various pretexts. The favourite ground is that it is a heresy or an innovation. This aspect will be discussed at an appropriate place later to determine whether sufism is heresy or inversely it is ingrained in Sunnah and is the very quintessence of Islam. Suffice it here to say, in principle, that those who reject sufism are neither the Mujtahid having exalted genius, deep learning and remarkable sharpness of intellect (that their rejection is taken as an authority) nor have they any supremacy over true theologians and erudite sufis (that their opinion is accorded any weightage). According to Maulana Ahmed Ali Lahori (d. 1964 A.D.) the rejectors of sufism are the thieves and bandits who wish to divorce from Faith one of its vital parts. It is indeed sane to brand them as heretics rather than stigmatise millions of pious souls right from Imam Hasan Basri down the ages. Such rejectors grope in mere ignorance. The Holy Quran declares about such prejudice-ridden folk:—

“Nay, but they denied that, the knowledge whereof they could not compass” 10:39

They would have never dared reject this reality, had they heeded the following Divine Commandment:—

(O man), pursue not that whereof thou hast no knowledge” 17:36

### *The Upholders*

Those who accept the reality of sufism are divided into two groups. The first group, though very small,

not only believes in but also lives upto its norms. They are indeed the righteous, in complete harmony with the Divine declaration:—

“Few of my bondsmen are thankful” 27:13

They are found in every age and have been the beacon-rays of this blessed aspect of prophethood, throwing their light the world over.

The second group subscribes to its existence but in practice rejects it. To them sufism is confined to bookish knowledge, anecdotes of esoteric mystics and occasional dips into the ecstatic moods. They do not look for an accomplished guide to the practical knowledge of the Path who would exhort them to follow the Sunnah and if they ever come across one, instead of trusting him, they ridicule him. Listless inertia lies under such stance. In fond hope, they wish to attain the stages of the Path by mere gloating in idle talk. They are for all practical purposes, the rejectors of true sufism. And at times they echo slogans as if Shari'at and Tareeqat were two separate entities. This free lancing is nothing but an easy escape from the Holy Book and the Sunnah @.

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@Those who deny Karámat are divided into a number of groups. One of them indulges in outright rejection and is averse to the very idea of piety and the celebrated religious personalities. Another believes in the Karámat of bygone saints but rejects those of the contemporary veterans. According to Shaikh Abul Hasan Shazli (d. 656 A.H/1258A.D) they resemble the Children of Israel who accepted prophethood of Moses without seeing him yet rejected Prophet Muhammad (Peace be upon them) for no other reason than malice, animosity and callousness. Yet another group generally acknowledge the presence of the aulia in their Age but do not accept a particular person. They are indeed the unfortunate ones who shirk direct knowledge and ready guidance. (Raudh-ar-Riyaheen by Imam Yaf'ai quoted in Tabqát-al-Kubrâ by Allâma Abdul Wahâb Sh'arâni, Urdu translation P 39) — Compiler.

## CHAPTER — III

### HADITH-E-GABRIEL

In all the books on the subject, Hadith-e-Gabriel has been accepted as the central core of the fundamentals of Faith, which is said to comprise Islam, Imàn and Ehsàn. In the last part of this Hadith, Ehsàn has been described in these words :—

“Gabriel asked about Ehsàn. The Prophet explained: “Worship Allah as if thou seest Him, for if thou seest Him not, yet He sees thee”.

The Prophet, turning to Hadhrat Umar asked if he knew who the seeker was? Hadhrat Umar replied that Allah and His Prophet knew better. The Prophet explained that he was Gabriel who had come to expound your Faith. \*

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\*The first part of this Hadith, as listed in *Mishkát, Báb-al-Imàn* reads as follows :—

“Narrates Hadhrat Umar that one day we (the Companions) were in the audience of the Prophet when a man suddenly appeared before us. His raiments were milkywhite and hair jet black. He bore no signs of a journey so that he could be taken for a wayfarer. And none of us had seen him before. He went fore and sat directly in front of the Prophet in a manner that his knees touched those of the Prophet. Placing his hand on the Prophet’s thighs, he said, “O Muhammad! inform me what Islam is”. The Prophet replied “Islam means that you affirm and recite (with sincerity and conviction) ‘there is no God (worthy of worship and obedience) save one God, and Muhammad is His Apostle’; establish Namàz, fast during the month of

Explaining this Hadith, Shah Abdul Haque Dehlawi (a celebrated Traditionist; d. 1052 A.H/ 1642 A.D.) quotes Imam Málik (d. 199 A.H/814 A.D.):—

“Whosoever, without adequate knowledge of fiqh acquired sufism became an infidel and inversely a sinner. He who acquired both became an accomplished believer”.

He goes on to explain in his *Al-Lam'at-Sharah-Mishkát* (P 45): “Hearken that the foundation of the Faith and its consummation rest on fiqh, scholastic philosophy and sufism. Hadith-e-Gabriel refers to these three components: The word Islam points towards fiqh because it comprises commandments of Shari'at vis-a-vis human conduct. Imán represents the beliefs, the basic proposition of the scholastic philosophy and Ehsán symbolises true sufism, which implies sincerest devotion towards Allah. The gist of sayings of the great Sufi Masters is nothing but Ehsán. Sufism and scholastics are complementary, because one without the other and fiqh without sufism are meaningless. The reason is that the Divine Commandment cannot be judiciously known without the knowledge of fiqh which in turn is incomplete without sufism because without sincerity, symbolised by sufism, human conduct even if governed by fiqh, does not merit Divine assent. Of course, both these without Imán are of no consequence whatsoever. The

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Ramadhan, pay Zakát and, if in possession of means and material resources, undertake to perform Haj (Pilgrimage to Mecca)”. The seeker heard and confirmed the reply as absolutely correct. Hadhrat Umar goes on: “We were amazed that the gentleman was asking the question and at the same time affirming the answers”. Then he asked what Imán was. The Prophet replied “Imán is that you consciously accept with full conviction the existence of God, His angels, His Books, His apostles, the establishment of Day of Judgement and that all good and bad is by His Command”. The seeker again asserted the truth. (Translator)

best parable is that of human body and the spirit, one without the other remains incomplete.

*Note :* Sufism is an integral part of the Faith. Part essentially reflects the whole. The rejection of sufism, therefore, amounts to the denial of Faith itself.

A religious scholar uninitiated in Sufism and the Path, can neither be a spiritual successor of the Prophet nor his deputy.

"The spiritual successor of the Prophet will be the person who has acquired all the three aspects of religion as illustrated in Hadith-e-Gabriel, is well versed in the Book and the Sunnah and endeavours in the canons of mystic knowledge and guidance of its seekers". *Tafhimát-e-Iláhiya* P 13).

*Note :—*

(1) The Hadith " 'ulema are the successors of the prophets" refers to those who acquired these three aspects because the Prophet's words: "It was Gabriel who had come to expound your Faith" prove that the religion for which Allah sent Gabriel to the Prophet comprises three parts; Islam, Imán and Ehsán. The Islamic mysticism has been referred to as Ehsan here.

(2) If it is accepted that sufism is heresy, it will also have to be conceded that heresy is an integral part of the Faith. And when Faith is a mixture of heresy and non-heresy alike, it becomes heresy as a whole.

#### *Object of Raising Prophets*

Prophets are raised for three purposes :—

(1) To correct beliefs.

(2) To reform human conduct.

(3) To imbue sincerity in both.

"The fundamentalists ('Ulema-e-Usūl) meet the first aspect; jurists the second and sufis the third".  
(*Tafhimāt-e-Ilāhiya* P 130.)

### *Sufism in Faith is What Spirit is to the Body*

"By the Being who controls my very existence, the third aspect is very subtle and abysmal as source of Shari'at objectives and is like soul in a body or meaning in a word. (*Tafhimāt-e-Ilāhiya*).

Notes :—

- (1) This aspect is named as Ikhlās (sincerity) and Ehsān which form the spirit of Shari'at as a whole. As the body is useless without spirit so are the beliefs and conduct without sincerity.
- (2) Without sufism neither Shari'at nor the Faith can survive, as has been amply illustrated above by one of the greatest Sufi Masters and Traditionists, Shah Wali Ullah Dehlawi.

### *Sufism is Obligatory*

Qazi Thanā Ullah Panipati in his famous *Tafsir-e-Mazhari* Vol 4 P 324 describes the status and importance of sufism while commenting on verse:

"And the believers should not all go out to fight (in the way of Allah). Of every troop of them, a party only should go forth that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware" 9:122.

“The attainment of knowledge termed as *Ilm-e-Ladunni* (knowledge from His Presence) by the sufis is obligatory, for its fruits are cleansing of the heart from its wayward impulses and its absorption in perpetual observation. Purification of soul from moral ailments like arrogance, conceit, jealousy, love for wealth and status, weariness in Divine worship, sensuality, cant etcetera and in their place attainment of high moral virtues e.g. conversion, acquiescence to the will of Allah, gratitude, fortitude etc. is essential. There is no doubt that the said moral ailments are, for a believer, deadlier than the sins he commits with his physical body while the virtues listed above are of greater significance than namaz, fasting and zakat because any kind of worship devoid of sincerity is of no consequence. And it is this sincerity which is the other name of sufism”.

### *Imam Ghazali's Opinion*

(Like all other obligatory knowledges of Islam) the attainment of mystic knowledge is also obligatory. It pertains to the states of the heart like sincere trust in Allah, His fear, surrender to His will” — *T'alam-al-Mu'almin*, P 2.

*Note:—* According to Imam Ghazali, (the most distinguished champion of Sufism — d. 505 A.H/ 1111 A.D.) sufi knowledge is obligatory. Maulana Ashraf Ali Thanvi (d. 1363 A.H/ 1943 A.D.) in his *Attakashf 'an Mohimât-al-Tassawuf* P 7 also held the acquisition of sufi knowledge as obligatory.

‘Allama Shami, while explaining the states of the heart concludes in his *Durr-e-Mukhtar* Vol I:—

“The attainment of knowledge which enables a true believer to get rid of moral ailments is obligatory on him”.

### *Sufism Amongst the Fundamentals*

According to *Tafsir-e-Jamel* (Vol I P 487) Faith

does not accept any change. It is unalloyed Tauhid and ikhlas (sincerity) which were sheet-anchor of all the prophets”.

*Note:*— This proves that sufism is amongst the fundamentals of Islam and comprises sincerity and Ehsan. Without sincerity neither Tauhid nor faith and practice merit Divine assent.

### *The Sunnis Solely Depend on Shari'at and Tareeqat*

Shah Abdul Aziz Dehlawi (one of Shah Wali Ullah's illustrious sons and renowned traditionist and commentator) writes :—

“The Sunnis rely solely on Shari'at and Tareeqat and regard them as the only sources of excellence and magnanimity”

This points, in no uncertain terms, to the fact that those who reject sufism are not Sunnis. The Sufi Masters of conspicuous ingenuity have inherited sufism and belief in it from the Book and the Hadith and have been, without exception, unanimous in their views. This indeed is the common creed of all sufi veterans. Of course, it is duty urge that often prompts them to correct the general malaise erupting the lesions of milieu.

### *Sufism Proved through Tawátar*

Sufism and the (mystical) Path are proved from Tawátar of a large group of righteous men, unparalleled in their erudition and conduct, piety, asceticism and fear of Allah. To agree on an untruth is well nigh impossible and inconceivable for such a group.

### *Analysis of Hadith Ehsan*

“The word Ehsan occurring in the Hadith, has a pointed reference to those verses of the Holy Quran in

which this word occurs. These verses enunciate that Ehsan comprises Imān and Islam etc., practices, the morals, the states (of the sufis) — *Mirqāt* Vol I P. 59.

According to *Faiz-al-Bāri* (Vol I P. 149) "Ehsan encompasses the states of the sufis as well as their knowledge. To witness realities as a result of illumination of the heart is just like visual observation. It is a state which constitutes an enduring attribute of the devotee as distinct from his knowledge".

The above explanation of *Faiz-al-Bāri* shows that Ehsan or Sufism and the Path are not confined to knowledge. Its routine study as knowledge does not make one a mystic on the same analogy that one does not become a "Namazi" (One who regularly prays), a "Saem" (one who fasts), a "Haji" (the pilgrim) simply by acquiring knowledge of namaz, fasting and pilgrimage. These are the actions, the practices as distinct from knowledge. This precisely is the case with Sufism and the Path. The spiritual states issuing out from the bosom of an accomplished sufi illuminate the seeker's heart. There exists no terminology to describe these states in their true perspective. The books on Sufism and the Path can provide knowledge to a certain extent but the mystic states, the real motif, cannot be acquired without the Tawajjuh of an accomplished sufi. As an acknowledgement of Divine favour I gratefully extend an open invitation to those seeking His nearness to come over to this humble person. They shall, Insha-Allah, not be disappointed.

The denial of Sufism and the Path is not due to any scholarly or rationalistic reasons but stems from ignorance, obduracy and animosity. Scores of verses in the Holy Quran provide its basis, which have been put forth by the traditionists to prove its authenticity. The explanation of these verses is contained in numerous sayings of the Prophet as well as the precepts of the Sufi Masters. Principles besides, even the minor details of sufism derive their strength from the Book and the Hadith. It can be said, without fear of refutation, that

the various ways of the sufis and their lines of approach explaining their precepts and practices, vis-a-vis the outcome or the end result, both in principle and in detail, are supported by categorical injunctions of the Holy Quran as well as the Hadith, as follows later.

The Islamic beliefs, the details of fiqh, the practices, the ethics and various forms of worship, constitute the body or the structure of Islam, while its heart and soul lies in sincerity or Ehsan, another name of Sufism and the Path. For example all the jurists are unanimous that a fast does not break as a result of back-biting, that is to say, the structure of this worship remains intact as a matter of law, but authentic Hadith declares that back biting results in killing the very spirit of a fast. In this case the fast will be of no consequence just like a body without soul. Sufism paves the way to these realities. Therefore, the Maulvi (a religious scholar) symbolises the precept and the structure while the sufi represents the practice and the heart. The rewards and retributions of the deeds which the Maulvi shall witness only in the Hereafter are observed by the sufis in the Barzakh while in this terrestrial existence. Whatever the former sees in a dream, the latter sees through Kashf while awake and that is why he has a degree of resemblance with the angles.

∫ "Hadhrat Jāber quotes the Prophet: Hymning His praise will become natural with the dwellers of the Paradise as a reward, just as breathing is to you" *Mishkāt* P 488.

This exactly is the state the sufis experience in their method of zikr termed as "Pas Anfās" (watch each breath). Hadhrat Jāber's Hadith provides the basis and proof of this method. The Hadith of Gabriel's first visit (at Mount Hira) hints at a certain state of suffocation. The Prophet had said that Gabriel pressed him to an extent that he felt throes of death. This state is normally experienced in suffocation or choking. When the Divine lights shower at a devotee engaged in zikr, he finds himself under pressure and suffocation.

Here is a quotation from *Faiz-al-Bári* Vol I P 149-150 pertaining to recitals, sufi practices, connections and various Sufi Orders :—

“The word Ehsan covers the entire range of virtues, be it recitals or sufi practices. The former pertain to formulae emanating from the Prophet, while the latter comprise the “Zarb” (emphatic recitals of His name so as to cause minor concussion of the heart) and states described by the Sufi Masters. The connection, in sufi terminology, is a particular nexus, distinct from creator-ship and creation-ship. Any one endowed with it is called a man of connection (Nisbat) and there are four major Orders in Sufism: Suhrawardy, Qádiri, Chistí and Naqashbandi. We are linked with the first one for the last ten generations without break. The commands and prohibition, promises and threats passed down to us is Shari’at. To act on them and to be intoxicated with them is Tareeqat. At this stage all practices are completely identified with the Faith. This was the state of our pious precursors but today we find only precepts without practice, faith without physical certification. There are so many recitors of the Book who are imprecated by the Book itself. To be able faithfully to follow the way shown by our ancestors will be the real success. This goes to prove that Shari’at and Tareeqat are not two separate entities as generally believed by the masses”.

Elaborating the difference between the words and their meanings, the author continues (Vol I P 304).

“I am not one of those who depend solely upon words to draw conclusions in matters pertaining to Faith. To me the real meaning lies in what has been inherited by the ummah and accepted by its poineers for they are the torch bearers and real guides of Faith. We trust them fully and brook no doubt about them”.

Undoubtedly, the glorious Faith has been handed down to us in a narrative form. At the same time a group of people having deep insight into the real meaning of these words continued to exist throughout the Ages. Besides, they provided the practical example. This age-old practice is the quintessence of the Faith. Full trust therein constitutes the real faith and it is this very faith which has reached us through the four schools of jurist-thought on the one hand and the four Sufi Orders on the other. The Sunnis rely solely on these two aspects of the prophethood. If we make undue allowance in the matter of interpretations, it will no longer be faith but only unbridled egoism. The correct interpretation of the Faith recounted over the generations will, therefore, depend on age-old and well established practice by the majority.

There are, however, vast contradictions in the matter of precept and practice. High claims of knowledge are bereft of practice. Such a knowledge is like the tree which does not yield fruit. To quote the great master Jami :—

“Should you aspire for knowledge, be mindful of practice; for knowledge without practice is a deadly poison”.

As regards faith it is a confession which, as a rule, must be supported by genuine testimony. In the absence of such a testimony, the confession stands nullified and the one making it is declared a liar. Any confession of faith must therefore be authenticated by practice, which is the only yard stick. Otherwise it will be a farce. It is unfortunate that Muslims by and large are the victims of this contradiction.

*What is Faith?*

“Gabriel came to expound to you the Faith” so that you are made wise in the matter of beliefs and practice both outward and inward — *‘umda-tul-Qāri*, Vol. I P 339.

The famous Hadith-e-Gabriel expounds three branches of knowledge. Firstly beliefs — which is the scholastic philosophy. The second is commands and prohibitions and the understanding thereof. This is Iqā. The third pertains to inner manifestations and contemplations which is sufism. These three constitute the Faith as a whole. Ehsan is the heart and soul of sufism, which is another name of singular devotion or sincerity. This is exactly how the veteran saints of Islam defined sufism.

Therefore the religion of Islam is like "Namáz-e-Vitr" having three rakát. The first is Imán (honest confession of the Faith), the second is Islam (the oral pronouncement of this confession) and the third is Ehsan (sincerity). Only the third component would complete the "vitr" but it would not be enough by itself unless the first two are combined with it. According to Allāma Qartābi, Hadith Gabriel constitutes the fountain head of Sunnah. Qazi Ayaz said that this Hadith includes all incantations, all forms of worship (inward as well as outward) and religious practice, sincerity of the body and the soul. Shaikh-al-Hind (Maulāna Mahmud-al-Hasan, the most celebrated scholar of Indian sub continent of his time), said that Imam Bokhāri's explanation of this Hadith aims at highlighting the fact that its contents namely the principles and the ramifications, the practices, Imán, Islam, Ehsan, the moral codes are all components of the Faith. The word "Basháshat" (delight) occurring in the Hadith pertaining to Caesar of Rome quoted later means Ehsan, which implies that anyone enriched with the delight of the faith has indeed been blessed by Him and the faith with all its flavour stands embedded in his heart. It will not be incorrect to infer that he shall not turn a renegade. One can hardly retain one's faith if not blessed with such an understanding.

Imam Rabbani writes in his *Maktubát* (Epistles) that once the meditation "Fana-Fillah and Baqa Billah" is well established, one surely dies as a faithful. The word "Basháshat" in the said Hadith has led the Imam to make this surety conditional upon constancy.

Alláma Qastláni regards this Hadith as comprehensive. The first part i.e. "worship Allah as if thou seest Him", points to the manifestations and observation of divinity while the second part i.e. "If thou seest Him not, yet He sees thee", refers to meditation.

This in fact points to the two states of a seeker. Some are blessed with Kashf who start observing the Divine effulgence, the angels, the spirits while the others do not. Nevertheless their spiritual status remains unaffected by this difference of states.

The historical back-ground of Hadith-e-Gabriel further enhances its importance. Gabriel had come in the guise of a man shortly after the return of the Prophet from Mecca from his last pilgrimage when he was nearing the end of his earthly existence. The religion had by then been perfected and all commandments revealed. In a single sitting Gabriel narrated the gist of the Faith, as is evident from the Prophet's comment: "He came in order to teach you your religion". This manifests the very aim of Hadith-e-Gabriel i.e. in a single meeting the essence of Faith was placed before the Prophet to help reinforce and strengthen commandments thereof, with a dominant note at its three aspects. Just as three rakát namaz is not performed with only two rakát, the religion will not be complete without its third component i.e. sufism. There are, however, two types of attitudes with regard to sufism. A group of people do not practice it. They are just like those who do not offer their prayers. Shari'at regards them as sinners. Yet there are other who disavow it which amounts to the rejection of one third of religion. Rejection of a part, as a rule, means rejection of the whole. We can only pray for such persons. May Allah show them the light!

Another commentary on Hadith-e-Gabriel in "*Sharah 'Aqeeda-al-Sajarini*" Vol I P 430 :—

"The sum total of this Hadith is that the Faith and its adherents comprise three groups, as announced by the Prophet. The first is represented

by the word Islam, the second by Imán and the third by Ehsán. Any one who excelled in all the three indeed touched the zenith. This classification of the ummah into three groups has been referred to in the Holy Quran in these words:

“Then we gave the scripture as inheritance unto those whom we elected of our bondsmen. But of them are some who wrong themselves and of them are some who are lukewarm and of them are some who outstrip (others) through good deeds by Allah's leave. That is the great favour” 35:32.

A Muslim who (after embracing Islam) fails to abide by its essentials has indeed wronged himself. Lukewarm is the one who obeyed the commands and abstained from the prohibitions. He is just a believer while the third category is that of true believer who worships Allah as if he seest Him or inversely is fully convinced of His seeing him.

#### *Allah's Nearness through Supererogatory Worship.*

The Prophet quotes Him. “The nearness attained by My bondsman through obligatory worship is a unique type of nearness. Then he continues to draw nigh Me through supererogatory works until I begin to love him. And when I love him, I am his ears so he hears by Me and his eyes so that he sees by Me”. A great saint Hadhrat Anwar Shah while discussing this Hadith in his Explanation of *Faiz-al-Bári* writes:—

“When Imam Zahbi came across this Hadith while compiling his *Mizán-e-E'atedál*, he wailed: “Had I not been over-awed by the authenticity of *Al-Bokhári* (containing this Hadith) I would have adversely commented on it”. Shaikh Anwar Shah remarks: “Allah be praised! Imam Zahbi completely ignored logics. When the Hadith is correct (obviously because it is contained in *Al-Bokhári*) it should have been readily accepted as such”. It is always advisable to entrust a problem that

is beyond one's comprehension to those who know it, rather than venturing a comment. However, the 'ulema who are content with the exterior of religion explain the meaning of this Hadith thus: "All the body organs of the bondsman become subservient to His will. They move according to His pleasure. With this state, it will be correct to assert that he hears for the sake of Allah and also sees for His sake. This is what is meant by His acting as ears and eyes of a bondsman". I say that this interpretation does not convey the correct sense of the Hadith. The wording of the Hadith is in the first person which denotes that a bondsman who has attained Allah's nearness retains only his form and appearance, all his actions are directly controlled by Him. This is the station termed as Fana Fillah by the sufis, which means that such a person is no longer dictated by his desires, his reins are with Allah. The simile is found in the Holy Quran in the story of Prophet Moses (peace be upon him). When he got near the fire a voice was heard from inside "Praised be the Being within" though he could see only the fire. When His refulgence manifested through the fire, a voice was heard "I am Allah". The point to ponder over is: How did Moses (peace be upon him) hear Allah's conversation from the fire? The speaker apparently is the burning bush but the speech has been attributed to Allah because His refulgence appeared in the burning bush which became an intermediary of His gnosis. The object of refulgence acted for the Refulgent. The fact is that the Divine light reflected in the fire because at the time Moses needed the fire. If you have understood the reality of Divine refulgence go ahead of mere similes and get closer to Him. When it is true of a bush that a cry can be heard from inside it "I am Allah" there is no reason to doubt that He can act through the instrumentality of His confidants. When man is created on the countenance of the Beneficent why should he be considered inferior to that bush

of Prophet Moses (peace be upon him). Such issues must be pondered over very carefully for mere conventional knowledge cannot lead us anywhere. There can be no access to these realities, without having recourse to sufi knowledge. Every expert should confine himself to his own domain and this is the domain of the sufis alone”.

This discussion unveils yet another mystery i.e. the Divine speech is eternal just like His refulgence but it appeared in a created thing i.e. the burning bush and was heard also. This exactly is the case of Holy Quran, it is eternal, non-creation but manifests itself through the speech of the creation. Likewise the Divine words manifest themselves in the form of kashf and ilham, through an enlightened heart. This led the accomplished Rumi to proclaim :—

His word is the word of God  
though uttered by His humble bondsman

Imam Zahbi's remarks referred to above have been elaborated in the Explanation of *Mizān-al-E'atadāl* Vol I P 301 :—

“Had I not been over-awed by the authenticity of *Al Bokhāri*, I would have listed this Hadith in the fabrications of Khalid bin Mukhaīd”.

The great Allama Ibn-e-Hajar has refuted this remark in a splendid manner, in his monumental work *Fatah-al-Bārī*. Shaikh Anwar has remarked that the problem of a particular field should better be entrusted to an expert in that field. It does not behove an un-acquainted person to comment on it just to satisfy his vanity.

#### *Difference in Nearness Through Obligatory and Supererogatory Worship*

“Discussing this point the sufis assert that in case of nearness through obligatory worship, a bondsman becomes His limbs and vice versa in the case

of supererogatory worship (Becoming limbs is an allegory to indicate the state of nearness because Allah is beyond any physical description). — *Faiz-al-Bári* Vol. 4 P 427.

When a bondsman reaches such a stage of His nearness, the declaration "whosoever bears enmity with My friends, I proclaim war against him" no longer looks curious.

"The expression "‘Adáli Waliyan" in the Hadith denotes real enmity with Allah and not His friend for inversely the expression "‘Ada Waliyanli" would have been used".

To expound the meaning of this Hadith, Allama Sayuti edited a whole Treatise called *Alqaul-al-Jali F: Hadith-al-Wali*, which can be had from my personal library. In his *Alhawí-íl-Fatáwa*, the Allama has listed this Hadith, with slight variation in the wording from five different narrators (of great standing): Ans-bin-Malik, Hadhrat Ayeshah, Memuna, Ibn-e-‘Abbas and Abi Imama (May Allah be pleased with them all).

These various wordings of the Hadith clearly bring out the fact that the Prophet formally advised his ummah to love the aulia and dare not oppose them. Writes Alláma Ibn-e-Jozí:

"We have been persuaded to embed in our hearts the love of Wali Allah". In one of the Hadith, the Prophet supplicates in these words "O Lord! I beseech Thee of Thy love and the love of the one who holds Thee dear".

Allama Shokáni dilates on this Hadith in the following words:—

"And the Hadith lists the means adopted by His bondsmen to attain His love. The Prophet supplicated for the love of those who love Him. And it is an established fact that only sincere

bondsmen bear love with Him. So their love is an act of His obedience and a form of His nearness”

— *Tuhfa-al-Zákrin* P 331.

Two points have been repeatedly emphasised in these narrations. The first is a prohibition i.e. enmity of the aulia. Here the warning is so stern that it has been proclaimed as enmity with Him. The second is a command i.e. to cultivate love for the aulia, which has been declared as a means to His obedience and nearness. The reason is quite obvious: the aulia are to be loved because they show the way to His love. They have a well tried prescription in the form of zikr. When it is performed in their company in the prescribed manner it surely results in Allah's love. *Al-Bokhari* and *Al-Muslim* recount the benefit and the end results of this collective zikr in the following words:—

“When a group of men sit together for Allah's zikr, the angels cover them by their wings, they are engulfed by His grace. A state of tranquility descends on them and they are in turn, remembered by Him in the presence of angels. They are such a group that anyone joining them does not die as a wretched”.

This Hadith clearly brings out the effects of zikr and the company of the aulia so much so that the latter alone are a guarantee against a miserable end. Hadhrat Anwar Shah explains this Hadith further in his *Faiz-al-Bári* :—

“The angels spread their wings over them. They are encircled like the sun in an eclipse. The light of zikr spreads around them like the waves caused by a stone flung in water. These waves are of course proportionate to the force with which the stone is hurled. Likewise every thing falling within the zikr wave is affected and joins in zikr. Imam *Sh'arání* is said to have once noticed during zikr that all things around him joined in. By

the morning, the entire earth was affected and every thing was conforming to him in zikr. The Prophet's saying that anyone sitting with those engaged in zikr does not remain wretched point to this meaning. In fact, zikr is life — and animates every thing in its stride. This influence extends according to the endeavour of the one engaged in it until the entire environment springs to life and joins in. If you get at the bottom of this reality it will be easier to discuss the secret of birds and mountains joining Prophet David (peace be upon him) in hymning His praise. The entire atmosphere was influenced by zikr. According to the Holy Quran, everything joined his Halqah-e-Zikr and because he was a prophet, the strength and influence of his zikr was proportionate to his status. This is not so in case of others”.

Zikr by the trees, the stones, the mountains and the birds is clearly proved from Hadith *Ibn-e-Majah* and *Tirmazi* under chapters on ‘Haj’ and *Al-Bokhari* lists this Hadith under ‘Azán’ :—

“The Prophet said that when a Muslim recites Talbiah (a set of syllables repeatedly uttered by a pilgrim in assurance of being at Allah’s beck and call), all stones, trees and pebbles join him till it spreads in all corners of the globe. About Azán, *Al-Bokhari* quotes the Prophet: Anyone who hears “Azán” from amongst men, the Jinn and other creation will bear witness to it on the Day of Reckoning”.

The explanations of the aforementioned Hadith indicate that zikr initiated by an accomplished shalkh spreads over the entire environment. It is, therefore, immaterial how far away the devotees are sitting from him.

Incidentally this discussion highlights another important issue. Those who deny hearing by the dead, should note that when stones, trees, dust and all other things bear Talbia and Azán, there is no reason to exclude the dead,

even if reduced to bits and pieces or turned into dust. Disagreement, however, exists whether hymning His praise will be according to the new status of the dead; with his body scattered away, turned into dust or dissolved in water or carried by the wind, or according to his old inherent characteristics. Nevertheless, the cognition and understanding by the dead cannot be denied even after he turns into dust when it is possible and duly proved in case of stones, trees and dust, no matter how unimaginable it may appear to be.

In the light of the above discourse, we can draw the following conclusions :—

- a. The love of aulia is a well tried and assured means to attain His love.
- b. Persuasion to zikr and indicating the manner to carry it out is the most successful and dependable prescription with the aulia.
- c. Frequent zikr and the company of the aulia leads to inculcation of Allah's love and spares one from a wretched end.
- d. Enmity with aulia is indeed enmity with Allah. Maulana Thanvi once said: It is not infidelity to bear enmity with the aulia but those who insult or disgrace them die as infidels.
- e. The obligations of Shari'at are just like capital investment but spiritual advancement rests on supererogatory worship. The latter, however, is totally unreliable and of no consequence without the discharge of the former.
- f. "Fana Fillah and Baqa Billah" is a reality.
- g. Those who deny kashf and ilham in fact place the Prophet's Ummah below the bush of Moses. (peace be upon him).
- h. Halqah-e-Zikr stands justified.
- j. The sufis engaged in zikr are the focal point of His refulgence.



## QALB (THE HEART)

Sufism aims at inner purification which, in turn, depends on the reformation of the Qalb. This chapter deals in detail with this important aspect.

The Prophet said: "there is a lump of flesh in the human body on which depends its health or indisposition. Hearken, that lump is the Qalb".

On the face of it, this Hadith speaks of the physical heart, a lump of flesh, but in fact it implies the subtlety within, deeply integrated to it. To facilitate easy understanding mention of the physical heart (the well-known pumping station) has been made. The point to note here is that the soundness of the body has been declared dependent on the soundness of the Qalb which is inconceivable without Fana and Baqa. (For details refer to chapter VIII). At this stage the seeker attains communion with Allah. Prior to this, he is likely to waver in his faith. The famous dictum of the Sufis:—

"Whoever attains Fana is not rejected and the one who attains Divine communion stands consummated and eternalized" is supported by the Hadith narrated in *Al-Bokhari* containing a dialogue between Abu Sufyán and Caesar of Rome.

"I asked you if people after embracing Islam ever renounce it for being bad and you replied in the negative. And such is the "Bashashat" (delight) of the faith that the Qalb once invigorated with it, sustains".

After attaining the stage of Fana Fillah and Baqa-Billah, the faith penetrates the heart — a state described in the Holy Quran in these words:

This means that the Qalb (the subtlety) is the one entrusted with responsibility, the addressed, the learned, the scholastic philosopher, the perceptor, the hearer, the seer and the reckonable. With regard to the body, its relationship is that of prudence and command, i.e., it acts as the planner as well as the executive. The ears and eyes spy for it and the tongue acts as the spokesman. The real man, the sovereign of the human body is the Qalb.

"But Allah hath endeared the Faith to you and hath beautified it in your hearts" 49:7

*Qalb — the Pivot of all Responsibility.*

The entrusting of responsibility is subject to having sense and perception as described in the Holy Quran:

"And they say: Had we been wont to listen or had sense, we had not been among the dwellers of the Flames" 67:10.

(This lamentation of the dwellers of the fire shows that sense is in the heart and that the entrusting of responsibility depends on sense and perception)

"Lo! the hearing and the sight and the heart of each of these will be questioned" 17:36.

(Here the hearing and the sight have been linked with the heart because these act as aids for its true perception)

*Wisdom lies in the Heart*

"And they have hearts wherewith to perceive" 22:46.

*Place of Piety is the Heart*

"Those are they whose hearts Allah hath proven into piety" 49:3.

## *The Addressed and the Recipient of Revelation is the Heart*

- (1) "And lo! it is a revelation of the Lord of Worlds, which True Spirit has brought down upon thy heart that thou mayest be (one) of the warners. 26:192, 193, 194.
- (2) "For He it is Who hath revealed (this scripture) to thy heart" 2:97. This proves that in reality the addressed one is the heart, the perceiving and the commanding master. All other body organs are subservient to it.
- (3) "Lo! therein verily is a reminder for him who hath a heart" 50:37.

### *Reckoning Dependent on Heart-Deeds*

"But He will take to task for that which your hearts have done" 2:225.

### *Dissonance of Knowledge and Perception have direct Reference to Heart*

- (1) "Allah hath sealed their hearts" 2:7.
- (2) "And they say our hearts are hardened" 2:88.
- (3) "Nay, there is rust upon their hearts" 83:14.
- (4) "Having hearts wherewith they understand not" 7:179.

And it proves that the region of ignorance and heedlessness is the heart.

*Note* : These Quranic verses prove that the heart is the trustee of revelation and prophethood, the secrets of the Divinity and Shari'at and is a reservoir of the Secrets of the Unseen. It is a treasure which cannot be robbed by forces of intellect. It is the

heart which is the treasure house of Allah's effulgence, wilayat, kashf and ilham.

Every human being has one heart, the focal point of Divine manifestations. That is why Allah does not approve of any alien control of it. When the heart becomes the abode of the Divine effulgence the moral ailments depart abased.

"Lo! kings, when they enter a township, ruin it and make the honour of its people shame" 27:34.

Therefore when the heart is fully reformed, its wayward impulses depart and a wali exclaims:—

"Will not Allah suffice as friend to (defend) His slave" 39:36.

The heart becomes blind and deaf because of sins but these afflictions are cured by the treatment of a spiritual guide, who can turn an ailing heart into a whole heart. And it is this whole heart which leads to salvation in the Hereafter.

"The day when wealth and sons avail not (any man) save him who bringeth unto Allah a whole heart" 26:88,89

### *The Whole Heart*

There are two conditions for it:—

- (1) *Free from Ailments.* These are spelled out by the Holy Quran as infidelity, polytheism, incredulity and sensuality. The sole recourse of obtaining cure from these ailments is to seek treatment of a spiritual mentor.
- (2) *Wholesome Food.* Just as physical health and vigour of human body depends on wholesome food, so does the health of the heart, (though the type of food differs in each case).

The whole-some food for hearts prescribed by the Quran is:

“Verily in the zikr do hearts find peace” 13:28.

The treatment of the heart and its whole-some food cannot, of course, be had from any body other than accomplished divines.



## RUH (THE SPIRIT)

It should be understood at the very outset that Ruh here will be defined by way of ratiocination and not as a reality, because of the following Divine Command :—

“And of the knowledge (of spirit) ye have been vouch-safed but little”. 17:85.

It has been defined in many ways. However, the one accepted by all “Ahl-e-Sunnah-wal-Jama‘at” (Sunnis) is given below :—

### *Definition*

The Book and the Hadith, the consensus of the Companions as well as rational conclusions prove that Ruh is also a structure, opposite in nature to the physical body. It is luminous, radiant, celestial, subtle, living, dynamic permeating in all organs of the physical body. It is a delicate circulation and diffusion as of water in a rose, oil in an olive branch, fire in coal.

### *Ruh is a Subtle Body*

That Ruh is subtle and opposite to the physical body is proved from the Holy Quran:

“So when I have made him (reference is to Adam) and have breathed into him of my spirit” 15:29.

This brings out that the NAFAKH (breathing of spirit) takes place after streamlining of the physical body and also proves that the two are separate entities. NAFAKH being necessarily of a body proves that Ruh

is a subtle body. This has been explained further in another verse:

“And then produced it as another creation” 23:14.

This shows that the physical body came into existence first, of course, through the developmental stages of drop (of semen), a clot, a little lump, bones and clothing of the bones with flesh. Then it was turned into another creation by breathing the spirit which permeated every part of it. This establishes further that Ruh is a separate entity with a subtle form saturating the physical body.

### *Ruh is not Inseparable*

In the Hadith, the state of Ruh at the time of death, has been described as: “So it tries to hide itself in the body”.

This falsifies any version of the Ruh being inseparable atom. However, it is subtle body, but knowledge as to its nature has not been confided to man even on request. On the other hand, Allah revealed the creation of angels, Jinn and human beings, without being asked. When specifically asked about the nature of the Ruh, the answer was:

“Say, the Spirit is by the Command of my Lord”  
17:85.

Had its creation been from any element like water, air, fire, clay or light, it would have been indicated as such. This leads us to conclude that the Ruh has been created from some thing more subtle than light itself:

“Said Abu Qasim Sohaili (d. 581 A.H./1185 A.D.) Ruh has been created by “NAFAKH” (Breath) which is the act of an angle. The angels are created from light, as described in the Hadith narrated in *Al-Muslim*: And that Ruh is a body belonging to the species of “REEH” (air). Derived therefrom

It is called Ruh (For any further etymological description, the original reference may be seen).

*Note :* This shows that Ruh has been created from angel's NAFAKH (breath), and angels have been created from light. Therefore Ruh is more subtle than the angels. Just as the human breath is more subtle than his elemental body, the breath of the angels should be more subtle than them.

### *Ruh is Placeless*

“Mark that those who are convinced of the existence of Ruh are divided into two groups. First are the men of deep understanding, the research scholars. Some of them hold that Ruh is neither included in nor excluded from the universe. It is also neither incorporated in the universe nor rests separated from it. But with the human body, its connection is in the nature of prudence and command”. (*Tafsir-e-Kabir* Vol. 5 P. 445).

Obviously, Ruh is incorporeal, very subtle, placeless and has no abode. The abode is for the material things NOT for incorporeal beings. It existed before the creation of the body and continues to exist even after it passes away. It sees, hears and speaks. The state of its placelessness has been described in the Hadith by the word “‘Ama” (incomprehensible). When the Prophet was asked ‘Where is our Creator’ he replied “In ‘Ama” adding that no abode is ascribed to Him.

*Question :* The scholastics argue that being incorporeal is the unique attribute of the Creator. If this is conceded for Ruh, it will amount to apostasy.

*Answer :* Being incorporeal, with reference to the Creator, implies Indispensible Existence and Absolute Eternality. It does not mean abstraction which was non-existent previously and which is contingent and created. The best answer to this question has been given by Imam Razi:—

"Mark that a group of the ignorant think that when Ruh exists and neither circumscribes nor is circumscribed, then its resemblance with the Creator will have to be conceded. This is sheer ignorance and blunt blunder. This equation is in the negative attributes and does not amount to resemblance".  
*Tafsir-e-Kabir* Vol. 5 P. 445.

## Notes

- (1) It is proved that any-thing having relative or negative attributes of the Creator does not become His partner.
- (2) Human rationalism is incapable of apprehending the meaning of placelessness. The word "'Ama" in the Hadith, which is used for 'blindness' supports this argument. The Quranic injunction (Ruh is by the Command of My Lord) clearly indicates that Ruh is from the Realm of Command. Since human intellect is unable to comprehend the Realm of Command, how can it perceive what is in it? Therefore to get to the reality of Ruh is impossible through rationalization, ratiocination and conventional knowledge. In fact its discernment is related to intuition and kashf which if confirmed by the searching light of reason would be marvellous.

As for intuition and kashf, only the verdict of veterans of kashf and men of intuition can and should constitute an authority. And their verdict is: Ruh is a body, refulgent and subtle, precisely resembling the physical body that bears it, in shape, form and structure. Majority of the Muslim theologians corroborate this fact. Writes Hadhrat Anwar Shah in his '*Urj-e-Shuzi* (a commentary of Tirmizi) P. 10 :—

As for Ruh, the Muslim theologians agree that it is a subtle body exactly resembling the physical body that bears it. This version of Ruh is supported by Hadith. Narrates Bara bin 'Azib. The angel pulls out Ruh from the body as a skewer is pulled out

from wet wool . . . . . A number of Hadith corroborate that Ruh has a body . . . . . So we follow the categorical injunction of the Book and the Hadith. Being incorporeal, according to the 'ulema of the old, means absence of opaqueness as brought out by Imam Ibn-e-Taimya in his tafsir of Surah IKHLAS.

*Treatise Râh-Wa-Ma. Hait-o-Ha" by Allama Bayuni*  
(P 67):—

"Imam Mâlik, a great research scholar says that Ruh is a refulgent body, fully resembling the body which bears it".

"Know that the Muslims have differed in what constitutes a human being? It has been said that a human being is a perceptible figure in which elements flow like moisture in a flower, fire in an amber, while Ruh is a subtle, refulgent body which in its reality and nature is different from other constituents of this perceptible figure. This (subtle body) Ruh is flowing into and fully resembles that figure. We cannot fathom its reality as implied in the Quranic verse (Say, the spirit is by the command of my Lord) and this is accepted by the righteous of the yore. Ruh and the physical body have intimate connection."

"And this body which is called Ruh as explained by Imam Qartabi in his *Tazkira*, has a beginning but no end i.e. it is immortal even when separated from the physical body. In this context it has been stated that anyone who considers Ruh as mortal is an atheist" *Ruh-al-M'ani* Vol 24 P 53.

This is the view held by the research scholars, the righteous of the yore and erudite Sufi Masters.

Now a glimpse of the other rejected view :—

Hadhrat Anwar Shah has reproduced this view in

his *Urj-e-Shuzi* P. 10, 11. It is traceable to the philosophers. The theologians or sufis, who subscribed to this view were directly influenced by them. The ignorant philosophers say that Ruh is independent.

"The assertion that Ruh exists by itself has been made by Qazizada, Allama Halimi, Imam Ghazali, Imam Ragheb, Abu Zaid Dabosi Hanfi and of M'amer from the old M'atezila (non-conformists) & all the modern Shiites. A number of sufis also hold this view. To them Ruh is an abstract element. It is neither included nor excluded from the body. Its connection with the body is like that of the Creator with the universe. They hold Ruh as immortal, contingent in time. Ibn-e-Qayyam has refuted this view so thoroughly with cogent reasons that no further rebuttle is called for".—(*Ruh-al-M'a'ani* (P. 24, 53 and *Urj-e-Shuzi* P. 11).

The above extract shows that the rejected view is shared by men from Shaf'ai, Hanfi, M'atezila and Shiites schools of thought, all brow-beaten by the philosophers. The first and the right view is held by a large group of sufis of deep enlightenment and a vast majority of the Muslim theologians, in particular, by the great righteous of the old. In fine, Ruh is a body, subtle, refulgent looking exactly like the physical body, which bears it. After departing from the physical body, it does not need any identical body. Life connotes perception, motion, seeing, hearing, speaking and the presence of all physical potentialities both inward and outward. Ruh gives life to the physical body and needs material appendages to deal with the materialistic things. It does not owe its existence to the physical body. On the contrary, it animates it. While in Barzakh, it can not make itself be heard in the material world. That is why it cannot be heard or seen though by itself it articulates and hears. It lives and subsists by itself. It has been proved earlier that it has the same form as the physical body that bears it. Ruh by itself is subtle, has subtle ears and voice and can only be seen and heard by subtle

bodies like the angels, hearts of the prophets and the aulia. It does not need material means to see or hear or make itself be heard by other subtle bodies. The question of its simulacrum in the Barzakh therefore, does not arise. That would mean that another body provides life to it, it cannot subsist by itself, has no appurtenance and is like a stone (God forbid). In fine, to pre-conceive another body for the Rûh is against the Book, the Hadith and the cult of righteous precursors. Whosoever believes in a simulacrum has gone astray. May Allah guide him !

### *Rûh from Realm of Command*

Now the question arises: How is the Rûh created? Writes Imam Razi:

"The origin of Ruh is from the Lord of the Tremendous Throne (Command of my Lord), while the human body originates from the clay. The Creator ordained love between the two to enable them to accept commands and the tribulations of the wordly life. So Rûh is a foreigner and the body a native. Therefore, be mindful of your responsibilities towards this stranger." *Tafsir-e-Kabir*.

### *What is the Realm of Command?*

Imam Ghazali, one of the greatest masters of Sufi thought, discussing the Realm of Command and the Created world concludes that between these two, the Tremendous Throne is the Barrier.

"The Realm of Command is amongst the things that exist but outside the purview of senses, imagination, direction, space and bounds. Being boundless and devoid of all matter, it cannot be measured in terms of time and space". *Risala-e-Ruh*.

### *What else is Identified with the Realm of Command*

The author of the famous '*Tafsir-e-Mazhari*' (Vol 14 P. 407) writes in the explanation of verse "His verily, is all Creation and Command".

"The learned sufis define the Realm of Creation and the Realm of Command thus: The former comprises Tremendous Throne, things there-under and what-ever is in and in between the heavens and the earth. It comprises the four elements: fire, water, air and clay and things created therefrom i.e. souls in living beings, in plants and minerals. These souls are subtle bodies which are flowing into the physical bodies, all belonging to the 'created world. The Realm of Command comprises incorporeal beings i.e. Lataif, the 'Qalb', 'Ruh', 'Sirri', 'Khafi' and the 'Akhfa' all above the Tremendous Throne. These flow into the souls of human beings, the angels and the devils just as the rays of the sun flow into a mirror. These Lataif are attributed to the Realm of Command because they have not been created from any matter instead through His direct Command. Writes Baghvi quoting Sufian-bin-'Ayaina that the created world and the Realm of Command are two separate entities, whosoever considers them as one is an infidel".

*Note.* This discussion shows that Ruh and other Lataif named above are from the Realm of Command, not created from any matter. The Realm of Command is also known as the Realm of Wonder and the Realm of Boundlessness.

## NAFS (THE SOUL)

*What is Soul ?*

The Arabic word 'NAFS' is either derived from NAFASAT (refinement or exquisiteness), because of its civility and elegance or from Tanaffas (breathing) because of the process of ingress and egress inevitable to it. If on account of the latter attribute, soul is taken to mean the spirit it will be a fair assumption because during the sleep it departs, though it returns with the awakening.

*The Soul and the Spirit*

"The soul and the spirit are two names of the same thing". This is borne out by the Hadith *Laila-tu-T'aris*@

"Said Bilal to the Prophet: My soul was held by the same Power which held yours". The Prophet replied: "Our spirits were gathered away by the Creator".

*Note:* The same thing called Nafs by Bilal, has been referred to as Ruh by the Prophet. Conformity in the two statements is obtainable only by accepting two names for the same entity.

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@ The Night of the Rest so named because the Prophet and his companions while on their journey on two separate occasions rested late at night. Hadhrat Bilal from Habsha (Africa), a renowned companion, was deputed to rouse them for the morning prayers but he could not, being himself overtaken by sleep. This resulted in everyone missing their prayer at its proper time. (Translator)

In the Holy Quran, the term Nafs (Soul) has also been used to mean Ruh (Spirit).

- 1) "Allah receiveth souls at the time of their death" 39:42
- 2) "Deliver up your Souls." 6:94

*Note:* In both these verses, the word Nafs has been used to mean Ruh. A majority of 'ulema agree on the identification of the Soul with the Spirit i.e. both are the same.

"The Nafs and Ruh are two names of the same entity and a vast majority of the 'ulema agree on this. (Kitab-ar-Ruh by Ibn-e-Qayyam P. 264).

### *The Distinction*

Allama Abu Qasim Sohaili has in his "Raudh-al-Anf" dwelt on this subject at length. He concludes that the Ruh and Nafs are one and the same thing. The distinction lies in the attributes. At the first instance, that is, at the moment of "breathing" by the angel unto the child in the womb, it is Ruh. After birth, when the child acquires various traits of character, laudable or opprobrious, cultivates love for the physical body and engages in its well-being, it is termed as Nafs. Before acquiring these traits it is not correct to use the term Nafs. Thereafter as heedlessness and carnal desires set in, the expression Nafs fits in, for these two traits, necessarily emanate from the Nafs.

### *What is Peace?*

The aforesaid two traits of the Nafs i.e. heedlessness and lasciviousness can be tamed through endeavour and toil, i.e. by reducing diet, reticence, seclusion and piety. It is this taming, which in the sufi terminology, is called peace, having three distinct stages:

- 1) The first stage is that of total absence of peace and tranquility. The soul at this stage is termed "Nafs-e-Ammarah". (Soul at Evil).

- 2) The second is of incompleteness. The soul here is called "Nafs-e-Lawwamah (The Accusing Soul) and
- 3) The third is absolute tranquility. This stage is termed as "Nafs-e-Mutmainnah" (Soul at Peace).

#### *Different Names of one Entity*

If a single entity is described in different words having same antecedent, no contradiction takes place. For example, the creation of Adam (Peace be on him) has been described in the Quran in different words :—

- 1) "Created him of dust". 2:59
- 2) Created out of potter's clay of black mud altered". 15:33.
- 3) "Of plastic clay" 37:2
- 4) "Of clay like the potter's". 55:14

Thus Nafs and the Rûh are the two names of the same entity. The distinction is by way of attributes.

"The difference is by way of attributes and not in terms of entity". (Kitab-ar-Rûh" by Ibn-e-Qayyam P.265)



## LATAIF AND THE ACCOMPLISHED SHAIKH

The learned sufis are the authoritative interpreters of the intrinsic ordinances of Tareeqat, gnosis and Islamic mysticism. They deduce the inner Zanni ordinances in the same manner as the learned jurists do by dint of their intuition with regard to similar outward ordinances. The former, however, have an edge over the latter, and that is by way of kashf and ilham. The endeavour of the jurists is through personal opinion in the light of relevant facts while the sufis make use of their kashf and ilham, a covert Divine notification. Obviously a Divine notification is superior to personal opinion. However, the yardstick for the validity of both the methods is that their conclusions must not be at variance with the Book and the Sunnah, though the superiority of the sufi method, is pretty well established:

“Ilham is a light with which Allah honours any of His bondsmen, He will” *Fatah-al-Bari M'a Bokhari Vol XII P. 315.*

I personally prefer the ijtehad of the learned jurists over kashf and ilham — because this has been the practice of the sufis themselves who have invariably followed the former. The jurist's endeavour, therefore, takes priority for practical purposes.

### *The Five Lataif*

The learned sufis regard the human body as having ten components. The Four Elements (air, water, fire, clay) and the soul are corporeal while the five lataif: Qalb, Rûh, Sir'ri, Khafi and Akhfa\* described in Chapter

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\*The task of Qalb is zikr; of Rûh, constant attention, of Sir'ri kashf, of Khafi omnipresence, observation and contemplation of divinity, of Akhfa observation of the divinity and total communion.

V are incorporeal. Some argue in favour of an additional one i.e. "Sultan-al-Azkar" taking the figure to 11. These theories do not hold good because lataif are incorporeal and subtle things. The inclusion of the soul is a mere probability. As for "Sultan-al-Azkar" it is not a latifa at all but a manner of zikr in which it is imagined that zikr is emanating from every cell of the body. In fact, the lataif are only five, others being referred as such only as probabilities.

### *Differences on Latâif*

Some sufis believe in the diversity of latâif while others, the research scholars, are convinced of unification and argue in favour of only one, the Qalb, which they believe is endowed with a number of attributes. They contend that just as a person having a number of different attributes (e.g. those of a scholar, a Qari, a scribe, an orator etc) continues to remain one entity similarly the Qalb is also the focal point of all other lataif. The variation in the signs and colour of lights and functions of latâif is ascribed to the multiplicity of attributes and does not alter the factual position of the Qalb. Should this point of view be accepted, a question will arise as to why the learned sufis direct disciples to focus their attention at different points in the breast during zikr, although their method, in addition to being continuous, has the backing of kashf. Therefore, diversity will have to be conceded. Now in the method called "Zikr-e-Qalbi" all attention is concentrated on the Qalb because it is the focal point of Divine lights and glories. Just as the Qalb has connection with the physical heart, other Lataif are connected, though allegorically, to their respective points of location. That there are specific points in the human body denoting location of various Lataif is supported by Hadith Abi Mahzurah :—

"Then the Prophet placed his hand on the forehead of Abi Mahzurah, moved it down on his face, onto his chest and according to another version

to his liver and finally down to his navel and invoked Divine blessings for Him”.

*Note :* The Prophet might have done this perchance or with a specific purpose, it proves that these points have definite sanctity. And that is the desired aim.

Those who support the theory of unification argue that mention of “Zikr-e-Qalbi” only is made in the Hadith and not of other Lataif. However, Imam Ghazali in his *Ahya-al-Ulum* Vol 3 P. 4 has recounted some of the Lataif and proved their unification adding that Ruh, Qalb, the intellect and the soul are one and the same thing, the diversity being credible and the union intrinsic.

### *Reason for Differences*

Because of the utmost proximity of Lataif, Zikr-e-Qalbi leads to an inducement of effects of lights, shades and functions into other Lataif as do the rays of the sun into the reflecting mirrors. The mirror facing the sun will be reflecting the sun rays into all other placed opposite to it.

The theory of non-diversity is also supported by genuine kashf because as soon as the Lataif of a seeker are illuminated, he moves on to the stages of the Path, commencing from the first empyrean, far beyond the seventh heaven. He can then see his Ruh in flight but not the other Lataif. Should a seeker not observe this, how could he know that he was actually traversing the stages of the Path? A question may be asked as to how can Ruh be seen in its flight and at such a formidable distance? The answer does not lie in idle rationalization, but in getting down to brassstacks in the company and under the guidance of an accomplished Shaikh.

No claims, but by way of gratitude and remembrance of His bounties, I wish to place it on record that anyone with sincerity of purpose, and with no intention of mere criticism, test or any other ulterior motive should

come over to me for only six months. He will be put to certain restrictions namely, pure and wholesome diet on reduced scale, reticence, sparse sleep, seclusion, pre-occupation with zikr and contemplation, and will be given "Tawajjuh" twice a day. He shall, Allah willing, see for himself how the Ruh looks like during its flight. This period of six@ months is prescribed on the lines of the Prophet while the zikr will be carried on in accordance with Allah's Commandment :—

@The learned author has prescribed a period of six months to enable the spirit to fly and to visualize its flight. Beside the important condition of earnest seeking, the end result has been clearly entrusted to the will of Allah, as the wording "Allah willing" in the text indicates. There is nothing unusual about it. Every skillful teacher and expert can, on the basis of his experience and expertise, put forward such an appraisal. And it must be remembered that the principle of acquiting conventional knowledge and skills by different people in varying lengths of time, according to their determination and capacity, equally applies to the seekers of the Sufi Path. For sure, we have seen disciples of the author attaining, by Allah's Grace, the power of levitation and observation thereof within a week or so: (That is the bounty of Allah, which He giveth unto whom He will) and there is nothing new or extraordinary about it. Writes :—

- (1) Maulana Ashraf Ali Thanvi in *Al-Ibqa* (a journal issued from Maktaba-e-Thanvi, Karachi containing sermons of the Maulana delivered in his life time) that Maulana Ghulam Rasul Kanpuri was popularly known as "Rasul Numa" (literally, one who shows the Prophet) because it was his karamat that he would make every aspirant see the Prophet, in full consciousness.
- (2) Imam Yaf'ai in his *Keyafa-tul-M'ateqia* P. 53 with reference to *Munaqib-e-Shaikh Abdul Qadir Jilani*. A disciple of this great saint narrates that one night the saint set out quietly, followed by him. The doors of the city opened and closed automatically as we passed by, till we reached the place where a dead body was lying. A man was brought whom the saint converted to Islam and said "This man will take the place of the dead". We returned. The following day

"Remember thy Lord much, and praise (Him) in the early hours of night and morning" 3:41.

And restriction on speech and need for seclusion are essential for the proper grooming of a seeker as enunciated in the verse :—

"Thou shall not speak to mankind for three days except by signs". 3:41

My dear reader! Sincerity of purpose is utterly lacking. Not to speak of Muslim masses, even the ulema (exceptions apart) fail to appreciate the gravity of the situation and contend that it is enough to abide by the dictates of Shari'at. I reiterate that without inner purification Shari'at cannot be purposefully followed: To recite la-e-laha-illallah (there is no one worthy of worship and obedience but Allah) does indeed amount to the denial of all outward gods, but, the deities set within one's soul can never be got rid of without its purification.

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I enquired about this mysterious affair and he explained :

"We had gone to Nehao where the seventh Abdal had passed away. The man converted to Islam and appointed in his place was a Christian from Constantinople. This incident has been listed by Allama Sayuti in *Al-havi-lil-Fatwa* and *Al-juz-ud-Dal* and by Maulana Thanvi in his *Al-Iqba*. The point to note is that a man, by the grace of Allah and the beneficence of an accomplished Shaikh embraces Islam, makes progress in the Path to such an extent that he becomes an Abdal overnight.

- (3) Another incident is narrated in *Fawaed-al-Fawad* P 71:72 "Then the conversation turned towards Shaikh Baha-ud-Din Zakria, who was said to have attained as much in only 17 days as others could

The learned externalists can describe the lawful and the prohibited but cannot distinguish one from the other as it depends upon inner enlightenment, which is extremely rare. Allah has, in His infinite mercy, blessed mankind with three distinct faculties for perception; imagination, intellect and inner illumination. The first one is of no consequence in comparison to the second, which in turn, pales into insignificance when matched against the third. The learned externalists lack the third faculty, which has been inherited from the Prophet by true erudites and learned sufis.

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not do in years. This caused some heart burning amongst the old timers who complained that an outsider from India had been so richly rewarded in such a short time while they had been in the service of the Shaikh for years together. When the word reached the Shaikh, he told them: "You are like wet wood which takes time in catching fire while Zakria was in the form of a dried one which lighted up with a single blowing". Note that the earnest seeker who had the necessary capacity consummated in seventeen days by the beneficence of an accomplished Shaikh.

(4) Maulana Gangohi in *Jwaid-us-Salook* P. 31.

"Under all the prescribed conditions if a true seeker adheres to the Prophet's Sunnah for a continuous period of 40 days, he will, Allah willing, be blessed with intrinsic manifestations. To begin with he shall see spiritual lights and stars, then angels, followed by Divine attributes and through them some of the subtle truths, all this being the out-come of zikr".

(5) Maulana Ahmed Ali Lahori (*Majlis-e-Zikr* Part X):  
"O' youngman! Do concede to the Prophet's saying that a grave is either a part of Hell or that of the Paradise or come to me with expenses for 14 years. O youngman! You lived on your father for that long

My dear friend; This invaluable wealth cannot be attained by setting up Sufi institutions, publishing journals or by mere study of dry-as-dust books on the subject. It is a matter of Ilqa and In'akas, which only an accomplished Shaikh can dispense to sincere seekers in his company.

### *Who is an Accomplished Shaikh ?*

Such a Shaikh must possess the following characteristics :—

- 1) Must be a Divine erudite, for the discipleship of an ignorant person is prohibited ab initio @;

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to earn a BA degree, try it here also and mark that I am not prepared to feed you on alms. I shall first see if the inherent light in you has not gone off as per Quranic pronouncement: "As for the disbelievers whether thou warn them or thou warn them not it is all one for them; they believed not 2:6" And as a result if you are not metamorphosed, I shall take you to an accomplished Shaikh and request him that this young-man is inwardly blind and may be brought round. After you are spiritually enlightened and declared competent by the said Shaikh go over to Miani Saheb (the largest Lahore Graveyard) and look into a couple of graves. You shall know for yourself the bonafides of the Prophet's statement.

- (6) All this clearly indicates that the sufis had been prescribing different periods for acquisition of intrinsic manifestations and due to variance in the degree of earnestness, capacity and perfection of the Shaikh, the period varied from a moment, to a day, 17 days, 40 days and 14 years.

@ "The erudite among His bondsmen fear Him alone 35:28 Wrote Shaikh Shahab-ud-Din in the explanation of this verse. "Anyone not having Allah's fear is not an erudite".

- 2) Must possess sound beliefs because wayward beliefs and Sufism are diametrically opposed to each other;
- 3) Must be an adherent to the Prophet's Sunnah which is the gateway and the fountain head of all excellences;
- 4) Must shun heresy and polytheism. The former is an error manifest while the latter a tremendous wrong;
- 5) Must not be mammon-worshiper because two loves cannot be combined. (And obey not him whose heart we have made heedless of our remembrance who followeth his own lust. 18:20);
- 6) Must be an accomplished sufi or else he will not be a perfect guide to the Path;
- 7) Must be acquainted with the method of inner upbringing of his disciples and should have himself received instruction from an expert and
- 8) Must be capable of initiating spiritual bonds with the Prophet who is the sole link between Allah and His bondsman. %

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% The characteristics listed under (6), (7) and (8) above clearly indicate that the term accomplished Shaikh here means a guide, who is capable of leading others onto the mystic Path and over its various stages. To do so the stage termed as Fana-Fir-Rasul' (spiritual communion with the Prophet) has the basic standing. A Shaikh who cannot do this is imperfect in the mystic way of life. The author of *Al-Abrar* P. 34 writes that so long as a spiritual communion with the Prophet is not attained, a communion with Allah is out of question, Shaikh Rafi-ud-Din in his Treatise on 'bai'at' writes on this point :—

- (1) The bai'at considered reliable and acceptable by the sufis, is of four types :—

My method is that I do not only take bai'at on my hands but also impart knowledge of the Path and after a seeker covers its initial stages take him direct (spiritually) to the audience of the Prophet who undoubtedly is the spiritual leader of the entire universe.

This is not like the idle talk of a pseudo-saint who will tell his disciple to imagine as if he were in the audience of the Prophet. What matters is that the seeker should see for himself his Ruh negotiating the ini-

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(a) Bai'at-e-Wascehat (as means of approach).

(b) Bai'at-e-Shari'at.

(c) Bai'at-e-Tareeqat.

(d) Bai'at-e-Haqeeqat.

Any other kind of bai'at solemnized for the attainment of worldly prosperity or for any secular benefits is of no consequence whatsoever.

(2) *Bai'at-e-Sharia'at*

This should be solemnized at the hands of a guide who besides being erudite and pious should:

- (i) neither ignore nor show partiality in commanding what is right and forbidding what is wrong and
- (ii) Judge and adopt the best and easiest possible course suiting the seeker's genius. The outcome of this bai'at will be total salvation in the Hereafter.

(3) *Bai'at-e-Tareeqat*

The reality of this bai'at is that when an Allah's resolute bondsman hears about the excellence and eulogy of the aulia and learns about their karāmāt e.g. people achieving their wishes and aulia having control over feelings and influencing a change of heart towards Allah, knowing the states of the dead or events of the future through kashf,

tial stages of the Path, into the audience of the Prophet and accepting bai'at on his sacred hands. Any one not having such an access to the Prophet and still taking bai'at from the believers is a cheat and is bound to meet Divine retribution. This distinction between an accomplished Shaikh and a shallow master must be carefully taken note of.

Some simple folk ask whether the death of a guide would necessitate a fresh bai'at. They should know that bai'at by itself is not the end but a means to the end i.e., the Divine Pleasure. Taking the hand of an accomp-

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meeting pious spirits etc., a yearning to attain these miraculous attributes naturally overtakes him. Since no skill can be acquired without practical training under the guidance of an expert, it will be impossible for anyone to attain proficiency at his own through limited human intellect. Therefore only that person who already possesses the foregoing attributes and is also a proficient teacher should be taken as a guide and a spiritual mentor and followed in letter and spirit to help attain the desired goal. The outcome of such a bai'at is purification of the soul and illumination of the spirit with the Divine light enabling one to become a fountain-head of beneficence for others. This dispensation of beneficence makes one a Divine beloved because the entire creation is Allah's family and Allah loves him most who is of greatest service to this family. Such a person is honoured with wilayat and righteousness.

(4) *Bai'at-e-Haqeeqat*

Its conditions are (1) total self denial (2) forsaking secular connections (3) mortifying sensual appetites and (4) becoming inwardly unconcerned with relatives and worldly rank and position. The outcome of this bai'at is an existence eternalized by His lights, and the mortification of the dictates of the baser self. It is therefore obvious that the qualifications of a Shaikh inducting persons to Bai'at-e-Tareeqat and Haqeeqat are different from those relating to Bai'at-e-Sharif'at, and without possessing these qualifications he is not entitled to enforce Bai'at-e-Tareeqat and Haqeeqat.

lished and receiving instruction from him with devotion, ultimately leads to the attainment of this end. If you do not take another guide on the death of the first one, it is to the detriment of your own vital interests. Your goal in that case is not Divine Pleasure but hagiolatry. It is a historical fact that the Companions, after passing away of the Prophet, took bai'at with the four noble caliphs one after the other.

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Says Shaikh Abdul Qadir Jilani (*Al-Fateb-ur-Rabbani* Majlis 50):—

“O wayfarer of the Hereafter! Be with a guide each moment till you hit the destination. Serve him well throughout the journey. Be very respectful and do not wander away from his path for he shall familiarize you with it and take you to the Allah's nearness. When convinced of your virtue and sincerity, he will make you his deputy in the caravan till you are brought and entrusted to the care of the Prophet. Pleased, the Prophet shall favour you with his deputyship in the realm of spiritual truths and introspective states. So you will be an ambassador between the Creator and His creation moving to and fro and a servant of the Prophet, remaining constantly in his attendance. Remember that all this cannot be attained through make-believe and self-indulgence. It is some thing sacred, embeded in the hearts and borne out by practice”.

He goes on (Majlis 44) :—

“Guides are of two types, namely guides of Shari'at and guides of mysticism. The former shall lead you to creation and the latter to the Creator”.

*Says Maulana Rasbid Ahmed Gangohi :—*

“For a Shaikh, an understanding of the stations and the stages of the Path, the colours of Divine lights peculiar to each one and the grandeur, benefits of ablution, the stages of Fana-o-Baqa beyond the phases of inspection and ob-

As for the mystic way of life the relationship between the seeker and the Shaikh is a highly delicate affair. In case of an ordinary teacher one may continue to benefit from his instructions inspite of his aversion and antagonism. But in the matter of pursuance of the Path, any wayward attitude towards an accomplished Shaikh, (if you are lucky to find one) is not only detrimental to beneficence but also totally forbidden. His opposition in fact amounts to indifference to and negation of the very purpose of inner purification and the Divine Pleasure.

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servation of Divinity as well as the gnosis of His greatness, magnificence, unity and individuality, is a must. This shall enable him to bring up the devotees and guide the seekers correctly and to be worthy of being called a Pir (Spiritual guide) (*Imdad-us-Salook* P. 27).

Says Hadhrat Sultan Bahu :—

“Remember that a Fana-Fillah saint is a perpetual observer of Divinity. It is not at all difficult for him to enrapture a seeker with the unity of God and to take him to the spiritual audience of the Prophet. This cannot, however, be attained by remembrance of Allah, contemplations, abstinence and piety alone; for it is an accomplished Shaikh who takes a seeker to his destination, holding him by the hand. It will be incorrect to call anyone who is deprived of these capabilities, as an accomplished Shaikh, he is on the contrary, a robber”. (*Ain al Faqar* P. 6)

Says Mujaddid Alif Thani:

“Knowledge of the state of the seeker and the stations of the Path, gnosis of the realities of Divine manifestation, acquisition of kashf and ilham and correct interpretation of events, are essential ingredients of this office. Without attaining them, any claim of spiritual deputization and sainthood is as good as building castles in the air” (*Epistles* Part I Chapter 4 P. 221).

## *The Need for a Guide*

Some people hold that there is no need to seek a guide. They argue that books on sufism tabulate all methods of zikr and incantations and by following them one can achieve salvation. They forget that when indisposed they do not rely on medical books or personal knowledge, but consult a qualified physician or a specialist if possible. Similarly for spiritual health and progress one must turn to a spiritual specialist without whose guidance acquisition of spiritual health, inner purification and Allah's Pleasure are inconceivable.

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The above-quoted extracts should dispel any doubt about the conditions and pre-requisites spelled out by the learned author for an accomplished Shaikh. One does, however, wonder as to why the Sufi saints nominate persons who do not fulfil these conditions as their spiritual successors. It is true that they sometime do so but only for the purpose of Bai'at-e-Waseelat". They are not competent to enforce Bai'at-e-Tareeqat. If such a person out of ignorance, annexes to his name the title of Shaikh-e-Tareeqat, it does not in any way alter the factual position. (Compiler).

## STAGES OF THE PATH

*Preliminary Stages*

As soon as the Lataif of a seeker are illuminated and he develops a certain capacity, an accomplished Shaikh conducts him through the Stages of the Path in the following manner. First he is put through a state of absorption and familiarity, then the Trilateral Meditations (Ahadiyyat, Ma'iyat and Aqrabiyyat) followed by Trilateral Circles, Meditation of Az-Zaher, Al-Batin, (the two attributive names of Allah), a stroll of the Ka'bah and two Rak'at of Namaz and Recitation of the Holy Quran therein. Thereafter is the stage of Fana-fir-Rasul (a spiritual union with the Prophet).

*Reality of Absorption*

Absorption is a state which can truly be felt by one undergoing the experience. Suffice it to say that it is a state in which physical eyes are asleep but Qalb is fully awake and conscious. One continues to hear and any interruption in the ablution is detectable. There is, however, a great difference between the absorption of the prophets and that of the aulia. In the case of former it is perfect and does not cause any interference in their ablution while the latter's is not so because of the intervention of sleep. Allama Shami in his *Durr-e-Mukhtar* Vol I P. 105 concludes :—

"The consensus of ummah is that the Prophet is at par with his followers as for as interruption of ablution is concerned except during his sleep, for it has been clearly stated in Hadith :

"My eyes sleep but not my heart".

*Prophet's Ablution Not Nullified by Sleep*

The Muslim jurists and the Hadith scholars are

unanimous in asserting that the ablution of the prophets is not interrupted by sleep. Writes, Qazi 'Ayyaz in his *Behr-ur-Raeq* P. 39 and *Shifa* P. 281 :—

“The ablution of anyone who sleeps while resting on something is nullified but not that of the Prophet. The author of *Fatawa Qinia* explains that non-disturbance in the ablution is a peculiarity of the Prophet and this is what all the scholars of Hadith and Muslim jurists firmly believe in ”.

The author of *Fatawa-e-Qinia* goes on :—

“Imam Tahavi in his *Mushkil-al-Athar* and Imam Bughvi in his *Sharah al Sunnah*’ assert that the prophets ablution is not nullified by sleep. Imam Muhammad narrates with reference to Imam Abu Hanifa that one day the Prophet slept on his side. As he rose up, he offered his prayers without renewing his ablution and said “The sleep is confined to my eyes. It does not effect the consciousness of my heart”. This is one of the peculiarities of the Prophet.

Writes Imam Muhammad in his *Kitab-al-Athar* P. 94; “Hammad relates with reference to Ibrahim that the Prophet one day performed his ablution and went to the mosque. The call to prayer was given. The Prophet lay down on his side and went to sleep which was evident from his snoring. He got up and offered his prayers without renewing his ablution. Ibrahim continues that the Prophet is not like others in this matter. Imam Muhammad agrees and reiterates the Hadith “My eyes sleep but not my heart”. In fine, the Prophet is unlike others, who must renew their ablution, as a matter of obligation, should they similarly sleep. This is the true belief as expounded by Imam Abu Hanifa”.

These excerpts establish that all scholars of Hadith and fiqh, in particular Imam Abu Hanifa

hold that the Prophet's ablution is not disturbed by sleep.

Discussing the subject the author of *Jawāhar-al-Quran* (Vol 1 P. 123-124) acknowledges this verdict of honourable scholars of Hadith but adds (at P. 125) that it is not a matter of law because the Prophet had in any case slept during "Lailah-at-Taris". It is strange that he acknowledges the consensus of Hadith scholars in one breath and falsifies in the other. How deplorable indeed his egotism is. In support of his unscrupulous opinion, he quotes Maulana Hussain Ali as having said that the narrators of this Hadith had suffered a difference of opinion. But the question is: has even one of them said anything contrary to this well established belief? If so, it should better have been quoted. The age-old principle is that, in case of any difference in the wording of a narration, the common factor is taken into account, which in this particular case is that the sleep of the prophets does not interrupt their ablution. The wording differs only with regard to the timings of sleep and not the point at issue and as such provides no support to the author's opinion.

His comment (P. 125) of course, cannot over-rule the consensus of the majority of Hadith scholars. As for a reference to "Lailah-at-Taris" is concerned, all the learned Hadith scholars and jurists have amply clarified the point i.e. perception of the sun is the function of the eye, not of the heart. The latter observes subtleties. Besides, the possibility of complete absorption unto Allah cannot be ruled out. The irony is that the author professes on the one hand to be Hanafi (follower of Imam Abu Hanifa's School of Thought) and on the other a Shaikh-ul-Quran inspite of discarding the Prophet's saying, as well as the consensus of Hadith scholars and jurists of the standing of Imam Hammad, Ibrahim, Muhammad and Abu Hanifa. This daring conduct of the author may be further viewed in the light of narration by one of the most learned Companions, Abdullah bin 'Abbas :—

"The Prophet was immune from any unconscious breaking of wind. Hadhrat Ayesah asserts that the Prophet's heart was never inattentive during sleep and as such his ablution was not disturbed. This is one of the endowed attributes of all the prophets and peculiar to the Prophet's heart. It facilitated his perpetual attention to Divine inspiration. "Abu Daud Vol 1 P. 27 and its explanation *Bazlal Majhud Vol 1 P. 125*".

The Hadith "My eyes sleep, not my heart" has been quoted in *Al-Bokhari Vol 1, PP 22, 97, 119 and 254* and *Al-Muslim* too. Besides, eight narrations have been listed in *Khasaes-al-Kubra Vol 1 P 172* alone.

The majority of Muslims are unanimous that sleep is confined to the eyes and not the hearts of the prophets. The Prophet disseminated this belief to his Companions as proven by the narrations of Hadhrat Ayesah, Ibn-e-Abbás, Ans-bin-Málik, Abu Horairah, Imams Hasan Basri, Bokhari, Muslim, Nawwawi, Sayuti, Qazi 'Ayaz, Ata Khorásáni, Muhammad and Abu Hanifa and scholars of Hadith, Hakam and Abu Na'eem. It is also listed in outstanding works on Islamic fiqh like *Behr-ur-Raeq, Fatawa-e-Shami and Fatawa Qinia and Khasaes-e-Kubra*.

In the light of all this, the strictly personal whim of the author of *Jawahar-al-Quran* must pale into total insignificance.

### *Prophets Receive Revelations During Sleep*

Said Prophet Ibrahim (peace be upon him) 'O' my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou", He said "O" my father! Do what thou art commanded". 37:102

"Normally the Prophet was not awakened, until he would himself get up because we never knew what was being revealed unto him in his sleep" (*Fatah-al-Bari Vol I P. 306*)

*Ibn-e-Kasir* and *Al-Bokhári*, quote Ibn-e-'Umar, an eminent Tá'abae :—

"The dreams of the prophets are indeed revelations".

Writes 'Allama Sohaili:

The angels came to the Prophet at night while he was asleep in a state that his eyes were dormant without having an effect on the consciousness of his heart. This holds good for all the prophets". (*Raudh-al-Anf*, Vol. I, P. 343).

According to *Fatah-al-Bári* (Vol I P. 307)

"Says Khatábi that a perpetual consciousness was bestowed on the Prophet's Qalb so that he could remember what was revealed unto him while asleep".

Abu Horairah quotes the Prophet: "I was asleep and noticed that I was wearing golden bangles. I felt deeply concerned and consequently I was inspired to blow them off". (*Fatah-al-Bári* Vol 6 P. 408).

States Ibn-e-'Abbas "The dreams of prophets are revelations. They receive revelations both in sleep and while awake". (*Tafsir Ibn-e-Kasir* Vol. 3, P. 468/23).

*Note:* The categorical injunction of the Holy Quran bears testimony to Prophet Ismail's belief (peace be upon him) that the dreams of prophets were revelations. The same belief was held by the Prophet's companions as given in the Hadith. Again this was also the belief of their associates and the renowned Muslim jurists, rather of the entire ummah as hinted at by Allama Sohaili in his *Raudh-al-Anf*, referred above.

*Question:* The Prophet missed his morning namaz in the "*Lailah-at-T'aris*". If the hearts of the

prophets were perpetually conscious and awake he would have known the time of namaz and the rising of the sun”?

- Answer* 1) The sun is seen by the physical eye and not by the heart. Due to sleep the working of the physical eye was suspended. The question is, therefore, absurd.
- 2) During the state of absorption the heart gets deeply pre-occupied with the Divine lights and glories and is rendered unconscious of everything else.

*Question.* In the Hadith under reference the reason for missing the morning namaz by the Prophet and his Companions is said to be sleep and not absorption because the latter has not been hinted at.

*Answer* To argue on the effected on the basis of effects is wrong. The omission of namaz is an effect and it is possible that the Prophet was affected as a result of his absorption, a likelihood supported by other Hadith, while the Companions were affected by their sleep. The fact that absorption has not been mentioned in the said Hadith does not in any way imply that the Prophet's sleep caused the omission because any omission due to sleep, according to Hadith is an act of the devil. Since the Prophet had Allah's immunity from the devil's influence, his sleep causing the slip is out of question. Then there is the principle that any assertion on which a categorical injunction in the Holy Quran is not available does not amount to its opposition.

*Question.* If the heedlessness of the heart during sleep is not conceded to, an equality with

the Creator becomes evident for "Neither sleep nor slumber overtaketh Him" is only His attribute.

*Answer:* It is proved from the Holy Quran that sleep does not overtake the angles.% Nor does it affect the devil (*Ahya-al-Ulum* by Imam Ghazali Vol 3 P. 21).

This indeed is one of the negative attributes in which there can be no equality. Eyes are a creation and it is awful to draw comparison between the created and the Creator.

### *The Reality of Meditations*

The meaning and the reality of Meditation Ahadiyyat (Unity of the Being) is that the creation has no entity in comparison to Him.

"Everything high or low belongs to Him;  
None but He is Everlasting".

In the Meditation termed as M'aiyyat (Companionship) the seeker should contemplate Omnipresence and Omniscience of Allah on His Own account. This should not be only by way of belief but he should let his heart be overawed by His Majesty.

During the Meditation termed as 'Aqrabiyyat' (extreme nearness) the seeker should contemplate that He is near, being Omnipresent, but distant by way of intuition.

### *The Trilateral Circles*

In these Meditations, the seeker practises driving away from his heart all non Divine love, for Allah does not tolerate any partner in the voluntary love (as distinct from ingrained involuntary love as of a father for his

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% They glorify (Him) night and day; they flag not. 21:20

son) because it amounts to polytheism in love. @

### *The Stroll of the K'abah*

Care is exercised in this Meditation that a seeker should not think he was meditating the stone masonry of the K'abah but its reality, which is something else. The K'abah is a representation of the secrets of Divinity, beyond one's imagination. The refulgence of the Being, peculiar to it, ceaselessly descends on it. Hence the actual status of K'abah, though in outward appearance a stone masonry in the world of creation, is a mystery beyond the reach of human intellect. It is an object which can be touched, has a definite location, a pattern but its reality defies the bounds of feeling, place and pattern. Such is the grandeur of K'abah and such is its reality (*Tafsir-e-Mazhari* Vol 2 P. 101).

As this Meditation sustains and the seeker acquires a certain capacity, he is put through the Meditations of *Bait-al-Izzah* and *Bait-al-M'amoor* (the K'abah of the angles on the first and seventh heavens respectively) and he can see for himself the Divine refulgence from K'abah right upto the empyrean.

### *The Stages of "Salik-e-Majzoobi"* (*The Rapt Seeker*)

Thereafter he is put through the Meditation "Fana-o-Baqa" and taken on to the stages of "*Salik-e-Majzoobi*". Mark that there is a vast difference between "*Salik-al-Majzoob*" and "*Majzoob Salik*" (Seeker with damaged inner consciousness). The former is a strict follower of Shari'at and the latter apparently not so because his inner consciousness is damaged (due to over exposure to Divine refulgence as a result of inept handling by his guide). He is like a blindman or a man blind-fold-

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@The ultimate objective is God Almighty.

The lover of the world, verily, is an infidel.

ed who if put in a motorcab and driven from Point A to B, will not be in a position to describe the landmarks enroute. He cannot, therefore, benefit anybody. On the other hand the former has gone through the stages of the Path and is well versed with its details. These stages are sublime indeed but the ignorant masses mistake every insane and demented person for a "Majzoob" (rapt) and consider him an accomplished wali. The reason is that sometimes he displays certain strange phenomenon which a lunatic may well do because he has a certain concentration as corroborated by "*Sharah-al-Asbab*" (Exposition of the Means). Care must be exercised about such characters. They should neither be condemned nor exalted to the status of aulia in accordance with the principle enunciated by the Quran:

"(O man) follow not whereof thou hast no knowledge" 17:36

Therefore, in all such cases a neutral attitude will be in total accord with the Book. However, should a saint having inner illumination identify him as a rogue he should be taken as such and not an accomplished wali to the insult of Shari'at.

Beyond this are the transcendental stages of the Path. Though in other Sufi Orders "*Salik-e-Majzoob*" is taken as the highest stage, in ours, the "*Naqshbandiah Owaisiah*," he is a beginner. Indeed the final limit of "*Wilayat-e-Sughra*" (the domain of the aulia) is "*Maqam-e-Taslim*" (the Realm of Submission). Beyond this is "*Wilayat-e-Kubra*" (the domain of the prophets). I would have dilated upon the latter and given details of the Realms beyond but for the sincere counsel of a well wisher who advised against it on the ground that this information could be misused by a counterfiet to mislead Muslims by impersonation. Suffice it to say that, Allah willing, a seeker can be ushered through the stages of "*Wilayat-e-Sughra*" to the farthest limit which being in the Realm of Eternity or the Realm of Wonder, naturally takes time. As for the climax of "*Wilayat-e-*

*Kubra*", its knowledge has not been confided to any wall nor can anyone acquire it.

### *Conditions for Stages of Wilayat-e-Sughra*

There are five conditions for covering the stages of "*Wilayat-e-Sughra*" :—

- (1) The shaikh should not only be an accomplished one but also a man with a given Divine authority under whose Tawajjuh the seeker should embark on the spiritual pilgrimage. Constant company of the shaikh for a considerably long period is essential. Occasional attention and company are of little help.
- (2) A contact with the spirit of an accomplished saint should be established. This, however, is beyond the scope of a beginner and is possible only after the preliminary stages of the Path. The method is to go to the tomb of an accomplished shaikh, establish spiritual contact and receive his beneficence. This also requires considerable time and toil as in the case of spiritual benefit from a living saint.
- (3) To obtain beneficence by establishing a spiritual contact with an accomplished shaikh without having to go to his tomb.

*Note.* Beneficence here means spiritual upbringing which can only be dispensed by the aulia and not that of the ignorants who circumambulate and prostrate at the shrines or seek help from saints in absentia believing that they have powers to provide deliverance to mankind from sufferings.

- (4) The shaikh should possess enthusiasm of the highest order, like a powerful magnet and should be so thoroughly enriched with Divine lights as to attract and carry along the spirit

of a seeker and ensure his spiritual upbringing through Tawajjuh in absentia.

- (5) A link should be established between the seeker and God Almighty for direct beneficence, as in case of the prophets. The difference is that between Him and the prophets there is no intermediary while a wali must have the Prophet as an intermediary and only by following him, in letter and spirit, will he receive Divine beneficence through him. Such men are born after centuries. Just as the prophets are numerous but the exalted ones are very few, they are indeed rare and it is they who hold the exalted offices amongst the aulia such as Ghaus, Qayyum, Fard, Qutb-e-Wahdat but the degree of their beneficence and Tawajjuh varies according to their rank. A single Tawajjuh of a Qayyum is equal to a hundred of a Ghaus and so on. Qayyum, Fard and Qutb-e-Wahdat have indeed been the offices of the exalted prophets. But amongst the aulia the standing of these offices is like that of Prophets Muhammad, Ibrahim and Moses (Peace be upon them) amongst the prophets.

In these extremely high stages of the Path, the highest office is "Siddiqiyyat", followed by Qutab-e-Wahdat, Fard, Qayyum and Ghaus. There have been numerous Companions who held these offices and after them very few could attain them. But it must not be mistaken for a moment that inspite of common denomination, (i.e. the offices bearing the same terminology,) no one can emulate the Companions because their excellence is undisputed and proved from the categorical Quranic injunctions. Qutb-e-Wahdat has three distinct characteristics :—

- (1) Anyone keeping his company continuously over a period, gets his Lataif automatically

illuminated without ilqa and also embarks upon the stages of the Path.

- (2) If such a disciple of Qutab-e-Wahdat imparts spiritual training to another even without formal permission, it will result in the illumination of the latter's Lataif. In fact anyone whose Lataif have been illuminated as a result of his association with a Qutab-e-Wahdat can dispense spiritual beneficence of some degree.
- (3) Qutb-e-Wahdat can dispense spiritual beneficence to his disciples by Tawajjuh in absentia enabling them to negotiate the stages of the Path. This, however, is neither permitted nor resorted to in the case of a beginner.

Such is the state of proximity between a Siddiq and a prophet that where Siddiqiyyat ends the prophethood begins. This point is illustrated by the Holy Quran in the following verses :—

“Who-so obeyeth Allah and the Messenger they are with those unto whom Allah hath shown favour of the prophets and siddiq 4:69

And make mention (O Muhammad) in the scripture of Ibrahim. Lo! he was a siddiq, a prophet. 19:4

There is no office higher than Siddiqiyyat amongst the aulia. Yonder are the stages of the prophethood to which a wali may have temporary access like that of an ordinary servant in a Royal Palace.

What we have stated are the indications of the reality, the glad tidings, the secrets which will benefit only those who believe them with trustful presumption. And he who has faith in the Divine power and wisdom, will be able to do so.

## THE WILAYA OF THE PROPHETS

The origin of the human race and the inhabitation of the earth is directly traced to Hadhrat Adam (peace be upon him) who is the fountain head of all love and fondness:

"Lo, I am about to place a viceroy in the earth".  
2:30

For this reason the Lord made him the focal point of "*Daera-e-Muhabbat*" (Sphere of Love). There are many other spheres of wilaya peculiar to prophets, for example Wilaya-e-Jesus, Moses, Muhammad, (peace be upon them) besides the privilege of direct speech with Him and the sphere of Wilaya-e-Ibrahimi.

Prophet Ibrahim (peace be upon him) suffered numerous trials but remained steadfast. As a reward, he was chosen as His "khaleel" (sincere friend). The sphere of his wilaya is called "*Maqam-e-Khullā*" (the place of worthy friendship). Just as a king has his confidants with whom secrets are shared, it was "*Kaleem Ullah*" (Prophet Moses, peace be upon him) — to whom Allah spoke in confidence. His sphere of wilaya is called "*Mohibbiyyat*" (being affectionate). Then there is the chief of the loved ones, Prophet Muhammad (peace be upon him). His sphere of wilaya is known as "*Mehboobiyyat*" (being a beloved) and "*Hubb-e-Sarfa*" (fond love). Beyond this is the "*Maqam-e-Radha*" (Realm of Divine Pleasure) which is described by Imam Rabbani, Mujaddid Alif Thani in the following words :—

"Above and beyond kashf and karāmat is "*Maqam-e-Radha*". This is the farthest limit in the spiritual pilgrimage and extremely difficult to attain. Only

one out of thousand striving aulia may succeed".  
(*Ruh-al-M'adni* Vol 16, P. 20).

Some learned sufis think, like the revered Imam Rabbani, that the farthest limit of the prophets wilaya is "*Maqam-e-Radha*". But beyond this are the spheres of "*Kamalat-e-Nabuwwat*" (excellence of the prophets) followed by "*Kamalat-e-Risalat*" (excellence of the Messengers amongst the prophets). All research scholars agree that these spheres are beyond "*Maqam-e-Radha*" which cannot, therefore, be held as the farthest limit.

In the meditation of each of these spheres, the aim is the Being and an expectation of His Favour. Hence the real purpose of the excellences of the prophets, the Messengers and the Exalted Ones, is the Being. Variations occur only in the points of view and as such meditations and their states differ. For example, from the point of view that the Being is :—

- (1) The purport of all aspects of proximity i.e. worship etc this sphere is the "*Haqeeqat-e-Salat*" (Reality of Namaz).
- (2) Flawless, devoid of wants and drawbacks, this sphere is the "*Haqeeqat-e-Saum*", (Reality of Fasting).
- (3) The only object of Worship and Adoration by the entire creation, this sphere is the "*Haqeeqat-e-K'abah*", (Reality of K'abah).
- (4) The Tenor of all revealed scriptures, is the All-prevailing, the Indescribable and the Omnipresent, this sphere is the "*Haqeeqat-e-Quran*" (Reality of Quran). The Quran manifests the All-embracing and Indescribable Being.

With the exception of the Sphere of "*Haqeeqat-e-Saum*", the other three spheres are the "*Haqeeqat-e-Ilahiyya*" (Reality of the Being). An access to these is termed as the Observation of Truth. All these spheres

are beyond "*Maqam-e-Radha*". Thereafter are the spheres of "*Qayyumiat*", "*Afradiat*", "*Qutb-e-Wahdat*" and "*Siddiqiat*" in that order, the last named being the farthest limit of the Path.

From "*Ahadiyyat*" the first stage of the Path to the "*Daera-ulu-al-'Azmi*" (the sphere of the Exalted Ones amongst the Messengers) is half way of the Path. The remainder half is beyond this. That is why any claim of going over the entire Path by a particular wali or his disciple is indeed amazing. In fact anyone attaining "*Fana Baqa*", an initial stage of the Path, should be considered a man of great achievement and should gratefully acknowledge it because "This is the bounty of Allah which He giveth unto whom He will" 32:4

All heights attained by the aulia are like the moisture outside a water-skin, in comparison to those of the prophets. And these can be attained only in a school of piety from a pious preceptor. It must be remembered that all outward knowledge can co-exist in the heart with secular love but not the Sufi knowledge. To try this combination shall tantamount to putting the opposites together.

"Every knowledge can be acquired side by side with secular love, which aids such an acquisition, but not the Sufi knowledge. It cannot be attained without taming the carnal desires of the soul. It is imparted in a school of piety. Promises Allah "Be pious and I shall bless you with knowledge". (*Fatawa-al-Hadithiah*).

The fact is that Sufism and the Path cannot be attained merely by pronouncing pedigrees, adorning sufi style caps and robes, displaying long rosaries, arranging festivals on the shrines, attending chorus, esoteric displays of sorts and dancing. The conditions are totally different. The first and the foremost is total adherence to Shari'at which calls for a strong belief in the Divine Unity and complete devotion to the Prophet's Sunnah, devoid of any heresy whatsoever. Polytheism and heresy cut across the very roots of His Favour.

Again utmost loyalty to the Shaikh is essential. Antagonism would impede beneficence. The story of Prophet Moses and Hadhrat Khidhar, as narrated in the Quran (18: 60-80) fully illustrates this point. And lastly there is frequent zikr with utmost sincerity and endeavour. With these conditions one may hope to cover the stages of the Path, Allah willing, in a decade or two. Sufism means Allah's gnosis and an access to His Realities. Its attainment depends upon singular devotion towards Him, a devotion altogether free of any expectations from His creation.

Wilaya-e-'Ulya, the grand wilaya, a domain of the prophets, is only attained by those who completely identify themselves with the prophets, both outwardly and inwardly. The outward aspect demands following Shari'at in toto and a firm adherence to Sunnah. There is no room for complacency in mystic pursuits. The inward aspect signifies that a saint should possess inner illumination just as the hearts of prophets and angels are illuminated with Allah's light. His heart must be free from all wayward impulses. A wali is not born innocent as the prophets are but, Allah willing, he can attain immunity from sins. It does not mean that he should abandon his day to day mundane business, he should rather follow the dictum: "Occupied without, illuminated within".

An excellent illustration of such a state is given in the Holy Quran:

"Men whom neither merchandize nor sale beguileth from remembrance (zikr) of Allah" 24 : 37

It is, therefore, not necessary to renounce the world for the purpose of zikr but it is essential that no worldly love should enter the heart.

I have spelled out the objectives and the means of attainment. I reiterate that purification cannot be attained by mere study of books and periodicals on sufism. This invaluable bounty can be had only in the company of an accomplished Shaikh, through the process of ilqá and

in'akás. Though there is a definite increase in the books and journals on sufism, yet they offer only the form and not the meaning.

### *Highest Stages of the Path*

The last limit of wilaya is the Sphere of Siddiqiat. Beyond this are stages reserved for prophethood. The access of a wali to these stages is similar to that of a menial to the royal palace or like the entry of followers alongwith their respective prophets or the companionship of the Prophet's wives with him, in the paradise. Here is the detail of these sublime stages of the Path.

The Sphere of Nearness of Prophethood, the Sphere of Nearness of the Messengers amongst the prophets, the Sphere of Nearness of the Exalted Ones amongst the Messengers, the Sphere of Nearness of Prophet Muhammad, the Sphere of Union with Prophet Muhammad (peace be upon him) the Sphere of Nearness of Allah, the Sphere of Union with Allah, the Sphere of His Pleasure, the Nearness of His Favour, the Ocean of His Favour, the Treasure of His Favour, the Fountain-head of this Favour and His veils. To go through these veils even Prophet Noah's age (peace be upon him) will be insufficient. Beyond these veils are probably more stages of the Path, not unfolded to me so far. It is possible that by His infinite mercy and His Absolute power these vistas may also be unfolded one day. There are only three methods to reach these stages namely:-

- (1) That spiritual upbringing of a wali is taken directly by the Prophet's auspicious spirit.
- (2) That beneficence is drawn directly from Allah through the media of adherence to the Prophet.
- (3) That beneficence is received through the invisible Tawajjuh of the one blessed as per (1) and (2) above.



## THE OFFICES OF THE AULIA

*Sufi Terminology Derived from Hadith*

The misunderstandings prevalent amongst the masses about the various offices of the aulia and the consequent attempts to create ill-will against them on charges of heresy must be dispelled. While a detailed discourse follows in the next chapter a number of Hadith, from an immense treasure on the subject, is re-counted here:—

- (1) Abu N'aeem writes in his *Hilya-al-Aulia* quoting the Prophet: There will be five hundred Akhyar (virtuous) amongst my followers in every age and forty Abdál. This number will not decrease. When one dies from amongst the latter, the vacancy will be filled up, by a Divine arrangement, from the former.
- (2) Narrates Imam Ahmed: "There will be thirty Abdál amongst the followers of the Prophet whose hearts will resemble that of Prophet Ibrahim's (peace be upon him). Any vacancy due to death of any one will be filled up immediately by a Divine arrangement".
- (3) Narrates Tibráni: There will be thirty Abdál amongst my followers. The earth shall owe its existence to them. They will be instrumental in bringing rains and Allah's help.
- (4) Abu Asákar quotes the Prophet: "The Abdál are in Syria. They are forty men. They bring rains and victory against your enemies. Because of them the afflictions of mankind are removed by the Almighty".

- (5) Narrates Tibráni: "The Abdál will be in Syria, because of them you will receive Allah's help and provisions".
- (6) Narrates Imam Ahmed: Abdál are in Syria and they are forty men. Any vacancies due to death are filled up by His plan. Because of them you get rains and Allah's help in encounters with your enemies. They are also instrumental in averting Divine retribution from the people of Syria".
- (7) Narrates Khalál in his '*Karámát-e-Aulia*' and Wahimí in his "*Musnad-e-Firdaus*": Abdál are forty men and women. Casualties amongst them are replaced accordingly by a Divine arrangement".
- (8) Narrates Al Hákam: "Abdál are from amongst His slaves".
- (9) Narrates Ibn-e-Abí Dunyá, "The identification of Abdál amongst my followers is that they do not invoke curse on anything".
- (10) Narrates Ibn-e-Habbán: "The earth shall not be without thirty and eighty righteous men, who shall be like Prophet Ibrahim (peace be upon him). Because of them your afflictions will be removed and rains and provisions shall be bestowed on you."
- (11) Narrates Imam Baihaqí: "The Abdál from amongst my followers shall enter the Paradise not by virtue of their deeds alone, but by Allah's mercy, generosity of their souls and enlightenment of their hearts".
- (12) Narrates Ibn-e-'Adi: "Abdál are forty, twenty two in Syria and eighteen in Iraq. Casualties due to death are replaced under His arrange-

ment. The Dooms-day shall follow their passing away, by Allah's Command".

- (13) Narrates Tibráni: "Forty men who are like Prophet Ibrahim (peace be upon him) shall always inhabit the earth. They will be the cause of rains and Allah's help to you. When anyone passes away, another will take his place by a Divine arrangement.
- (14) Narrates Abu N'aem: There will always remain amongst my followers forty men, whose hearts shall be like that of Prophet Ibrahim's (peace be upon him). Due to their grace, sufferings of mankind will be removed. They are called *Abdál*".
- (15) A mention has also been made about "Qutb" by some of the scholars of Hadith, for example, Abu N'aem in his *Hilya* declares that a number of Hadith are available in corroboration of this point. Narrate Hakim Tirmzi and Abu N'aem: There will be amongst my followers some foremost in Allah's nearness and they will be there in all Ages".

*Note:* The above narrations have been critically examined. 'Allama Sayuti quotes about twenty Hadith from books and narrations on the subject of *Abdál*. He declares all of them as genuine. *Abdál* being a common factor in all the aforementioned Hadith, his existence will have to be conceded. The book referred by 'Allama Sayuti is "*Al-Khabr-al-Dal-min-Wujood-ul-Qutb-wa-Nujaba-wal-Abdál*" (available in the author's private library).

## CHAPTER XI

### OFFICES OF THE AULIA IN DETAIL

Abdál, Qutb, Ghaus, Qayyum etc. are technical titles of various aulia. It is not the belief of the veterans of the Faith and the learned sufis that those gifted with these exalted offices are some extraordinary beings or supermen who are authoritative, self-governing, capable of doing good and bad to others at will, knowers of the unseen, omni-present or the objects of prostration for mankind and that to call for their help in absentia is permissible. Some heretics, completely misunderstanding the entire issue, have not only themselves gone astray but have also been the cause of misleading others. Then there are some zealots who have, for no rhyme or reason, objected to the term Ghaus. Both have been carried away by what we call extremism.

The terms Ghaus and Qayyum are found in black and white in all Reference Books and many a celebrated monotheist has repeatedly referred to them in his writings. Maulana Hussain Ali has used the term Ghaus several times in his *Fawáed-e-Uthmíniyah*. So did Shah Wali Ullah, Shah Ismail Shaheed, Imam Rabbani and Qazi Thaná Ullah Pánipatti, in his *Tafsir-e-Mazhari* (May Allah bless them all).

#### *Ghaus and Qutb*

The origin of some of the terms can be traced directly to the Book and the Hadith: for example 'Abrar' (holy) 'Akhyar' (virtuous) and Nuqaba (righteous). 'Allama Sayuti has edited a full fledged Treatise on the terms, referred to in the preceding chapter. Discussing Ghaus and Qutb in the said Treatise, he writes:—

- (1) Ibn-e-Mas'ud (One of the distinguished Compa-

nions) quotes the Prophet: Among mankind there are three hundred Divine bondsmen whose hearts are like that of Prophet Adam, forty like that of Prophet Moses, seven like that of Prophet Ibrahim, five like that of Gabriel, three like that of Macáeel and only one whose heart is like that of Israfil, (peace be upon them all) and

- (2) Khatib has, through Abu Bakr Ibn-e-Abi Sheba, deduced from the Hadith quoting Kanani that there are three hundred Nuqaba, seventy Nujaba, forty Abdál, seven Akhyar, four Qutb and only one Ghaus.
- (3) Hadhrat Anas quotes the Prophet "The earth shall always have forty men like Prophet Ibrahim (peace be upon him) who will be the cause of rains, provisions and Divine help for you". According to *Majma-al-Zawaid*, the source of this Hadith is reliable.

*Note:* The Hadith narrated by Hadhrat Anas has been corroborated by many Hadith. The Hadith narrated by 'Abdullah Bin Masud has been elaborated by the Hadith of Khatib. All these go to prove the existence of four Qutb and one Ghaus.

### *Duties of Each Qutb*

The duties assigned to each Qutb have been outlined by Imam Rabbani in the following words:—

"Qutb-e-Abdál is a source of Allah's benediction in matters pertaining to the existence and sustenance of the world while Qutb-e-Arshád is a source of beneficence relating to the rectitude and guidance of mankind. Thus the beneficence of Qutb-e-Abdál particularly concerns the genesis of and provisions to mankind, removal of their distress, looking after their health and comfort while Qutb-e-Arshad is con-

cerned with matters pertaining to faith, guidance, help for good deeds and repentance etc”

### *Qutb-e-Madar*

Qazi Thanā Ullāh Pānīpattī, in his discourse on the meeting of Prophet Moses and Hadhrat Khidhar (Peace be upon them), quotes Imam Rabbānī:

“Allah has deputed me (Hadhrat Khidhar) as the helper of Qutb-e-Madar, who is one of the aulia and to whom the world owes both its sustenance and existence. Because of his auspiciousness, the world exists. The Qutb-e-Madar is now in Yemen and is an adherent of Imam Shāf‘aī’s cult and I offer my prayers behind him”.

The Hadith narrated above by ‘Allama Sayutī with reference to Kanānī, continues further :—

“The abode of Nuqaba, Nujaba and Abdāl is in the West, Egypt and Syria respectively. Akhyar are travellers while Qutb occupy the corners of the globe. When a calamity afflicts mankind, the Nuqaba raise hands in supplication, followed by Nujaba, Akhyar, Qutb, and Ghaus in that order till it meets Divine acceptance. This order is not, however, always necessary” — *Alkhabr-ud-Dal* P. 23.

### *Qayyum*

Imam Rabbānī describes Qayyum thus :—

“The enlightened saint who is like a deputy taking care of the important affairs of mankind. Though rewards come from the Sovereign Lord yet they are distributed through him” — *Epistles* Vol 2 P. 2.

The title of Fard and Qutb-e-Wandāt are explained precisely in the Hadith which recounts the supplication of the Prophet on the eve of the Battle of Badr:

"O Allah! Should this contingent of Muslims perish today there shall be left none on earth to worship Thee".

The discernment of the Divine Unity and the abundant and speedy dispensation of His beneficence are amongst the characteristics of Qutb-e-Wahdat and Fard. The Divine gnosis indeed depends on this.

### *The Accomplished Man*

According to Imam Rabbani, Qayyum is an accomplished saint and all Divine beneficence and excellences, both inward and outward, are directly connected with him. His position is that of a deputy. This reality can be clearly seen from the Hadith: "The sources and the fountainhead of all favours is Allah while I am the dispenser".

Qayyum deputises the Exalted Messenger. Anyone opposing him stands deprived of all Divine blessing because the antagonist of the deputy is a rebel, and a rebel never gets any favours from his monarch.

All things from the Sovereign Lord, good or bad, are received by the subjects through His deputy. When mankind is seized by distress, the Ghaus raises his hands in supplication and the distress is alleviated if He will. It must, however, be remembered that a Ghaus does not by himself wield any authority but is only a "*Mustajab-ud-D'awat*" person. Similarly a Qayyum is a source of all Divine benefactions while Qutb-e-Abdal and Qutb-e-Irshad are the media of partial Divine favours, each one taking care of specified rewards. Qutb-e-Wahdat and Fard have direct links with Allah and as such are far superior to Ghaus and Qayyum.

### *Explanation of the Word Ghaus*

The literal meaning of Ghaus as an adjective, in

Arabic usage, is "the crier", "the suppliant" "the complainant" and as a verb "to call, to plaint, to cry".

In the sufi terminology Ghaus is used for that "*Mustajáb-ud-D'awát*" person who cries and supplicates before Allah. The Arabic lexicon supports this meaning. To interpret this word as "the one who independently redresses the grievances of mankind", is a common misnomer.

#### *Meaning of the Term "Mustajáb-ud-D'awát"*

It is generally believed that once a seeker grows into a saint after going over the Stages of the Path, his every supplication receives Divine approval. But the fact remains that supplication is after all a request and not an order. Even all the supplications of the prophets, the "*Mustajáb-ud-D'awát*" beings, were not granted. The supplication of the most exalted one, Prophet Muhammad (peace be upon him) for the removal of dissensions from amongst his ummah was not accepted. Therefore, to assume that every supplication of a saint is met, amounts to incomprehension and transgression.

According to learned sufis only Ghaus, Qayyum, Fard, Qutb-e-Wahdat and Siddiq are the "*Mustajáb-ud-D'awát*" amongst the aulia. However, as an exception this favour may be bestowed on a lower personality if Allah will. The point to remember is that those who hold these five offices neither wield any authority of their own nor are they above the bounds of means. They are indeed subservient to the Sovereign Lord, to whom they raise their hands in prayer. This very act of supplication is a clear proof of their subservience. And they supplicate only when Divine permission to do so is formally granted. In short the terms "*Mustajáb-ud-D'awát*" is used for those whose supplications are generally accepted. But it does not mean that non-acceptance in any way belittles their exalted status. On the other hand some prayers of ordinary beings are also granted. Even the request of Satan, the outcast: "My Lord! Reprieve me till the day when they are raised" 15:36 was granted. Hence no one qualifies as

a "*Mustajáb-ud-D'awát*", if one or more of his prayers are granted.

### *Conditions and Etiquette of Supplication*

There is certain etiquette of a supplication before the Sovereign Lord and a set of conditions for its acceptance. The Holy Quran and the Hadith emphasize that adherence to these conditions is imperative for the acceptance of a supplication :—

- (1) The sustenance of a suppliant must be lawful and wholesome. Commands Allah:

"O Ye Messengers! Eat of the good things and do right" 22:56 "O mankind! Eat of that which is lawful and wholesome on earth".

Narrates 'Ibn-e-'Abbas: "when these verses were recited before the Prophet, S'ad bin Abi Waqqas (a distinguished Muslim general) stood up and requested him to pray for his becoming "*Mustajáb-ud-D'awát*". The Prophet replied "O S'ad! Eat of the lawful food and you will become one. By the Lord in Whose hand is my life, when a human-being eats an unlawful morsal, none of his pious deeds receive Divine approval for a period of forty days and any one who has raised himself up with unlawful provisions, may better abide in Hell". *Al Targhib* Vol 2 P. 547. The Prophet quotes Allah :—

"O Ye who believe! Eat of the good things wherewith We have provided you". 2:172. He goes on to relate the story of a man, who undertakes a long journey, his hair is dishevelled and dusty. He throws up his hands in supplication and cries out. "O Lord! O my Preserver"! But his sustenance is not lawful and wholesome. How can his prayers be granted?" *Al-Muslim*.

(2) Purification of raiments which must be made from lawful earnings "And the raiment of restraint from evil that is the best" 12:26 "Thy raiment purify" 74:4. Said the Prophet: "Any one who indulges in unlawful earning and uses it say, for making a shirt for himself, none of his namaz shall meet Divine acceptance so long as he is wearing that shirt". *Al-Targhib* Vol 2 P. 548.

(3) The purification of the body from both minor and major pollutions. Declares Allah:

"Here are men who love to purify themselves. Allah loveth the purifiers". 9:108

(4) Supplication be made ere the dawn of each day. "And ere the dawning of each day (the pious) would seek forgiveness" 51:18

(5) One should turn one's face to K'abah while supplicating.

(6) There must be sincerity of intention and purpose.

"Therefore (O believers!) pray unto Allah making religion pure for Him only. 11:14 The Prophet said "The Divine acceptance of deeds is dependent on the sincerity of intention".

(7) The supplication should be made while sitting in respectful posture, using the following method:—

"Spread and raise hands to the level of shoulders with elbows apart. Pent up with feelings of perfect reverence and humility, commence the prayer with the Most Beautiful

Names of Allah. The wording of the supplication should strictly conform to that of seeking intercession of the prophets and the aulia. At the end slip hands over the face" — *Tuhfa-al-Zakirin* P. 41.

- (8) Every supplication should be preceded by a good deed.
- (9) It should not be against the norms of sympathy for the kith and kin and the mankind.
- (10) It should not be for things unlawful and sinful.
- (11) It should not be for obvious impossibilities.
- (12) No undue haste should be shown towards a speedy acceptance and in case of non-acceptance, one should not cease to supplicate.
- (13) Rightousness is a pre-requisite for becoming "*Mustajab-ud-D'awat*" as per Quranic injunction:

"Allah accepteth only from those who are righteous". And the righteous have been defined by the Prophet in these words:

"No one can become righteous until he refrains from a thing though apparently lawful, yet is likely to lead to what is unlawful" — *Al-Tarhib* Vol 2 P. 559.

*Note:* It is imperative for the righteous to shun doubtful wealth, food, raiment etc, because any one who eats what is unlawful will have fire as his abode and the dweller of the fire cannot be righteous.

#### *Non-Acceptance of the Supplications*

"Those whose supplications are not answered

should not be blamed, for it is normally due to non-fulfilment of any of the conditions laid down for the purpose, for example: (1) Due care was not exercised in the matter of food and raiment, or (2) undue haste was shown, or (3) it was for something sinful or was against the norms of sympathy for the kindred, or (4) it was granted but the attainment of the objective was delayed in the best interests of the suppliant or for some other reason in Divine knowledge" — *Fatah-al-Bari* Vol 3 P. 22.

*Note :* It is a fact that sometimes a supplication though accepted comes into effect after a lapse of time. For example, the prayer of Prophet Moses (Peace be upon him), for the ruination of Pharoah, was granted but it was enforced after forty years. Prophet Yaqub (Peace be upon him) proclaimed: "I shall ask forgiveness for you of my Lord". 12:98 but its effect appeared after eighteen years. Similarly the prayer of Prophet Zachariah (Peace be upon him) was granted but his son was born after thirteen years.

Writes 'Allama Ibn-e-Hajar on the subject:

"The acceptance of supplications of a person who is habituated to and loves zikr to such an extent that he remains conscious of Him in every breath, asleep or awake is a widely agreed fact. Such a man is "*Mustajab-ud-D'awat*" and is blessed with the acceptance of his prayers. (And this state of perpetual absorption is achieved by one) whose heart has completely rejected all non-Divine impulses. And this is possible in Zikr-e-Qalbi only" — *Fatah-al-Bari* Vol 3 P. 23/27.

*Note :* In fine, a "*Mustajáb-ud-D'awát*" is one :—

- (1) who has cultivated a sincere connection with Allah.
- (2) whose heart has ceased to be attracted by the creation.

- (3) who has purified his soul, and  
 (4) who is perpetually remembering Allah.

These attributes are only found in accomplished aulia. They are, therefore, "Mustajáb-ud-D'awát" beings.

Shaikh Ibn-ul-Hamám in his book *Salah-al-Momin* declares that a supplication should be preceded by these words :—

*Alhamdo Lillahe Rabbel árameen; el-Hayye el-Qayyum; el-'aliyy-el-'Azim; wa-Rahman-e-Rahim; es-Sáme'e-el-'Aleem; el-Awwal-el-Qadeem-el-Haleem-el-Hakeem. Hamdan kaseeran, Tayyeban, Mubárákan, fihe Hamdan Yu'afi Ne'amahoo Wa Yukáfi Mazida-hoo Wa-la-Tuhsi Sanáan 'alaihe, huwa kama Athná 'ala nafsehi falakalhamdo hatta tardha".*

*"Allah humma salle wa sallem wa sharref wa karrem wa 'azzem 'ala Rasoleka Sayyedna Mohammade-ne-Nabiyy-el-Ummiyy-el-Tahir -e-Zzakiyye-wa-álihi-tayyebena wa Sahbe-hi-el-muhaqqiqeena wa-sallem 'alahim tasleeman 'adada zakar-az-zake-roona wa ghafal-'an zikre-himulghafiloon".*



## THE AULIA AS DESCRIBED BY THE PROPHET

The real worth of a human-being, his greatness and his excellence will come to limelight on the eve of production of his Register of Conduct before the Almighty. Hearing glad tidings of supreme triumph, a true bondsman will receive immense Divine blessings. That indeed will be the real success, true emancipation and everlasting glorification which in other words is called grand success of the Hereafter and eternal bliss. The ephemeral pomp and show of this world is nothing but an illusion and self-deceit:—

"The life of this world is but comfort of illusion"  
3:185

### *The Splendour of Aulia on the Day of Judgement*

Narrates Ibn-e-'Abbas: There will be some people seated on Allah's right on His Tremendous Throne on the Day of Judgement. They will be on pulpits of light, their faces gleaming with Divine Light. They will neither be prophets, nor martyrs nor siddique. The Prophet was asked who they would be. The answer was repeated three times to emphasize the point. "They will be those who loved each other for the sake of Allah"

Narrates Abu Hurairah: "There are some Divine bondsmen other than the prophets who will, on the Day of Resurrection, be envied by prophets and martyrs". The Prophet was requested to identify them so that they be held in esteem. He replied: "They are the ones whose hearts have been flooded with Divine Light. As a result they hold each other dear in spite of being neither kindred nor of a common lineage. Their faces will be radiant and they will be seated on throne of Divine

light. When others will look terrified and grief-stricken, they will be cheerful and without any sign of worry what-so-ever". He then recited this verse:

"Lo! Verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve" — 10:62.

*Note.* The aulia described in the above Hadith are those devout and sincere bondsmen who remember Allah ceaselessly and spend their lives seeking inner purification through endeavour, toil, abstinence and prayer. Of course, the prophets and their true successors rank far above them for they are a source of guidance and reformation of mankind. The prophets will be questioned, on the Day of Judgement, about their ummah but the aulia under reference will be free from such a responsibility. The envy of the prophets and the martyrs will be on this account. Those exempted from reckoning on the Day of Judgement will indeed be enviable.

### *The Aulia in Worldly Life*

The Prophet said: "Anyone who ceases to depend on the creation and gives himself unto the Creator receives sustenance from sources unimaginable". He goes on to quote a Divine declaration: "Anyone who bears enmity with my friends, I declare war against him. The most valued worship of My bondsmen, seeking My nearness, is the one I have imposed on him; and My servant continues to draw nigh Me through works of supererogation, until I love him. And when I love him, I am his ears so that he hears by Me, and his eyes, so that he sees by Me, and his feet so that he walks by Me (not in the literal sense but signifies perpetual Divine guidance and favour). When he raises his hands in supplication I grant his requests, and when he seeks refuge unto Me, I protect him".

'Allama Toofī said that the above Hadith forms

the basis of Divine Path, leading to eternal love and His nearness. It explains the method for the attainment of Ehsan, a composition of inner obligation i.e. Imán and outer one i.e. Islam, as defined in "Hadith-e-Gabriel". Ehsan is moral worth and status of the seeker such as abstinence, sincerity and meditation etc.

### *Degrees of Divine Nearness*

It has already been stated that the two pillars of wilaya are (1) complete adherence to Shari'at and (2) total occupation of the inner self with the lights of Reality. The meaning of wilaya is His nearness which can be attained by two means, (1) obedience to Him and (2) total abstinence from every sin.

"Human-beings prove their friendship by His obedience and piety which in turn begets His protection and succour" — *Fatah al-Bari M'a Bokhari* Vol XI P 237.

### *Nearness Through Obligatory Worship*

From the aforementioned Hadith narrated by Imam Bokhari, three grades of Divine nearness have been established namely :—

- a. Of Obligatory Worship.
- b. Of Supererogatory Worship and
- c. Of Highest Esteem.

The first one implies that a Divine bondsman should completely obliterate his entity which in Sufi terminology, is "Fana-e-Zát", i.e.; he should become a tool in the Hands of the Creator. "Lo! Allah hath bought from the believers their lives and their wealth, because the garden will be theirs". 9:3

### *Nearness Through Supererogatory Worship*

The advancement in His nearness achieved through His worship is limitless. Writes Imam Razi: "Just as

the Divine Light peculiar to various grades is boundless, the journey of the sufi saint in these exalted grades is also endless. It is a shoreless sea, a craving without limit. Glorified be the Being who bestowed such nearness on His friends" — *Tafsir-e-Kabir*

*Note:* Ruh is not from matter which disintegrates but is something more subtle than the angels. Its abode is in the Realm of Eternity, beyond the Throne. Once associated with the human body, it tends to forget its native place. Its power of levitation either dies out or becomes extremely weak. When an accomplished saint re-introduces it to its home and constancy at zikr is achieved, its wings are restored, the levitation returns and it stands illuminated with the Divine Light.

"When the sacred celestial lights reflect on Ruh, its levitation is given a fillip by their beneficence and it starts levitating towards its native home ardently".

#### *Grade of the Highest Esteem*

A gnostic attains this grade when each cell of his body is completely rid of every non-Divine influence. From this very Hadith Ibn-e-Qayyam has, in his *Kitab-ur-Ruh*, proved that the heart of the wali becomes like a clear mirror enabling him to perceive the reality of everything :

"So his heart becomes like a clean mirror reflecting back the reality of things. His judgement does not err, for given the Divine Light, he sees and hears things in their true perspective".

*Note.* This, in addition to proving genuineness of kashf, proves the meditation termed as "*Ruat-e-Ashkal*" (literally, observation of forms or shapes). Yet, inspite of such a marvellous spiritual advancement a sincere seeker and a true sufi continues to crave for further progress.

"This Hadith proves that a bondsman, even after

attaining exalted rank of a Divine beloved, continues to seek further progress, because it implies diffidence, humility and true bondsmanship. For a human-being " 'Abudhiyyat" (Divine bondsmanship) is the highest honour" — *Fatah al Bari* Vol XI P 273

*Notes:* This Hadith of *Al-Bokhari* establishes the following facts:—

- (1) The obligatory worship is the capital investment while the supererogatory, is the dividend.
- (2) Divine nearness peculiar to supererogatory worship cannot be attained without first attaining the basic one i.e. the obligatory worship.
- (3) The various grades of Divine nearness are dependent upon proper execution of both obligatory and supererogatory worship.
- (4) The various exalted offices of the aulia depend upon the degree of Divine nearness attained.
- (5) Divine nearness is not confined to the exalted offices alone.
- (6) Any wali, who attains "*Mehboobiyyat*" (highest Divine esteem) becomes "*Mustajab-ud-Dawát*".
- (7) To bear enmity or grudge against a wali leads to tragic and woeful end.
- (8) *Ilham* is an authority for the recipient provided it does not run counter to any established law of *Shari'at*.

### *Identification of the Aulia*

There are two pillars of *wilaya*. Anyone found holding them firmly is a wali. Writes Imam Razi: "There are two attributes of *wilaya* which facilitate

identification. First is adherence to Shari'at and the second, absorption of innerself into the lights of Reality. When both these are found in a bondsman with a pronounced sustaining capacity, he is certainly a wali" *Tafsir-e-Kabir* Vol V P 471.

This argument has been contested by some on the ground that a saint may be called devout, or a man of ilham and kashf but it is difficult to call him a wali, because it is not possible to find out whether he has been proclaimed as such by Allah. This question is answered in *Mishkat*:

"The chosen bondsmen of Allah are those whose very sight provokes His remembrance".

This test, if proclaimed casually in respect of a person, will not carry conviction. What it really implies has been explained by Imam Rabbani in his *Epistles* (Vol. II No. 92) in the following words:—

"The aulia are holy persons who invite mankind to the path of Allah, prescribed by Shari'at externally and internally. First they call the seekers to repentance and persuade them to carry out their obligations enjoined by Shari'at. Secondly they advise zikr with emphasis on constancy. It is obvious that a wali does not stand in need of any supernatural powers for the said purpose. Wilaya entails the type of guidance which has nothing to do with supernaturalism and karamat. In short the sine qua non (indispensible qualification) of a genuine wali is that in his company one should feel an inclination towards things Divine and an aversion to matters mundane".

### *The Distinction of the Aulia*

The author of *Tafsir-e-Mazhari* writes in the explanation of *Sura-e-Saba* (Vol 12 P. 22):

“Some sufi veterans at times attain a state of freedom from the bonds of time and see the past and the future right in front of them”. This fact is supported by an authentic Hadith. According to ‘Abdullah-Ibn-e-‘Abbas: Once a solar eclipse occurred during the Prophet’s time. He led a number of his followers in Namaz-e-Khasoof (special prayer for such occasions) and stood praying for an unusually long period. We watched him step forward then backward as if attempting to get hold of something. Asked later, he explained: I saw Paradise in front of me and wanted to pluck a bunch of fruit therefrom. Had I been successful, it would have lasted you till the end of the world. It would be incorrect to construe that the Prophet saw an image of Paradise as in a dream, for such a notion is rebutted by the latter part of his statement. It is, therefore, beyond doubt that he saw Paradise itself and not its image”.

**Notes :**

- (1) An enlightened saint sees everything, for example, stages of the Path, Bait-al-M’amoor, Sidrat-al-Muntaha, @ Paradise, Hell, the Empyream, the Divine Throne, the Guarded Tablet\* fruits and rivers of Paradise, angels, spirits, jinn etc. This seeing is real, for all the aforementioned realities have no images.

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@ Sidra-tul-Muntaha — (The Jujube tree in the Seventh Heaven marking the abode of angel Gabriel).

\* Guarded Tablet — (Suspended in the Seventh Heaven containing record of all events destined to take place from beginning to the end of the universe). (Translator)

- 2) The aulia or the Sufi saints though physically on earth yet their spirits have attained freedom from time and space.

### *Enmity with Aulia is Enmity with Him*

It is an established principle that knowledge is subservient to the known and if the latter is sublime the former will automatically be so. The reality explained in the famous verse: "I created Jinn and mankind only that they might worship Me (and recognise Me)" 71:56 should be pondered over in the light of this principle. The aim of the creation stands fulfilled with the attainment of His gnosis. Therefore, to bear enmity with the aulia, who help in attaining this aim, means demented intellect.

"The punishment in the Hadith under reference wherein Allah declares war against those who bear enmity with His friends should be an eye-opener for those who renounce the aulia. Anyone at war with Allah cannot attain salvation. The Divine erudites of the ummah agree that those who (1) renounce the aulia and (2) indulge in usury, are at war with Allah. Each one of them is likely to end up as faithless, for these are the deeds of the infidel. The least punishment for those who renounce the aulia is that they stand deprived of their beneficence and are likely to meet a tragic end. Yet some other enlightened men argue that if any one is found indulging in the persecution of the aulia and rejects their beneficence, be sure, that he is at war with Allah and is far removed from His mercy". — *Fatāwā al Hadithiāh* Vol. II P 285.

"States 'Abdullah Ibn-e-'Umar that his father, one day went to the Prophet's mosque at Madina. He found another companion M'aáz weeping by the Prophet's shrine. The Caliph said "Who-so-ever bore enmity with a wali has indeed opposed Allah. Allah is pleased with such of the pious bondsmen who live in anonymity and are neither searched for nor are they recognized when seen. Their hearts are the beacons of guidance and they have

rid themselves of every possible darkness i.e. are spared of every type of ignorance and its resultant evil" — *Al-Tarqhib* Vol 3 p. 444.

*Note:* There are two main disadvantages of bearing enmity with the aulia. First is the deprivation of their beneficence in the world and the other, the danger of a tragic end. Both stand proved from the Hadith under reference.



## Z I K R

### (REMEMBRANCE OF ALLAH)

#### *Absolute Zikr Enjoined*

Zikr is enjoined by the categorical injunctions of the Quran in scores of verses with an important condition that it must be frequent. It is absolute as to the quantum and manner i.e. neither any upper or lower limit of its duration is laid nor any restrictions on manner of carrying it out, individually, collectively, standing, sitting or reclining are imposed. This commandment, therefore, covers every manner and quantum. To insist on any particular one or to object to another as heresy is, therefore, improper. Such an attitude amounts to creating hinderances in zikr, an act denounced by the Quran in the following words:

"Those who debar (man) from the path of Allah and would have it crooked" 7:44, 45

*Tafsir-e-Ruh-ul-Mo'ani* elaborates this verse: "They are those who prevent the seekers from the Path leading to His communion and intend its crookedness by misrepresenting it with a view to inducing aversion in the heart of a seeker, to deviate him from the right path in the same manner as the heretics and dissimulators do".

In the light of above discussion it will also be improper to confine zikr only to Namaz, Recitation of the Holy Quran, declamation of His Praise, Kalima, Darood Sharif etc., and to argue that the sufis methods of emphatic recitals etc., are outside its pail. As zikr is absolute, all forms and types named above, including sufi methods, will be the part and parcel of it.

## *Zikr Besides Namaz*

It is proved beyond doubt from the following categorical injunctions of the Quran that over and above Namaz and Nawáfil there is some manner of zikr:

- (1) "And when Namaz is ended, then disperse in the land and seek of Allah's bounty and remember Allah much" 63:10
- (2) "Men whom neither merchandise nor sale beguileth from zikr and constancy in Namaz" 24:37
- (3) "When ye have performed the act of worship remember Allah, standing, sitting and reclining. And when ye are in safety observe proper worship. Worship at fixed hours hath been enjoined on the believers", 4:103

The first verse enjoins that after the believers are free from Namaz, they should engage themselves in their mundane business and remember Allah much. Here business and zikr are separately mentioned. In the second verse Namaz is mentioned after zikr, while in the third zikr is placed in the middle. In all these verses, zikr is enjoined besides Namaz which is subject to fixed timings. On the other hand, the condition of frequency, attached to zikr, defies the bounds of timings. It is, therefore, established that there are other manners of zikr besides Namaz.

## *Zikr Besides Recitation of Quran*

The Prophet advised: Be resolute in the recitation of Quran and Allah's zikr. In return you will be remembered in the heavens and it will be a source of light for you on earth".

This advice was in the form of a wish which the Prophet expressed to one of his Companions, Abu Zar Ghafari. It proves:—

- (1) The recitation of Quran and zikr are joined with a conjunction, establishing their separate entities. Therefore zikr here is distinct from the recitation of the Quran for which the word 'reading' or 'reciting' is used. The term zikr is, however, used for Quran itself but not for its reading or recitation.
- (2) Every one does not have the Quran committed to his memory and to do so or to read the entire text is a collective obligation% as distinct from individual obligation whereas zikr is obligatory on all Muslims.
- (3) The important condition attached to zikr is that it should be done often and, as the Quran enjoins, under all circumstances. On the other hand, the recitation of Quran is neither possible at all times, nor under all circumstances; for example, during sleep, while engaged in business, at the time of answering call of nature or during the period of pollution such as after copulation.
- (4) The ultimate aim of zikr is His communion i.e. the name disappears but the named is retained in the heart. On the other hand Quran contains stories, similitudes, commandments, types of worship and matters of mutual dealings. Its recitation is aimed at understanding the commandments and not retaining only its name in the heart and parting with the commandments. In this connection it is necessary to draw on the meaning of verse. 7:205

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% A collective obligation is said to be discharged by a community when a certain prayer is performed, or a commandment complied with, by some of its members, as for example, a funeral prayer. On the other hand, if none out of the community performs it, all bear equal burden of non-compliance (Translator)

*"And do thou (O Muhammad) remember thy Lord within thyself"*

Here zikr means 'Zikr-e-Qalbi' and not the Quran because reading of the Quranic commandments relates to oral recitation whether inside or outside Namaz and it must be remembered that Namaz is not performed if the recitation is done within the heart and not by word of mouth.

*Question.* It was stated earlier that zikr is absolute but the restriction of "Zikr-e-Qalbi" is being mentioned here. Why?

*Answer:* This is just to restrain those who argue that increase in Nawáfil and Namaz fulfils the obligation of zikr, calling other forms a heresy despite the fact that all forms are covered by the categorical Quranic injunction. It has been also specifically proved from the Quran that zikr is not confined to Namaz though it is also a superior and sublime form of zikr. Thus Zikr-e-Qalbi has been proved from the Quran as also the fact that it is the only type which is possible under all circumstances and not Namaz and recitation of Quran.

#### *Frequent Zikr Enjoined*

Wherever zikr is enjoined in the Holy Quran the condition of frequency has been added in most of the cases. Examples:—

- (1) "O Ye who believe! Remember Allah with much remembrance". 33:35
- (2) "And men who remember Allah much" 26:27
- (3) "Who looketh into Allah and the last Day and rememberth Allah much". 33:21
- (4) "O ye who believe! when ye meet any army hold firm and remember Allah much that ye may be successful". 8:45

Ibn-e-Kasir while explaining the verse "Uz-krullaha Zikran Kasira" (Remember Allah much) writes:—

"Ibn-e-'Abbas explains that Allah has not enjoined any worship on his bondsmen of which a limit has not been prescribed and the excuse of an handicapped not accepted. The only exception to the rule is zikr where neither a limit is laid down nor has the excuse of anyone been accepted save that of a lunatic. Rather zikr is enjoined under all circumstances i.e., sitting, standing, reclining, day or night, by word of mouth or within the heart, on land or on sea, static or moving, in prosperity or adversity, in sickness or health, irrespective of the state (eating or drinking, chaste or polluted, selling or buying, asleep or awake)". (Ibn-e-Kasir Vol 3 p. 495).

### *Types of Zikr*

There are three main types of zikr:—

- a. Oral, pronounced.
- b. Oral, unpronounced.
- c. Spiritual, within the heart i.e. Zikr-e-Qalbi.

The first type, according to the consensus of 'ulema, is a heresy except where absolutely necessary, for example, Azán, Takbir (pronouncement heralding the commencement of Namaz), formal sermon as in Friday and Namaz-e-Eid congregations etc., (*Tafsir-e-Mazhari* Vol 3 p. 410).

### *Zikr-e-Qalbi Superior*

The third type is Zikr-e-Qalbi. This is the type which has nothing to do with words of mouth and as such cannot even be discerned by Kirám-al-Kátibin\*. Imam Abu

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\* "Generous and Recording. Know all that ye do" 8:11, 12. The Kirám-al-Katibin are the twin secret service agents deputed to

Y'ala narrates quoting Hadhrat Ayesbah (an erudite of very deep understanding) that the Prophet once said:

“Zikr-e-Khafi which cannot be discerned by the Kiram-al-Katibin is seventy times superior to other types. On the day of judgement mankind will be called to reckoning by Him and the Kiram-al-Katibin directed to produce the Register of Conduct of every one of them. The angels will be commanded to re-examine the records to see if any of their good deeds remained unrecorded. They would submit that every thing within their reach had been duly put down. Allah shall inform them that a good deed which they could not discern and hence unable to record was Zikr-e-Qalbi. I (the narrator) reiterate that Zikr-e-Qalbi neither snaps nor is liable to any interruption” — *Tafsir-e-Mazhari* Vol 3 p. 41.

#### *Superiority of Zikr-e-Khafi in Quran*

- (1) “When he cried unto his Lord, a cry in secret” 19:3. In this verse, Allah remembered one of his friends and appreciated his act of crying to him in secret (Zikr-e-Khafi)
- (2) “And do then (O Muhammad) remember thy Lord within thyself humbly and with awe”. 7:205

Imam Razi writes in the explanation of this verse that Allah sent this command to the Prophet closely fol-

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every human-being, to record all their deeds, good or evil, emanating from each body organ. So exceedingly efficient is their perception that anything heard, observed, spoken or whispered and the slightest movement of any of the body organs at any time — asleep or awake — is instantly recorded just as an efficient tape recorder does not miss any sound, may it be the drop of a pin. However, one thing which they are unable to discern as brought out in the above Hadith, is what goes on inside the human heart and his breathing. Hence, their inability to record the Zikr-e-Qalbi also called Zikr-e-Khafi (Translator).

lowed by the command to preach what was revealed unto him:

“That thou O Muhammad remember thy Lord within thyself. The advantage is that one benefits fully only when zikr attains the attribute of secrecy, for Zikr-e-Khafi is closest to sincerity and humility”. *Tafsir-e-Kabir* (gloss). Vol IV P. 503

*Note:* Zikr-e-Khafi guards a beginner against dissimulation and enables an accomplished believer to attain complete freedom from non-Divine love and to eternalize in Him. This is supported by Hadith: Whoever knows Allah assumes silence.

According to *Tafsir Abi Saud*: “Because sincerity is predominant in Zikr-e-Khafi and as such it is nearest to Divine acceptance” (*Tafsir-e-Kabir* Vol 4 p. 504).

*Notes :*

- (1) Divine acceptance of a worship is dependant on the extent of sincerity attending it. Zikr-e-Khafi is on top in this respect.
- (2) The very object of worship is His acceptance and Zikr-e-Khafi is most likely to achieve it. For this very reason a vast majority of veteran sufis have adopted it. Those Sufi Orders which adopt oral zikr do so for the beginner but ultimately lead him to Zikr-e-Khafi.

In fine, a number of Quranic verses relate to zikr, some emphasizing abundance, others urging zikr of His personal name (Allah). Yet others urge Zikr-e-Qalbi, the only form which ensures plenitude and perpetuality. The most comprehensive verse in this context is:—

“And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be thou not of the neglectful”. 7:205

Maulana Mohammad Yousaf Banoori explains this verse in his *Nafkh-tul-Amber Min Hadith-Ashaikh-Anwar* p. 135:—

“Shaikh Anwar said: We confine ourselves strictly to the meaning of this verse. It pertains to zikr and not to Namaz though the latter is also a form of zikr. It implies Zikr-e-Qalbi whereas Namaz is Zikr-e-Lisani (lingual). That is why the condition of humility and awe has been added here. Awe is the act of human heart. Another verse in the Holy Quran elucidates this point thus:— “They are the (true) — believers whose hearts feel fear when Allah is mentioned”. 8:2

According to Hadith in *Al-Tirmizi* under the caption “Features of the Hell Gates” Allah shall proclaim: Take out of the Hell fire even the one who remembered Me for a day or who feared My reckoning”.

This discussion establishes the following points:—

- a. Zikr here means Zikr-e-Qalbi.
- b. Zikr-e-Qalbi is superior to Zikr-e-Lisani.
- c. Zikr leads to deliverance from Hell.
- d. Zikr is ordained morn and evening and
- e. The defaulter is regarded by Allah as guilty of heedlessness.

In our Order, the Naqshbandiah Owaisiah, sincere efforts are made to act upon this verse in toto, and follow it in letter and spirit under all circumstances.

#### *Superiority of Zikr-e-Khafi in Hadith*

States Abu S'aeed Khudri, a renowned Companion, that he heard the Prophet saying. “The best zikr is Zikr-e-Khafi” (*Al-Tarhib* Vol 4 p. 160).

States S'ad bin Abi Waqqas, that he heard the Prophet saying: “The best zikr is Zikr-e-Khafi”: (*Al-Tarhib* Vol 2 p. 537).

Though absolute zikr is enjoined yet we have drawn only on the one in vogue, inherited from the righteous of the past and the veteran sufis, the superiority of which is amply expounded by Quran and Hadith. Fully conscious of the order of precedence, we consider all obligations (towards Him or His creation as enjoined by Him) as the capital, acts of supererogation as the dividend and Zikr-e-Khafi, as the most superior of all types of zikr. This is strictly in conformity with the teachings of the Book and the Hadith. The purification of the heart which guarantees real success is obtained through it.

“Lo! those who ward off (evil), when glamour from the devil troubleth them, they do but remember Allah and behold them seers?” 8:201

This means that when the pious are disturbed by the sneaking whispers of the devil who tries to induce heedlessness into their hearts, they engage themselves immediately in zikr and cry out “Allah”. He removes the devil’s influence from their hearts, which resume seeing the reality of every thing.

*Note:—*

- (1) It shows that zikr is contingent upon piety, which in fact is its door. Zikr leads to kashf which is the gateway to supreme triumph, His gnosis. The devil incessantly plays his tricks which have no effect on a Divine bondsman unlike the one overpowered by lustful desires. Declares Allah: “Lo! the devil’s strategy is ever weak and insignificant”. 4:76.
- (2) The devil’s magic fizzles out instantly with zikr and he has no power over Divine bondsmen. “Lo! as for my slaves thou (devil) has no power over any of them”. 15:42

Yes, inversely the devil does control the reins of his own friends:

"His power is only over those who make a friend of him" 16:100

- (3) When the devil takes (firm) hold of a person zikr pales into insignificance. Consequently carnal desires of the soul get the better of him as illustrated in the Quran:—

"The devil hath engrossed them and so hath caused them to forget zikr. They are indeed the devils party. Verily it is only the devil's party who will be losers?" 59:19.



## CHAPTER XIV

### HALQA-E-ZIKR

It has been discussed in the previous chapter that zikr is absolute, by way of quantum and manner. For this reason learned sufis, keeping in view the necessity, suitability and propriety, adopted the form they considered most effective. In some cases they prescribed zikr individually and in others collectively. But some ignorant folk call the collective form and the Halqa a heresy. This is not only an error manifest, in the light of the principle explained above, but also heresy by itself.

#### *Proof of Collective Zikr*

“(O Muhammad), Restrain thyself *alongwith those* who cry unto their Lord at morn and evening, seeking His countenance only” 18:28.

The Arabic text expression “m’a allá zeena” (*alongwith those*) occurring in the above verse, proves the collective form of zikr and Halqa-e-Zikr. It also proves the superiority of this form, as the Prophet was commanded to restrain himself with those so engaged in zikr.

#### *Corroboration by Hadith*

Abu Horairah quotes the Prophet :

“Groups of angels keep looking for persons engaged in zikr. Whenever they find such a gathering they summon their companions, rejoice over their discovery and cover it with their wings, right upto the heaven..... (When the angels return to their Lord to describe the scene) they are commanded to bear witness to the Divine forgiveness announced for every one in that gather-

ing. One of them submits that a particular person did not intend to do zikr, but was present by chance. Sayeth Allah: This is (such an august) assembly that no one present in it shall be deprived of My forgiveness". (*Al Bokhâri* Vol II P 948).

*Notes :* This Hadith establishes the following facts :—

- (1) To convene Halqa-e-Zikr is a noble deed of which the angels are constantly in search of. It should also be noted that the participants and the angels have one thing in common i.e. engagement in zikr.
- (2) Zikr is the only worship for which Divine forgiveness has been announced.
- (3) To seek the intervention of the righteous and the company of saints is commendable. Even a dissolute person may attain salvation by associating himself with those engaged in zikr.
- (4) The association of a believer with a wali, even for a short period, may pave the way for his redemption.

#### *Gatherings for Zikr Enjoined*

"Should I not inform you of the best deed, which will guarantee your salvation in this world as well as in the next. Listen! Hold fast on to the zikr-gatherings" *Mishkât* P 467.

*Notes :—*

- (1) To seek and to participate in the gatherings for zikr is emphatic and imperative.
- (2) Such gatherings provide the means for success in this world as well as in the next.

(3) Zikr attracts Allah's blessings and leads to peace and satisfaction of the heart. How aptly it has been said :

I am amongst men whose companions know no anxiety :

Nor are they afraid of the vicissitudes of time.

### *Halqa-e-Zikr*

According to *Faiz-al-Bári* (Vol 2 p 315), 'Alláma Ibn-e-Hajar Asqláni had established Halqa-e-Zikr in Egypt. However, it ceased to exist after some time and was re-established by Imám Sayuti. But it met the same fate once again.

This shows how particular were the eminent scholars of Hadith in organizing Halqa-e-Zikr. According to *Faiz-al-Bári* (Vol 2 p 262) it was a normal feature with our pious precursors to organize Halqa-e-Zikr after each Namaz.

The particular Sunnah of zikr after Namaz is proved from many a Hadith. According to *Madkhal Ibn-e-Háj Maliki*, all pious precursors i.e. the Companions, the Tab'aen used to establish Halqa-e-Zikr after Fajr (morning) and Asr (afternoon) prayers within mosques. Their zikr sounded like the buzzing of the bee.

This manner of Zikr-e-Khafi or "Pás Anfás" is a distinctive feature in the Naqshbandi Order.

*Practice of the Sufi is based on Quran and the Sunnah*

"The aurad-o-wazáef (articulate utterances in praise of Allah), usually recited by sufis after Namaz, have been adopted from Hadith". Imam Behaiqi quotes the Prophet with reference to Hadhrat Anas (a Companion) :

"To engage myself in zikr with those so engaged from morning to sunrise and after Asr to sunset,

is dearer to me than the entire world and whatever is in it". (*Fatawa-al-Hadithiah* Vol 1 p 65).

In *Abu Daud*, an authentic compilation of Hadith, Hadhrat Anas quotes the Prophet. "To associate myself with a gathering, engaged in zikr, after the morning prayer till sunrise, is dearer to me than freeing four slaves from the dynasty of my fore-father, Prophet Ism'ael (peace be upon him). Similarly I prefer joining such a gathering after the Asr prayer till sunset to freeing four slaves".

States Abu N'aeem quoting the Prophet: "The gatherings for zikr are attended by angels, who cover the participants with their wings, while peace and tranquillity descends on them. Allah's grace encompasses them and they are remembered by Him in turn".

Imám Muslim and Imám Ahmed state that when believers assemble for zikr, angels immediately cover them with their wings and the grace of Allah descends on them, bestowing consolation and tranquillity. Allah, in return, remembers them in the presence of His confidants.

"Since it is established that the sufi gatherings and practices, in the morning and in the evening, are strictly in accordance with Hadith, there is no justification for any objection. (*Fatawa-al-Hadithiah* Vol I p 65).

The verse quoted in the beginning of this chapter, has been expatiated in *Fatawa-al-Hadithiah*, as explained above. Hence Halqa-e-Zikr is permitted by Quran and Hadith.

#### *Halqa-e-Zikr Proved from Quran*

Tafsir *Kalám-e-Malook*, *Malook-al-Kalám* explains the verse: "Lo! We subdued the hills to hymn

the praises (of their Lord) with him at night-fall and sunrise. And the birds assembled" 38:18, 19.

"That the hymns, sung by hills and birds, were audible, is evident from the Quranic text and is further supported by the kashf of numerous aulia. This brings out firstly, that the assembly for zikr leads to felicity of the soul, strengthening of determination and mutual reflection of auspiciousness amongst those assembled and secondly that the participants in the assembly can avoid the dissipation of thought during zikr. A zikr assembly has a marvellous effect in warding off spiritual fears and in invigorating determination".

This commentary shows that Halqa-e-Zikr, i.e. collective zikr, is fully supported by the Holy Quran. The commentator has also indicated the consequent benefits. The felicity of the soul and invigoration are easily perceptible, but Divine auspiciousness can only be discerned by those who are spiritually illuminated. Its marvellous effect as a whole, defies description. People, accustomed to playing with words, are incapable of appreciating spiritual states and emotions, and consequently seek consolation in outright denial.



## SUPREMACY OF ZIKR

*Zikr Superior to All Forms of Worship*

As a reward for Allah's zikr the Quran holds out promise for the believer of a bounty par-excellence: "Therefore remember Me, I will remember you". 2:152.

This promise is exclusively for one engaged in zikr and it is obvious that none can be luckier than him who is remembered by Allah. It also explains the Divine declaration: "Verily zikr is the most superior". 29:45.

Since no form of worship is superior to Allah's zikr, the highest reward, "I will remember you" has been reserved for those who remember Him.

*The Prophet's Constant Engagement in Zikr*

Narrates Hadhrat 'Ayesah: "The Prophet remained occupied in zikr "Kull-e-Ahyānehi" (all the time).

Note that the expression "Ahyān" preceded by "Kull" means continuous zikr without break whereas the Quran speaks of the multifarious engagements of the Prophet: "Lo! thou hast by day a chain of business". 73:7

Moreover there are some occasions when oral zikr is not possible (e.g. during meals, or sleep or conversation), while on certain occasions oral zikr is prohibited (e.g. during copulation and while answering the call of nature). On such occasions the Prophet must have adopted Zikr-e-Qalbi.

*The Prophet Graded Zikr Superior to All Worship*

Abu S'aeed Khudri records his conversation with the Prophet: "I asked him what type of worship would be held in the highest esteem on the Day of Judgement". He replied. "Those who constantly remember Allah will be the most esteemed ones". I sought a cla-

rification whether they would also surpass him, who strives in the way of Allah. The Prophet replied: "If the said striver wields his sword against infidels till it breaks and is himself besmeared with blood, even then those who remember Allah would surpass him".  
*Kitáb-al-Zikr* p 19

### *Zikr Superior to both Physical and Fiscal Worship*

Hadhrat Abu Dardah quotes the Prophet: "Should I not inform you of the most virtuous deed, far superior and rewarding, which shall raise you highest in His esteem, is better than spending gold and silver in His cause and is also preferable to waging war against infidels and their extermination"? The Companions replied that they would be honoured to know it. The Prophet said "Zikr is by far the best deed"  
*Kitáb-al-Zikr* p 20.

### *Zikr is Believer's Fortress*

The Prophet once addressed his companions: "I command you to constantly remember Allah. It will provide you protection like a fortress to a fugitive, pursued by a fast moving enemy. Likewise, zikr is the only effective refuge against the onslaughts of the devil".

### *Shunning Zikr Synonymous with Owing Allegiance to the Devil*

- (1) And he who loses sight of or shuns zikr, We assign unto him a devil who becomes his (constant) companion". 43:36
- (2) "The devil hath engrossed them to forget zikr. They are the devil's party". 49:96

Both these verses clearly establish that shunning zikr amounts to cultivating friendly relationship with the devil. Therefore a negligent person quits Allah's party and enters that of the devil. May Allah protect us all!

**“TAWAJJUH” AND “TASARRAF”**  
**(SPIRITUAL ATTENTION AND**  
**INFLUENCE) OF THE SHAIKH**

It has been high lighted earlier that the Islamic mysticism, for all its practical purposes, is reflective in nature. The company of a Shaikh is imperative in order to make any headway in this field. To obtain his “Tawajjuh” and beneficence (faiz), it is equally important to place in him absolute trust and confidence. “Tawajjuh,” “Tasarraf,” “Himmat” (resolution) and “Jam’a Khater” (contentment) are technical terms in sufism, Holy Quran being their source:—

“And we supported him (Jesus) with the holy spirit” (2:253) i.e. the attribute of angelhood predominated over that a manhood.

The Prophet prayed in favour of Hassán-bin-Thábit, a companion: “O Allah! support him with the holy spirit (Angel Gabriel)”.

*Note:* The above Quranic verse and the Hadith prove inner support and influence. The inner support in Prophet Jesus (peace be upon him) manifested in the form of his being blessed with the attributes of angels and he took his abode in the celestial world. On the same analogy, the Divine support pleaded by the Holy Prophet definitely implies inner support. He supplicated, for ilqá and ilhám by the holy spirit into the heart of Hassán-bin-Thábit to enable him to versify and thereby disgrace the infidels.

*Examples from Quran*

(1) “How ye were enemies and He made friend-

ship between your hearts so that ye became as brothers by His Grace". 3:103

- (2) "When thy Lord inspired the angels, (saying) "I am with you", so make those who believe steadfast and firm". 8:12

The point to ponder is, how did the angels influence the believers and help them to be steadfast? Obviously by strengthening their hearts through liqá to help them fight the infidels with full confidence.

### *"Tawajjuh" and "Tasarraf" in the Light of the Prophet's Conduct*

When the Holy Prophet was in cave Hira, Gabriel came and said three times, "Read". Twice he replied "I cannot read". Then Gabriel embraced him and he started reading.

Writes 'Abdullah bin Abi Jumrah, an illustrious wali and an outstanding traditionist, in the explanation of this Hadith from *Al-Bokhari*:

"This Hadith proves that angel Gabriel came in contact with the body of the Holy Prophet, one of the means of receiving beneficence. Such a contact generates refulgence within enabling the beneficiary to bear the burden of revelation. Therefore, the physical contact of Gabriel with the Prophet led to the generation of the aforesaid spiritual state. Moreover, the Prophet was enabled to hear the voice of the angel, he had never heard before. This is the method inherited by true followers and veteran sufis" — *Bhajat-un-Najfos*

*Note*: In our order, a beginner is given "Tawajjuh" three times on the lines of above Hadith. This is the method inherited by us in the chain of retribution, traceable right upto the Holy Prophet.

The first person account of Ubai-bin-Ka'ab, a companion, is given in *Al-Mishkát* p 192, in the following words. He says:—

“The urge to falsify Islam grew stronger in my heart. When the Holy Prophet saw me, he struck my chest with his hand which drenched me in sweat. I felt as if I was in audience of Allah”. The author of *Mirqát* comments: “The grace of the Holy Prophet’s hand removed heedlessness and led to the instant attainment of observation and manifestation of divinity”.

*Notes :*

- (1) The very object of “Tawajjuh” is to ward off heedlessness and invigorate the light of imán.
- (2) The incident of Ubai-bin-Ka'ab shows that “Tawajjuh” leads to intrinsic manifestations.
- (3) Years of personal toil and endeavour cannot achieve what a single “Tawajjuh” of a Shaikh can.
- (4) The stages of the Path cannot be covered through private endeavour without the “Tawajjuh” of a Shaikh as it is a process of inspiration and reflection.
- (5) To benefit from “Tawajjuh” it is imperative that the heart should have the capacity to absorb and assimilate. The heart of Abu Tálib, Prophet’s uncle, was devoid of this capacity which accounts for his deprivation.

The distinctive feature of Sufism and the Path is the attainment of particular stations in the spiritual pilgrimage (*Shámí* Vol 4 p 239) which, in turn, depends on the “Tawajjuh” of an accomplished Shaikh. This should not be mistaken as an innovation on my part. Its origin can be traced back to Hadith. Examples :—

- a. *Fateh-al-Bari* Vol I p 89. This Hadith (Hadith-e-Gabriel) is prominent amongst the fundamentals of the Faith and is one of the essentials of Islamic sources. It is a sacred trust of the saints, a cherished goal of the seekers of the Path, a treasure for the enlightened and a code of conduct for the righteous. As a rule, erudite 'ulema advise a seeker to keep company with the righteous. This will generate their respect and regard, thereby protecting him from evil influences and sinful tendencies.
- b. *Tuhfah-al-Qari* Vol p 21 (A manifest proof of Tawajjuh):—

"So Gabriel got firm hold of me and pressed me in embrace". The externalists argue that it was a sort of caution to draw attention of the Holy Prophet for the purpose of accepting revelation. But the enlightened 'ulema contend that this embracing was an internal beneficence and facilitated domination of angelic over human qualities. The first embrace was meant to drive-out mundane impulses of the heart; the second, to free it for revelation; and the third to generate affection. Thus the Book and the Sunnah prove the origin of spiritual influence practised by sufis. The command to the angels, "I am with you. Hold the believers steadfast," meant support through inspiration and spiritual influence.

In our Order, the beginner is given "Tawajjuh" three times, strictly in accordance with the aforesaid Hadith. The first restores his spirit to its true shape, the second drives out ominous influences and the third illuminates the heart. This enables him to embark upon the spiritual pilgrimage, where success is not conceivable without the "Tawajjuh" of an accomplished Shaikh.

“So Allah sent His revelation to the Holy Prophet who wrapped himself in a mantle. I requested ‘Umar that I longed to see the Prophet in the process of receiving revelation. When convinced that I was serious, he lifted a corner of the mantle. I saw the Prophet in a state of breathlessness, the condition which overtakes a young camel in a mood of ecstasy”.

This shows that the Holy Prophet was over-taken by a state of breathlessness at the time of revelation. The origin of “*Pás Anfás*,” the method of zikr in which breathlessness is experienced and mantle is wrapped around, is directly traceable to this Hadith. So is the meditation after zikr, signifying a state of expectation for Divine beneficence, a state experienced by the Prophet while waiting for Divine commandments during revelation.



## AL-KASHF AND AL-ILHAM

*Means of Attaining Knowledge*

Human beings attain knowledge from three sources, namely :—

- 1) Sensory Organs.
- 2) Imagination and Intellect and
- 3) Inner Illumination.

The first has its foundation on feelings and observations, the second on the principle of transition from the known to the unknown, while the third type is through spiritual inspiration from the Unseen. Revelation, recounting, understanding, gnosis, knowledge from His Presence, observation, kashf, ilhám and intuition are different forms of this spiritual inspiration.

“Except the resplendent revelation (through Gabriel), all types of spiritual inspiration from the Unseen are termed as kashf and ilhám. With the passing away of the last of the prophets, namely Muhammad (Peace be upon him), the resplendent revelation came to an end, while the latter subsist”  
*Tabqát p 8*

Knowledge handed down to posterity stems from the third category and its attainment is dependent upon tradition, which can be true or apocryphal.

Just as there are ‘ulema who can correctly judge the soundness of tradition in Shari‘at and differentiate between truth and falsehood, there also exist spiritually illuminated sufis, skilful in matters of kashf and ilhám, who can distinguish between true and false inspira-

tions. It is, however, a fact that the former are far too many while the latter are far too few, but the lack of intuition does not nullify its existence. It is also beyond doubt that the knowledge pertaining to kashf and ilhām is from the Invisible source and so is the knowledge of Shari'at. The difference between the two is that the latter is categorical, while the former is zanni.

*Lack of Kashf a Tremendous Veil.* The lack of kashf is a tremendous veil between the Creator and His creation. He declares: "Nay, but surely on that day they will be veiled from their Lord,"

Imam Rāzi asserts that it can be logically proved that the punishment of being veiled is severer than the torture of Hell-fire, as the next verse suggests: "Then lo! they will verily be burnt in Hell", 83:16. It will be seen from these verses that veiling has been mentioned before the Hell fire. The infidels, the addressees in these two verses, were, for the time being, in a state of veiling from the Lord. So the cause of this punishment is very much there but they do not perceive it, because of their pre-occupation with mundane affairs and deep involvement in worldly pleasures, just as a benumbed body-organ in contact with fire does not feel the burn, though the torture of fire exists. This lack of feeling is due to numbness which when disappears the intensity of the torture is felt with full severity. Similar is the case of an infidel. When his spirit will depart from the body, the punishment of veiling from the Lord shall be felt in its intensity — *Tafsir-e-Kabir* Vol 6 p 419.

### *Conditions for Kashf*

There are two conditions for kashf and ilhām :—

- 1) One must be blessed with a wholesome heart, because such a heart is endowed with inner perception, by which it acquires internal knowledge in the same manner as it acquires external knowledge with the help of sensory organs.

2) One must adhere to Shari'at, in toto.

The first is a Divine bestowal, while the second is a physical acquisition. Anyone fulfilling these conditions will be blessed with healthy *ilhām* and spiritual inspirations from Allah. On the other hand a person having corrupt belief, bearing unsound conduct and lacking in sincerity cannot possibly be entitled to such a blessing.

### *Whisper of the Soul and the Devil's Inspiration*

Lo! the devils do inspire their minions! 6:122

A number of similar verses prove that the devils also whisper into the human heart but under specific circumstances:—

“Shall I inform you upon whom the devils descend!  
They descend on every sinful and false one” 26:221-2

This shows that the inspiration of the devil is confined only to those who have sunk deep into apostasy and heresy. The myths attributed to yogis, pundits and other non-believers, fall in this category.

### *Yard-Stick for the Validity of Kashf and Ilhām*

- 1) Just as the first condition for *kashf* is bestowal in the form of a wholesome heart the yard-stick for its validity is also a bestowal, i.e. accurate intuition. Like the human stomach, which does not absorb a fly but vomits it out instantly, a wholesome heart does not accept the devil's inspiration, feels restless and rejects it at once.
- 2) Every *kashf* and *ilhām* shall be judged in the light of the Quran and the Sunnah and in case of a clash, it shall stand rejected. Inversely, the recipient should hail it as emanating from Allah.
- 3) The Shari'at does not necessarily go into detail. It just indicates what is a positive (virtuous) and what is a negative (sinful) fact of life. And where it is silent, either aspect is possible. Therefore a *kashf* or *ilhām*, which

confirms a negative or positive aspect as such will be reliable but a kashf or ilhám, in which negative appears as positive, or vice versa will merit rejection.

Hence the denial of true kashf and ilhám and Divine inspiration as sources for acquisition of knowledge amounts to the rejection of age-old precepts of the Faith itself.

#### *Proof of Kashf from Quran*

- 1) "Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence". 18:56
- 2) "Then we sent unto her our spirit (Gabriel) and it assumed for her the likeness of a perfect man". 19:17
- 3) "And when the angels said: O Mary Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation". 2:42
- 4) "O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship)". 3:43
- 5) "(And remember) when the angel said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him". 3:45
- 6) "And when I inspired the disciples saying: Believe in Me and in My messenger". 5:112
- 7) "And verily We gave Luqmán wisdom, saying: Give thanks unto Allah," i.e. We said, give thanks unto Allah 21:12
- 8) "And We inspired the mother of Moses, saying: Suckle him". 28:7
- 9) "We said; O Dhul-Qarnain! either punish or show kindness". 18:86
- 10) "And when Saul set out with the army, he said:

Lo! Allah will try you by (the ordeal of) a river". 2:249

"*Tilka 'asharat-al-Kāmilah*".

(That is ten in all)

**Note:** The sciences, pertaining to kashf and ilhām, stand proved from the Quran, irrespective of the fact whether they are categorical or Zanni, but their existence as such cannot be denied. A denial would, therefore, amount to rejection of Quranic injunctions.

**Question.** Is it not *'ilm-e-ghaib* (knowledge of the Unseen) to find out through kashf what is in another person's heart?

**Answer.** This is known as "Kashf-e-Qulub". It is not the knowledge of the Unseen which is defined as limitless and personal, and which is not acquired through any media. The knowledge of the aulia is not personal but is derived through kashf and ilhām. It is not eternal but created, not Hadhuri (from His presence) but acquired. Ibn-e-Qayyam, while discussing kashf and ilhām writes:—

".....This is not the knowledge of the Unseen but a knowledge which has been put by the Knower of the unseen into an enlightened heart, a heart free from wayward impulses, evil dispositions and superstitious tendencies. These are moral ailments which preclude a heart from perceiving realities". *Kitāb-ur-Ruh* p 29.

**Note:** This quotation proves that kashf is not the knowledge of the Unseen, and that it is bestowed upon those chosen few whose hearts are pure and fully imbued with Divine love. It has also been established that realities are not disclosed to yogies and non-believers@.

@ "The best state of a person in this earthly existence is his assiduity in worship. This is the first stage in human bliss and is the very purport of the verse. "Thee alone we worship". Resoluteness in this state for a span of time results in the manifestation of Divine lights. But the recipient ascribes this consistency, not to personal ability but solely to His favour. This is the intermediary stage of excellence and illustrates the verse "Thee alone we ask for help". As he advances along this path,

## *Difference between Kashf and Ilhám*

Kashf and ilhám are two separate entities. According to Imám Rabbáni, kashf is nearer to what is termed as sensation by the logicians while ilhám is closer to what is called an intuition. Probably ilhám is more accurate than kashf because the latter is lifting of the veil from something, and the former is a direct inspiration into the heart" — *Faiz-ul-Bári* Vol I p 19.

Kashf and ilhám are two forms of Divine notification and the latter is closer to accuracy.

## *State of Barzakh*

The period between Death and Resurrection is called Barzakh. The dwellers of Barzakh, i.e. the dead are said to be in a Barzakhí state. The affairs of the terrestrial as well as the celestial world are revealed to them. The prophets experience this revelation in their

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it dawns on him that the only source of guidance is Allah and all lights, manifestations and refulgences are attained solely through Him and this is the meaning of the verse: "show us the straight path". According to some 'ulema this prayer does not denote the final goal unless coupled with the verse "The path of those whom thou hast favoured" which implies that a seeker aspiring for guidance and manifestations has no alternative but to follow an accomplished Shaikh who would lead him on to the correct path and guard him against going astray"— *Tafsir-e-Kabir*, Vol I p 142.

According to Imám Rázi only those persons are blessed with intrinsic manifestations who find an accomplished Shaikh, provided, they are sincere in their search, steadfast and talented. Allah elevates them to high ranks.

Imam Ghazáli observes :—

"Kashf is bestowed on a pious person, who is steadfast in zikr. Piety is the gateway to zikr and zikr the gateway to kashf" — *Abyá-ul-'ulum* Vol 3.

Says Shaikh Abdul Qadir Jiláni, *Gauth-ul-A'azam* (The greatest of the Gauth):—

"He who has strong faith and a firm belief observes with the eyes of his heart all affairs of the Hereafter, as re-

earthly existence, and so do the aulia, who have enlightened themselves through the refulgence of their prophets. For the aulia the state in between sleep and wakefulness is the state of Barzakh. In the case of prophets, kashf or ilhám sets in at the time of revelation which is their state of Barzakh. The aulia experience this state in absorption as the rightful successors of the prophets. In both cases the terrestrial connections are suspended for the time being. This state of absorption is neither wakefulness nor sleep, but is state of Barzakh in which kashf or ilhám sets in. The point has been further elucidated in *Faiz-al-Bári* Vol I P 26 :—

“At the time of revelation the Prophet settled into a state of Barzakh, without formal death. It coincided with the time of revelation. Most of the events of Barzakh are disclosed to the dead. The Prophet was specially endowed to witness the events of Barzakh at the time of revelation when many divine secrets were disclosed. The aulia too

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vealed by Allah. He observes the paradise, the hell, the Jannat and the angel who holds it, and the reality inherent in every thing”. *Al Fatah ar Rabbáni* 18 Zilq’ad 545 AH)

The Ghaus-al-A’azam has not simply declared faith as a source of kashf but a strong faith and a firm belief. Undoubtedly a strong faith cannot be had without the special favour of Allah.

Says Shaikh-al-Islam :—

“The effects of zikr, in the form of Divine lights, ilhám, kashf, or karámát etc. are helpful only if unsought for, and manifest by themselves”. *Epistles* No. 33 Vol 30.

Here kashf is described as an effect of zikr and those who do zikr are indeed Allah’s chosen bondsmen.

Writes Imám Ghazáli in his *Al Munqiz-min-al-Dhalál* P 50 :—

“Manifestations and observation of divinity are experienced even in the initial stages of the Path. Seekers, while wide awake, observe the spirits of the prophets and the angels, converse with them and benefit from them”. (Compiler)

experience the Barzakhī state in which they are inspired with numerous Divine secrets. In their case this state is inherited from the realm of prophethood, as the Hadith, "The dream of a true believer is 46th part of prophethood" suggests. Writes the author of *Mushkalāt-al-Quran* at P 274:- "What a wali observes during kashf is not due to his personal achievement, but is a gift of the prophet whom he follows".

### *Prophets and Aulia Have Prevision of Things to Come*

- 1) *Faiz-al-Bāri* (Vol I p 182). Bā Yazid Bustāmi, a celebrated saint, passed by a Madrasah and from the breeze blowing from its direction, predicted the emergence of a future wali. It materialized in the person of Abu Hasan Kharqāni, a century later. Similarly the Prophet once proclaimed: "I see Divine lights in the direction of Yeman". Awais of Qarn was born there. This Hadith too is a proof of the existence of a sort of image of a thing before it comes into being.
- 2) *Faiz-al-Bāri* (Vol 3 p 334). It is proved from Shari'at that things have a certain form before their coming into existence.
- 3) *Faiz-al-Bāri* (Vol 3 p 337). "I have said that things have a sort of pre-existence. The Prophet foresaw mischiefs, which occurred after him. These mischiefs had a certain pre-existence, and the Holy Prophet had observed them through kashf".

According to *Ruh-al-M'adni* Vol I p 233, the aulia in their corporal existence, stroll in the earthly Paradise :—

"The learned sufis hold that (the Paradise, where Hadhrat Adam was lodged after his creation) is the Barzakhī paradise on earth, near Jabl-e-Y'aqut. In a state of kashf sufis stroll in it spiritually, not physically".

Peopole see various things in their dreams and no one wonders at it. The aulia have similar vision while awake. Just as the eyes are closed during sleep and all physical and mental movements are suspended, similarly the aulia sit in a dark room, close their eyes and concentrate on Allah. In this state they are blessed with kashf.

Writes Mullah Ali Qari in his *Mirqat* Vol I p 2:—  
“During zikr darkness of the room helps to enlighten the heart”.

According to *Faiz-al-Bari*. Vol I p 17:—  
“What the aulia see through kashf and the prophets with their insight while awake, cannot be seen by others”.

Every thing has a form and an essence. The eyesight views only the form, while the insight penetrates right to the essence, which is indeed laudible:

O thou, who possess eye sight, it is wonderful to enjoy the sight of things.

But a glance, not penerating into their realities, is absurd indeed.

The difference between the externalists and the enlightened saints is described in *Faiz-al-Bari* Vol I p 18:—

“The ‘ulema of Shari‘at do possess a searching eye but the learned sufis are blessed with subtle observation. The former act on formal Shari‘at, while the latter have an access to its spirit and essence through kashf, and regulate their engagements and practices accordingly. The Prophet said: Every verse of the Holy Quran has an apparent as well as an inner meaning, and everything has a limit, but deprived indeed is the one not blessed with insight”.

The best illustration of the difference between form and essence is furnished by the anecdote of Prophet Moses and Hadhrat Khidhar (May peace be upon them) as described in the Holy Quran 18:65-82.

Some self-conceited and misguided persons treat the knowledge of the realities of things and of Divine secrets as the knowledge of the Unseen and because the latter is an exclusive attribute of Allah they deny the kashf bestowed on the aulia. This utterly hollow argument has been refuted in an earlier chapter. In fact they do not accept Quran and Hadith as their guide. On the contrary they try to show that their conduct has the approval of Allah and His Prophet. That is why they believe in Quran and Hadith only to the extent to which they seem to conform to their self-concocted beliefs and ways of life.

*Faiz-al-Bári* (Vol I p 151) discusses these basic facts :—

“Take note that the five aspects of the Unseen% pertain to affairs of creation and not to matters of Shari‘at. That is why they have not been disclosed even to the prophets. The Quran lays down that the knowledge of the Unseen is the exclusive attribute of Allah and none besides Him has access to it. Since the prophets are raised to expound Shari‘at, they are concerned with the laws of Shari‘at and not with matters of creation. Moreover these five aspects represent the science of fundamentals and not of stray instances or incidents. The latter is conferred by Allah even on His aulia. As a matter of fact it is not a science as it is subject to change. Writes Mullah Ali Qári in his *Mirqát* Vol I p 76:—

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% the knowledge of the Hour, the rain, that which is in the wombs, what each soul will earn tomorrow and in what land will it die — Al Quran 31:34 (Translator)

"Should you argue that since Allah has confided the knowledge of these five aspects of the Unseen to His prophets and aulia to a great extent it cannot be called an exclusive attribute of Allah, my reply is that this reservation or exclusiveness is with regard to fundamentals and not minor details or stray incidents. The prophets and the aulia are given the knowledge of incidents which in no way compromises the principle of exclusiveness".

The inability of the vision to see beyond the outward form of things is a great handicap which in fact is a sort of punishment. This point has been discussed in detail in *Mirqāt* Vol I p 151 under the explanation of the verse: "And he for whom Allah hath not appointed light, for him there is no light". 24:40

According to the learned sufis, this hindrance is a torture of the worst type.

Another issue worthy of consideration is, what form is assumed by things revealed to prophets and aulia before their formal existence. Some people think that the things foreseen in kashf, appear as simulacra. But this is a baseless conjecture for the following reasons :—

- 1) A simulacrum must be of a thing which already exists, while we are speaking of things not yet created.
- 2) The simulacrum of a human being will be shadowy image of a person. Who can say that this image is of a particular person, when that person neither exists, nor is visible? What is seen in a dream does not actually exist. Its existence is visionary and vanishes immediately.

The existence of things disclosed in kashf is like the existence of ideas in the mind of an orator which he intends to express in his speech. If the speech be supposed to have a simulacrum, then the speech, as

## *Difference Between Kashf and Dream*

"Dream can be interpreted in a number of ways and according to certain rules. While every human being sees dreams, ilhám is vouchsafed only to the virtuous and the chosen few" — *Fatah-al-Bári* Vol 12 p 315.

## *Kashf and Ilhám Denied to the Sinful*

"The Holy Prophet called Hadhrat 'Umar a Mohaddath and added that there had been such men among the followers of the foregone prophets. This proves that ilhám is a covert inspiration and a reality. The evil-doers are deprived of it because they are overpowered by the whisperings of the devil" — *Fatah-al-Bári* Vol 12 p 315.

## *The Denial of Ilhám is Condemnable*

Said Ibn-e-Samani "The denial of ilhám is condemnable. Allah may honour any of his slaves with ilhám" — *Fatah-al-Bári* Vol 12 p 315..

## *Kashf and Ilhám — only for Aulia*

"We do not deny that Allah may honour any of His bondsmen, and strengthen his inner perception through His light. In fact it is a light which Allah may bestow on whosoever He will" — *Fatah-al-Bári* Vol 12 p 315.

## *Kashf has a Revolutionary Effect*

"And the wizards fell down prostrate, crying: We believe in the Lord of the worlds, the Lord of Moses and Aaron". Ibn-e-Kasir comments on this verse :—

"The wizards of the Pharoah, pitched against Prophet Moses (peace be upon him) rose from their

prostration only after they had actually witnessed Heaven and Hell and the recompense of the Hereafter" — *Ibn-e-Kasir* Vol 2 p 237.

*Note:* Such is the revolutionary effect of kashf! The wizards of Pharaoh renounced royal companionship and material rewards. They gladly embraced death because the truth had been manifested to them through kashf, which instantly changed their lives.

### *True Faith Stems out of Manifestation of the Truth \**

Hārith bin Mālīk states: "One day I happened to pass by the Prophet. He said to me, "O Hārith! How farest thou this day. "Believing truly, O Messenger of Allah" I replied. "And what" asked the Prophet "is the truth of thy belief?". I answered: "I have turned my back to this world. In earning my livelihood, I no longer have an eye on the creation. I worship Him by night and fast by day, and it is as though I behold the Throne of my Lord coming forth, and the people of Paradise taking joy together, and the people of Hell bemoaning together". The Prophet said: (repeating it three times) "O Hārith, thou hast seen the Reality, so hold it fast" — *Ibn-e-Kasir* Vol 2 p 286.

### *True Faith is Peace of the Heart*

"So the peace of the heart is the foundation of true faith. Then comes full belief in matters relating

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\* Imam Ghazālī has discussed various types of faith:—

*Firstly.* To confess only by declaration, i.e. by word of mouth. This is the faith of hypocrites, (God forbid).

*Secondly.* To corroborate it by heart. This is the faith of Muslim masses.

*Thirdly:* To witness the truth of the faith through kashf. This is the faith of His confidants. Beneath apparent causes they discover the Hand of God Almighty manipulating all events.

to Barzakh and in the events of the Day of Reckoning, as if the believer is witnessing every event with his own eyes. Such a person is said to really believe in the day of judgement, as claimed by Hārith in the Hadith quoted above, which drew the Prophet's comment: "Here is a believer whose heart Allah hath illuminated".

*Note.* This proves that true faith comes after peace of the heart, which in turn is obtained by zikr as enunciated in the Holy Quran, "Verily, in the remembrance of Allah do hearts find peace". True faith means the illumination of a believer's heart to such an extent that he beholds the Throne of the Lord, from where His Commandments are issued, and events of Barzakh, Paradise and Hell. This is called kashf and this is the indication of true faith.

*Question:* And what do you say about the other Companions, of whom such events have not been recorded?

*Answer:* Absence of record does not mean absence of kashf. The former is not sine quo non for the latter. The incidents of the kashf of the Companions recorded in Hadith, are innumerable. Only a few examples have been listed above, as a detailed study of the same is not intended here.

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*Fourthly.* To see Him manifest in every thing. This is the observation of His true and sincere friends. (*Al-Murshid al Amin* p 228)

Genuine and perfect faith is, of course, that of the aulia, trusted and sincere bondsmen, since it is confirmed by manifestation.

Writes Imám Rabbáni, in his *Epistle* No. 8; Vol II: "The belief in the Unseen, held by His elite, is not like that of the masses. The latter acquire it through audition and reasoning while the former attain it by having a direct peep across the veils of Beauty and Majesty, and by piercing the curtains of His splendour and manifestations. Bet-

In fine, *kashf* and *ilhám* are inner inspirations forming part of the attributes of prophethood and its substitute. They constitute a guide-line after the end of prophethood and direct revelation through Gabriel. This Divine bounty is bestowed to prophets and is inherited only by their true followers. It has nothing to do with evil-doers and is confined only to a chosen few, whose hearts are illuminated with true faith.

This discourse has drawn longer than intended. The reason is that while some of our neophytes are bestowed with and talk about *Kashf-e-Qubur*, the quasi-maulvis, bereft of inner light as they are, knit their brows and scold. The self-styled claimants of *wilaya*, who have coined for themselves the lofty titles of "His Highness," "Leader of the Path," "Master of the Mysteries of Shari'at," "Qutb-al-Aqtáb" etc. feel ashamed at their ethereal bankruptcy and indulge in loose talk of all sorts to uphold their vanity. Some of them claim that such attributes are reserved for their ancestors and progeny without assigning any reason for this family reservation. Others outrightly reject *kashf* and *ilhám* on the plausible excuse that the real goal is to acquire His Pleasure, forgetting that *kashf* and *ilhám* are after all manifestations of His Pleasure, denied to those with whom He is displeased. Still others, giving

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ween the elite and the masses is an intermediate class of believers, who mistaking shade for Reality, and splendour for the Splendid, are contented with their own observations and consider any thing beyond this of no consequence".

"*Tafsir-e-'Azizi*" (p 66) discusses this subject in these words :—

*Imán* (faith) is of two kinds, *taqlidi* (conformal or imitative) and *tahqiqi* (conclusive). The latter again has two categories inferential and manifest. Each one of these is either limited or limitless. The limited is "*'Ilm-ul-Yaqin*" (convincing knowledge). The unlimited is either based on observation which is termed as "*'Ain-ul-Yaqin*" (precise knowledge), or on manifestation of divinity which is called "*Haqq-ul-Yaqin*" (True knowledge) — (Compiler).

vent to their envy in a seemingly scientific manner, say that kashf is a zanni (speculative) affair and as such of no consequence. They are, of course, confounded when asked :

(1) Whether all the books of fiqh and Hadith consist of only the categorical ordinances and Twátar type of Hadith? (2) Are vitr (an essential prayer), Sunnah and nafal proved from categorical Quranic injunctions? and (3) What would be the fate of fiqh (containing innumerable Zanni ordinances) if kashf is rejected on this plea? Some people declare that kashf is prone to error. This argument has already been sufficiently refuted on the ground that religion as a whole is based on tradition, handed down from generation to generation. Since the possibility of error exists in every tradition, should we abandon the religion itself? Some argue that kashf and ilhám do not constitute an authority in Shari'at. This, as stated earlier, amounts to the denial of twátar.

To cap it all, some ignoramus depose that an infidel can also have kashf. This is nothing but an utter delusion. How can the people, for whom Allah declares: "For them the gates of Heaven will not be opened," (7:40) experience kashf, or get a glimpse of Paradise, and Hell, or meet the spirits of prophets and angels? Would an infidel, having kashf, not be able to see his ancestors being tortured in Hell and believers making merry in Paradise? Would he still remain an infidel and persist in his wrong beliefs? Remember that an infidel's belief, his conduct, his words, his heart are all benighted. Is it possible to see things in darkness? Kashf cannot, therefore, be the lot of an infidel\*. Should he claim any

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\* Let us first define kashf. According to sufis kashf is the manifestation of the realities of divinity . . . . . Consequently if we concede kashf to a non-believer, we shall have to concede his communion with Allah and his inner illumination enabling him to observe His realities. This would obviously render embracing of the Faith as meaningless. Accord-

such thing, it is the devil's whisper. If he sees angels, as did the infidels in the Battle of Badr, they would, of course, be the bearers of Divine punishment, not His reward.

The externalists, who are easily taken in, should take note that an infidel, toiling in hunger and thirst, gets physically weak and his blood and body-fats are reduced. As a result he achieves a sort of concentration and his heart receives reflections of some material things. This is the sum-total of his kashf. How can he possibly discover realities, the conditions prevailing in Barzakh, Paradise, Hell, the Throne and the Chair?

“Verily that is the light for which He selecteth any of His bondsmen He will”.

#### *Evaluation of 'Ulema in the Light of Quran*

The 'ulema possessing knowledge of external sciences, feel justified in denying kashf and ilhám, while the sufis consider their denial unlawful when kashf or ilhám does not conflict with Shari'at. As a matter of fact a person who ignores the dictates of his kashf or ilhám not in conflict with anything superior to it, (e.g. Quran and Hadith) does not incur any censure of Shari'at but is liable to suffer physical and worldly discomforts.

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ing to Imam Ghazáli (Ayha al 'ulum, Chapter dealing with the Armies of the Heart) kashf is a key to eternal bliss. Now if the conventional kashf is conceded to a non-believer, it would mean that he holds the key to grand success: Is it conceivable? Mujaddid Alif Tháni, while deliberating on the kashf of a non-believer, writes (*Epistle No. 313*): —

“Frequent hunger is conducive to health. For some it brings about the purification of heart and for others, the purification of soul. The former state enables one to attain guidance and inner illumination, while the latter leads one astray, increasing the darkness of his heart. The Greek philosophers and the yogis of India practising hunger attain

In fine, kashf and ilhám do promote knowledge. It will be wrong to ignore them as do the 'ulema of external sciences. It has also been brought out that it is not obligatory to act upon them as held by some sufis. The truth lies in between i.e. they are a source of knowledge and may be acted upon, but it is not obligatory to do so. The following discourse will illustrate this point :

"Then Satan whispered to them" 2:20

"And when they tasted of the tree, their shame was manifested to them" 2:22

(1) Here chastity is connected with the whisper of the devil. The latter by itself is not a sin, nor is it derogatory to one's excellence until it leads to some sinful act.

(2) The Divine address to Adam and Eve (Peace be upon them), before they tasted the tree: "but come not nigh this tree" and "And their Lord called them" was by way of inspiration and not revelation through Gabriel. Imam Rázi explains that the said address was made through ilhám to both of them individually. "There was no human being in the Paradise other than Adam and Eve (Peace be upon

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soul purification and go astray. The unilluminated Plato, relying on his soul-purification, followed his illusions and became conceited . . . . . He failed to discern that his soul purification had not gone beyond the crust of his baser self and that his soul was still polluted and depraved. Only its filth had been coated with a layer of sugar".

This shows that a non-believer, with physical toil, attains a certain degree of cleanliness of the soul. But the kashf of the sufis is related to cleanliness of the heart, which is inconceivable in the case of a non-believer. Hence he cannot possibly have kashf.

them). The Divine address to Eve was by direct inspiration and not through Adam, as is evident from the wording of the said verse" (*Arb'ain-fi-Usool-i-Din* p 339).

- (3) Their failure to act upon their *ilhām* subjected Adam and Eve (peace be upon them) to physical and worldly troubles. It was not a punishment for breaking any religious law, though the actual wording of the Quran is "Adam disobeyed". This disobedience is in the literal, as distinct from the legal sense, i.e. the crime disclosed in the Quran that "their shame was manifested to them," is not a sin. Such an exclusive manifestation between the spouses does not violate the *Shari'at*. This proves that *ilhām* is a source of knowledge and should be acted upon or else the defaulter is subjected to physical and worldly troubles. It is, however, not obligatory in the eyes of *Shari'at*.

Similarly *Hadhra*t Maryam (peace be upon her) was addressed five times by means of *ilhām* :—

- (1) "And made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! where cometh thee this (food)" 3:37

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Maulāna Ahmad Ali Lahori says :—

"Remember that knowledge and up-bringing are two separate things. All spiritual afflictions have only one remedy; the company of the *aulia*. While in their company the auspiciousness of Allah's name opens the doors of His favours. I must say that under the dust of their shoes lie hidden the pearls, not found in the crowns of emperors. But this association with the *aulia* must be based on due decorum, devotion and obedience. One such pearl is the ability to distinguish between lawful and unlawful and another is

This revelation relates to physical upbringing.

- (2) "And when the angels said: 'O Mary; Lo; Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation". 3:42

This revelation is for spiritual upbringing.

- (3) 'O Mary; Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship) 3:43

This revelation imposes religious duties on Mary.

- (4) "(And remember) when the angels said: O Mary; Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)". 3:45

This revelation carries glad tidings about Jesus (peace be upon him).

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Kashf-e-Qubur (the manifestation of the states of the dead in their graves) . . . . . I call upon you, the heedless youth who deny these realities to come to me, with provisions for fourteen years. I shall entrust you to the aulia who would upbringing you in a manner that you will be able (on reflection) to tell which of the graves is a grove of Paradise and which a pit of Hell". (*Majlis-e-Zikr* Part I pp 69-70).

Maulana Lahori has termed Kashf-e-Qubur, a type of conventional kashf, as a pearl obtainable only in the company of the aulia, through the auspiciousness of Allah's zikr. Obviously, a non-believer is deprived of both and hence he cannot have kashf. The Maulana also considers it an excellence, attainable by the Grace of Allah, after a long time. He invites others, in these words, to learn it from him :

- (5) "Then (one) cried onto her from below her, saying: Grieve not; Thy Lord hath placed a rivulet beneath thee. And shake the trunk of the palm tree towards thee, thou wilt cause ripe dates to fall upon thee. So eat and drink and be consoled. And if thou meetest any mortal, Say Lo; I have vowed a fast unto the Beneficent and may not speak this date to any mortal".

This inspiration is a consolation for Mary after the birth of Jesus, (peace be on them) while the first four are revelations through angels, Allah's messengers.'

Notes: The foregoing extracts from the Holy Quran prove that:—

- (1) The conversation of angels with human beings is possible.
- (2) Such excellences are inherited by true followers of prophets. Those of the believers who follow Prophet Mohammad (peace be upon him) in letter and spirit, will be blessed with far greater honours.

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"Listen and beware that Allah has blessed me with intrinsic observation and I know that the graves of young men who died while reviling the 'ulema have been turned into the pits of hell. In case you doubt it, come over to me and I shall teach you this skill in four though I learnt it myself in forty years. (*Khuddam-ud-Din* dated 22 February 73)

This candid and bold declaration of Maulána Lahori highlights several facts. His own excellence stands proclaimed and he offers to teach it to others in four years. In support of his claim he is prepared to disclose the state of the dead in their graves.

It is therefore amazing to hear that a non-believer can attain kashf when an accomplished saint like Maulána Lahori had to strive for forty years to acquire it.

- (3) Whosoever surrenders unto Allah attains His patronage. "Will not Allah defend His slave" 39:36 He protected Mary and Jesus (peace be upon them) from their enemies, provided them from His invisible treasures and upheld their honour. So anyone who gives himself unto Him will attain everything. This point has been further stressed in the verse:- "And will provide for him from (a quarter) whence he hath no expectation". 65:3.
- (4) Allah deposes His chosen beings to look after His bondsmen. He deposed a prophet, (Zachariah) and the leader of all angels, Gabriel to look after Mary (peace be upon them).
- (5) Gabriel can visit a wali but will not be carrying any covenant of Shari'at, because the faith has already been perfected.
- (6) Mary (peace be upon her) received instructions through kashf and ilhām and that

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Now a word about the misunderstanding that Kashf-e-Qubur is Kashf-e-Kauni (pertaining to the cosmos). The basic point to note here is that Kashf-e-Qubur does not disclose the condition prevailing in the pit, which constitutes the grave, but the actual condition of the one buried therein. The foregoing excerpts from Maulāna Lahori's writings show that those blessed with kashf can see whether the entombed is in a state of bliss or torture, besides the fact that in Kashf-e-Qubur the actual state of the buried person is manifested which he or she is facing in the Barzakh. It has nothing to do with cosmic affairs. Moreover, in Kashf-e-Qubur the status and the achievements of the believers and the aulia in Barzakh are also disclosed.

The word "Kaun" of which "Kauni" is an adjective is used for every thing cosmic. Kashf-e-Kauni pertains to the state

(7) She acted on these instructions.

Undoubtedly *kashf* and *ilhám* promote knowledge and can be acted upon.

The Hadith narrated in earlier chapters, depicting the glory of the *aulia* i.e. "the prophets shall envy them on the Day of Reckoning" stand corroborated by the aforesaid verses. For example, Prophet Zachariah envied Mary (peace be upon them) when he saw out-of-season fruits with her and longed for a child. The story of Prophet Moses (peace be upon him) and Hadhrat Khidhar also corroborates this fact.

Probably in ancient religions of the world when the *kashf* or *ilhám* of true follower of a prophet, clashed with the general law, it was considered an exception or a particularity of that *Shari'at*. For example, it was an established law that no minor — ( may be the child of a disbeliever ) should be done to death. But Hadhrat Khidhar killed a child for reasons best known to him. This was treated as an exception or a particularity. "Allah knows better".

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of things that apparently exist in the cosmos but are out of sight for the time being. *Kashf-e-Qubur* pertains to the spiritual and the invisible world and can, by no stretch of imagination, be taken as *Kashf-e-Kauni*.

The above analysis clearly brings out that in *Kashf-e-Kauni* only the things of the cosmos manifest themselves. It has nothing to do with beliefs, a field wherein it is obligatory to believe things of the Hereafter (the invisible world) e.g. the recompense of the grave is not a matter of the cosmos. To deny it would amount to infidelity, as stated by 'Alláma Anwar Shah Káshmiri in his *Urf-e-Shuzi* p 389 :—

"The recompense of the grave is proved by *Twátar* and as such has the consensus of all Sunnis. Anyone who denies this *Twátar* is undoubtedly a heretic and an infidel if *Twátar* is axiomatic. In case it is 'a posteriori' he is the

To conclude, *kashf* and *ilhām* are reserved for the *aulia*. They are subservient to revelation and are a source of attaining celestial knowledge, though an inferior source as compared with revelation. In fine, they impart knowledge, are worthy of action but not binding in any way.

*Question* : Sufism, *kashf* and *ilhām* are related to the knowledge of Shari'at. How is it that some illiterate neophytes of your Order claim to have *kashf* and *ilhām* ? Is it possible ?

*Answer* : This question is automatically answered if we consider the case of the companions. To begin with, they were first blessed with faith which by itself

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sinner of the worst kind. The recompense of the grave pertains to the former. It is, therefore, proved that the reward and retribution in the grave is an affair of the Hereafter and that it is obligatory to accept it as an article of faith. This is not so in the case of worldly things like mountains, trees and animals etc". The author of *Tafsir-e-Mazhari* while commenting upon the meanings of the verse. "Yumenoona bil Ghaib" (Those who believe in the unseen) Vol I p 19 writes :—

"The unseen means things beyond the reach of human eye e.g. Allah and His attributes, the Day of Resurrection, the Heaven, the Hell, the Pathway, the Scales, retribution in graves etc".

"And *Tafsir-e-Qartabi* Vol I p 163 :—

"Unseen means things vouchsafed by the Prophet which are beyond the ken of human senses. e.g. conditions of the Day of Reckoning, Retribution in Graves. Resurrection, Resuscitation, the Pathway, the Scales, the Paradise and the Hell".

And according to *Tafsir-e-Khāẓan* and *M'alam* "Unseen are the things which are outside the domain of physical eye. Ibn-e-'Abbas said that it includes every thing which

was an outcome of generalised knowledge. They attained the detailed knowledge of the faith subsequently. Similarly sufism concerns itself with the purification of the inner self, which is an aspect of the faith, and which can be achieved only through devotion to and obedience of an accomplished Shaikh and a detailed knowledge is not indispensable. It goes without saying that purification of the soul leads to kashf and knowledge as such, is not a pre-condition. The knowledge of Shari'at is necessary only for the preservation of this Divine blessing and for further advancement. Again the knowledge of Shari'at is either 'acquired' or 'bestowed' as shown in the verse:—

"Is he, whose bosom Allah hath expanded for the surrender (unto him), so that he followeth a light from his Lord, (as he who disbelieveth)? then woe unto those whose hearts are hardened against zikr. Such are in plain error". 39:22

is ordained as an article of faith, and is beyond the reach of human eyes e.g. angels, the Day of Resurrection, the Paradise, the Hell, the Pathway and the Scales".

And Syed Aziz Dabbagh, a Gauth of his time says:—

"The non-believers cannot see the Prophet in his tomb and the lights radiating therefrom right upto Barzakh, the spirits of the sacred saints and the believers in eternal rest in their graves, nor can they see angels, the Paradise, the Guarded Tablet, the Pen and the Divine lights around them ..... (*Alabraiz urdu p 359*)".

It has been proved beyond any doubt that the recompense of the grave is a matter of the next world and has nothing to do with this world. Thus Kashf-e-Qubur is not Kashf-e-Kauni but a part and parcel of the manifestations of divinity.

Those who treat Kashf-e-Qubur as Kashf-e-Kauni have doubtlessly erred but those who regard it as knowledge of the Unseen stand guilty of an enormity. Some persons, seemingly literate but lacking in common sense, hold that Kashf-e-Qubur is a sort of knowledge of the Unseen and that any one who claims it is a polytheist.

This proves that zikr leads to expansion of the bosom for Islam (surrender unto Him) and to the illumination of one's innerself. The beginning and the end of sufism is nothing but zikr and it certainly leads to kashf, varying only in degree.

Knowledge is necessary for yet another reason besides preservation and perfection of kashf. The spiritual conversation is generally abridged, and comprises certain signs and signals. It takes anything from eight to ten years to completely and correctly interpret the terminologies of Barzakh.

Moreover the knowledge of Shari'at is essential to attain the high offices of the Path, although the stages thereof can be reached without it. The Sufi doctrine, as well as personal observations, show that the exalted and high offices of Qutb, Gauth, Qayyum, Fard and

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My Lord ! What an interpretation !

The poor ignorants have neither an idea of what the knowledge of the Unseen implies nor are they aware of the karámát of the aulia and the supernatural events. Even an ordinary scholar understands that the knowledge of the Unseen which constitutes polytheism is the one which is not amenable to reason and which is reserved for Allah, whereas kashf is an argument by itself, a symbol to prove His Divinity. Those who regard it as a knowledge of the Unseen show sheer ignorance and utter disregard of the distinction between beliefs and theories. A classical example of this imbalance is that of the author of *Jowáhar-al-Quran* :

- 1) *Vol I p 19*. "Allah's personality, angels, the revealed scriptures, the ancient prophets, states of the Barzakh, indications of dooms-day, the Resurrection and Resuscitation, the Pathway, the Scales, the paradise, the hell, the recompense of the grave are the commandments of the Knower of the unknown. And a denial of the facts of the unseen world, proved by the categorical Quranic injunctions, e.g. retribution in the grave, resurrection, and resuscitation etc., constitutes

Qutb-e-Wahdat have been confined generally, but not absolutely, to the dynasties of the first four caliphs of Islam.

In this context it should also be noted that zikr invariably leads to Kashf-i-Qubur. Sometimes this kashf is so sensitive that a mere thought of a tomb leads to the manifestation of every thing happening inside. There are hundreds of the dead, who are considered Qutb or Gauth, people indulge in circumambulation of their tombs, crying for their help, while the dead themselves are being subjected to terrible torture. Undoubtedly such actions strike at the very roots of monotheistic belief. I happened to visit a tomb with a dome overhead, bearing a posh cover which was being kissed in homage. A spiritual look inside revealed that the entombed, securely chained and undergoing extreme torture, was pouncing like a dog.

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polytheism". Here the learned author acknowledges that the retribution in the grave is proved by categorical Quranic injunctions and that its denial is polytheism, and now:-

- 2) *Vol II pp 904/905*. "The retribution of the grave is neither to the spirit nor to the body". The question therefore arises: "Who then is subjected to this retribution"? The obvious answer is "No one". On the one hand the learned author denies this reality and on the other regards its denial as an act of polytheism. It is indeed funny that his own verdict in Vol I proclaims him a polytheist in Vol II. None of the non-conformists denied retribution in the grave save Adhrar-bin-'Umar and Bashir-al-Marisi. The irony is that the author of *Jowāhar-al-Quran* claims to be a Sunni and a skilful commentator of the Holy Book. How befitting is the comment of a satirist about his jilting beloved:

"Thy tyrannies, thy seductions, thy winning appearance, thy make-up:

And still there are claims to truthfulness and justice, how marvellous!" (Compiler).

Another so-called Ghaus, whose tomb is the site of a weekly fair, is in fact an infidel Sadhu (recluse), burried by mistake. With the passage of time he became known as a Ghaus and an elegant structure was built over his grave, while he was under terrible punishment.

In fact, in our country the exalted honour of Ghaus has been bestowed on only a few personalities. The first one was Abdul Hadi Shah of Bhera, whose grave is not known. He was followed by Hadhrat Bahu-ul-Haq Zakriah Multani and Boo Ali Qalander. Another one named Ali Hajweri (other than Data Ganj Bakhsh) is burried in the Lahore Fort but the disclosure of the exact place of his burial is strictly forbidden by him. There is yet another Ghaus in Dhir State, named Hadhrat Gul Badshah. Besides the above there have been no Ghaus in this country though many have attained the exalted office of Qutb.



## OBSERVING PROPHETS AND ANGELS

Observing prophets, angels and spirits is a subject related to *kashf*. Though such observations do not constitute the aim of sufism yet these are incidental to a seeker of the Path. It has been emphasized in earlier chapters that the ultimate aim of Sufism and the Path is the attainment of Allah's Pleasure and Nearness. The reason for reiteration is that this important aspect is utterly neglected in the current thought on sufism. True sufism is nothing but love of Allah and adherence to the Prophet's Sunnah. This indeed is the be all and the end all of sufism:—

"The beginning of sufism is to engage in His worship and the end is to entrust everything unto Him disregarding all means: Every soul will taste death. Then unto Us, ye will be returned".

*Proof of Observing Prophets*

There is no disagreement on seeing Prophet Muhammad (peace be upon him) and other prophets and angels in full consciousness. The disputed point, if at all, is whether the thing seen is the real person or his simulacrum. A very small group is in favour of the latter while the majority of 'ulema (both of the outward and the inward sciences) believe in the former. To quote only a few examples:—

- (1) 'Allama Ibn-e-Taimiya in his *Iqtidha-e-Sirat-e-Mustaqim*, supports the majority view by quoting an incident during the period of Caliph 'Umar. A man saw Prophet Muhammad (peace be upon him), who bade him to tell the Caliph to take the residents of Medina out for "Namaz-e-Istisqa" (special prayer offered in the open for rain).%

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% It was promptly complied with and the people returned from the namaz completely drenched (Translator)

- (2) Shah Wali Ullah Dehlvi claims that he learnt the Quran from the Prophet in these words:—  
 “To tell the truth I am an \*Awaisi, both in attaining inner illumination and learning the Book. I learnt the Book as well as attained inner illumination directly from the spirit of the Holy Prophet”. (*Al-Fauz-al-Kabir* p 47). For further details see his *Fuyuz-al-Haramain and Tafhimát-e-Ilahiyah*”.
- (3) ‘Allama Suyuti has written his *Tanvir-al-Halik fi Imkán Royatun Nabi Wal Malik* on the subject. For further details please refer to this book.
- (4) Writes Imám Ghazáli in his *al-Munqiz min al-Dhalál*

“The beginning of the Path is marked by observations and manifestations so that the seekers, while awake, see the spirits of prophets and angels, talk to them and benefit from them”.

Imám Ghazáli, however, differs from other sufis in that he believes in the observation of simulacrum and not of the person himself.

#### *Whether Observation is of Person or Simulacrum*

‘Allama ‘Abdul Waháb Sh‘arání, disagreeing with the above opinion of Imám Ghazáli, writes:—

“Imám Ghazáli says that it is the simulacrum of of the Holy Prophet’s spirit which is seen and not his sacred self and has drawn a simile with the

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\* Derived from Awais of Qarn, who during the life time of the Prophet, drew spiritual beneficence from him without formerly meeting him. (Translator).

vision of Allah. I do not understand the intention behind this explanation". — *Alyawáqit-al-Jowáhir* Vol I p 133.

He goes on to say that Shaikh Sáleh 'Atiya Abnási, Shaikh Qásim Maghrabi and Qázi Zakria heard from 'Allama Suyuti that he saw the Holy Prophet more than seventy times while fully awake. Discussing this in detail, the 'Allama writes :—

"Does the observation of the Prophet mean his person or his simulacrum? Qázi Abu Bakr-Bin-Ali-'Arabi adjudicating on this point said that if he is seen with his own attributes, his observation will be of his person otherwise it will be of his simulacrum. This is a very fine adjudication and there can be no impediment in seeing the Holy Prophet in his person and spirit, because he and other prophets are alive in their graves". He recounts an incident narrated by 'Abdullah-bin-Salám in these words :—

"I went to Caliph 'Uthman to pay my respects when his house was surrounded by rebels. He welcomed me and said "I saw the Holy Prophet in this street who asked "Have the people besieged you and kept you thirsty?" I replied in the affirmative. He then offered me a bucket full of water. I drank to my heart's content and I am still feeling its cooling effect. Then the Prophet said "You may stay here and I will succour you or you may come and break your fast with me". I chose the second alternative. The Caliph was done to death by the rebels that very day. This is a very famous incident which has been recorded in the books of Hadith with authenticity. Ibn-e-Abi Asámah has also mentioned it in his *Masnad* and so have a few others. The fact is that the author has taken this incident to mean that the Caliph saw the Holy Prophet while awake and not in a dream, otherwise he would not have listed it amongst miracles, since the vision of the Prophet in a dream is common to

### *The Basis of Observation While Awake*

The basis is provided by a Hadith narrated by Abu Hurairah :—

"I heard the Holy Prophet saying : Whosoever sees me in his dream will also see me while awake" — *Fatah-al-Bári m'a Bokhári* Vol 12 p 310.

### *Sayings of Learned Saints*

Shaikh Safi-ud-Din in his Treatise quotes Shaikh Abu 'Abbás :—

"Once I found myself in the presence of the Holy Prophet. I saw him writing manifestos nominating aulia, which included the name of my brother, (also named) Muhammad".

Abu 'Abdullah Qarshi states :

"Enroute to Syria, I went to pay homage at the shrine of Prophet Ibrahim (peace be upon him). I requested him to pray for the people of Egypt, in lieu of my hospitality. He obliged and their distress was duly alleviated". Imam Yá'fai says that only ignorant people un-acquainted with the attainments of sufis would deny this meeting of Qarshi with Prophet Ibrahim (peace be upon him). The sufis see the heavens, the earth and prophets in their eternal life, just as Prophet Muhammad saw Prophet Moses (peace be upon them) in the Night of Ascension, first on earth and then in the heavens' together with other prophets and conversed with them".

"A person requested Shaikh Abu 'Abbás Almarsi to shake hands with him because the Shaikh had travelled widely in different parts of the world and had shaken hands with many an aulia. The Shaikh replied that he had never shaken his

hands with any one other than the Holy Prophet adding; "Should he disappear from my sight for a single moment, I shall not consider myself a Muslim".

'Alláma Bárzi said that it was an established truth that some aulia of his Age as well as those gone by had seen the Prophet while awake" — *al-Háwi lil Fatáwá* Vol II p 442 to 445. Shah Wali Ullah Dehlvi in his *Ash'at-al-Lam'aát* Vol 3 p 639 writes: "There are on record numerous instances (even to the extent of twatár) of saints having seen the Holy Prophet while they were awake".

#### *Research by Various 'Ulema*

'Alláma Ibn-e-Hajar Makki expatiates:—

"Is it possible to see the Prophet while awake? One group denies it while another affirms it and is in the right. It comprises persons of unimpeachable integrity, who rely on the Hadith of *Al Bokhári*, "Whosoever sees me in dream will presently see me while awake". Some people hold that the observation while awake is with physical eyes, while others believe in the intrinsic observation. 'Abdullah bin Abi Jamra, an expositor of *Al Bukhári*, prefers to take the Hadith as of general applicability, i.e. to assign usual meaning to the words of Hadith, and is of the opinion that the promised seeing both during the life time and after the passing away of the Prophet can be had only by a staunch follower of Sunnah. He calls it misinterpretation of the Hadith to ignore the usual meaning of its words and to restrict the observation to physical or inner sights. He holds that no one has a right to restrict the observation when the Prophet has not done so. And that such a person is guilty of challenging the command of the Prophet, is ignorant of the power of Allah, and does not believe in the karamát of aulia, a fact established by

Hadith. By general applicability the expositor implies observation while awake, which is promised by the Prophet to a person who has seen him in a dream. This promise shall be fulfilled even if the observation is granted only once in life time. Most of the promised people see the Prophet at the time of their death. The spirit does not leave the body unless the Prophet is seen".

Above is the correct interpretation of the said Hadith of *Al-Bukhári*. The versions of *Al Muslim* "Faka annahá Raáni (as if he has seen me) and *Ibn-e-Majah* "Faqa Raáni" (Verily, he has seen me), however, do lend themselves to discussion. The wording of *Al-Bukhári* is, "Fasayara" (so he will see me in due course) means the person of the Holy Prophet. To interpret it as, "he will see in due course an interpretation of his dream" is sheer distortion. The correct meaning is supported by the Hadith pertaining to the Night of Ascension in which the Holy Prophet saw other prophets and talked to them on matters of mutual benefit. The miracle of the Prophet when emanating from the aulia, is called a karámat. "There is a consensus on this point that what is a miracle in case of prophets becomes a karámat when wrought by aulia" — *Fatawa-al Hadithiah* Vol II p 256.

Said Ibn-e-Kasir :—

"We shall concede karámat to a claimant of wilaya only after he openly declares that he follows a particular prophet. Where this condition is met, his karámat will be considered as a miracle of the prophet and a corroboration of his prophethood" — *Tafsir Ibn-e-Kabir* Vol II p 468.

But some externalists reject karámat outright because it is beyond their comprehension. Said Imám Rázi:

"Beyond this are complex and profound secrets, which cannot be endorsed by those who do not

*Note*: The miracle of a prophet does not constitute prophethood by itself. It is neither a part thereof, nor a sine qua non but is merely an indication and a credential. It is among the marks of excellence of prophethood. It is inherited by true followers of a prophet as their karāmat. Kashf and observation of prophets, angels and spirits are various forms of this karāmat.

### *Observation of Jinn and the Satan*

Is it possible to see the Jinn and the Satan? According to the Holy Quran we cannot see them, though they see us: "Lo; he (Satan) seeth you, he and his tribe from where ye see him not" 7:27. According to the Hadith the recompense of the grave cannot be seen by man and the Jinn. To hold otherwise is contrary to the Book and the Hadith. Imam Shaf'ai declares that the evidence of those who claim to see the Jinn is not to be relied upon.

### *Observation of Jinn a Proven Fact*

'Allama Khatabi has drawn on the Hadith which says that the Prophet had once desired to confine a Jinn so as to provide fun for the boys of Al-Madina but dropped the idea in consideration of Prophet Solomon's supplication. The companions of Prophet Solomon (peace be upon him) used to see the Jinn engaged in manual labour. As for the Quranic verse referred to above, it speaks of probabilities and covers the majority of mankind; it does not mean that the Jinn can never be seen.

'Allama Ibn-e-Hajar writes:—

"Inability to see the Jinn is not categorically proved from the said verse. It is a likelihood, because our inability is restricted to the time of their seeing

Writes 'Allama Aloosi in his *Ruh-al-M'aání*:—

"The observation of the Jinn is an exception and not a general rule. Anyone who claims to have seen the Jinn cannot, therefore, be categorised as a libertine, nor shall his testimony be invalidated particularly when there is the possibility of a karámat. The negation of observation in the Quranic verse under reference is a matter of general rule, not applicable to a karámat. "Imám Balhaqi in his *Manáqab-e-Imam Shaf'ai* has listed the following assertion of the Imám; "Hadhrat Rab'i says that Imam Shaf'ai declared that the testimony of a person who claims to have seen a Jinn, would not be acceptable except in the case of a prophet".

#### Notes

- (1) This assertion of Imam Shaf'ai indicates that he was speaking of observation with the physical eye. His exception of prophets shows that the Jinn can be seen with the spiritual eye. It is an established fact that kashf falls in the category of karámat which is a branch of miracle. Observation of the Jinn by a prophet is a miracle and by a wali, a karámat.
- (2) From 'Allama Aloosi's explanation it is evident that this observation is not possible as a general rule but only as a karámat. The same principle holds good in case of retribution and reward in graves. Numerous instances of Kashf-e-Qubur manifested to the Prophet and his Companions have been recorded in books of Hadith. The question is, how can a person witness the events occurring in the world of Barzakh? The answer is, it is a supernatural phenomenon; it defies description and is incomprehensible for a layman. If

you are anxious to get this observation you will have to spend at least six months with me and Allah willing, you will be able to see things for yourself.

### *How Sunnis Look at Extraordinary Acts*

Kashf and karámat are extra-ordinary matters. According to the Sunni belief a karámat is an offshoot of miracle and its denial amounts to the rejection of twáter. Those who deny it, have mistaken this extraordinary act for a normal and natural act, within the reach of every human being. Since they cannot understand they deny it outright, and thereby render themselves guilty of limiting the powers of God Almighty.

“As regards the observation of prophets, angels and spirits, the Sunnis believe that such an observation, unlike that of material objects does not require physical eyes, nearness and visibility of the object to be seen and that it is rationally conceivable without these conditions. That is why Allah's observation by his bondsmen in the Hereafter is accepted as a belief. On the contrary, the heretics believe that the observation is subjected to the aforesaid conditions” — *Fatah-al-Bári* Vol I p 347.

It is obvious that only a righteous person with an enlightened heart can see the Prophet in a dream. He shall certainly see him while awake, if groomed by an accomplished Shaikh.

“Some savants have declared that those who see the Prophet in a dream should be given the glad tidings that they will see him manifestly while awake. It will happen when the soul is rid of carnal desires and sensual tendencies. This, of course, is the lot of the chosen aulia” — *Ash'at-al-Lam'adt* Vol 3 p 640.

To remove these impediments, suitable means will have to be adopted which will lead to the purification of the soul and a thorough cleaning of the heart.

The means to remove them is zikr which illuminates the heart and generates a certain affinity with angels and prophets. Zikr in turn imposes certain conditions on the seeker :—

- (1) He should have sound beliefs, free from heresy or apostasy.
- (2) He should be accustomed to perform virtuous deeds.
- (3) He should abstain from whatever is held unlawful by Sharīfat.
- (4) He should associate with an accomplished Shaikh and follow his instructions. A look at the life of the Holy Prophet before his prophethood shows that Allah had inspired his heart with animus against idols and love for righteous conduct. He cherished solitude and detested bad company. When he acquired these laudable traits of character, Allah gave him what he wanted and bestowed prophethood on him, in accordance with the dictum: "The beginning is always an index of the end". According to Ibn-e-Munir an expositor of *Al-Bukhārī*, the Holy Prophet's retirement to the cave of Mount Hira was his migration from the creation to the Creator and constituted a preamble to his prophethood" — *Fatah-al-Bārī* Vol I p 7.

While discussing qalb in Chapter IV, it has been established that perception and intellect are its exclusive faculties. But indulgence in sinful life renders it rusty and destroys its power of perception. This is the most dangerous ailment of the heart. The Holy Quran describes it in various verses :—

- (1) Rust upon their hearts. 83:14
- (2) His heart is sinful. 2:283

- (3) For indeed it is not the eyes that grow blind, but it is the hearts, which are within bosoms, that grow blind. 22:46.

In the last verse the comparison of blindness and eyesight is from the point of view of inability and capability. One who had the capability to see but has lost it is known as blind. That is why walls and stones are not called blind. The Quranic reference to the blindness of the heart establishes the fact that the heart has the inherent capability to see.

*Question:* The verses quoted above refer to infidels, whose hearts had been so overwhelmed by the darkness of infidelity that they could not see the truth.

*Answer:* The effect of sinful life and infidelity in both cases is the same i.e. the blindness of the heart. However, the causes can vary vis-a-vis the effects. The cause of blindness of an infidel's heart is the rust of infidelity, while that of the believer is the commission of sins like the disobedience of Allah's commandments, immorality, disregard of Sunnah and pursuit of carnal desires. It is not necessary that a certain effect be produced by a single cause. The specialists in the diseases of the heart were the prophets. They prescribed zikr for the restoration of its health i.e. to ensure its wholesomeness and peace. They declared that pure food for the heart lay in adherence to Shari'at and unflinching obedience of Allah's commandments and forbade, apostasy, heresy and pursuit of carnal desires. After the prophets their true followers, viz the venerable sufis and the savants deputised them. But today they are very rare.

Only the high sounding empty claims of saintship, shrine superiority, knowledge, excellence, sermon and preaching survive today. Shah Wali Ullah in

his monumental *Tafhimát-e-Ilahiyah* portrays the sorry state of affairs of his time in the following words, though the conditions now prevailing are far more worse :—

“O superiors of shrines! ye who cling to the seats of your (righteous) forefathers without a right to do so, you have given up the way ordained by Allah through His Prophet for the guidance of mankind. Instead you regard the pursuit of your desires as the faith and each one of you considers himself a leader and a guide on the right path, though as a matter of fact he has gone astray and leading others astray. We abhor those who take bai’at from the masses for mundane interests and material benefits, . . . . . They are in fact dacoits, robbers, liars, mischief mongers. O people! Beware of them and choose only those as your guides and leaders who invite you to follow the Book and the Sunnah . . . . .”

In fine, ever-since the crows seized the abodes of the falcons, the spots, wherefrom true guidance sprang forth, have become centres of absurdity, immorality, faithlessness and vagrancy. Every thing can be had there save piety and guidance. The world thrives at the expense of the Hereafter. According to Akbar Allahabádi, religion has been turned into business. He reflects this sorry state of affairs in a couplet; with mute sarcasm :—

“Take those, who have an access to God as dead :  
Guides are they who can approach the Govern-  
ment”.

Imám Ghazáli, in his *Ahya-al-ulum*, addresses the externalists of his era in the following words :—

“You are like a sieve, through which fine and good flour falls out leaving the bran behind”.

The externalists of today, exceptions apart, are like a seive with still larger holes through which even

the bran sifts down leaving utterly useless matter behind. If at times they utter a word of wisdom, it is followed by ten foul and foolish statements polluting the whole atmosphere and making a mockery of all civility and nobility.

The state of the westernised affluent society, particularly of the youth, is miserable. The works of Shakespear and Carlyle are their Quran, blind emulation of the Western obscenity and immorality is their Sunnah, attendance at night clubs and ball rooms is their Namaz, contempt and humiliation of the poor and the hapless is their jihad, mamon-worship is their faith and to raise the bank balance through usury and bribery is the sole object of their life. According to the Quranic verdict: "That is the sheer loss" 12:2

Such being the aims, ambitions and acts of the high and low in the society, the state of their hearts should better be imagined than described. With utter mental blindness if they refuse to recognise the status of the righteous and the enlightened or reject the possibility of the observation of the Holy Prophet, they are excusable, since a blindman is not blamed when he fails to see. They are indeed pitiable, their hearts are diseased and their souls depraved. Our sincere advice to them is "Seek the treatment of a spiritual physician".

Beseech for an enlightened heart from thy Lord.  
Let not the luminosity of the eye be mistaken for it.



## SPIRITUAL BAI'AT WITH PROPHET MUHAMMAD (PEACE BE UPON HIM)

**Question:** It has been said that after a seeker covers the initial stages of the Path in your Order, a spiritual bai'at is brought at the Holy Prophet's hands. Are there any instances of similar bai'at among the veteran sufis of the past ?

**Answer:** (1) Narrates 'Allama Ibn-e-Hajar :

Taj Ibn-e-'Ata Ullah states that his accomplished Shaikh Abu 'Abbas Almarsi declared that he had shaken hands with the Prophet. Says another savant, named Ali Wafa; "I met the Prophet face to face. He embraced me and advised me to be resolute in the discourse of Allah's bounties" — *Fatawá al Hadithiah* Vol 2 p 256.

(2) Shaikh Abu Mas'od said: "I shake hands with the Prophet after every prayer" — *Ash'at al Lam'ad* Vol 2 p 640.

And lastly here is the first person account of the illustrious Shah Wali Ullah Dehlvi :—

"As this sublime gnosis got embedded unto my heart, the Holy Prophet raised his head from the meditation, smiling. He signalled to me with both of his hands for a bai'at and a hand-shake. I got up and knelt in front of him so that my knees touched his. I put my hands into his and accepted his bai'at. Then the Prophet closed his eyes" — *Al Intibah fi Silasil-e-Aulia Allah* p 7.

## SPIRITUAL CONVERSATION

The denial of spiritual conversation or *Kashf-e-Qubur* is indeed baseless. If the subject is examined in the light of scholastic and traditional evidence, it will have to be conceded that *Kashf-e-Qubur* is a special blessing of Allah conferred on the true followers of the Prophet.

In this context we should see firstly whether spiritual conversation is supported by *Shari'at*. Secondly whether it has been mentioned in the writings of the pious precursors, and lastly if there are any precedents in their lives providing factual proof of the matter. Should we find irrefutable evidence on these three points, a denial would then clearly amount to ignorance, obduracy and animosity :—

(1) All the prophets were gathered in the *Bait-al-Maqdis* (the Dome of the Rock in Jerusalem) under the leadership of Prophet Muhammad (peace be upon him) and a spiritual dialogue followed (*Ibn-e-Kasir* Vol 2: P-18) :—

“Said Prophet Ibráhim (peace be upon him): Praised be the Lord Who accepted me as a *Khalil* (sincere friend) blessed me with a grand realm, made me His obedient follower, protected me when I was thrown in the fire and made it cool and comfortable for me. Then Moses (peace be upon him) eulogizing his Lord said; Praised be He Who spake to me in confidence, enabled me to bring about the destruction of Pharoah, delivered the Children of Israel and raised such people from my ummah who stuck to righteousness and guided others onto this path. Likewise said Prophet Dawood (peace be upon him): Praised be the Lord Who gave me a kingdom, taught me

Zabur (Psalms), caused the iron yield to me, subdued the mountains for me so that they as well as the birds hymn His praise alongwith me”.

This event constitutes the basis of spiritual conversation and proves that :—

- a. a living human-being can hear the conversation of the spirits as the Prophet did and
- b. can see those in the Barzakh, and that
- c. the spirits vividly remember the events of their terrestrial existence.

It should be borne in mind that these arguments are put forward to support the belief that in Bait-al-Maqdis the Prophet conversed with the simulacra of the previous prophets. On the other hand we believe that they assembled there in their physical bodies, a contention which is cogently supported by the Book and the Prophet's Sunnah. For details please refer to the author's *Hayát-e-Barzakhiah*.

The detailed account of the Night of Ascension, recorded in *al Muslim*, proves both the meeting as well as the spiritual conversation of the Holy Prophet with a number of prophets in the Barzakh one after another. A recount has been avoided only for the sake of brevity.

(2) The other basis is the saying of the Prophet (*Nasim-ur-Riadh* Vol 2: P 33), namely:—

The Prophet said: “I see things and listen to conversations which you cannot do” It is obviously a reference to the affairs of the Hereafter and the events of the celestial world. Allah manifested to the Prophet what others cannot see e.g. the angels, the paradise, the hell, the retribution in the graves, the events of Barzakh and the cries of those undergoing punishment in their graves.

This Hadith and its explanation show that spiritual conversation is supported by Shari'at. It also bears out

that the retribution of the grave is a matter of the unseen and according to the Holy Quran, it is obligatory to believe in the unseen.

(3) Let us now examine a few extracts from the narrations of the pious in the earlier generations :

*Al-Háwi-lil-Fatáwá* Vol 2: P 291

"The second point is that the Prophet, in his corporal life, has been seeing and meeting other prophets as has just been said and that he observed Prophet Jesus (peace be upon him) circumambulating the Ka'bah. It is a fact that the Prophet (in his journey to Bait-al-Maqdis) saw Prophet Moses (peace be upon him) praying in his grave. The Hadith that the prophets are alive in their graves and offer prayers is beyond any doubt. It is also true that Prophet Jesus (peace upon him) on his promised return to this world would see and meet other prophets, particularly Prophet Muhammad (peace be upon him), from whom will he receive his briefing on Shari'at.

The next point to be determined is what are the distinctive attributes of the virtuous who inherited this knowledge from the Holy Prophet. If we study their lives we find that they were all mystics of Islam. Mysticism, therefore, is the only means of receiving such an enviable heritage. The excellence of this knowledge is eulogized by 'Alláma Wazir in his: *Alraudh-al-Básim* (Vol 2 p 57) :—

"This (the mystic knowledge) is an abysmal sea without any shore. Its exploration without acquiring kashf is dangerous. It is like a dark night, in which movement without inner illumination is hazardous. It is an essential and axiomatic knowledge proved by continuous experiences of men of endeavour living in solitude. While awake, they observe what others see in dreams and they hear a speaker far out of sight".

(4) Let us now examine the narrations by and about these blessed personalities :—

(i) *Alhawi-il-Fatáwá* Vol 2 (p 443)

Says Shaikh Abdul Qádir Jiláni : I saw the Holy Prophet before Zuhr (early afternoon). He said, "My son! Why do'nt you preach?" I replied, "Father! I am a non-Arab and cannot speak as eloquently as the orators of Bughdad". The Prophet bid me open my mouth and put his saliva in it seven times and then commanded that I should invite mankind unto Allah with wisdom and fair exhortation. As I finished my Zuhr prayers I found a multitude of people around me. Then I saw Hadhrat Ali standing by my side and repeating the Prophet's commandment.

This incident has also been narrated by Imam Yáf'ai in his *Kifaya-al-M'atáqid* p 387.

(ii) *Alhawi-il-Fatáwá* Vol 2 p 444

It has been recorded about Shaikh Khalifah Bin Musa that he frequently saw the Holy Prophet, both in sleep and while awake. It was said that most of his actions were governed by the Prophet's directions, received by him in dreams or wakefulness. He saw the Prophet seventeen times in a single night.

(iii) *Attá'a-as-S'aed* by 'Alláma Alkamál al Asfáwi  
He ('Alláma Safi Abi 'Abdullah) was a renowned savant whose manifestations and karámát have been narrated by Ibn-e-Daqq and 'Alláma Asqláni. They state that he saw the Holy Prophet and attended his audience.

(iv) *Kitáb at Tauhid*, by Shaikh 'Abdul Ghafár bin-Noah :

"Shaikh Abi-'Abbas Almarsí used to meet the Holy Prophet, exchange salutations and converse with him".

- (v) *Almanah-al-Iláhiyah fi Manáqib-as-Sádat al Wajáya by Ibn-e-Fáris*

The author says "As a boy of five I studied the Quran from Shaikh Yaqub. One day while in his company, I saw the Holy Prophet in my absolute wakefulness. He was wearing a white cotton shirt. Then I saw myself wearing that very shirt. He commanded me to read. I read Surah-al-Adhá and Alm Nashrah and he disappeared. At the age of 21, as I stood for my morning prayer at Qaráfah, I found the Prophet directly in front of me. He embraced me and said: "The bounties of thy Lord be thy discourse".

- (vi) *M'ajam by Shaikh Burhán-ud-Din Baqd'i*

The author says, quoting Imám Abu-al-Fazal al Nevairi, that during his visit to the Prophet's shrine Syed Nur-ud-Din used to proclaim: "Peace be on thee O! Prophet". He would promptly get a reply from the sacred tomb in the presence and hearing of others "And peace be on you O! son".

- (vii) *Alháwi lil Fatáwa p 447 with reference to the Historical Account by Háftz Mohib-ud-Din bin Najár*

Shaikh Abdul Wáhid bin Abdul Málik said : I performed my pilgrimage and visited the Prophet's shrine. As I was seated by his tomb, I saw Abu Bakar Diyarbakri enter. He stood before the tomb and offered the conventional salutations. The entire audience heard his salutations reciprocated from inside the shrine.

Syed Mohammad Sházli used to see the Holy Prophet frequently. He says that he once complained to the Prophet that his this privilege was being questioned by the people. The Prophet said "Anyone who contradicts thee will die a Jew or a Christian or a Zorasterian".

Syed Mohammad Sházli used to say: I saw the Holy Prophet and elicited the authentication of a Hadith narrated in different words by Ibn-e-Habán & another traditionist. The Prophet confirmed the genuineness of both the versions. Then a curtain drew in between ending my observation. (He continues): I was busy teaching fiqh to a group of students. We differed on certain reasoning by some of the 'ulema. Leaving it there I turned to the Prophet and asked him directly if the knowledge of fiqh was not a part of his Shari'at. The Prophet replied: "Yes, by all means, but due decorum and care must be exercised while refuting the arguments of the learned jurists".

'Abdullah bin-Ali Hamzah states that he often sees the Holy Prophet and remains in his audience while awake.

Amongst them is Shams-ud-Din Háji: He states he saw the Holy Prophet in a large tent, and the aulia enter one by one and offer their salutations.

Amongst them was Shaikh Mukhlis, who had

heard the reply to his salutations during his visit to the Holy Prophet's shrine after his Haj.

(xiii) *Alywáqit wal Jawáhir* Vol I p 132

Amongst them is 'Allama Sayuti who states : I saw the Holy Prophet over seventy times, while awake. One day I asked him whether I was destined to salvation. He replied in the affirmative. Then I added "Will that be without any torment"? He said that it was destined to be so. Shaikh 'Attiya says he once asked 'Allama Sayuti to meet Sultan Ghorí to put in a word for him. He replied "I attend the audience of the Prophet in full consciousness and his sense of honour precludes me from going to the Sultan".

(xiv) *Alywáqit-wal-Jawáhir* Vol I p 9

'Allama Zahbi was once asked about Shaikh Mohy-ud-Din Ibn-e-'Arabi's claim that he wrote his book *Fusus* at the Prophet's behest. 'Allama Zahbi replied that he had no reason to doubt the veracity of a person like Shaikh 'Arabi, and this was inspite of the fact that he, like Imám Ibn-e-Tairniya was a bitter opponent of Ibn-e-'Arabi and the sufis as a whole.

Besides, there are numerous instances, quoted in *Tabaqát-e-Sh'arání* of Shaikh 'Allama Abdullah Bin Abi Jumra, Syed Shams-ud-Din Hanafi, Shaikh Mokhlis and other aulia that they had been having spiritual conversations with the Prophet while awake. Likewise *al-Yawáqit-wal-Jawáhir* lists many instances of the aulia, who had been having spiritual meetings and conversations with the Holy Prophet and benefitting from them.

(5) Let us now examine the writings of the illustrious, Shah Wali Ullah Dehlvi :—

(i) *Tafhimát-e-Ilahiyah* p 249

- (a) I enquired from the Prophet spiritually the meaning of a Hadith. The answer was inspired into my heart by the spirit of the Holy Prophet.
- (b) I asked the Prophet about the meaning of the expression. "Kana-fi-'ama" spiritually.
- (c) I asked the Prophet spiritually whether I should act on the scientific theory of causation and the answer was inspired unto my heart.
- (d) I spiritually enquired from the Prophet the reason of Shaikhain's (Hadhrat Abu Bakar and Hadhrat 'Umar) supremacy over Hadhrat 'Ali, although he was superior in lineage, ablest adjudicator, bravest soldier and the fountain-head of almost all chains of sufis. The Prophet replied spiritually: "There are two aspects of my prophethood, the outward and the inward. The outward relates to the enforcement of justice amongst people, their consolation and their guidance. In this the Shaikhain constituted my right arm. The inward relates to the attainment of the various stages of Fana-o-Baqa etc., the roots of which again lie in the former, viz Sharif'at.

(ii) *Tafhimát-e-Ilahiyah* Vol 2 p 250

I asked the Holy Prophet spiritually about the shi'ates. He replied:—

"Their creed is fallacious as is evident from the word Imám". As I pondered over I discerned that they regard the Imám as innocent and his obedience obligatory and believe that he receives secret revelations. These are the very attributes of a prophet. Hence their belief amounts to the denial of the finality of the prophethood.

I asked the Prophet which was the best amongst four Schools of Islamic Thought (Hanafi, Shaf'ai, Hanbli, and Málíki) and the Four Sufi Orders and which one he liked most. It was inspired unto me that all were equal and none had supremacy over another.

In Shah Wali Ullah's book under reference, there are scores of incidents which show that he verified numerous articles of faith and other intellectual issues from the spirit of the Holy Prophet, possible only through spiritual conversation.

(6) Let us now look into the still recent past:—

- (i) *Naqsh-e-Hayát-e-Madni* p 17 and *Shaikh al Islam* p 61. When he (Maulána Madni) sits facing the Prophet's tomb he sees him in such a manner that there is no barrier whatsoever between the two.
- (ii) Writes Maulána Rashid Ahmed Siddiqi in *Shaikh-al-Islam*, a biography of Maulána Madni, p 164. "Maulána Madni sent for me and Chaudhry Mohammad Mustafa, Inspector of Schools at about 2 A.M. We hurried over. He said that the decision for the partition of India had been taken in the celestial world and that Bengal and Punjab would also be partitioned. I asked what we, the opponents of partition, should do. He said that we were committed to the affairs of the terrestrial world and would propogate, with full might, what we consider right.
- (iii) Writes Maulána Hussain Ali in *Balqhat-al-Hairán* p 8. I saw the Holy Prophet. He took me in his arms and started walking on the Pathway. I saw him writing a surety bond for me under his seal. Many elders were also accompanying him ..... I suppli-

cated near the K'abah, went to the shrine of the Prophet and offered my compliments. He embraced me and gave me instructions concerning Lataif and zikr. I noticed that he was about to fall down. I lent a helping hand and saved the situation . . . . . I was sitting at the tomb of Mujaddid Alif Thanl. In a spiritual conversation he told me that exposition of the doctrine of monotheism was superior to mysticism, that he had seen all the prophets from Adam to Muhammad (Peace be upon them) and that all of them loudly proclaimed "Any one who calls for help an absentee, save Allah, with the belief that the absentee knows him and listens to him is an infidel".

These extracts clearly bring out the fact that spiritual conversation has the backing of Shari'at. This legacy of the Holy Prophet has already been inherited by his true followers as Divine bounty. Such followers have existed in every Age.

In short it is established that spiritual conversation is a Sunnah of the Holy Prophet. There are numerous examples in the lives of the Companions, omitted for the sake of brevity. The learned aulia revived this nearly defunct Sunnah of the Prophet and his Companions and, according to the Prophet, are entitled to the glorious and well merited reward of hundred martyrs. On the other hand those who deny it in fact disown the Prophet's Sunnah and the practice and dignity of the Companions and thousands of aulia. The loss is entirely theirs because a cynical attitude in this matter is likely to endanger their ultimate salvation.

As for the authenticity of these statements here is the gist of Maulana Abdul Hai Lucknavi's research :

"These narrators are most reliable persons whose writings should serve as an authority. They indeed are the pioneers of Islam and guides for common people. They are consulted in all important matters, their verdicts being final and irrefutable. e.g.

Abu N'aeem, Ibn-e-Kasir, Samárid, Ibn-e-Hajar Makki, Ibn-e-Hajar Asqláni, 'Allama Sayuti, Mullah Ali Qári, Shams-ul-'Ulema Kurdi, Navavi, Abdul Waháb Sh'aráni and Imám Zabbi. Do you think that these holymen have introduced untruths in their research works or depended upon the narrations of liars ? By Allah this is inconceivable. They are Imám, highly conscientious and trustworthy. Whatever they write, cannot be questioned. Should you harbour any doubts, turn to *Tabaqát*, which will convince you of their veracity and truthfulness. A lay man can go wrong, but not these trusted savants of Islam for they were blessed with angelic traits which enabled them to attain these celestial attributes. Any one, who rejects them in fact rejects the karámát. As for the wayward ignoramus nothing would benefit him. Any one who harbours doubt in this regard is indeed a bigot, who must not only be ignored but also condemned".

'Allama Sayuti has also expressed similar view with reference to Ibn-e-Abi Jumra (*Alháwi lil Fatáwá* Vol 2 p 439):

"Ibn-e-Abi Jumra says: A denier of this (spiritual conversation) either believes in the karámát of aulia or rejects them. In case he rejects them it is futile to discuss anything with him, because he is contradicting a fact cogently proved from the Sunnah. If he believes in karámát he must also believe in spiritual conversation, which itself is a kind of karámát. Numerous things of the terrestrial as well as the celestial world are manifested to the aulia by way of karámát". Again at p 102:—

"If such a doubt is entertained then the relevant historical records and the Cyclopaedia of Narrators of Tradition can no longer be relied upon, because such incidents of spiritual conversation have been recorded therein. And in *Arraf'a-wat-Takmil* p 64 :—

"Should any one feel that these great savants have agreed on false notions, he is undoubtedly commit-

ting a big blunder. If they are not relied upon a deadlock will occur on many issues. I have no doubt that any one indulging in their falsification is himself a great liar”.

In fine, the denial of Kashf-e-Qubur and spiritual conversation is utter ignorance. Any one doing so is unworthy of intellectual discourse.

(7) Why this Divine bounty is bestowed on a selected few is yet another important aspect of this discussion. Hafiz Ibn-e-Qayyam, in his *Kitáb ar Ruh* provides *raison d'etre* :—

(i) *Page 81*

“Allah discloses the retribution of the graves to such of His bondsmen as He will and conceals it from others. Because if this truth be manifested to every one, belief in the unseen would become meaningless and people would stop burying their dead, as the Prophet is reported to have remarked; “Lest you stop burying your dead, I would have supplicated to Allah to enable you to perceive the retribution of the grave as I do”.

(ii) *Page 82*

“Seeing hellfire in the grave is just like seeing angels and the Jinn. Allah shows it to whomsoever He will”.

(iii) *Page 81*

“.....Allah's majesty is still greater and far more marvellous. He has, in this world, manifested to us multifarious signs of His omnipotence, mightier than this one (retribution of the grave). But human beings are prone to deny what they cannot understand, save those protected by Him. Only the atheists and the hypocrites falsify the Holy Prophet.

'Allama Ibn-e-Hajar Asqaláni observes in his *Fatah-al-Bári* Vol 3 p 152.

"And it is obvious that Allah withheld the observation of these realities from the masses lest they stop burying the dead. Physical organs have not been enabled to observe the affairs of the celestial world.

*Notes.* Háfiz Ibn-e-Qayyam's explanation clarifies some points :—

- (1) Allah manifests the recompense of the grave to His chosen bondsmen.
- (2) Had every believer been given this capability, the belief in the unseen would have become redundant and people would stop burying their dead.
- (3) The recompense of the grave is a matter of the celestial and not the material world. Therefore, *Kashf-e-Qubur* is not *Kashf-e-Kauni* and those, who hold otherwise, are in the wrong .
- (4) *Kashf-e-Qubur*, viz the observation of the dead in the grave, and their reward or retribution is similar to seeing angels and the Jinn because subtle existence is common to both.
- (5) The recompense of the grave being a matter of the celestial world, can neither be seen nor heard with physical organs but through the eyes and ears of heart, vouchsafed to the aulia. That is why *Kashf-e-Qubur* and spiritual conversation is the lot of the chosen bondsmen only.
- (6) It is only the atheists, hypocrites, and liars who do not believe in *Kashf-e-Qubur* and the ability to see angels.

Enough has been said about the aulia meeting, embracing, conversing with and benefitting from the Holy Prophet. The final verdict in the matter has been given by 'Allama Suyuti in his *Alhawi* Vol 2 p 453:460 :

"Here is the gist of all these Hadith and narrations : The Holy Prophet is alive, body and soul together. He can go to any part of this globe and exert influence on the celestial world, at his sweet will, just as he did in his earthly existence. He is alive in the same form as before his demise, without undergoing any change. He is not visible just as the angels, though alive, are not visible. When and for whom Allah wills, the curtain rises and the Prophet becomes fully visible. Such an observation is not of an image in the world of ideas. It is thus clear that those gifted with spiritual insight and enlightenment, see the Holy Prophet and converse with him. The Companions of the Prophet were the pioneers of these enlightened men".

This brings to light the following realities :—

- (1) The Prophet is alive, body and soul together.
- (2) This existence is hidden from the masses, just like that of the angels.
- (3) When Allah wills that a particular bondsman of His should see him, the curtain is lifted.
- (4) This observation of the Prophet is not that of a model or a simulacrum.
- (5) Above is the sum total of all events, recounted from Hadith, the savants and the aulia, recorded in various books that we could lay our hands on.

Nevertheless these facts are challenged for reasons, recorded by Syed Muhammad Hurairi Bayuni, in his *Kitab-al-Ruh wa ma Haitoha* p 46 :—

"People who deny these karámát, do so because they are leading sinful lives and are overwhelmed by secular attachments. It is impossible for them to learn the secrets of the aulia. Most deplorable amongst them are the outrageous 'ulema, votaries of mammon, who, out of sheer lust for temporal gains, bow down at the doors of governors and wealthy people. With their souls thoroughly polluted, they seek in vain, an access to these realities and when they fail to do so, they deny the very karámát of the aulia. Consequently most of them are a source of wickedness and nuisance, not only to themselves, but also to others. They are like the Children of Israel who, though believing in the institution of prophethood, denied their prophets out of sheer malice and animosity. May Allah protect us!"

Writes Hadhrat Sházli in his *Tabaqát-e-Sh'arání*  
Vol 2 p 75

"I saw the Prophet. He told me "I am not dead. The nature of my death is that I am hidden from the person who is not blessed with spiritual insight. As for those spiritually illuminated, we see each other".

*Tafsir-e-Jameel* Vol 4 p 610

"Qartabi says that the final word, clarifying all doubts comes from some of the elders: "The death of prophets and martyrs is not in its literal sense, because they are alive, though we cannot see them".

*Kitáb-ar-Ruh* P 43

Ibn-e-Qayyam said: The death of prophets means that they are hidden from us. We cannot see them, though they are present and alive. Their existence is similar to that of the angels, who are alive and present but not visible to us.

And last but not the least is the assertion of the author of *Ruh al M'aani*. Deliberating on the *karamát* of the *aulia*, he writes (Vol 23 p 13) :

"This is well known amongst great *sufis* and is true. Anyone who denies it does so out of self-conceit and only an ignorant, hostile and obdurate person will commit such a blunder".

On the other hand, there are *'ulema* who, inspite of difference of opinion, are thoroughly impartial. Here is an example, which should wind up the discussion.

On 26 Nov 71 (7 Shawwal 1391 AH), Qázi Shams-ud-Din arrived in Chakrala (author's home town). He addressed the Friday congregation soon after Namaz. Hundreds of people, both for and against us, were present. He had come on the invitation of Hají 'Abdullah and Maulvi Suleman. The latter placed before him a copy of our *Isrár-al-Haramain\** to induce the learned speaker to criticize its contents and support his belief in the negation of *karamát* of the *aulia*. The speaker on the other hand, approved the theme of the book. He pointed out an expression mistake, namely that the Arabic word "Shakeet" should in fact be "Shakoot," in the spiritual dialogue with Hadhrat Fatima (may Allah bless her). He added that he was not sure whether the learned author mistook this word of her spiritual conversation or it was a caligraphical error. Emphasizing that he had no reason to doubt, he narrated one of his personal experiences in support of the contents of the book namely :

"I was in the company of Maulána Hussain 'Ali, alongwith Muhammad Tahir Panjpiri and another person. Meanwhile his (Maulána 'Ali's) cook, Noor Mohammad Kashmiri entered weeping, with a letter in his hand. On enquiry the servant stated that his

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\* The book contains a record of spiritual conversations of the author on the eve of his pilgrimage to the holy land in 1972 (Translator).

mother had died. The Maulána closed his eyes for a while and told him that he had been misinformed and that his mother was alive, sweeping her courtyard right then. He forbade him from disclosing this observation to anyone during his (Maulána's) life time. The servant went home and found the kashf of the Maulána absolutely true".

Qázi Shams-ud-Din regretfully recalled that he had been going to Maulána Hussain 'Ali for a period of 24 years to attain this skill but without success. He added that it will be foolish on his part to ignore or deny a Divine blessing which unfortunately he had been unable to achieve. He said if he had time he could quote many instances from the books on the attainments of the sufis in the Path but they should personally refrain from publicizing their achievements. Maulvi Sulernan pointed out that the sufis do not do so. The learned speaker retorted that there were certain stages in the Path wherein publicity does no harm.



## SOME OBJECTIONS &amp; ANSWERS THEREOF

*First Objection.* Sufism is a heresy ?

*Answer*

Man is a queer mixture of contradictions. He has instituted separate water-tight compartments for different walks of life and spelled out principles to tackle the problems of each. Not only that these principles vary in each case but are also diametrically opposed to each other. For example, take the health. In case of indisposition he consults the best physician because a quack is considered dangerous. Self-treatment is also not resorted to because it involves risk of one's dear life. Another walk of his life is law. Here the opinion of a veteran jurist is taken as the final word. These are certainly fine principles. But in the matter of religion and faith, he poses for an expert and dishes out verdicts at will. The irony is that every absurdity is considered an authority and the final word. Such an attitude has created strange complications in matters of religion. Consequently sufism has been dubbed as a heresy by such self-styled experts.

A full-fledged chapter has been devoted in this book to Proofs of Sufism, enough for a detailed study and analysis. Those who wish to acquire further knowledge and are learned enough, should consult the relevant chapters of *Fatah-al-Bâri*, *Iqtadha-e-Strât-Mustaqim*, *Al-I'atesâm* and *Fatah-al-Mulhim*. Terming sufism as heresy indeed stems from lack of understanding of the Faith as a whole. Those who give such irresponsible verdicts are likely to err in a bigger way if they are on the wrong track themselves. It is an established fact that the text of a constitution does not explain all its detail, only broad principles and the formulae are spelled out. The Holy Quran being the fountain-head of Islamic constitution contains only the broad principles of the Faith, interpreted in

minutest detail by the practice of Prophet. Again the method of deducing details from these fundamental principles has also been indicated by him. The true erudites amongst his followers, who are his rightful heirs, continue to deduce and issue ordinances to meet the demands of the time, in accordance with the method laid down by him.

The principles and the formulae being the objectives, the exploration and adoption of means and methods to achieve these objectives can, by no stretch of imagination, be termed as affront to the Faith. Such means, will, of course, become heresy when accepted either as part of or the Faith itself, because in that case they shall fall in the category of objectives. Means after all are means used as such to achieve an end. To illustrate this point, let us take the Divine Command: "O Messenger! Make known that which hath been revealed to thee" and the Hadith: "Preach what you learn from me, maybe only a verse". Both ordain preaching, which is the objective but the method to achieve it is not indicated. It may be carried on by a word of mouth, using the pulpit or the chair, in a mosque, out in the open, while travelling in a train or a bus or even by means of a loudspeaker. All these are means and since these are adopted for the propagation of the Faith, they become its preface. Example may be quoted of yet another commandment: "So remember Allah with much remembrance 33:41". Now to remember Allah individually or collectively in a seance, by word of mouth or within the heart spiritually, by moving, sitting, reclining, keeping count on fingers or on a rosary etc; are all means, objective being the remembrance. To term all these as heresy obviously amounts to impeding the attainment of the objective.

I personally pursue the Deobandi line (teachings of the most eminent Muslim institution at DEOBAND now in India). I am deadly against heresy, apostasy, hagiography and tomb worship. I neither live on gifts and oblation nor hold periodical festivals on tombs. I do not covet others riches. All this is against my cult.

My way is simple and absolutely clear. I hold the Holy Quran in my right hand, Sunnah in the left and follow the footsteps of our righteous forefathers and that is all. I believe in kashf only when it is in conformity with the Book and the Hadith, otherwise reject it as a whisper of the devil. The Sufi Order that I pursue is NAQSHBANDIAH OWAISIAH which allows beneficence to be drawn from the spirit though not of the type implied by the ignoramus. The method used by me for this purpose has been described in an earlier chapter, though incomprehensible for the beginner.

I do not favour the concept of "Tasawwer-e-Shaikh" (a meditation in which the personality of the Shaikh is contemplated). There is no room for this concept in our Order. For the oral invocations I hold recitation of the Holy Quran foremost, followed by "Istighfâr" (supplication for forgiveness) and Darud Sharif.

In the Halqa-e-Zikr, the method used is that of "Allah Hû" (Allah exists). At each stage verses from the Holy Quran are recited. In the spiritual stroll of the K'abah and the audience of the Prophet, "Labbaik" (O Lord! I am present) and Darud Sharif are recited respectively. In all other stages of the Path, nothing but the name of Allah is commemorated.

The assembly of seekers for spiritual attention, zikr by breathing method, etc, is not the objective but only the means to achieve it. Neither forming halqa, nor Tawajjuh nor breathing through the nose is religion but only a preface to it. In the Order I pursue there is no room whatsoever for hymns or invocations not authorised by the Sunnah. I challenge the critic to point out an iota of heresy in our Order. We follow the explicit teachings of the Book and the Sunnah, which provide a beacon, a fountainhead and the only yardstick for guidance and that is all.

*Second Objection.* Disclosing the kashf and ilhâm to others is not permissible.

## Answer

It has been wrongly presumed that matters relating to kashf should not be disclosed. Muslim masses apart, some of the 'ulemá consider expression unlawful and criticize it. The fact is that manifestation of the knowledge of the Path is essential for three distinct reasons :—

- (1) Allah's blessings must be talked about in token of gratefulness.
- (2) As an important branch of religion, which must be propagated as a matter of obligation.
- (3) Denial of a fact makes its disclosure necessary. In this case denial has crossed all limits, almost to the extent of rejection of a fundamental branch of the religion.

### *Talking about Allah's Bounties and Expounding the Faith*

Disclosure and discourse of His bounties and blessings is essential, being clearly enjoined in the Quran : "Therefore the bounties of thy Lord be thy discourse". The author of *Tafsir-e-Mazhari* writes in the explanation of this verse "No fuss should be created by anyone on the discourse of His bounties by the sufis. According to *Irshád-at-Talibeen*. "Whoever denies the discourses of the sufis in fact denies the Quranic injunction".

'Umar-bin-Sho'aib in *Mishkát* Vol II "Chapter on Raiments" quotes the Prophet :—

"Allah likes His bounties to be discoursed by His bondsmen.

According to '*Al-Lama'at*' (an explanation of *Mishkát* Vol III P 548) :—

“The concealment of a Divine bounty is not permissible because it amounts to ingratitude. Likewise any blessing on His bondsmen such as knowledge and allied matters relating to its perfection (Inward or Outward) must be manifested. This will keep the people posted and enable them to benefit from it. Such a disclosure will, of course, be in accord with the Quranic pronouncement “Spend of that we have bestowed upon them” 2:3

*Note:* The expression of spiritual achievements is permissible for the benefit of mankind while concealment is unlawful. One who conceals will be punished, key note being the intention.

*Tafsir-e-Jamel* (Vol II P 445) explains the point further:—

“That is why it is incumbent on a person living in anonymity to declare himself so that he could be recognised and benefitted from. An expression of his attainments for this purpose shall not amount to pride or self-conceit”.

Writes Ibn-e-Kasir in his commentary *Tafsir-e-Ibn-e-Kasir* (Vol II P 482) while explaining the verse:

“He (Joseph) said: Set me over the store houses of the land. Lo! I am a skilled custodian 12:55”. This apparently is a self-praise on the part of Prophet Joseph (peace be upon him), but it is not at all so because a manifestation likely to benefit mankind is permissible and meritorious.

*Tafsir-e-Jamel* elucidates :—

“If anyone declares his excellence for the benefit of the people, it is neither repugnant nor unlawful rather incumbent. For example a person possessing knowledge of public utility unknown to the people must disclose it as a matter of moral obligation”.

## *Disclosure Conditional*

Anyone who takes undue pride in the manifestation of his attainments or intends to draw benefits forbidden by Shari'at will stand guilty of dissimulation, self-conceit and pride.

Háfiz Ibn-e-Kasir spells out a principle in his exegesis (Vol III P 548) :—

“A Divine favour is to be concealed upto a point, i.e. till it fully manifests itself”. According to Hadith “Help your needs by concealing them until their fulfilment for every recipient of His blessings is generally begrudged”.

### *Notes*

- 1) When a Divine favour is in the offing and the recipient is informed through kashf or ilhám it should not be disclosed till its realisation, lest it be stopped.
- 2) The more a person is blessed, the more begrudged will he be.
- 3) The secrets between Allah and His aulia which are not of public benefit and which would lead the uninitiated astray, should not be disclosed. Is it not a privilege to be the bearer of His secrets?

The fact, however, is that an excellence, of whatever nature and quality, ultimately manifests itself.

Had there been no manifestation and expression of true sufi knowledge, there would have been no distinction between right and wrong, the righteous and the depraved and mankind would have remained oblivious of true Islamic mysticism. Without this knowledge the common man overridden by his whims would take any lunatic for a wali and a pseudo sufi for a Qutb!

**Third Objection:** When the hearing by the dead is not possible, how can a contact be established with them.

*Answer*

To begin with, let us be clear on a guiding principle. The Ruh is not divested of the perfections in the fields of knowledge, acquired during its association with the body, at the time of death. Rather these stand amplified resulting in wider cognition. However, it is unable to act through physical instrumentation. In the earthly existence it relies on physical ears, eyes and tongue because it has to deal with material things. When it finally departs from the body, its material means are divested but the inherent attributes of speaking, hearing and seeing remain in tact. The Ruh, therefore, lives, speaks, sees, hears and answers when spoken to.

There is a consensus on this issue. Imam Ghazali, in his *Ahya al 'Ulum* (p 15) sums it up in these words:-

“The Qalb of the believer does not taste death. It is neither divested of its knowledge nor is its purity disturbed”.

Secondly the hearing by the dead is the domain of kashf. Therefore, only those who are blessed with it have the right to discuss the matter, as explained in *Kashf al Astar glosses of Durr-e-Mukhtar*.

“Beware that the hearing by the dead is not such an ordinary issue as to be within the purview of literalists and narrators. On the other hand, it is related to inner manifestation, bestowed by Allah on some of His aulia”.

*Note.* This does not imply that kashf is something final and conclusive. Indeed it is a definite authority for the endowed one and only to the extent of conformity with the categorical laws of Shari'at.

### *Ruh Retains its Memory and Knowledge even after Death*

"It was said (Unto him). 'Enter paradise'. He said, "Would that my people knew, with what (manifestation) my Lord hath pardoned me and made me of the honoured ones". 36:26, 27

*Note.* This shows that the treatment meted out to the believer (referred in the above verse) by his community was retained in his memory (even after he was done to death). His words express his grief.

### *The Ruh Hears*

"And when Ibrahim said (unto his Lord): "My Lord! Show me how Thou givest life to the dead. He said Dost thou not believe? Ibrahim said Yea, but (I ask) in order that my heart may be at ease. (His Lord) said; Take four of the birds and cause them to incline unto thee, then place a part of them on each hill. then call them, they will come to thee in haste" 2:260

Rebutting the belief of the non-conformists, Imám Rázi explains :—

"This verse bears ample testimony to the fact that every part of the birds heard the call of Prophet Ibrahim (peace be upon him), understood it and having been restored to formal existence by Allah, flew back unto him, notwithstanding the fact that their parts were scattered away on different hills. It provides incontrovertible evidence that the body need not be in tact before animation".

This verse is explicit in its meaning. There is no difference of opinion in the hearing by the Ruh. The point at issue is whether the physical body hears or not. The returning of Ruh unto the body at the time of questioning by the angels (Munkir & Nakir) is proved from *twátar*. The disagreement is confined only to whether or not the body continues to hear after the said angels have done their job.

*Returning of Ruh on the Eve of Questioning in the Grave*

“Said Shaikh-al-Islam that the returning of Ruh to the body at the time of questioning is supported by authentic Hadith to the extent of *twátar*. But a certain group opposes this *twátar* who, in turn, are opposed by a consensus of the ‘ulema (*Kitáb-ar-Ruh* P 62).

‘Alláma Sayuti quotes Imam Ibn-e-Taimiya:-

“The Hádhith pertaining to the return of Ruh to the body at the time of questioning are authentic and continuous. A section of critics like Ibn-al-Zagooni, Ibn-e-Jorair (and Kirámiah) oppose this but the consensus of ‘ulema is against them” — *Sharah as Sadur fi Ahwál-al-Mauta Wal Qubur* (P 60).

Allama Salfi said :—

“The returning of Ruh to the body in the grave is a proven fact. This covers all the dead without exception and is the true belief. The difference of opinion is confined only to the Ruh’s permanent association with the body in the grave”.

“Shaikh al Islam, ‘Alláma Ibn-e-Hajar was asked whether the questioning of the dead takes place (after the Ruh returns to the body) lying or sitting. He confirmed the latter. He was again asked whether the Ruh re-establishes its link with the entire body as before. He nodded in affirmation and added that according to a number of Hadith only the upper part of the body is restored to full life ..... and that this re-established connection of the Ruh stays on for ever, even if the body is turned into bits and pieces” — *Sharah-as-Sadur fi Ahwál-al-Mauta-wal-Qubur* (pp 60, 97)

*Note:* The connection of Ruh is re-established with the body at the time of questioning in the grave, though confined to the upper half because of the location of Qalb, the perceiving instrument therein.

## **Connection of Ruh with Bodies of Prophets is Permanent in their Graves**

“Then Abu Bakr came, removed the cover from the Prophet's countenance, kissed it and said: “I totally devote my self to thee. You remained pure during your life and thereafter. I swear by the Lord who controls my very life that you will not die again”. *Fatah al Bari* (Vol 7 p 20). The author further asserts that the Holy Prophet lives eternally in his shrine and that all the prophets are similarly alive.

*Note:* The re-established connection of Ruh for the purpose of questioning in the grave stays permanently in case of the prophets. It is never broken. Because of this they live and pray in their tombs. This is the belief of all Sunnis.

### **Both Body and Ruh Subjected to Punishment**

“The consensus of the ummah is that both body and Ruh share recompense of the grave. (*Tafsir-e-Mazhari* Vol VIII P 77). And umpteen Hadith vouchsafe this and all pious precursors are unanimous on it” — *Tafsir-e-Mazhari* (Vol X P 77). “The entombed lives and is subjected to punishment. This is the belief of all Sunnis” — *Hashiah-e-Khyali* (p 118) “The animation of the dead buried in the graves, their questioning by the angels and the infliction of punishment on infidels & transgressors are unquestionable and irrefutable facts upheld by all the righteous of the old” — *Sharah Mawaqif* P 715.

*Note:* Life is a pre-requisite for recompense and is inconceivable without Ruh. This necessitates its comeback, a fact proved from *twatar*. Then there is consensus of the ummah on reward and punishment being meted out to both body and Ruh together and this is the belief of all Sunnis.

### **Consensus of Ummah on Hearing by the Dead**

The Prophet enjoined on his followers to invoke

peace whenever they happen to pass by a graveyard in these words: "Peace be on you, O' the dwellers of the belivers abode".

"This (the invoking of peace) is for one who hears and understands. Otherwise it will amount to addressing the non-existent and stones which is obviously absurd. All righteous of the bygone days agree on the hearing by the dead. It is proved from *twátar* that the dead in his grave recognises the visitor and rejoices at the homage being paid. *Ibn-e-Kasir* adds :— "This address naturally is for one who hears, understands and reciprocates whether or not the visitor discerns it".

*Note:* This also proves that the grave is the very pit in which the dead is buried. The punishment is meted out here. The dead body is lying in this pit though it is a part of *Bazakh*. The similitude is that of a human being living in the world but having his abode at a particular place. Likewise the dead is in the *Barzakh*, in a particular place i.e. the grave in which buried.

*Question:* If the grave is taken to mean this pit on the earth and not the *Barzakh*, a number of *Hadith* shall stand nullified. For example, the dead eaten by carnivorous animals, drowned in water, or burnt away have no graves as such. Therefore, the meaning assigned to grave should be such as would cover all these eventualities. And the Prophet during his Ascension found some persons undergoing punishment though they were not in their graves ?

*Answer*

Writes 'Alláma *Ibn-e-Hajar*:-

"The punishment is ascribed to the grave in general terms because it is often meted out there and because, by and large, the dead are buried in graves".

*Note:* This shows that entombing is the general rule.

Other forms being exceptions, not infringing the rule as such.

(Of drowning, the Holy Quran relates the episode of the Pharaoh's Army (pursuing the Children of Israel): "They were drowned, and then thrown into fire" 70:25

This means, in no uncertain terms, that no matter where the fragments of the body may be, the connection of Ruh will be re-established for the purpose of recompense.

About burning, an incident has been related in *Al-Bokhari*, the most authentic work on Hadith. A person wrote a will enjoining his sons to burn his corpse, throw some of the ashes into water and others to the winds etc. Allah commanded them together, restored him to life and questioned him. This indicates that Ruh returns to the body at the time of questioning. The Ruh of the said person was, of course, living. The animation of the body from ashes indicates the re-establishment of connection of Ruh with the body. As for the Holy Prophet's finding Ruh in punishment and not the body during his Ascension, it has already been proved that the punishment is meted out to both body and Ruh together. The connection of Ruh with the body sustains irrespective of the latter's location. Ruh found in torture in Barzakh during the Ascension does not in any way negate the chastisement of the body. It must be clearly understood that in case the body was not to be subjected to punishment, the question of restoration of Ruh would not have arisen i.e. the punishment would have been meted out to Ruh irrespective of its location. It follows that the grave means this very pit. Otherwise returning of Ruh to the body would be meaningless, i.e. the Ruh being already in Barzakh the question of returning to it would not have arisen.

*Question.* In the two verses "Lo: Thou canst not make the dead to hear" and "thou canst not reach those who are in the graves", the infidels have been compared

with the real dead, who indeed are so. The non-hearing is definitely proved in their case ?

#### *Answer*

It proves only this much that a dead is considered as such after the life disintegrates and it should be so. As for "canst not make hear" is concerned, it is not in the literal but allegorical sense. As a rule, the comparison is drawn by expressing the predominant quality of the one compared with. For example, in an allegory like "Zaid is a tiger" the most prominent quality of tiger i.e. courage, is taken and Zaid called as such. Similarly the comparison of the infidels with the dead is not drawn by way of death because it is not common to both. They were, of course, living and the comparison was in the quality of hearing, which was common to both. But the hearing again is not meant in the literal sense because the infidels had ears and did hear very well. Here the literal meaning is conditional i.e. beneficial hearing. The condition is that of benefit. Therefore, the verse under reference enunciates that the dead do not benefit from the preaching of the prophets just like the infidels because they are dead of hearts (their hearts do not perceive). This proves that here the beneficial hearing is denied and not the literal. It is this beneficial attribute which is common to both, the infidel and the dead.

Some argue that here the denial is that of "asm'a" (making to hear) and not of "sam'a" (hearing). On this basis some so called modern commentators of the Book who indeed are its interpolaters have, in their misguided enthusiasm, surpassed the People of the Scripture and other transposers. Their argument cannot stand the test of searching analysis.

#### *Second Answer*

Human actions fall in two categories, namely, 1) natural and 2) supernatural. The latter even if intentional, are not attributed to human beings but to the Almighty. The verse under reference manifests

this meaning. Here Allah addresses His Prophet: "You canst not make them hear but I can". Other examples :—

- 1) "Lo: Allah maketh whom He will to hear" 35:22
- 2) "And thou (Muhammad) threwest not when thou didst throw but Allah throweth" 8:17
- 3) "Ye (Muslims) slew them not, but Allah slew them".

Similarly the spiritual conversation of the aulia with those in Barzakh is a supernatural act as distinct from the natural.

*Question:* A person vows that he would neither talk to Zaid, nor clothe him, nor beat him. If any of these actions is taken by him after Zaid is dead, it would not amount to the violation of his vow. This is because Zaid when dead, has no senses, does not hear and is not pained in case of beating.

*Answer.* The basis of faith is on common law. Accordingly actions like speaking, beating etc pertain to existing life. After Zaid's death, his legacy is distributed amongst his heir and his wife remarries. If he is restored to life by the miracle of a prophet or a wali, he would neither recover his property nor his wife, because these were the affairs of his original life. Likewise, an infidels' confession of faith if restored to life after his death, will not be valid because this matter necessarily concerns the formal life. Similarly, the vow in question pertains to the life time of Zaid. To deduce from it that the dead neither hears nor feels pain is a folly and to attribute such a deduction to the four Imam is an awful calumny:

"The noble Imam (Abu Hanifa d. 150 AH, Málík, d. 195 AH, Shaf'al d. 204 AH and Ahmed bin Humble d. 264 AH) stand exculpated from any insinuations on this account. Their verdict is that beating of the dead or speaking to him etc is not cognizable

because the basis of faith is on common law which is the deciding factor in this case. It pertains to the terrestrial existence and not to the life after death. The speaking to the dead, though a reality because they hear and understand, yet a vow like "I shall not speak to him" being a matter of common law necessarily pertains to the earthly existence. Same is the case with pain which even if felt, the common law dictates that a vow like "I shall not beat him" holds good during life time and not after death.

(*Sharah Waqáyah* "Glosses" by Maulána Abdul Haq P 254)

**Question.** Why did Caliph 'Umar and Hadhrat 'Ayesah (may Allah bless them) deny hearing by the dead?

**Answer**

First let us analyse the narration on which the denial of Caliph 'Umar is based:—

"After a victory the Prophet usually stayed in the battle field for three days. On the third day after the Battle of Badar, he ordered his mount and proceeded to the well wherein the corpses of the enemy killed in action were collected. He stood by the well and addressed them by their names . . . . . Caliph 'Umar standing by asked: "O! Allah's Messenger; How do ye address the bodies without souls"? The Prophet answered: "I swear by the Being who controls my life, you cannot hear better than them" — *Al Mishkát* P 345.

**Note:** This clearly indicates that the question asked by Hadhrat 'Umar was to seek a verdict and by no stretch of imagination amounts to denial. After the Prophet's categorical assertion quoted above can it be rationally argued that a Companion of 'Umar's calibre shall deny hearing by the dead? Denial apart, even amazement cannot be presumed. Hadhrat 'Umar's question seems to stem from the fact that three days had passed on the dead,

the questioning time by the angels concerned (Munkir and Nakir) was over but the dead still continued to hear.

The point is illustrated further by another similar incident :

"According to Abu Horairah, a swarthy woman used to sweep the Prophet's mosque. Not finding her there one day, the Prophet enquired about her and was told that she had died".

'Abdullah Ibn-e-Marzooq narrates the subsequent part :—

"The Prophet passed by a grave and was told that it was of Umm-e-Mahjan, the said woman. We all lined up and offered the funeral prayer. The Prophet addressing her enquired "Which one of your deeds stood you best?" The Companions enquired whether she was listening and were told that they were not hearing any better. The woman answered: "Sweeping of the mosque was by far my best deed" — *At-Tarhib* Vol I pp 196-197.

*Note* : These two Hadith prove continuous hearing by the dead, (if Allah will). The Prophet conversed with Umm-e-Mahjan some days after her death. This shows that those who confine the hearing only to the time of questioning by the angels soon after burial are wrong.

The versions of *Al-Mishkat* and *At-Tarhib* prove from the Prophet hearing by the dead after three days in one case and after a number of days in the other. This is the true story of the denial remorselessly attributed to Caliph 'Umar.

As for the denial ascribed to Hadhrat 'Ayesah, let us examine one of her own statements. She quotes the Prophet :—

"Anyone who visits the grave of a fellow Muslim and sits by it, the dead cultivates affection towards him and answers his salutation" — (*Tafsir-Ibn-e-Kasir* Vol 3 p 347 and *Kitáb-ar-Ruh* p 5)

This Hadith is clear on the hearing by the dead. But the die-hard categorise it as feeble inspite of the availability of other corroborating Hadith, a fact which provides strength of authenticity even to a feeble one, for example :

"It has been narrated with reference to Ibn-e-'Abbás that the Prophet once said: When a person passes by the grave of a dead known to him during his life time and offers salutations, Allah returns the spirit of the dead, who acknowledges the same".

And Abu Horairah quotes the Prophet :

"When any one passes by the grave of a dead whom he had known in his life time and offers salutation, the dead acknowledges it" — *Tafsir Ibn-e-Kasir* Vol III p 453. Ibn-e-Kasir, goes on to state that a number of supporting sayings of the Companions are available on the subject.

In fiqh books, the non-hearing by the dead, based on the conclusions of some elders, is listed in "Bábe-Yamín". Nothing emanates from Imam Abu Hanifa, Yusuf and Muhammad (the authors of six basic books on fiqh). Maulána 'Abdul Hayee Lacknavi, an eminent interpreter of Hanafi Law, writes in *Sharah Waqáyah's* glosses (p 254):-

"In fine, no valid argument on the non-hearing, non-perception, non-understanding or immunity to pain in respect of the dead is available, either from the Book or the Hadith. On the other hand authentic Hadith proves hearing by the dead. The fact is that all talk of non-hearing traced to some of the elders, comprises their personal explanations and cold polemics. These are of no consequence in the

presence of authentic Hadith and sayings of the Companions to the contrary.

### Notes

- 1) No verse of the Holy Quran lends support to non-hearing by the dead.
- 2) The verses relied upon by the critics have been subjected to such misinterpretation as will render the belief of the Prophet and the Companions, contrary to the Book.
- 3) To try to prove non-hearing from the incidents of Prophet 'Uzair (peace be upon him) and the People of the Cave, listed in the Quran, is another instance of misinterpretation. These incidents denote lack of knowledge and not of the sense of hearing. The former is not a pre-requisite for the latter. All other verses quoted in this context do not point towards non-hearing but towards lack of authority and divinity on the part of the dead. This is because the infidels used to credit their deities with absolute and personal powers, a false belief, which had to be forcefully refuted.
- 4) The Hadith and the statements of the Companions show that they believed in the hearing by the dead. This was also the belief of the majority of 'ulema as discussed above with reference to *Fatah-al-Bâri*. The Imam who compiled the fiqh held the same belief and the opinion of Maulâna Abdul Hayee Lucknavi, quoted above, is the final word in the matter.

*Caution.* It should be clearly understood that the hearing by the dead does not mean that they (particularly the aulia) are vested with powers to fulfil people's needs and alleviate their sufferings. None of the Hadith grant such powers to the dead. To solicit help from anyone, in absentia, save Allah amounts to polytheism. Prostration before tombs is strictly forbidden. It is only Allah Who has absolute powers, all prophets and aulia being totally subservient to Him.

*Fourth Objection.* It is not possible to derive beneficence from the spirit of the dead.

*Answer*

It has been stated earlier that human attainments in the fields of knowledge and cognition are not taken away from the spirit after it departs from the body but on the other hand become clearer and wider in Barzakh. The point to examine now is whether a living human being can meet the spirits in Barzakh and derive beneficence from them or not.

#### *The Prophet's Meeting With the Spirits*

Writes Hafiz Ibn-e-Kasir in connection with the Night of Ascension :

"Then the Prophet met the spirits of other prophets, who began to eulogise Allah". Ibn-e-Mas'ud, a renowned Companion quotes the Prophet "During my Ascension I met Prophets Ibrahim, Moses and Jesus (peace be upon them). We talked about the Day of Resurrection. Each pointed to the other for answer but everyone denied knowledge about the hour of its occurrence" — *Tafsir Ibn-e-Kasir* Vol III p 16, 18.

#### *Deriving Beneficence (faiz) from the Spirit.*

The Prophet said:

"On my way back from Ascension I passed by Moses (peace be upon him) and he enquired about the commandments I had received. I told him that Namáz had been enjoined fifty times a day. He observed: "Your ummah will not be able to comply with it. I have the experience of my people. I left no stone unturned in the reformation of the Children of Israel but they did not comply with far easier commandments. Do go back to your Lord and request for reduction" — *Mishkát-báb-al-M'aráj* p 528.

*Note:* Accordingly the Prophet approached Allah time and again till Namáz was reduced to five times a day.

The Prophet continues, "I met Ibrahim (peace be upon him). He conveyed his good wishes to my ummah with this message: Paradise has clean and pure clay. Its water is sweet and its ground as plain as the palm of the hand. Gardens grow therein with these sanctifications: Subhán Allah (glory be to Allah), Alkhamdo-Lillah (praise be to Allah), la-ílaha-ílallah (there is no God but Allah) and Allah-o-Akbar (Allah is the greatest)" — *Mishkát* p 202.

*Note:* These quotations prove that the Prophet met the spirits of other prophets, heard their messages and, acting on the advice of one of them, obtained concessions for his ummah.

It must be remembered that whatever the Prophet did or said, or did not prohibit, or approved when done in his presence, or implied to be done, or thought about aloud or resolved to do, are Hadith of various denominations. The ummah is bound to follow every kind of Hadith unless specifically proved to the contrary.

One of the Prophet's actions has been highlighted above. Let us now examine a few examples amongst his ummah.

#### *Beneficence from the Spirit*

S'aeed bin 'Abdul Aziz states :—

"During the days of Harrah, there was neither Azán in the Prophet's mosque nor congregational prayers for three days. Sa'eed bin Al Musayyab (he was blind) remained in the mosque throughout and discerned the Namáz timings from the Azán heard from inside the Prophet's tomb" — *Mishkát* page 545.

Writes Imam Ibn-e-Taimiya :—

"Narration like 1) that some people heard the reply to their salutations from the Prophet's

tomb or from the tombs of aulia and 2) that Sa'eed bin Al Mussayyab heard Azán from the Prophet's tomb for three days during the days of Harrah, neither amount to heresy nor polytheism. All such incidents are true and I need not expatiate because there have been incidents of far greater significance. For example, a person visited the Prophet's tomb and complained of famine. He saw the Prophet who directed him to approach Caliph 'Umar and tell him to hold special prayers for the rain. Such incidents have nothing to do with innovations and polytheism. Many such incidents, in authentic form, are not only proved from the Prophet but also from the righteous of his ummah" — *Iqtadha-e-Sirat-e-Mustaqim*.

The incident of the famine is given in *Fatah al Bari* (Vol II p 238) as narrated by Ibn-e-Abi Sheba with due authority.

*Note.* These Hadith prove the visibility of the spirit, its conversation, its knowledge, its memory of past events, its answering the salutations of the living and its capability to give beneficence. Prophet Muhammad (peace be upon him) himself benefitted from the spirits of other prophets. The complainant of the famine actually saw the Prophet, heard his direction, and conveyed it to Caliph 'Umar. Sa'eed bin Al Musayyab heard Azán from the Prophet's tomb while awake. These are acoustic proofs of deriving beneficence from the spirit and this is the Prophet's Sunnah, forgotten by the Muslims. Whosoever revives this Sunnah today will be bestowed with the promised recompense equal to that of a hundred martyr. Pitiably indeed is the state of those vicious 'ulema who dub Sufism and the Path as heresy. As a matter of fact this Sunnah cannot be rejuvenated without following the Path and receiving spiritual beneficence.

As for intuitive proof, all sufis and research scholars agree that devout of the ummah do derive beneficence from the spirit. How this happens is a matter

which cannot be comprehended without close association with them. It is not a matter of ordinary knowledge and cannot be acquired by reading books. The ignorant and the learned externalists are at par in this field. Angels are highly sacred beings but are unable to comprehend marital bliss or the taste of honey, because of the maxim: "He who tasteth discovereth the taste and only the striving one finds his goal". Therefore, to derive beneficence from the spirit, discipleship of an accomplished Shaikh is a must and devotion to zikr, with Allah's Pleasure as the only motive, will ultimately lead to the unfolding of this truth.

It has been said earlier that any earnest seeker, desiring nothing but His Pleasure is extended an open invitation to join our Halqa. Allah willing, within a period of six months, he will be able to see and converse with the spirits. He will also see for himself how the spirit in Illiyyin (the resting place for spirits of righteous in the Paradise) has connection with the body whether in tact or in bits and pieces. He will further see the nature of relationship of the Holy Prophet's spirit with his sacred body and the state of life in his tomb. Indeed he will also be able to observe how the lights irradiating from the Prophet's bosom reach the believers hearts, stabilizing their faith.

I know that these lines will cause anguish to some people but it is not uncommon. Contemporaries seldom acknowledge each others attainments. It is quite possible that professional muftis will hurry to criticise. Such has been the reaction in every Age. My only aim is to expound the truth and to present Islamic mysticism in its pristine form, which has been mutilated beyond recognition by mundane hypocrites. The coming generations will, Allah willing, certainly benefit from it.

*Fifth Objection.* If accomplished sufis have the honour of seeing the Prophet, they become his additional Companions and in their conversations, whatever they hear from him is additional Hadith. Where then we draw a line between the original and the additional?

### *Conditions for a Companion*

There are two conditions for companionship. The first is the physical existence and its responsibilities e.g. discharging obligations like Namáz fasting, Haj, zakát etc besides adherence to other duties imposed by Shari'at. The second is the privilege of the Prophet's company in his earthly existence:

"This does not mean that those who see the Prophet spiritually become his Companions. The Prophet's companions are those believers who saw him during his life in this world, and not in the celestial one" — *Fatwa al Hadithiah* p 206.

In the case of sufis these two conditions are not fulfilled. They are blessed with a spiritual association in the Barzakh where the spirit does have a connection with the body but quite different to that of its erstwhile earthly existence. Therefore, the question of becoming a Companion does not arise.

### *The Reality of Hadith*

Whatever the Holy Prophet perceived through spiritual inspiration and recounted it in his earthly existence is Hadith. So the spiritual conversation of the Prophet with the sufis cannot be termed as such. However, the confirmation of an existing Hadith may be obtained from him. Here is an example, as listed in *Mishkát*. Abi 'Ayyash, a Companion, once described the recompense of reciting 'la-elaha-illallah wa Allah-o-Akbar' (there is no Go except Allah and He is the Greatest). A Companion from the audience saw the Prophet in his dream and got it confirmed as genuine: "A Companion saw the Prophet in a dream, recounted to him the recompense for reciting the syllables as narrated by Abi 'Ayyash and sought its confirmation. The Prophet said that the narrator had indeed told the truth" — *Mishkát* p 210.

*Note.* The Hadith so confirmed have been included in the relevant books. It must, however, be remem-

bered that this confirmation pertained to what has already been stated by the Prophet in his terrestrial existence. No new commands are issued as a result of Prophet's spiritual conversation in the Barzakh. This is the way of the sufis, who get such confirmation, not in a dream, but in full consciousness.

Sufis, bestowed with kashf, obtain confirmation of a Hadith through another method. When a genuine Hadith is recited, a certain light radiates with it, while gloom follows a fabricated one. They can see both the light as well as the darkness. By this method the learned sufis can distinguish between a genuine and a concocted Hadith.

*Sixth Objection.* During the time of Khulafá-e-Rashidín, there had been difference of opinion amongst the Companions regarding the selection of the caliphs. These differences led to the Battles of Jamal and Safin. Why did the Companions not seek solutions to these problems by spiritual consultation with the Holy Prophet? No such consultations are attributed to the Companions. How can the sufis achieve what even the Companions failed to do?

*Answer*

There are two parts of this objection. First we will explain why the Companions did not seek solutions of their problems through spiritual consultation with the Prophet.

The Holy Quran deals with the issue of caliphate and enumerates the attributes of caliphs but without naming anyone. The Prophet also made a number of predictions, further elaborated their attributes but did not mention any names. Similarly, the Prophet gave indications of impending tribulations and of the appearance of Dajjal and false claimants of prophethood, again without naming them. This shows that the Prophet in his earthly existence, did not name his successor, nor did he indicate the steps to be taken to passify the impending tribulations. The Companions too, on their part did not solicit the solution of such im-

portant problems during his life time. Why then should they consult him after his passing away ?

The real reason why the Holy Prophet did not indicate the solutions of these problems during his life time is that problems cannot be solved before they actually crop up. To choose a caliph or to meet a crisis, as and when it arises, is the responsibility of the ummah. However, the way has been shown by Allah and His Messenger by spelling out broad principles. It has been left to the Muslims to channalize their prowess and their abilities in the light of these guide lines.

The second part of this objection is that no such incidents of kashf of the Companions are available. This is not true. To recount only a few:

- 1) Imam Razi describes the burial ceremony of Abu Bakr Siddique. The Companions, after the obsequies, brought the bier to the door of the apartment in which the Prophet is buried: Then an announcer proclaimed: "O Messenger of Allah, peace be upon thee! Here is Abu Bakr at thy door". The door opened instantly and a voice was heard from inside the tomb: "Bring the friend to his friend" — *Tafsir-e-Kabir* Vol V p 465.

*Note:* The criticism by the shi'aites on the subject of Jawar-e-Rasul (Neighbourhood of the Prophet) has been fully answered in a Treatise entitled 'Al Faruq'. It has been proved in scores of books that Abu Bakr was buried in the Prophet's apartment by his side with his explicit permission. There were thousands of Companions around who heard the said voice from the Prophet's tomb.

- 2) Ibn-e-Kasir and Ibn-e-Hajar relate an incident concerning Caliph 'Umar. A young man living in the Prophet's mosque died. A few days later Caliph 'Umar came to know about it and went

to his father to offer condolence and later attended his grave: "So Caliph 'Umar went to his grave and offered funeral prayers along with his comrades. Addressing the youth the Caliph recited: "But for him who feareth the standing before his Lord, there are two gardens" 55:46. The youth replied from inside the grave: "O 'Umar! My Lord has twice blessed me with the said bounty" — *Tafsir Ibn-e-Kasir* Vol II p 279.

- 3) The incident of S'aeed bin al Mussayyab has been listed earlier. He had stayed in the Prophet's mosque for three days and offered his daily Namáz on hearing the Azán from inside the Prophet's tomb.
- 4) The incident of a man who visited the Prophet's tomb, complained of famine, got an answer and conveyed it to Caliph 'Umar, has already been noted.
- 5) Ibn-e'Abbas states that a Companion pitched his tent on a grave by mistake. He suddenly heard a voice from inside the grave, reciting Surah 39 "Tabarak Allazi" — *Mishkát* p 127.

The five incidents of spiritual conversation should be studied in detail. Thousands of the Companions heard the Holy Prophet's spirit calling "Bring the friend to his friend" on the eve of Abu Bakr's burial. A group of people were accompanying Caliph 'Umar when the deceased, addressing the Caliph by name, answered his question. This should be enough to prove spiritual conversation by the Companions?

#### *Prophet's Resolve and Kashf-e-Qabur*

Hadhrat 'Ayeshah once asked the Prophet about the children of the infidels. He replied: "If you like, I can make you hear their cries from the Hell".

Besides there is a Hadith in *Mishkát* narrated by Zaid bin Thábit. The Prophet said:

"Had I not feared that you would stop burying the dead, I would have supplicated to my Lord to let you see the chastisement to infidels in their graves".

These two Hadith prove that through the Prophets supplication Hadhrat 'Ayesah and the Companions would have attained kashf without endeavour had they so desired. It has been stated earlier that the Prophet's resolve is also a Hadith and these two incidents prove his resolve. To revive this Sunnah is, therefore, precisely an act of adherence to him.

### *The Prophet's Madrassah*

The Prophet was the most learned and perfected human being. To derive beneficence from him, people of different dispositions and mental and physical capabilities gathered around him. Information and instructions covering all aspects of life in this and the next world were available in his company. But no individual had the capacity or capability to acquire the entire knowledge and excellence of the Prophet. It was, moreover, not the Divine will to bestow all his abilities and virtues on another single individual. Therefore, each Companion benefitted according to his inherent capability and Allah's will. This sacred school produced preachers, teachers, commentators, traditionists, jurists, judges, fundamentalists, scholastics, (mutakalim), analysts, men of kashf and ilham, sufis, adepts, soldiers, generals, ministers and caliphs equipped with different grades of proficiency. It is strange that the critics do not question why were all the Companions not commentators, traditionists and jurists but clamour without hesitation why did all of them not acquire kashf, ilham and mysticism.

"The mind seizeth with awe at this bizarre absurdity"

The second basic principle which should be borne in mind is that the knowledge imparted by the Prophet was about basic rules and fundamentals. It was left for erudite and learned interpreters of his ummah to

deduce corollaries and subsidiary regulations. It has been the way of Allah that His Messengers lay down fundamental principles, leaving it to competent and capable intellectuals to frame, in the light of the said principles, rules and regulations for the solution of theoretical and practical problems which might arise from time to time.

The third consideration which must be kept in view is that during the time of the Prophet and his Companions the basic and fundamental principles of various sciences, pertaining to the Faith were expounded in summarized and elementary forms omitting all detail. There were no compilations, for example, on Tafsir, Hadith, Fiqh, fundamentals, grammar, or etymology etc. But as time passed on and new exigencies arose, copious works on the aforesaid subjects were gradually compiled, containing minute details and subsidiary regulations. Similarly the science of sufism developed gradually. But while the absence of standard work on Tafsir, Hadith and Fiqh etc in the time of the Holy Prophet and his Companions causes no uneasiness to the bigoted critic, he is perturbed at the appearance of the permanent science of sufism because it did not exist in the time of the Prophet and his Companions. As a matter of fact, learned sufis, like experts of other sciences, found the essentials of their branch of knowledge scattered, collated them and therefrom deduced subsidiary rules and regulations. They discovered the means to attain the goal of Ehsân, and codified them, but kept the means distinct from the goal. It must, however, be remembered that men of genius are always rare. During the time of the Prophet each Companion got his share of knowledge according to his capacity and propensity, for example :

"Hadhrat Huzaifah was the bearer of such secrets as none else knew. Even the hypocrites were known to him. He was also bestowed with the knowledge of future events. Other companions were not so blessed" - *Fatah-al-Bâri* Vol 13 p 29.

This shows that Hadhrat Huzaifah was blessed with copious knowledge of kashf and ilhâm and Divine

secrets, which no other Companion had. To ask why all the Companions were not so blessed will tantamount to questioning Divine wisdom and will.

The fourth basic principle is that Sufism or Ehsán is an important branch of the Faith and it is an established rule that when a thing is proved, its ingredients stand proved too.

Kashf and Ilhám are essential parts of Sufism, or Ehsán, which, according to Hadith-e-Gabriel, is an essential part of Faith. Hence the acceptance of the Faith means acceptance of sufism, which in turn implies acceptance of kashf and ilhám. It is, however, essential that the Shaikh is accomplished and the seeker earnest. The attributes of excellence of the prophets are directly bestowed by Allah. That is why these attributes saturate their companions by virtue of their company and without any endeavour on the Companions part. Sincerity of intention, however, is the key note otherwise one remains deprived like 'Abdullah bin Ubayy (the leader of hypocrites in Medina). The attributes of excellence of the aulia are acquired. Hence their disciples attain them as a result of the aulia's company and with due diligence and endeavour.

In brief the learned sufis follow the Sunnah of the Prophet and his Companions with regard to spiritual conversations with the dead. The means and methods used by them for this purpose may be new but that is immaterial. Since the goal is legitimate and laudable, the means and methods adopted to achieve it also become so. The real investment of the aulia is their love of Allah and His Prophet. To see the Prophet is in fact the reward of this love. None deserves it better than the lovers of the Prophet. Their true state is summed up in the following words in *Fatah al Bari* p 45 :—

“There are many amongst them, who, when mention is made of the Prophet, are seized with a yearning to see him. They set out for his abode,

forgetting and forsaking their parents, their kith and kin and their property. They are ready to face grave dangers to attain their goal. It has been observed that such men give preference to a visit to the abode of the Holy Prophet, his tomb, the places he set his foot on and the paths he trod, over their lives, their property and their kith and kin, because their hearts are saturated with his love. However, this state disappears in case of heedlessness".

*Note.* The desire to visit the Prophet's tomb and the places where he moved about is an index of his love. This being so, how fortunate are those who see him physically and spiritually! But this can be achieved only when the enthusiasm to follow his Sunnah reaches its climax. This is the only criterion of his love, as borne out by the saying of the Prophet: "Who-soever loved my Sunnah, indeed loved me".

This love, however, fades out when the heart sinks into forgetfulness. The sufis have shown the way to guard against it and they have prescribed some exercises. To adopt these results in the rekindling of the flame of love, which ultimately leads to a spiritual audience with the Prophet, his seeing and the privilege of spiritual conversation with him. Allah willing, this relationship-in-love grows into a permanent bond with the passage of time. This is the way followed in our Order. If anyone considers the seeing of the Prophet, audience and conversation with him as sinful, then, of course, the means adopted for the attainment will also be so. On the other hand, if these are not sinful but constitute the very faith in its sublimity, the means adopted to achieve them will also fall in the same category.

#### *Why Kashf and Ilham Increased After the Companion's Era*

It is generally conceded that there has been a spectacular increase in the kashf and karámát of the aulia who came after the Companions. This is so be-

cause the frequency of kashf and karámát at any period is mainly regulated by the standard of faith simultaneously possessed by the masses. When their faith is strong there is hardly any need for kashf and karámát, which are meant only to strengthen it. During the Companions era, the faith was extremely strong because of the auspiciousness of the Prophet's company and as such no backing through kashf etc was called for. Subsequently the standard of faith lowered and people demanded from the aulia some faith-reinvigorating tokens. It must, however, be remembered that extraordinary or supernatural acts do not constitute conditions or ingredients of wilaya; these are bestowed only as tokens for its identification and verification.

It has already been stated that kashf and ilhám are deputies which follow revelations. The Companion's period was that of revelation and Divine lights were transmitted through the person of the Holy Prophet. Hence there was no need for a deputy, just as the presence of the sun eliminates the necessity for the moon, the stars, lamps and candles. It is a matter of daily observation that light is needed only after the sun set. Again this setting of the sun is not followed by sudden darkness. The light remains for a time and decreases gradually until darkness overtakes it and spreads slowly and gently. Similarly after passing away of the Holy Prophet the light of faith diminished gradually through the periods of Companions, "Táb'aeen" (those who immediately followed them), "Tab'a Táb'aeen" (those who came after Táb'aeen) and subsequent generations. The learned sufis continued to enlighten every Age. Their beneficence lighted a lamp here and a candle there. At one place appeared a star, at another, a moon (signifying the degree of Divine light transmitted by the aulia). In short it is through the instrumentality of the aulia that the light of faith in varying degree sustained to this day. The sole object of this study is to prove that the variations in the degree of kashf and ilhám correspond directly to the strength or weakness of the faith of existing Muslims. Consequently, the manifestations and extra-

ordinary display of kashf and ilhám were naturally more frequent after the Companions period.

Anyone seeking further details may study Maulana Jami's *Shawáhid-e-Nabuwwah* p 147 and *Fatáwá al Hadithiah* p 261.

*Seventh Objection.* Recounting the names of personalities in the Chain of Transmission is not valid. It amounts to polytheism.

*Answer*

Let us draw on the Book and the Hadith for the answer :—

“Say, (O Muhammad, to mankind); If ye love Allah, follow me; Allah will love you” 3:31. The Prophet once prayed: “O Lord! I beseech Thee for Thy love and the love of those who love Thee”. This Hadith implies that the means to attain Allah's love is to love those whom He loves. It is obvious that only Allah's devoted slaves are loved by Him. Consequently their love leads to His obedience as well as His nearness and it is natural to remember the beloved frequently and regularly” — (*Tuhfa-tuz-Zákirin* p 331)

*Notes.* Three facts are proved from the above :

- (1) One should adopt means which promote zikr, and these means themselves constitute zikr.
- (2) The love of the aulia and their remembrance have been ordained by Allah and are the means to achieve His nearness.
- (3) Anything held dear by a person is often remembered by him.

Consequently this objection is also baseless.

Students of the science of Hadith recount the names of the narrators of every Hadith before reading

its text. This is a meritorious and fruitful act, since it is the only way to trace a Hadith right upto the Holy Prophet and establish its authenticity. On the same footing stands the recounting of the Chain of Transmission. Ehsán, as defined in Hadith-e-Gabriel, being the essence of Faith and the end result of all worship, is another name for Sufism, which can be identified only through the Chain of Transmission. If the chain connects the Shaikh with the Prophet he is a genuine wali, just as the learned Hadith scholars critically examine the chain of narrators before adjudging the genuineness of a Hadith.

Here is a well known incident in the history of Hadith. When Imám Ali Radha arrived in Neshápur, he was requested by Imám Abu Zarah and Imám Muslim Toosi (both Hadith scholars) to narrate a Hadith traceable through his ancestors right upto the Prophet. He obliged, recited a Hadith and recounted its narrators. About twenty thousand persons in the audience recorded it. Comments Imám Ahmed bin Hanbal: "If this chain be recounted before a lunatic, he will be cured of his illness" — *Swaeq Moharrqa* by Alláma Ibn-e-Hajar.

*Caution.* With a view to attaining Allah's nearness, it is commendable to recount the names of the aulia in a Chain of Transmission, because they help cultivate His love and follow the Prophet's Sunnah. But any presumption that they wield independent authority and influence and are omnipresent and so on, would amount to renouncing one's Faith which would naturally lead to a tragic end.

*Eighth Objection.* It is said that sufism is proved from twátar whereas Imám Hasan Basri's meeting with Hadhrat 'Ali is not proved.

*Answer*

All veteran sufis are unanimous that the meeting did take place. Syed Ahmed Qasháshi, in his *al 'Aqd-al-Farid fi Silásil Ahl-e-Tauhid* has proved

this meeting after an elaborate discourse. Shah Wali Ullah claims a consensus of sufis on this issue :—

“According to the veterans of the Path, Imám Basri’s meeting with Hadhrat ‘Ali is fully established, but is not admitted by the scholars of Hadith” — *Al-Intbah fi Salásil-e-Aulla-Allah* p 31.

*Note:* The difference between the verdict of the two is that the former agree on the meeting as conclusive and without exception, while the latter declare that there is some evidence but is not conclusive. They do unanimously concede a meeting but deny a prolonged association. Even if prolonged association is taken as a condition for beneficence, the possibility of indirect beneficence cannot be ruled out. A direct beneficence could, therefore, be denied but not the indirect one.

Likewise the Imám’s hearing of Hadith from Hadhrat ‘Ali and its subsequent narration, is also a point at issue. But the fact generally conceded is that it did take place.

Now if the principle of indirect beneficence is accepted, an intermediary has to be identified. Here thousands of Companions who had been the associates of Hadhrat ‘Ali had met Imám Hasan Basri. He might have attained beneficence from any one of them. Spiritual beneficence and its transmission can neither be seen nor perceived by third person. As a matter of principle lack of knowledge or intuition does not negate the existence of knowledge or the existence itself. When the Hadith scholars agree on a meeting as well as the hearing of Hadith, there is no reason to reject the possibility that the initiation of beneficence began with Hadhrat ‘Ali but subsequent progress was made through some of his associates.

*Testimony From Cyclopædia of Hadith Narrators*

1) *The Meeting and the Hearing*

Ibn-e-S’ad said : Imám Hasan Basri was born

two years before the end of Hadhrat 'Umar's caliphate. He was brought up in the Vale of Qura, was highly eloquent and met Hadhrat 'Ali'.

## 2) *Narration of Hadith*

"Imám Hasan Basri narrated Hadith from Ubayyi-bin-K'ab, S'ad bin 'Abádah and 'Umar-bin-Khatáb, but never met these Companions. He also narrated Hadith off Thobán, 'Amár-bin-Yásir, 'Uthman-bin-Abi-'Aás and Makal bin Yásar but did not hear the same from them. He also narrated Hadith from Hadhrat 'Uthman and Hadhrat 'Ali' — *Tafsir-e-Mazhari*.

- 3) Imám Abu Zarah was asked if Imám Hasan Basri heard any Hadith from a Companion of the Battle of Badar. He said that the Imám had seen a number of them but did not hear Hadith from them. He had also seen Caliphs 'Uthman and 'Ali' but again did not hear Hadith from them. He had seen Caliph 'Ali in Madina, before the departure of the Caliph to Kufah and Basrah but did not meet him thereafter. Imám Hasan Basri said that he had personally seen Zubair taking bai'at at Caliph 'Ali's hands. 'Ali Almadini said that Imám Hasan Basri had seen Caliph 'Ali in Madina" — *Tehzib-at-Tehzib*.

## *Notes*

- (1) The meeting is proved unanimously.
- (2) The hearing of Hadith is attended by a difference of opinion.
- (3) The evidence of hearing is far stronger than that of non-hearing, since the meeting has taken place, which necessarily suggests hearing of something.

Here is a side note from *Tehzib-al-Kamal* :—

“Younis bin ‘Obaid says that he once put a question to Imám Hasan Basri: “How do you quote the Prophet in your narrations when you have not seen him?” The Imám replied: “O my nephew you have asked me something never before asked by anyone. Had I not trusted you, I would not have answered you. Now listen — unfortunately I have been placed under such circumstances that I cannot openly quote Hadhrat ‘Ali (for fear of reprisals at the hands of the greatest tyrant of Muslim Ummah, Hajjáj-bin-Yousaf). However, take it for granted that all the Hadith you hear from me being directly ascribed to the Prophet, has reached me from Caliph ‘Ali, son of Abi Tálib”.

### Notes

- (1) It is a generally accepted principle that a positive argument takes precedence over a negative one. Therefore, the positive testimony of hearing and seeing Hadhrat ‘Ali will receive preference over the negative.
- (2) Imám Hasan Basri lived for two years during Hadhrat ‘Umar’s caliphate and for 12 years during that of Hadhrat ‘Uthman. He also witnessed the commencement of Hadhrat ‘Ali’s caliphate in Madina. That he did not hear Hadith from any of the companions or from those who took part in the Battle of Badar or from Hadhrat ‘Ali, is, therefore, not only improbable but incredible. Their meeting confirms both hearing and narration. To hold otherwise would be irrational and as such must be rejected.

Writes ‘Allama Sayuti :

“One group of scholars, who know Hadith by heart have denied the hearing of Hadith by Imám Hasan Basri from Hadhrat ‘Ali. But another group have confirmed the hearing and

I am inclined to agree with them. Hafiz Haya-ud-Din Moqadassi also accepts this view in his book *Mukhtaráh* for the following reasons :—

- (1) The learned fundamentalists agree that a positive argument has an edge over the negative because it denotes the existence of some knowledge on which it is based.
- (2) Imám Hasan Basri was born two years before Hadhrat 'Umar's caliphate ended. His mother was the maid-servant of Umm-e-Salmah, one of the Prophet's wives, who used to send Imám Hasan Basri to the companions for blessing. Once she sent him to Hadhrat 'Umar, who blessed him in these words: "O Allah! Bestow on him special understanding of the Faith and endear him to the people". Writes Hafiz Jamál-ud-Din Mazzi in his *Tehzib* that at the time of Caliph 'Uthman's seige by the rebels, Imám Hasan Basri was fourteen years old. It is admitted that at the age of seven, he was commanded to offer Namáz and attended congregational prayers. He offered his prayers behind Hadhrat 'Uthman, till the latter fell a martyr. He continued to pray under the leadership of Caliph 'Ali till the latter's departure from Madína. Hadhrat 'Ali left for Kufah after the martyrdom of Caliph 'Uthman. How can it be denied that Imám Hasan Basri heard Hadhrat 'Ali, when he used to pray behind him five times a day. This was at the discerning age of fourteen. Moreover Hadhrat 'Ali used to call on the Prophet's wives, including Umm-e-Salmah and Imám Hasan Basri had been living with her alongwith his mother".

*Proof on Record.* 'Alláma Sayuti has listed ten Hadith said to have been narrated by Imám Hasan Basri on the authority of Hadhrat 'Ali. This proves the meeting:

"Imám Abu Zarab said that when Hadhrat 'Ali took the oath as Caliph, Imám Hasan Basri was

fourteen years old. He saw the Caliph in Madina. 'Alláma Sayuti says that the said ten Hadith confirm the meeting of Imám Hasan Basri with Hadhrat 'Ali and also his hearing of Hadith from him. The arguments advanced against it related to the period following his departure to Kufah" (*Al Hawi-lil-Fatáwá* Vol 2 p 193).

*Ninth Objection.* Some people hold that to stand or sit facing towards the graves of saints or other Muslims and to raise hands in supplication is prohibited.

*Answer*

There are two parts of this objection, namely :—

- (1) that it is prohibited to raise hands in supplication while visiting graves, and
- (2) that facing towards graves while supplicating is forbidden.

First, we should bear in mind that the Sunnah prescribes some etiquettes of supplication, which must be observed :—

- (1) Imám Nawawi says that according to Sunnah, in supplications intended for deliverance from distress, hands should be raised up side down, and in other cases hands should be raised palms upside. — *Fatah al Bari* Vol II p 352.

- (2) And 'Alláma Shokani says that :—

"To raise hands to the level of the shoulders is supported by no less than thirty Hadith — *Tuhfat az Zákirin* p 42.

- (3) According to Salmán Fársi, the Prophet declared :—

"Allah is extremely modest and bountiful. When His bondsman raises hands in supplication, He is averse to disappointing him".

- (4) According to Hadhrat Anas the Prophet said: "Allah is extremely Merciful and Beneficent. He does not like to disappoint His bondsman when he raises his hands in supplication".
- (5) According to Hadhrat Málik bin Bashir, the Prophet said: "When you ask anything from Allah, raise your hands with palms facing upwards and not downwards".

*Note:* These quotations prove that it is in accordance with Sunnah to raise hands in supplication with palms upwards but when seeking relief from any distress palms should be downwards.

Why hands are raised at all in supplication is answered by learned scholastics:—

"It may be asked why hands are raised towards the heaven at the time of supplication. This action signifies that Allah is there in the heavens, while He is Ommipresent. The answer lies in the counter question. Why do we turn our face towards K'abah during Namaz, does Allah reside in K'abah? As a matter of fact the heaven is our Qibla for supplications just as K'abah is for Namaz".

Imám Ghazálí says: "Just as heaven is the Qibla for supplications the holy K'abah is the Qibla for Namáz. The one worshipped in Namáz is the same as the One addressed in supplications. He is Omnipresent".

*Notes :*

- (1) It is established that just as Namáz cannot be performed or accepted without facing the K'abah, a supplication will not be granted unless hands are raised upto Him.
- (2) It is also proved that if hands are not raised while praying for the dead the supplication will not be granted, and they will not benefit from it.

In fine, the raising of hands in supplication is strictly in accordance with the Sunnah, whether such supplication is made at a grave or elsewhere.

Here is an example from the Prophet himself. States Hadhrat 'Ayesah: "The Prophet one night went to Jannat al Baqe'a (The graveyard at al Madina). I followed him. He stood there for a long time, then raised his hands in supplication and prayed three times before returning".

Imám Nawawi says that the above action of the Prophet is an authority for a long and repeated supplication and for raising of hands for the purpose. It also proves that it is preferable to keep standing during supplication at the graves.

The critics have advanced a new theory of supplication at the grave. They hold that one should turn his back towards it. To give weightage to their view they misquote Imám Abu Hanifa. This view has, in fact, been advanced by 'Alláma Kirmáni and 'Alláma Abu Laith Samarkandi and it is against all cannons of justice to attribute it to the Hanafi School of Thought. Imám Abu Hanifa states on the authority of Ibn-e-'Umar :—

"The proper method according to Sunnah is that you approach the Prophet's shrine from the direction of Qibla and facing towards the tomb invoke peace and Allah's blessing on him.....  
— (*Masnad-e-Imám 'Azam*) p 27.

"According to some of the companions, whenever Anas-bin-Málik went to the Prophet's shrine he raised both his hands and stood facing the tomb. Imám Málik states that whenever Ibn-e-Waháb offered his salutations to the Prophet, he turned his face towards the sacred shrine with his back towards Qibla - "*Shafá Fi Huquq al Mustáfa*" p 235.

*Note:* The above facts prove that the method advocated by Imám Abu Hanifa and the practice of some

of the illustrious companions was to supplicate facing towards a grave with their back towards the Qibla.

Finally, here is 'Allama Shokani's verdict :

"Experience bears out that supplications at the graves of the aulia are granted promptly, provided they are made in accordance with the Sunnah"  
— *Tuhfa al Zákirin* p 55.

To sum up, it is the Prophet's Sunnah to supplicate for the dead, sitting or standing, with hands raised and face towards the grave. This is the cult of Imám Abu Hanífa and, according to 'Alláma Shokani, supplications at the graves of the righteous are promptly granted. But it must be emphasized that it is Allah to whom supplication is made and not to the one entombed.



## DEVOTEES CODE OF BEHAVIOUR TOWARDS THE SHAIKH

There are numerous ways of living in this world, yet life is rendered far more purposeful and pleasant if lived with due decorum and dexterity. Every business in life has its own rules and regulations which must be observed in order to ensure success. Education or training is a delicate and exacting task which calls for constant endeavour. Even the slightest carelessness may cause considerable damage. That is why Allah, in His infinite mercy, laid down vital instructions for receiving education and training from the greatest benefactor and patron, Prophet Muhammad (peace be upon him). Commands He :—

- (1) "O Ye who believe! Lift not up your voices above the voice of the Prophet lest your works be rendered vain while ye perceive not". 49:2
- (2) "Lo! who call thee from behind the private apartment most of them have no sense. And if they had patience till thou camest forth unto them it had been better for them. 49:4

From these commands the authors of *Al Abratiz* (p 243) and *'Awárif al Ma'árif* (Vol I p 59) conclude:

"While in the company of his Shaikh, the devotee should bear the spirit of these instructions in mind. He should pass from self while in his presence and work in consultation with and at the behest of his Shaikh. The responsibility of the Shaikh as an accredited representative of the Holy Prophet is the reformation and spiritual upbringing of his disciples. The duty of devotees, on their part, is to draw beneficence by following the ways of the

companions. These etiquettes form the basis and constitute the authority of Islamic mysticism”.

They continue: “The learned sufis follow the way of the Prophet and his companions, and a true follower becomes Allah’s beloved, according to the following declaration in the Holy Quran: “Say (O Muhammad) to mankind, if ye love Allah follow me, Allah will love you”. 3:31

This commandment is elucidated in *Al Bokhari* and *Al Muslim*. “Allah declares: In no way does My servant so draw nigh Me as when performing those duties which I have imposed on him. And My servant continues to draw near to Me through works of supererogation until I love him. And when I love him I become his ear so that he hears by Me and his eye so that he sees by Me and his hands so that he takes by Me and his feet so that he walks by Me. Indeed I act through his instrumentality”.

The sole aim of a bondsman’s life is to attain His nearness. The way to do so is to be resolute in obligatory commands of Shari’at and to increase acts of supererogation according to Sunnah. As a result he becomes Allah’s beloved.

At this stage his will and wishes merge in those of Allah. Ostensibly he is working but in reality Allah is behind his every action as illustrated in the Quran: “Thou didst not cast when thou didst cast but Allah cast”. How aptly it has been said :

His utterance indeed is the utterance of Allah.

Though emanating from the mouth of His servant.

Undoubtedly Allah has revealed the rules to be observed in dealings with the Prophet. We have now to see how his students (i.e. the Companions) practis-

ed and obeyed these rules. Their conduct or etiquette constitute a branch of the Faith and must be followed by the devotees of a Shaikh. Had their conduct been outside the pale of Islam, the Prophet would have certainly forbidden it.

Here are some illustration of how the Companions sat in the audience of the Holy Prophet.

*The Companions Deportment while in Company of the Prophet*

Narrates Bará bin 'Aázib :—

“Once the Prophet took his seat facing the K'abah. We all sat round him, quiet and motionless as if birds were sitting on our heads”.

This state of the Companions has been highlighted in many a Hadith as mentioned in *Lama'át*. Such a state is reached when :—

- (1) The Shaikh becomes the focal point of one's attention.
- (2) Neither the eye nor thoughts stray.
- (3) Ears are ever on the alert to catch any utterance of the Shaikh for ultimate benefit.

The Companions achieved this status because they regarded the Prophet as the fountain head of all guidance and themselves as utterly needy. Keeping this in view the seeker should sit in the company of his Shaikh in such a manner that :—

- (1) His entire attention is turned towards the Shaikh. His eyes and thoughts should not be allowed to stray.
- (2) The seekers in the advanced stages of the Path should sit with their attention focussed at the highest stage they have attained, so

as to benefit fully from the reflective processes of beneficence emanating from the Shaikh's bosom.

- (3) Those in the initial stages of Lataif should try to correlate them with the heart of the Shaikh. A battery when connected to the mains, receives the charging current silently. Similarly the devotee should connect his heart to that of the Shaikh to be charged with the current of Divine nearness.

### *How the Companion Obeyed the Prophet*

States Jábír : "The Prophet (once) took his seat on the pulpit and bade everyone to sit down. At that moment Ibn-e-Mas'ud was at the gate of the mosque. On hearing the Prophet's words he instantly sat down where he was. The Prophet saw him sitting at the gate and beckoned him to come forward".

Writes 'Alláma Sayuti in his *Khasáies-al-Kubrâ* Vol I p 165.

"On a Friday as soon as the Prophet took his seat on the pulpit he asked everyone to sit down. When the call was heard by 'Abdullah Bin Rawáh Ansári he was in the Bani Ghanam tribe and instantly sat down right there".

These two incidents indicate to what extent the Companions obeyed the Prophet. They did not try to find out the relevance or the reason for the Prophet's command. They heard it and immediately complied with it.

The conduct of the Companions provides the guide lines to the mystics, i.e. if an order of the Shaikh is not against any categorical injunctions of Sharí'at, it should be complied with by his devotees immediately : "They are not to reason why. They are but to do and die".

A devotee cannot be expected to comprehend the motive of every act of the Shaikh, as proved by the story of Prophet Moses and Hadhrat Khidhar (peace be upon them) in the Holy Quran.

### *How the Companions Revered the Prophet*

- (1) *Nasim ar Riadh Sharah Safa* Vol II p 265.  
"Amir M'aaviyah died in Syria in 60 AH at the age of 76 or 78 while a Governor. He possessed two "chadar" (coverings) and some hair and nails of the Prophet. The sheets were used for his coffin while the hair and nails were placed in his nostrils and mouth in accordance with his will".
- (2) *'Awarif-ul-M'aarif* Vol I p 106. One covering was purchased by Amir M'aaviyah from the descendents of K'ab Bin Zahr for twenty thousand dirham (Approximately Rupees Five Thousand). During the lifetime of K'ab Amir M'aaviyah wanted to buy it but the former refused to part with it. On his death, the Amir purchased it from his descendents for twenty thousand dirham. Details of the incident are :—

"When K'ab embraced Islam the Prophet took off his covering and gifted it to him. Hadhrat M'aaviyah wanted to purchase it from K'ab but the latter flatly refused saying. "I think no one has a better right to possess it than myself". After K'ab's death Amir M'aaviyah, purchased it from his descendents for twenty thousand dirham. This sacred covering kept changing hands over the generations till it reached Annasir-li-Din Allah, the Governor of Egypt, during Shaikh Shahab-ud-Din Suharwardy's time".

This anecdote has a lesson for us, viz that the Shaikh's garments should also be respected. This is what love and good manners dictate.

*Nasim ar Riadh* Vol III p 157 and *Raudh al Anf* Vol II (p 321) make mention of a letter of the Prophet written to Caesar of Rome. He was a Christian but conversant with the status of the prophets. He left a will advising his descendents to look after this letter with utmost reverence:—

“Caesar had preserved the Prophet's letter in a golden tube with great care and adoration. This letter passed down the chain of Roman Kings in heritage”.

According to *Fatah al Bari* :

The Christian King said: “This letter is the same as written by your Prophet to my ancestor, Caesar. This has come down to us in heritage. Our forefathers had left a will that the kingdom would be preserved so long this letter remained in our custody. That's why we look after it, respect it and keep it in the most secret and safe custody in order to ensure the integrity of our empire”.

This passage of *Fatah-al-Bari* refers to the incident narrated by Qāzi Noor ud Din Bin Saegh of Damascus in these words:— “I was sent as an emissary of Khalifa Mansoor 'Abbāsi to a Christian king. The king brought out a golden tube wrapped in a silken handkerchief from a box. From this tube he took out the aforesaid letter. I wanted to kiss it but the king did not allow me to do so on the ground that it was worn out already and might be further damaged in the process. He believed that his kingdom would perish if the letter was destroyed”.

The aulia conclude that care and reverence shown to the letter of the Shaikh guarantees the safety of a seeker's spiritual kingdom, just as the respect shown to the Prophet's letter guaranteed the safety of a worldly kingdom. On the contrary the disrespect shown by Chosroes (Khusro Parvez) by tearing the Prophet's letter resulted in the destruction of his kingdom.

How painfully amazing that Muslims today take pride and pleasure in naming their sons after this insolent infidel. Some boys wish to appear "modern" by affixing 'Parvez' to their Islamic names when they grow up. As time passes their original names disappear and they are denominated as Mr. Parvez to prove that they are enamoured of this enemy of Allah and the Prophet!

### *How Companions Loved the Prophet*

(1) *Al Bokhari* Vol I p 38 (Scene at Hudaibiah):-

"The companions did never let the spittle of the Prophet fall on the ground. They would take it on their hands and rub it on their hands, faces and bodies".

(2) *Al Bokhari* Vol I p 31

"The companions would leap to snatch the falling water from the Prophet's ablution".

These actions indicate the extent of love they had for the Prophet.

### *Companions Regard for each others Status and Deference for the Prophet's Teachings*

Hadhrat 'Abdullah bin 'Abbas used to go to the house of Hadhrat Ubayyi-bin-K'ab to receive instructions in Holy Quran. He never knocked at the door but would quietly wait outside. This weighed heavily on the latter's mind. One day Ibn K'ab told him to knock at the door on arrival. Ibn-e-'Abbas replied: "A learned scholar has the same status in his people as a prophet in his ummah. Referring to the visitors who arrived at the Prophet's house and summoned him by name, Allah commanded: 'If they had patience till thou earnest forth unto them, it had been better for them'. I happened to witness this when I was a youngster and have since been behaving with my elders in accordance with this Divine injunction".

As regard the etiquette of a student to his teacher, the scholars of Hadith, Tibrání, Hákim and Al-Ghazáli (in his *Ahya ul 'Ulum*) have quoted this incident from Imám Sh'abi: "Once Hadhrat Zaid-bin-Thábit after leading a funeral prayer was about to ride his pony, when 'Abdullah-bin-'Abbás caught hold of the stirrup. Hadhrat Zaid requested the cousin of the Prophet not to bother. Ibn-e-'Abbas said: We have been taught to respect our 'ulema and elders in this way. Hadhrat Zaid kissed his hands and retorted: We have been instructed as such.

When a seeker calls on his Shaikh he should remember the above quoted Divine command and the Companions practice and refrain from knocking at his door. He should wait till the Shaikh comes out to meet people in his usual routine. In case of an urgency, however, he should send in a word but should neither raise his voice nor insist on an early meeting.

A study of the Companions' code of behaviour shows that they were really ideal disciples. In their love, respect and devotion to the Holy Prophet, they set brilliant standards which will remain a beacon for the devout through the generations. They attained such perfection in this field, as is impossible to acquire, but worthy of emulation.

### *Sufism from Beginning to End is Decorum Personified*

The relationship between the Shaikh and the seeker apparently resembles that of a teacher and a student, but in fact it is not so. A student having no respect for his teacher in his heart may still acquire knowledge from him. But in the case of a seeker the slightest lack of devotion towards the Shaikh shall impede the beneficence. As the Shaikh turns his 'Tawwajuh' to a devotee, he is receiving Allah's mercy and approbation, and transmitting them simultaneously to the seeker. No matter how high a stage in the Path is attained by a seeker, he remains absolutely under the control of the Shaikh, like a kite in the hand of its flyer. The latter retains the control irrespective of the height attained by the kite. In the pre-

sent atomic age satellites and sputniks aptly illustrate this point. This relationship has been elaborated in 'Awárif al M'áarif Vol II p 16 :—

“Sufism is decorum, through and through, at all times, in all conditions and at all stages. Whosoever holds it fast becomes a beloved of Allah, while a defaulter is a reprobate, deprived of His mercy”.

There is yet another difference between conventional knowledge and sufism. The former can be acquired to some extent without a teacher but it is impossible to tread the Path without the guidance of an accomplished Shaikh. Imam Rázi in his commentary on a verse of Al-Fatihah, namely : “Show us the right path, the path of those whom Thou favoured”, observes as under :—

“This verse implies that one cannot tread the right path unless he follows the illustrious pioneers. Books are of little use in the pursuit of the Path. It proves that in order to acquire enlightenment and virtue of manifestations, a seeker should follow an accomplished Shaikh who will take him along the right path and protect him from every evil. This is so because majority of mankind is imperfect and human intellect alone is not capable of discovering eternal truths and distinguishing right from wrong. It is, therefore, imperative to find and follow an accomplished guide, who will, by virtue of his mature wisdom, brighten the intellect of the novice and help him to attain heights of perfection and Divine blessings”.

This comment also shows that without the guidance of an accomplished Shaikh the stages of the Path cannot be attained. The goal of a devotee is his communion with Allah, Who has declared, “And those who believe love Allah most”. Hence the beloved of a true believer is Allah. Because the Shaikh brings about this connection he too becomes the beloved of the devotee. The result is that Allah becomes the be-

loved of the devotee and the devotee, the beloved of Allah on the analogy of "He loves them and they love Him". Manifestation of love for the Shaikh, however, must be within the limits of Shari'at.

The devotee should not take his Shaikh for God, which is apostasy, nor prostrate before him, which is strictly forbidden by Shari'at.

It is not necessary for a Shaikh to excel the seeker in knowledge, abstinence and piety. It is, however, essential that he should be highly accomplished in the science of sufism. The story of Prophet Moses and Hadhrat Khidhr (peace be upon them) provides a befitting example. The former was far ahead in these three virtues but to acquire a particular knowledge he had to visit the latter.

It is important for the Shaikh to see that his devotee strictly follows all the norms of Shari'at, because to think of Tareeqat devoid of Shari'at is nothing short of hypocrisy and infidelity.

"According to *Jám'a-e-Karámát-i-Auliá Allah* (Vol I p 511) "Shaikh Abu 'Abbás declares that it is impossible to attain the high offices of wali, autád and qutb without perfect devotion to the Prophet and without following the commandments of Shari'at".

Where a votary, despite long association with a Shaikh does not get familiar with Shari'at, fails to evolve respect for tenets of Islam and is not enthusiastic to follow the commands of Shari'at, be sure that both of them are victims of self-deceit and are trying in vain to deceive God.

Besides discharging the basic responsibility of enforcing the commands of Shari'at with all its obligations and impositions and creating enthusiasm to follow Sunnah, the Shaikh should have a look at the seeker's heart to judge its capacity and coach him

spiritually accordingly. Beginning should be made with zikr especially the zikr of His personal name i.e. Allah. When a farmer shows healthy seed in appropriate soil he reaps a bumper harvest. Similarly when zikr of His name is securely embedded in the heart of the seeker, the Shaikh guides him to the various stages of the Path. Keeping in view the different potentialities and capacities of his disciples, the Shaikh puts some of them on Zikr-i-Lisáni, others on Lataif and yet others on Fana-o-Baqa and higher stages of the Path. An accomplished Shaikh is, however, competent to put all the disciples on Lataif from the very start. But the attainment of higher stages of the Path will depend on individual capabilities and effort. This will be exactly in conformity with the precept of the Prophet: "Talk to the people according to their intellect".

Writes Shaikh Shahab-ud-Din Suharwardy in his '*Awárif al M'áarif* Vol I p 44 :—

"The status of a Shaikh is very high in sufism, because he deputises the Prophet in inviting mankind to Allah. It is, therefore, obligatory on him to extend his call to all and sundry".

The spiritual upbringing should be performed with fatherly affection, nay, with still greater affection. Imám Rázi in his *Tafsir al Kabir* (Vol VI p 261) comments :—

"The Shaikh ranks higher in status than the parents because the latter protect their children from worldly afflictions while the former ensures safety against hellfire".

'Alláma Ibráhim 'Obedi Máliki in his book *Umda Atehqiq fi Bashaer As Siddique* p 330 asserts :—

"Progeny is either lineal or spiritual. According to enlightened sufis the later takes precedence over the former".

The reason is that a father looks after (1) the physical upbringing of his children (2) material food, both being mortal, while a Shaikh provides spiritual food through zikr, both being eternal and immortal. The superiority of the immortal is obvious. Keeping this aspect of an accomplished Shaikh in view, Maulana Jami advised his son in the following words:—

“Let a perfect man be your aide  
He will guide you to repute

If you find such a man  
Obey him with utmost obedience.

Do not cultivate friendship with raw sufis

For an imperfect will teach nothing but imperfection.

This discussion brings out that the Shaikh is a spiritual father besides being a teacher, and, above all, a transmitter of the legacy of prophets.

#### *Etiquettes for Drawing Beneficence*

- (1) The seeker must remember that only complete devotion to his Shaikh shall pave the way for reception of beneficence and wholesome upbringing. He should stick to it resolutely. In sufi terminology, it is called “Tauhid-e-Matlab” (singularity of purpose). According to *Jam'ia al Karamat Aulia Allah* Vol I p 248:—

“It is important for a seeker to be steadfast. Nothing should deviate him from his purpose. He should remain fully devoted to his Shaikh, and even the appearance of Hadhrat Khidhar should not detract his attention”.

This is conceivable only where the Shaikh is accomplished and the seeker earnest. When an earnest seeker adopts an imperfect Shaikh and consequently receives no spiritual benefit, he

should separate and search for an accomplished man. Otherwise he will be guilty of indulging in hagiography. If however, the Shaikh is not accomplished and the seker is not earnest their relationship is a farce, far removed from Sufism and the Path. An accomplished Shaikh must be judged from the spiritual benefit his devotees are receiving. If a Shaikh has thousands of disciples but none of them is progressing spiritually, he is surely a counterfeit. It is obligatory for the seeker to quit him. Full many a libertine, frequenting infamous night clubs, has, by the grace of God been retrieved and reformed by an accomplished Shaikh and devoted to celestial heights.

- (2) *Be Straightforward.* Plain speaking is a very good habit. A seeker must refrain from telling lies in the presence of his Shaikh or about him in his absence.
- (3) A seeker should never breach the Shaikh's trust. Nothing said by the Shaikh in confidence should be disclosed. A person who is not trustworthy in ordinary matters cannot be entrusted with Divine secrets and spiritual offices. Negligence in this matter may well result in one's losing a spiritual office.
- (4) Whatever is held dear for self should also be held dear for the Shaikh.
- (5) A seeker should listen to the Shaikh very attentively. His business should be to listen to the Shaikh and not vice-versa. Hadhrat Junaid Baghdádi once saw a man quietly serving his Shaikh, Abu Hifs Neshápurí and his comrades. On inquiry he was told by one of them :—

"This man serves the Shaikh and all of us. He has so far spent two lakh dirham (approx fifty thousand rupees) but has not uttered a word in the presence of the Shaikh".

- (6) He should never request the Shaikh for promotion to a higher stage but bear in mind Allah's command to Prophet Moses (peace be upon him): "(O Moses) I have preferred thee above mankind, by My Messages and by My speaking (unto thee). So hold that which I have given thee and be among the thankful". A devotee should, therefore, be satisfied with whatever spiritual benefit he has received, should try to consolidate it, and be grateful to Allah, who has promised bigger rewards for the grateful.
- (7) He should not stare at the Shaikh but pay attention to his qalb and occupy his mind with zikr or contemplate on the stages of the Path already attained.
- (8) He should ask questions like a student with a view to learning and not as an objectionist because criticism of the Shaikh impedes beneficence. Shaikh Shahab-ud-Din Suharwardy in his *'Awárif al M'aárif* asserts:—
- "A disciple who disregards the verdict of the Shaikh stands deprived of his beneficence. Who-soever negates his Shaikh's behest will never succeed".
- "If a seeker knows a better solution to a problem than the one proposed by the Shaikh he should offer it as an alternative to be judged by the latter".
- (9) He should not walk ahead of his Shaikh but follow the spirit of Allah's command: "Be not forward in the presence of Allah and His Messenger," which implies that to respect one's patron is to respect Allah and the Prophet.
- (10) He should offer some gift when calling on his Shaikh, (no matter how trivial) in accordance with the Hadith, "Cultivate mutual love by ex-

change of gifts". It is, however, essential that the Shaikh should not covet the wealth of his devotee, because this is introspective begging which is not permissible.

(11) The seeker should have the same regard for the deputy officiating for the Shaikh as for the Shaikh himself. In particular the deputies blessed with spiritual offices should be given utmost reverence within, of course, the bounds of Shari'at.

(12) In order to derive spiritual benefit a seeker should adopt an attitude of humility, and not dwell on his own accomplishments. The story of Prophet Moses and Hadhrat Khidhar (peace be upon them) is very instructive. Note how Prophet Moses (peace be upon him) frames his request: "May I follow thee to the end that thou mayst teach me right conduct of that which thou has been taught?". A Muslim who fails to obey or follow in the footsteps (of the Prophet and his companions) ceases to be human. According to *Faiz al Bari* Vol III p 277 :—

"A dog attained the status of a man through the obedience of his master while a man disobeying his master became worse than the dog. A quarry killed by a trained hound is treated as if slaughtered by a man. Here a dog has assumed the status of a man. On the contrary a man like Balam Bâ'or becomes worse than an animal, because of Allah's disobedience".

(13) The Shaikh is entitled to same esteem after his death as during his life. His relations should also be given due respect.

(14) It is customary to rise on arrival of the Shaikh, though it is a disputed point. Due care should, therefore, be taken in this respect, as explained in *Faiz-ul-Bari* Vol IV p 65 :—

“Remember that it is permitted to stand up as a mark of respect when the Shaikh is coming towards you but not when he is going his own way”.

Similarly to kiss the hands of a teacher or a Shaikh is permissible but not the hands of a person, who has never washed them! To bow down or prostrate before a Shaikh is, however, strictly forbidden.



## CHAPTER 23

### AL-KARAMAT

In Allah's creation prophets occupy the most unique and distinguished position. They have been sent from time to time for the guidance of mankind. Last of all came Prophet Muhammad (peace be upon him) when the religion was perfected. Every prophet had to face innumerable hardships. Many a time the entire society including the government with all its might, rose against them to suppress their cause. They had no material means, neither armies, nor wealth to face the material might pitched against them. To prove their truthfulness and supremacy they were blessed with supernatural powers called miracles and the history is replete with them. These miracles together with their teachings constitute the legacy that passes on to their spiritual descendents provided they are true followers. Disobedient descendents are normally disinherited. The true follower of a prophet is called a wali, and the aulia alone inherit the spiritual legacy of their prophets. The miracle of a prophet, when inherited by a wali, is called karámat. Just as the miracle is a credential of prophethood, karámat is a testimonial of wilaya. The karámat of a wali is, in fact a miracle of his prophet. Imám Rázi in his *Arba'een*, (p 376) explains :

We maintain that piety is the most superior virtue because Allah declares :

"The excellent amongst you is the one most pious". That the karámat of a wali is related to piety proves that it cannot emanate from the non-pious. Indeed karámat and excellence will correspond directly to the degree of piety". 'Allama Sh'arání in his *Alywáqit al Jawáhir* (Vol 2 p 103)

asserts that "karámat is displayed by a wali who is a resolute follower of his prophet and a distinguished personality in his community".

It, therefore, follows that a karámat cannot be displayed by anyone other than a pious, righteous and ardent follower of the Prophet for he alone is a genuine spiritual descendent. 'Allama Sh'arani adds (Vol I p 165) :—

"Allah blesses his aulia with karámat. It is a branch of miracle. A supernatural act is a miracle when performed by a prophet and a karámat when performed by a wali".

Though a karámat apparently emanates from a wali, it is in fact the miracle of his prophet.

#### *Karámát-e-Aulia Proved from Twátar*

The aulia are not confined to any particular Age or land but they are there at all times and in every country. That is why all Ages have witnessed their karámát. According to *Faiz-al-Bari* (Vol 4 p 198) :—

"The reports of karámát are so continuous that they cannot be legitimately denied. Only the wretched considers them impossible and indulges in falsification".

Imám Zahbi, inspite of being deeply committed to the opposition of sufis, dwelt on the subject in the following words in his *Kitáb-al-'Alud-al-'Arsh* (p.56):—

"Take note that Allah, the Most Truthful, has informed us that Queen Bilqis owned a mighty throne, whose magnitude is incomprehensible to us. It was lifted by a subject of Prophet Solomon (peace be upon him) and brought to him in the twinkle of an eye. Hence only an ignoramus will deny the karámát of the aulia. There can be no bigger karámát than bringing a huge throne from

a distant land, in the twinkle of an eye. It is beyond the domain of intellect. We believe in, and testify the karámát of the aulia”.

He goes on (p 193) of the said book :—

“I heard Hafiz Abu-al-Hassan quoting Shaikh ‘Izz-ud-Din bin ‘Abdus Salám: No wali has shown as many karámát as Shaikh ‘Abdul Qadir Jiláni which have reached me from twátar.

This discourse of Imám Zahbi brings out two points :—

(1) The karámát of the aulia are proved from twátar.

(2) Only an ignoramus will dare deny this fact.

Writes Ibn-e-Hajar about Shaikh ‘Abdul Qadir Jiláni (*Fatáu-á-al-Hadithiah* p 174) :

“Allah’s bounties showered on Shaikh ‘Abdul Qadir are manifested through his gnosis and karámát, which have reached us through twátar”.

And Imám Yaf‘ai in his *Kifáyat-al-M‘utaqid* p 295 :—

“Some ‘ulema have said that the karámát of Shaikh Jiláni have reached the limits of twátar. I reiterate that his karámát are categorically proved because the narrators are numerous and all conditions of twátar are met”.

Imám Zahbi, Ibn-e-Hajar and Imám Yaf‘ai agree that the karámát of Shaikh ‘Abdul Qadir Jiláni reach twátar and it is obvious even to a novice that twátar cannot be rejected.

‘Allama Sh‘arani in his *Asni-al-Mutálib fil Aháith-al-Mukhtalífah-al-Murátib* (p. 261) lists a maxim of

of Hadhrat 'Ali, the final word on the subject :

“Only an ass can deny karámat of the wali”.

The non-conformists are in the fore-front in rejecting karámat. Besides, history records only two names Ibn-e-Hazm and Abu Ishaq Alfraeni who deny the ability of a wali to show karámat. They argue that the alleged karámat, if conceded, would amount to equation with the miracle which is an exclusive attribute of prophets. This fact has been dwelt upon by Ibn-e-Khaldun in his *Mogadmah* (p 451).

'Allama Anwar Shah Káshmiri asserts in his *Faiz-al-Bari* (Vol 2 p 61) that Ibn-e-Hazm did not reject karámat. This is corroborated by Imám Ibn-e-Taimiya in his *Kitáb-an-Nabuwah* in these words :—

“In spite of his rejecting karámat, Ibn-e-Hazm believes in the acceptance of a supplication. I say that when this acceptance is conceded as a supernatural act, where lies the dispute. This by itself is a karámat. Hence its denial is meaningless”

This amounts to conceding karámat in essence and denying its nomenclature. A karámat can be the result of a supplication. In fact a supplication more often than not is a karámat, which is manifested on specific request of a wali. The deputy of Prophet Solomon (peace be upon him) supplicated and the great throne instantly appeared in the court.

The denial of Abu Ishaque Alfraeni has been refuted by Ibn-e-Khaldun in the following words :—

“It is an intellectual supposition that a karámat if conceded would amount to equation with the miracle of a prophet. Intellectual manipulations do not falsify facts, and are futile in the face of observations and facts. Karámat have been displayed by thousands of aulfa, sufis, piousmen of the yore and the Companions whose observa-

tions cannot be disproved. Any attempt to do so will not be due to intellectual suppositions, but out of sheer animosity, obduracy and obstinacy”.

Let us now differentiate between a miracle, a *karámat*, magic and soothsaying.

- (1) *The Operative Difference.* A prophet is pious of soul, attributes and morals. He is virtuous and a benefactor of mankind; he calls people to Allah and guides them to righteousness; he is truthful and an instructor in piety; he strives for success in the life Hereafter and shuns things secular; he is ingenuous and just by nature. The soothsayer and the magician, on the other hand, are evil of soul and attributes. They harm mankind; they are evil doers, wicked and liars and men of the world, craving for wealth and status. Declares Allah :—

“Shall I inform you upon whom the devils descend? They descend on every sinful, false one” 26:221, 222. The news emanating from devils will obviously be false. Only an evil-doer will receive inspiration from devils.

- (2) *The Material Difference.* The soothsayer depends solely on the whispers of the devil and evil spirits, as is evident from the foregoing Quranic verses. The miracle of a prophet is neither caused nor acquired e.g. the bright hand of Prophet Moses (peace be upon him) and his rod were bestowed by Allah on the basis of his purity and piety.
- (3) *The Extrinsic Difference.* Form is always subservient to its constituting matter. Where the matter is depraved, the form will follow suit. Soothsaying is subsidized and inspired by devils. Hence its form is also devilish. The basis of a prophet’s miracle is the Divine Power. Its form will naturally be celestial.

- (4) *Raison D'etre*. The *raison d'etre* of an event is always subject to the conditions prevailing at the time. The drowning of the Pharoah and his forces was aimed at ridding Egypt of disbelief, apostasy, oppression and tyranny and, at the same time, emancipating the Children of Israel and blessing them with supermacy and eminence. This was the *raison d'etre* of Moses (peace be upon him) miracles.
- (5) *Soothsaying and Mdgc*. Soothsaying and magic are acquired through personal endeavour, which is foreign to prophethood and miracles.
- (6) Soothsaying and magic do present uncommon and strange phenomena, which seem supernatural to those who have not acquired these arts. On the other hand, no man or jinn can produce the like of a prophet's miracle because it has been bestowed by Allah and cannot be acquired by endeavour.
- (7) The effect of magic lasts as long as the magician is attentive. The moment he is inattentive, the effect disappears. This is not the case with a miracle.
- (8) When a magician is pitched against an accomplished wall, not only does the effect of magic vanish but his entire paraphernalia is destroyed. This is precisely what happened to the magicians of the Pharoah. Their leader exclaimed while embracing faith: "We have many a time competed with magicians. At worst the effect of magic had disappeared. But never before did a six feet rod turn into a dragon and devour all our paraphernalia and become a rod again".
- (9) The effect of magic disappears as soon as the magician is inattentive. This is not so with a

miracle. *Faiz-al-Bari* (Vol 4 p 390) records the incident of a boy who asked his father the proof of the prophethood of Moses (peace be upon him). The father replied "Hold his rod when he is asleep. If it becomes a dragon, it is a miracle. Otherwise it is magic". The boy tried, the rod instantly turned into a dragon, and he had a narrow escape.

The above explains, in brief, the difference between a miracle, magic and soothsaying.

#### *Difference between Karámat and Miracle*

The karámat of a wali is in fact the miracle of the prophet whom he follows as discussed earlier with reference to *Al Ywáqit al Jawáhir*. Since the manifestation of a karámat by a wali depends upon total adherence to his prophet, it should be considered as an offshoot of the miracle. In fact karámat applies only to those supernatural acts which are performed by a true follower of Shari'at. A miracle does not take place at the discretion of a prophet. Same is the case with a karámat. Both originate from the Almighty, who for the demonstration of His Infinite Powers, selects the prophets and the aulia.

There are two types of karámat. The first and the real one, which impresses the wise and the intellectual, is intrinsic or spiritual :—

"The greatest karámat of the aulia is total adherence to Shari'at, steadfastness and abstinence from whatever is forbidden by Shari'at".

When this type of karámat influences the environment, people hitherto estranged with their Creator are attracted to His remembrance and His worship and the flames of belief light up in their bosoms. They are reminded of their duty towards Allah and His creation, vices disappear and interest in virtue is stimulated. A study of the history of aulia reveals that single

handed and under adverse circumstances they succeeded in reforming thousands of wayward people including the ruling elite.

The second type is sensorial or temporal, which impresses the masses. Because of their inferior intellect they cannot understand the spiritual or real karámat. Their discernment is confined to things material and sensorial. A person spent ten years in the service of Hadhrat Junaid Baghdadi but was disappointed and decided to leave. The Shaikh asked him the reason. He said: "You are reputed to be a great wali, but I have not witnessed a single karámat at your hands". The Shaikh asked him if he had seen any act of Junaid opposed to Sunnah. He replied in the negative whereupon the Shaikh remarked: "This fact by itself really constitute the greatest karámat".

Some immature minds argue that when karámat is not at the discretion of a wali and Kashf-e-Qabur is a kind of karámat, no wali can claim to be master of this science. Undoubtedly Allah is the Absolute Ruler of all creation. Take the example of a human being. To create him, to give him physical body, to bless him with eyes and eye sight, all lies in His power. With his eyes a human sees, unless there is some thing in between to impede visibility. With eyes and eye sight intact, a man is capable of seeing things around him. Similarly when the heart is blessed with insight it starts observing subtle things like angels, jinn, the recompense of the dead in their graves, the Paradise and the Hell in outline. Just as physical eyes are capable of seeing material objects unless there is an obstruction, similarly internal eyes are able to observe subtle things unless Allah wills otherwise.

Under the guidance of an accomplished Shaikh, frequency of zikr generates insight, bringing in its trail blessings like kashf, ilhám and intuition. Human intellect is unable to comprehend them hence they are rejected. Ibn-e-Khaldun remarks:—

"The question of kashf and knowledge of the unseen

is like the allegories of the Holy Quran whose real meaning is not manifest except to the sufis. Those not inspired with the intuition of sufis cannot understand them. The lexicon has no suitable words to express the kashfi observations and the intuition of the sufis. The lexigrapher confines himself to defining words connected with sensory perceptions. Fortunate indeed is the man, who having himself acquired attributes of sufis, interprets their utterances in the light of Shari'at. The safest course, however, is to refrain from discussing their affairs which are beyond the comprehension of the learned externalists".

Mullah Ali Qari has rightly asserted that a person not possessing an excellence simply denies its existence.

Let us now discuss the karámát of some of the aulíá. We have intentionally refrained from narrating the karámát of the companions because wilaya pales into insignificance when compared with the status of companionship :—

- (1) *Mohammad bin 'Abdullah bin Abi Almajed Ibrahim* popularly known as *Almurshadi* settled in a village named *Murshadi* in *Yemen* after acquiring knowledge of both *Shari'at* and *Tareeqat*. This village was located on a route followed by pilgrim's and other carvan. 'Allama *Ibn-e-Hajar* writes in his *Dar-raka-Minah* Vol 4 p 462:464 :

"It is a small village on a desert track. Shaikh *Almurshadi* had no servant, no cooking utensils, no one to lit the fire. But he was known for his hospitality. He would serve food to every traveller irrespective of his status". This was a living proof of Allah's declaration: "And whosoever keepeth his duty to Allah, Allah will appoint a way out for him and will provide for him from (a quarter) whence he hath no expectation 65:23".

In the same book (Vol I p 463/486) he writes about a very wealthy man named Bakhtamber Assabati, who had one lac servants, possessed a stable built at a cost of 95,000 sterling and employed a hundred groom to look after his horses. This gentleman used to visit Almurshadi with all his household. Everyone was served with food of same standard as in large towns like Cairo and Damascus.

Imám Yaf'ai gives an eye witness account in his *Mirát al Janán* (Vol 4 p 293/296): "There was a small room. Whenever any way-farer arrived, the saint went to this room and in a few minutes returned with food to the desire and liking of his guest. Amongst his visitors were rich men and high Govt. officials. He would atonce feed large crowds, with the food of their individual tastes. I was personally looking for a special food that I cherished for a long time. I finally got it from Almurshadi".

The saint once went on pilgrimage to Mecca. He announced that he would bear the entire expenses of the accompanying caravan. Imam Yaf'ai notes in the same book :—

"One thousand Ashrafi (sterling) was spent every night and sometimes even more. He spent twenty six thousand Ashrafi in eight nights".

All this calls for 1) a highly efficient catering organization and 2) a large treasury to finance it. As stated earlier, he had neither. As for the possibility of presents and gifts, it is stated that he never accepted anything from anyone, and that he would personally do the service. None entered the aforesaid room. He would go in for a short while and come out with food of his guests liking.

There were no other material means. When 'Alláma Ibn-e-Taimiya, a contemporary, heard of the

saint he suggested that all this may well be the work of Jinn. He seems to have ignored :—

- 1) Allah's declaration quoted above "..... and will provide for him from (a quarter) whence he hath no expectation",
- 2) the descent of food from the heaven for Prophet Jesus (peace be upon him); and
- 3) the out-of-season fruits provided to Mary (peace be upon her).

In fact this proposition of the 'Alláma is contradicted by him in his own book *Kitáb-al-Nabuwah* p 265:-

"There are persons for whom devils and the jinn act as informers. The faithful, the monotheists and the godly people whose hearts are enlightened by His refulgence are dreaded by devils and the jinn who cannot learn their secrets or overpower them. Rather they shun the righteous people".

When the devils and the jinn dread the aulla and cannot know what is in their bosoms, they cannot be expected to render them any service. Let us now have a look at the antecedents of Shaikh Al-Murshadi. Imam Yaf'ai in his *Mirát al Janán* (Vol 4 p 291) asserts :—

"The Shaikh was an eminent wali, gifted with marvellous karámát, a spirited personality possessing admirable attributes and high moral character. An enlightened saint with qualities of unmistakable observations and manifestations".

Imam Zahbí, normally a bitter critic of the sufis, has this to say about the Shaikh :—

"He would tell ..... what was in peoples bosoms, was of sound belief, yet never claimed greatness" — *Dar-raka Minah* by 'Alláma Hajar.

It is thus evident that Shaikh Al-murshadi was a person of such high attributes that devils and jinn

could not touch him. Imám Yaf'ai digs at 'Allama Ibn-e-Taimiya in these words: "The jinn cannot learn what is inside the bosoms of people. They do not know what lies in a human heart. I seek Allah's refuge against such faithlessness as exhibited by Ibn-e-Taimiya"

Judged by his own standard the suggestion or conjecture of 'Allama Ibn-e-Taimiya, therefore, stands rebutted. It should be noted here that once the Lataif of a seeker are illuminated firmly and the three initial stages of the Path are thoroughly sustained, the jinn can have no influence over him and the devils run away from him. His bosom attains the likeness of a heaven, with the Lataif twinkling like stars. Just as meteors are used as Divine weapons to drive away devils, similarly the illuminated bosom of an enlightened person drives away the jinn and the devils. How could the jinn approach an accomplished saint like Almurshadi and supply him food for his guests? Undoubtedly, therefore, what has been narrated about him is karámat and not the work of the jinn, as 'Allama Ibn-e-Taimiya would have us believe.

We end this story with another incident. Al Násir the King of Egypt used to visit Shaikh Almurshadi. 'Allama 'Abdur Rauf Manawi and Ibn Batuta are eye witnesses of these visits.

(2) *Muhammad bin-Hamza*. Real name Shams-ud-Din. Besides being a spiritual reformer, he was an expert physician. He wrote a number of books on indigenous system of medical science, in which his research is no less than a karámat. According to *Jam'a-e-Karámát-e-Aulia Allah* Vol I p 274 :—

- (i) The herbs would shout to inform him of their curing properties.
- (ii) When Sultan Muhammad, the conqueror, wanted to attack Constantinople, he invited the Shaikh to participate in the holy war. The Shaikh told his envoy

Ahmed Shah that the fort would be captured at 1100 hours on a certain date and the Muslims will enter therein. But as the appointed hour drew nearer, there were no indications of the conquest of the fort. A descendent of the Shaikh got worried lest the prediction not come true and the Shaikh is persecuted by the emperor. He ran to the Shaikh's tent, peeped in and saw him rising from prostration, saying. "Allah be praised that he blessed us with success". The man looked back towards the fort and saw Muslim troops entering it. The Shaikh's supplication resulted in the crumbling down of the fort wall".

- (iii) After the fort fell, the Shaikh was requested to help in discovering the grave of Hadhrat Abu Ayub Ansari (renowned Companion who had fallen fighting there long ago). He replied that he could see divine lights at a certain place. On reflection he pointed out the exact place of burial. He conversed with the Companion's spirit, who congratulated the Muslims on their success and thanked Allah that he was no longer in the hands of infidels. When the Sultan heard this, he requested the Shaikh to give some indication to prove the correctness of his discovery. He pointed out the spot under which lay the head of the Companion and said: "After digging two feet of earth you will discover a white stone bearing an inscription in Hebrew". It was promptly dug out as predicted. The emperor was stunned and almost collapsed at its sight. He built a mosque there and also some apartments for the

Shaikh's abode. But the Shaikh declined and said that he preferred to live in his home town.

- (3) *'Umar bin Mubárik*. A pious and devout wali and a melodious orator. In *Kifayát al M'ataqid* (p 414) is recorded this incident about him :—

“Once he went on pilgrimage. On arrival at the Prophet's tomb, he read out odes eulogising him and the first two caliphs. Soon after a man came and extended invitation to a feast in his house. He went along and as he took his seat, the man (a Shi'ate) pulled a sword and demanded : “Should I chop off your head or your tongue with which you eulogised Abu Bakr and 'Umar”. He abused him, cut his tongue and gave it over to him. The saint returned to the Prophet's tomb and wept. He fell asleep and saw the Prophet rejoining the chopped off tongue. He woke up to find his tongue in perfect condition.

Next year the saint again visited the tomb and repeated his performance. A man invited him, took him to the same house and entertained him. He then took him to another room where a monkey was tied to a pillar and said : “This is my father, metamorphosed the night after he had cut your tongue. He has been tied to this pillar since then. I have retracted from the Shi'aite cult. Kindly pray for his restoration to human form”. The saint quietly left the place. Both the incidents were, of course, his *káramat*.

- (4) *Muhammad bin Yousaf Bolagqi*. A woman came to him and said : “My child has been snatched away by some Abyssinians. They have taken him on board yonder and are selling away”. He shouted to the crew to restore the child to his mother but in vain. He then ordered the ship to stop. The ship complied. He walked over the water upto the ship, got

hold of the child, returned to the shore and handed it over to the mother.

- (5) *Abul Ghiāth bin Jamil*. He took his Shaikh's donkey to a forest and got busy in cutting firewood. A lion appeared and killed the donkey. The saint got hold of the lion by the ear, put the firewood on his back and drove him to the town. He unloaded the firewood and bade the tiger to return to the forest and not harm anyone on the way.
- (6) *'Amer bin 'Abdullah*. A caravan was moving through a jungle when a tiger appeared and blocked the route. The saint passed by and asked the travellers why had they halted. They pointed towards the tiger. He walked over, placed his hand on the tiger's mouth till the caravan passed away safely.
- (7) *Shaiban Rahi*. Sufian Suri once accompanied him on a pilgrimage to Mecca. They encountered a tiger. Suri felt afraid whereupon Shaiban said: "Never mind, it is just another dog". When the tiger heard this, he lowered his head and wagged his tail. Shaiban caught him by the ear but Sufian advised him to avoid celebrity. He replied: "Had I not hated celebrity, I would have put my baggage on his back and taken him to Mecca".
- (8) *Shaikh 'Abdul Qadir Jilāni*. According to *Fatāwā al Hadithiah* (p 174), *Faiz al Bāri* (Vol 2 p 16) and *Qulaid al Jwāhir* :—
- (i) "We know through continuous authentic sources that once the Shaikh ate a chicken, collected its bones and supplicated for its restoration to life. The chicken promptly revived and started moving about just as it was before it was slaughtered"

This incident is described in the following words in *Jam'a-e-Karámát* (Vol 2 p 203) :—

“The saint put his hand on the bones of the chicken and said: “Rise by the command of Allah” and it did.

- (ii) One day he was giving a sermon. A noisy kite caused interference. He remarked: “May Allah cut thy throat”. The kite collapsed and died. On conclusion of the sermon seeing the kite lying dead in the courtyard of the mosque, he said: “Rise by the command of Allah”. The kite revived and flew away — *Faiz-al-Bári* (Vol 2 p 16) and *Khezínat al Asrár* (p 25).

The author of *Faiz al Bári*, after narrating this incident speaks of a similar karámát, which he himself witnessed :—

“A man came to Bijnore (in India) and beheaded a bird in the presence of a crowd. Then he joined the neck to the body. The bird revived and flew away”.

- (9) *Zunnun Misri*. The great traditionist Abu N'aeem writes in his *Hilyat al Aulia*, Vol 9 p 366 :—

“I happened to go to the Nile and saw a woman crying hoarse. Zunnun went to her and asked why she was crying. She said that her child had been snatched away by a crocodile. The saint offered two Rakát of prayer and supplicated. I saw the crocodile appear from the river and place the child safe and sound on the shore. The saint gave the child over to the wailing mother”.

One day Zunnun was crossing a river in a boat. Someone lost a diamond, which in fact had fallen into the river. The owner suspected

the saint and did not absolve him though he swore he was innocent. The saint was perturbed, turned towards Allah and pleaded his helplessness. Shortly a fish surfaced carrying the same diamond in its mouth. This incident gave him the nick name of Zunnun (Literally owner of the fish).

- (10) *Ghauth Yousaf Hamdani Bughdadi*. The following incident, listed in his history by Ibn-e-Khaldun and also contained in *Kitab-al-Mashroo'a-ud-Dawi*, is thus recorded in *Karamat-e-Aulia* (Vol 2 p 529) :—

According to Imam Abu Sa'eed 'Abdullah bin 'Asroon: One day I alongwith Shaikh 'Abdul Qadir Jilani and 'Allama Ibn-e-Saqa, went to see Yousaf Hamdani. Enroute each one of us declared the purpose of his visit :—

- (i) Ibn-e-Saqa said: "I will, in my heart, frame a question which the Shaikh will not be able to answer".
- (ii) Shaikh 'Abdul Qadir said: "God forbid that I ask such a question. I will sit by the saint in order to receive his auspiciousness and beneficence".
- (iii) Ibn-e-'Asroon said: "I will in my heart make a request to him" (it was for removal of his poverty).

The saint addressed Ibn-e-Saqa: "I see the fire of infidelity ablaze in you". Subsequent events proved it right. Ibn-e-Saqa was invited by the emperor of Rome for a polemic and put up an impressive performance. He fell in love with the emporor's daughter and wanted her hand in marriage. The empefor agreed, provided he embraced Christianity. Ibn-e-Saqa did so but was taken ill. The Christians threw

him out and he begged for his food till his end. Per chance an acquaintance of his passed by and recognised him. Seeing him at the death point, he turned his face to K'abah (as is done to every Muslim) but it immediately turned away from it. When asked whether he remembered any portion of the Holy Quran, he said he remembered only the verse: "Those who disbelieve would wish ardently that they were Muslims" (15:2). So he died and landed in Hell. Such is the retribution for insulting aulia.

To Shaikh 'Abdul Qadir, the saint said: "A time will come when you shall stand on the pulpit of Baghdad mosque and declare: "Here is my foot on the necks of all aulia" (signifying superiority over all). This was exactly what happened.

Says Ibn-e-'Asroon about himself: "I came to Damascus and was made the Minister of Auqaf by Sultan Nur-ud-Din Shaheed. I became a multi-millionaire". Whatever the saint had predicted about the three of us, came true.

Almashroo'a-ud-Dawi claims that this incident has not been related by one person but continuously by many over the generations. Hence it cannot be denied.

- (11) *Ibra'aim Dasoti*. He was a Quth. A woman came wailing to him and complained that her child was swallowed by a crocodile. The saint went to the river and called: "O! The swallower of the child. Come out". A crocodile appeared and came over to the Shaikh. He ordered him to spew the child which was promptly complied with. The child was still alive.

- (12) A major karāmat of the aulia is to speak to

the dead or converse with the spirits. Records  
*Jam'a-e-Karāmat-e-Aulia*. (Vol 2 p 409) :—

“By far the biggest karāmat is spiritual presence in the durbar of the Prophet. This is a high station in the Path and a symbol of Allah's blessing”.

All the elite aulia have been so blessed. By His grace, a number of friends in our Order are similarly favoured. Besides, there are hundreds who can converse with the spirits.



## THE OWASIAH ORDER

The creation of man has been heralded in these solemn words "Surely, We created man of the best stature"; "Verily we have honoured the children of Adam". The elect of His creation in this universe has been blessed with the singular honour of His vicegerency on earth. Amongst His countless bounties, the most magnanimous with which man has been blessed is the provision of guidance through His prophets. The last of them is Prophet Muhammad (peace be upon him) and with him the religion has been perfected: "This day I have perfected your religion for you and completed My favour unto you". The believer is reminded of this kindness: "Allah verily has shown grace to the believers by sending to them a Messenger of their own". Elaborating this grace He says: "he recites unto them the revelations, makes them grow (spiritually) and teaches them scripture and wisdom". The execution of this mission by the Holy Prophet produced such perfect specimens of humanity, the like of which will not be seen till Doomsday. They were the Companions who compiled the Shari'at, passed down the teaching of the scripture as well as the methods of soul-purification and spiritual growth to the coming generations.

In the beginning a Companion or a Tab'ae, wherever he went, would undertake the reformation of the society according to the tenets of Islam. But with the passage of time the compilation of all aspects of the Prophet's mission took an organised shape. The mission pertaining to the spiritual growth, when organised, came into vogue in the shape of four well known Sufi Orders, namely Qádríah, Naqshbandíah, Suharwardíah and Chistíah. The basic principle in all cases, however, remained the same, i.e. frequency of zikr,

though in different forms. It is possible that this variation was due to difference in climatic conditions, temperaments and habits, just as an expert physician uses different methods in the administration of one and the same medicine to people of different temperaments.

In these major Sufi Orders two aspects always attracted special attention. Firstly the method of inner purification and secondly the continuity of the chain of transmission right up to the Prophet. Obviously every Shaikh in the said chain who learnt this art from his immediate predecessor must have been granted permission by him to disseminate it to others. This, in Sufi terminology, is called the Robe of Permission and assumes different forms. If it is established that a particular Shaikh did not attain beneficence from another in this process, the chain will not be valid because of lack of continuity.

This is apparently a universal principle but physical association with the predecessor is not an indispensable condition first because spiritual upbringing is a matter pertaining to the spirit and the reception of beneficence does not necessarily depend on association with the body. There are umpteen examples of receiving beneficence without physical contact. For example, Abul Hasan Kharoani derived spiritual beneficence from Báyazid Bustámi and got a Robe of Permission from him too, although the latter had died a hundred year earlier. Obviously they were not contemporaries and there had been no physical association to have facilitated spiritual training and a Robe of Permission which proves that all this had happened spiritually.

In Sufi terminology beneficence from the spirit is termed as 'Owaisiah' method. It does not at all mean that this line of attribution is traceable to Hadhrat Owais of Qarn. Owaisiah here means deriving beneficence entirely from the spirit. Both reception and transmission take place through the spirit. These two are distinctive characteristics of the Owaisiah Order.

The term, Owaisi, has been adopted because the

great saint Owais Qarni also did not have the privilege of the Holy Prophet's company but attained beneficence from his spirit. He may well, therefore, be called the first Owaisi.

Ours is Naqshbandiah Owaisiah Order because I impart spiritual training on the lines of Naqshbandiah Order. I have personally drawn spiritual beneficence and got the Robe of Permission from my honourable Shaikh, who died about four hundred years ago, on Owaisi lines. The auspiciousness of my Shaikh is now spreading throughout the world, Allah be praised.

True Sufism is like a water channel flowing underground, which occasionally springs up in the form of a fountain and irrigates the land. Similarly true sufism sometimes disappears from the face of the earth. Then Allah, in His infinite mercy sends His bondsmen, who act as springs of Sufism and the Path to irrigate the hearts of mankind. That is why the Owaisiah Order does not appear to be continuous though in fact it is so. Those unacquainted with the reception and transmission of beneficence from the spirit cannot obviously discern this reality and out of sheer vanity raise silly objections.

Shah Wali Ullah in his *Lam'aat* (p 86) eulogizing the Owaisiah Order writes that it is the fastest spiritual Order in producing the desired effects and that its devotees are men of great munificence and awe. At page 63 he states that Owaisiah Order is indeed a world of spirits abridged. And at page 21 :—

“In the chain of saints there is an Order called Owaisiah, handed down by Khwaja Owais Qarni. He received beneficence directly from the Holy Prophet's spirit. So did one of the greatest saints of Indian sub-continent, namely Shaikh Badr-ud-Din”. This shows that :—

- (1) An Owaisi is the one who derives spiritual beneficence from the spirit of a wali.

- (2) Many famous aulia have drawn beneficence from the spirits of their predecessors.
- (3) The adherents of this Order also draw spiritual beneficence direct from the Prophet and by His grace, I am one of them.

What really worries the ignorant is the question whether it is possible to receive and transmit beneficence from a spirit. This can be solved in two ways, either trust those who know or give it a trial yourself. The second course can be adopted only by one who sincerely desires to attain inner purification. The first may, however, be illustrated by a few quotations:—

- (1) *Fatáwá-e-'Aziziah* Vol I p 93 by Shah 'Abdul 'Aziz Dehlvi. The saint was asked whether it was possible for a man of kashf to draw spiritual beneficence by meditating at the grave of a wali?

He answered "Yes". (Brevity being the major consideration in a verdict, the savant gave a brief answer. A detailed reply is given in his Treatise *Shifá-al-'Alil* (p 178) as under:—

"When asked as to why Shaikh Abu 'Ali Farmadi who had a spiritual connection with Abul Hasan Kharqání has not been listed in the said Treatise, he replied: "This connection was Owaisiah whereas in the Treatise only those aulia have been mentioned whose physical association with their predecessors has been proved. The fact, however, remains that the Owaisiah connection is very strong and perfectly accurate".

Shaikh Abu 'Ali Farmadi derived spiritual beneficence from Abul Hasan Kharqání who in turn got it from Bá Yazid Bustámi. The last named saint received spiritual training from Imám J'afar Sádiq. This fact has been

mentioned by Khawaja Muhammad Parsá in his Treatise *Qudsiah* in the following words:—

“Imám J’afar had spiritual connection with his maternal grand father Qasim bin Muhammad bin Abí Bakar, who was connected to Hadhrat Salman Fársi, who in turn had a connection with Abu Bakr Siddique, who had this connection with the Holy Prophet”.

The same Chain of Transmission has been listed in *Tazkira-ar-Rashid* (Vol II p 108) with the addition that Owaisi connection is termed as Siddiqiah Naqshbandiah Nizámiah Quddusiah.

- (2) He goes on to say that the stronger connection which Imám Rabbáni had with Shaikh ‘Abdul Qudus Gangohi with regard to spiritual beneficence was due to the fact that beside being Owaisi the learned Shaikh probably had his connection with the four major Sufi Orders (*Tazkira ar Rashid* Vol II p 109).
- (3) *Fatawá Daral ‘Ulum Deoband* (Vol I p 140) comments on *Shifá-al-‘Alil* :—

“This shows that the Owaisiah connection means spiritual beneficence and that it is a strong and genuine connection. It also shows that it is not necessary for an Owaisi to be a disciple of Owais Qarni. It is also wrong to deny this connection, because Owais Qarni received spiritual beneficence from the Holy Prophet without physically enjoying his company and that is why anyone receiving beneficence from a spirit is termed an Owaisi”.

- (4) *‘Aqáed-e-‘Ulema-e-Deoband* is a pivotal Treatise which expounds the Deobandi cult. Question No. 11 is about drawing beneficence from a spirit. The ‘ulema of Deoband declare that

they are not only convinced of but testify to the correctness of drawing spiritual beneficence from saints dead or alive. This involves a special process known to aulia, sufis and elect personalities. The masses know little about it".

Above are scholarly answers to the question pertaining to reception and transmission of beneficence from the spirit. The second form is intuitive. Any aspirant is welcome if he is earnest and sincere and capable of distinguishing between possible acquisition and difficult acquisition. It is the practice which yield results and not idle talk.

From the explanations of veteran sufis and righteous 'ulema it has been proved that receiving and transmitting beneficence from the spirit is not only a possibility but a reality. Visible or physical junction is not a condition, but the junction of the connection is a must.

A famous Peer of Multan once told one of my devotees that the Owaisiah Order suffered lack of junction. The latter retorted: "Yes, an Order in which the Shaikh builds spiritual connection in such a way that the seeker is admitted to the world of Barzakh and ushered into the Prophet's audience to receive bai'at at his sacred hands, and thus exemplifies the holy verse of the Quran, 'Lo! those who swear allegiance unto thee swear allegiance unto Allah', appears to you as lacking in junction, while the Order in which a seeker spends his life in the service of his Shaikh but the Shaikh fails to illuminate even first Latifa namely the qalb is considered to have a junction! Those who in spite of their capula and long robes have no access to the Prophet, are said to belong to an Order with a conjunction and the Order of the Shaikh who takes hundreds to the spiritual audience of the Holy Prophet, appears to you lacking in conjunction. You are welcome to that junction which precludes your access to

the Prophet and we are happy with such luck as enables us to perpetually remain in his audience".

In a similar situation a sage has remarked : "Alas! The crows have stolen a march over the hawks". May Allah bless us with the great bounty of genuine understanding of our Faith. Ameen !



## THE FINAL WORD

It is our firm conviction that devotion to the will and purpose of Allah depends (1) on respect of His commandments and (2) on kindness towards His creation, as declared by Him: "Lo! Allah is with those who keep their duty unto Him and those who are doers of good" (27:128).

The best amongst virtuous deeds are (1) Constancy in those deeds which manifest His glory and (2) earnest endeavour to benefit His creation. In the realm of His servitude, non-Divine ties are nearer to idolatry. That is why the people of the Path call it covert ploytheism. For them there are two states: the beginning and the end. The first implies engagement in Divine servitude and the other, freedom from dependence on means, and entrusting everything to the Causer of all causes. This is called "trust-in-Him".

These two states have been described in the Holy Quran in these words: "So worship Him and put thy trust in Him". (12:123). This in fact is a word of warning that no one can claim to possess perfect faith until he ignores causation and places full trust in the Causer. This is because mundane love and eternal bliss do not go together. An increase in one will cause corresponding decrease in the other. Worldly achievements require whole-hearted attention. And it is not possible to attain felicity of the life of Hereafter without clearing the heart of all non-Divine tendencies and reserving it wholly for His love, which cannot co-exist with worldly love. To get totally engaged in worldly affairs is the attribute of those destined to perdition. Many Hadith and sayings of the Companions support this fact.

A human being, in his earthly existence, is like a trader, whose mission is to acquire eternal bliss in exchange for His obedience. It is obvious that the sole

object of man's creation is His worship, as ordained by Him: "I created the Jinn and the mankind only that they might worship Me". (51:56). Worship aims at attainment of His love, as elaborated in the Hadith: "When My bondsman seeks My nearness through acts of supererogation I start loving him". Naturally the heart abrim with His love, will be held by Him in high esteem. The spokesman of the heart is the tongue which, in turn, is authenticated by the organs of the body, both having their respective purifiers. When a person confesses: "I surrender to the will and purpose of Allah", he claims the presence of Allah's love in his heart. But he must prove it by following the principles forming the basis of his claim. Now if he spends his life and his wealth in the way of Allah and purifies his deeds by divorcing all non-Divine love, he substantiates his confession. Only then can his name be put on the roll of His lovers and he joins the group of those near to Him. Towards this truth, points His declaration: "Do men imagine that they will be left (at ease) because they say, we believe, and will not be tested with affliction" (29:2).

The wisdom of the devout differs from the love of sufi.

One is afraid, and the other fond of the Hereafter.



# NAQSHBANDIAH AWAISIAH ORDER

(Chain of Transmission)

(1)

Prophet Muhammad  
(peace be upon him)

(2)

Hadhrat Abu Bakr Siddique  
(May Allah be pleased with him)

(3)

Hadhrat Imám Hasan Basri  
(May Allah bless him)

(4)

Hadhrat Daud Tai  
(May Allah bless him)

(5)

Hadhrat Junaid Baghdádi  
(May Allah bless him)

(6)

Hadhrat 'Obaidullah Ahrár  
(May Allah bless him)

(7)

Hadhrat Maulana Abdul Rehman Jámi  
(May Allah bless him)

(8)

Hadhrat Abu Ayub Muhammad Saleh  
(May Allah bless him)

(9)

Hadhrat Sultan-al-'Arifin Khawaja Allah Din Madni  
(May Allah bless him)

(10)

Hazrat Maulana Abdul Rahim  
(May Allah bless him)

(11)

Hazrat Maulana Allah Yar Khan  
(May Allah bless him)

(12)

Hazrat Maj. Muhammad Ahsan Baig  
and  
Hazrat Syed Bunyad Hussain Naqvi

*Note:* In case of any distress, any difficulty, read the above chain upto serial 11 and supplicate to Allah with full presence of mind, soon after zikr in the early hours of the morning. Prefix with each name "Ilahi bhurmate". The supplication will Insha-Allah be met. Otherwise read the whole and Insha-Allah you will die on faith. Such is the auspiciousness of the Order.

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 'Ain-al-Faqr: Hadhrat Sultán Bahu  
 Alabriz: 'Abdul 'Aziz Dabbágh  
 Al-Aqd-al-Farid fi Silásil Ahle-  
 Tauhid: Syed Ahmed Qasháshi  
 Al-Bokhári  
 Al Faruq: Maulána Allah Yar Khan  
 Alfateh Ur Rabbáni: Shah 'Abdul  
 Qádir Jiláni  
 Al Fauz-al-Kabir: Shah Wali Ullah  
 Dehlvi  
 Al Háwi-lil Fatáwa: 'Allama Sayuti  
 Al-Fateesám: 'Allama Sayuti  
 Al-Ibqá: Maulána Ashraf 'Ali  
 Thánvi  
 Al-Inqibah Fi Silásile- Auliá Allah:  
 Shah Wali Ullah Dehlvi  
 Aljuz Ud-Dál: 'Allama Sayuti  
 Al-Khabeer-al-Dál-Min-Wujood-al-Qutb-  
 Wa-Nujabá-Wal-Abdál: 'Allama  
 Sayuti  
 Al-Lam'aát: Shah 'Abdul Haque  
 Dehlvi  
 Almanah-al-Ilahiya-h Fi Manáqib as-  
 Sadat-al Wafaya: Ibn-e-Fáris  
 Al-Munqiz-Min-al-Dhalál: Imám  
 Ghazálí  
 Al-Murshid al Amin: Imám Ghazáli  
 Al Muslim  
 Al Qaul-al-Jali, Fi Hadith al Wali:  
 'Allama Sayuti  
 Alraudh-al-Básim: 'Allama Wazir  
 Al-Tirmizi  
 Attakashf un Mohimát-al-Tassawaf:  
 Maulána Ashraf Ali Thánvi  
 Alyawaqit-wal Jowáhir: 'Allama  
 'Abdul Waháb Sh'arání  
 Arb'ain-Fi-Usool-i-Din: Imám Rázi  
 Arraf'a-Wat-Takmil.: 'Allama Sayuti  
 Ash'at-al-Lam'aát: Shah 'Abdul  
 Haque Dehlvi  
 Asmi Murálib Fil Ahádith al  
 Mukhtalifah-al-Murátib: 'Allama  
 Sh'arání  
 Arral-as-S'accd: 'Allama Alkarráfi al  
 Asfány  
 'Awárif al M'aárif: Shah  
 Shaháb-Ud-Din Suharwardy  
 Bai'at Shah Rafi-Ud-Din  
 Bulghat-al-Hairán: Maulána Hussain  
 'Ali  
 Bazlal Majhud: Maulána Khalil  
 Ahmed  
 Behr-Ur-Raeq: Qazi 'Ayyáz  
 Bhajat-Un-Nafos: 'Abdullah bin Abi  
 Jumrah  
 Dar-Raka-Minah: 'Alláma Ibn-e-Hajar  
 Durr-e-Mukhtár: 'Alláma Shámi  
 Epistles: Majaddid Alif Tháni  
 Faiz-al-Bári: Hadhrat Anwar Shah  
 Fateh-al-Bári: 'Alláma Ibn-e-Hajar  
 Asqaláni  
 Fatah-el-Bari M'a Bokhári: —do—  
 Fateh-al-Mulhim:  
 Shabbir Ahmed Usmani  
 Fatáwa-al-Hadithiah: 'Alláma  
 Ibn-e-Hajar Makki  
 Fatáwa-e-'Aziziah: Shah 'Abdul 'Aziz  
 Dehlvi  
 Fatáwa-Daral'ulum Deoband:  
 Faráwa-e-Qinia:  
 Fatáwa-e-Shámi: 'Allama Shámi  
 Fawaed-al-Fawád:  
 Nizam-ud-Din Aulia  
 Fawaed-e-Uhmaniah: Maulána  
 Hussain 'Ali  
 Fusus: Shaikh Moby-Ud-Din Ibn-e-  
 'Arabi  
 Fayus-al-Haramain: Shah Wali Ullah  
 Dehlvi  
 Hashiah-e-Khyali: Imám Khyali  
 Hayát-e-Barzakhiyah: Maulána Allah  
 Yár Khan  
 Helya-al-Aulia: Abu Nu'aim  
 Ibn-e-Majah:  
 Imdád-Us-Salook: Maulána Gangohi  
 Iqtidha-e-Sirát-e-Mustaqim: 'Alláma  
 Ibn-e-Taimiya  
 Irshád al-Talibeen: Shaikh 'Abdul  
 Qádir Jiláni  
 Istár-al-Haramain: Maulána Allah  
 Yár Khan  
 Jam'a-e-Karamát-i-Aulia Allah:  
 'Allama Nabháni  
 Jawahar-al-Qurán: Maulána Ghulam  
 Ullah Khan  
 Kalám-e-Malook, Malook-al-Kalám:

Maulána Ashraf 'Ali Thánvi  
 Kashf ai Astár, Glosses of Durre-  
 Mukhtar: Habíb-ur-Rahman  
 Kirátvi  
 Kefaya-al-M'ataqid: Imám Yaf'ái  
 Khasáes-al-Kubrâ: 'Allama Sayuti  
 Khezinat al Asrâr:  
 Anwar Shah Kashmiri  
 Khuddám-ud-Din: Maulána Ahmed  
 'Ali Lâhori  
 Kitáb-al-Athâr: Imám Muhammad  
 Kitáb-al-Alud-al-'Arsh: Imám Zahbi  
 Kitáb-al-Ruh-wa-ma Haitoha: Syed  
 Mohammad Husrâi Báynri  
 Kitáb-al-Taohid: Shaikh 'Abdul  
 Ghafar bin Noah  
 Kitáb-al-Zikr: Abu S'aeed Khudri  
 Kitáb-an-Nabuwah: Imám Ibn-e-  
 Taimiya  
 Kitáb-ar-Ruh: Ibn-e-Qayyam  
 M'ajam: Shaikh Burhan Ud Din  
 Baqûi  
 Majlis-e-Zikr: Maulána Ahmed 'Ali  
 Lahori  
 Majma'ul-Zawáid: 'Allama Haitami  
 Makrûbât (same as Epistles):  
 Mu'addid Ali Tháni  
 Manâqab-e-Imám Shaf'ái: Imam  
 Baihaqi  
 Masnad: Ibn-e-Abi Hátim  
 Masnad-e-Imam 'Azam: Imám Abu  
 Hanifa  
 Mirâat-al-Jannân: Imam Yaf'ái  
 Mirqât: Mullah Ali Qázi  
 Mishkât:  
 Mizân-e-Edtedâl: Imam Zahbi  
 Moqdamah: Ibn-e-Khaldun  
 Mukhtârah: Hafiz Haya-U'd-Din  
 Muqadassi  
 Mushkalât-al-Qurán: Syed Anwar  
 Shah  
 Mushkil-al-Athâr: Imám Tahavi  
 Musnad-e-Firdus: Dahmi  
 Nafkh-Tul-'Amber Min Hadith  
 Shaikh Anwar: Maulána  
 Mohammad Yousaf Banoori  
 Naqsh-e-Havât-e-Madoni:  
 Nasim-ar-Riadh, 'Allama Khifaji  
 Qudsiyah: Khawaja Mohammad  
 Parsa  
 Qulaid-ul-Jawâhir:

Raudh-al-Anf: 'Alláma Abu Qas  
 Sohaili  
 Raudh-Ar-Ryahcen: Imám Yaf'ái  
 Risala-e-Ruh: Imám Ghazáli  
 Ruh-al-M'aáni 'Alláma Aloosi  
 Ruh-al-M'aáni: Ibn-e-Qayyum  
 Ruh-Wa-ma Haidto-Há: 'Alláma  
 Báynri  
 Salah-al-Momemin: Shaikh Ibn-ul-  
 Hamám  
 Shaikh-al-Islam: Maulána Rashid  
 Ahmed Siddiqi  
 Shafa-Fi-Huquq al Mustafá: Imám  
 Málik  
 Sharah, 'Aqeeda-al-Safarini:  
 'Allama Safarini  
 Sharah, Assadur-Fi Ahwáb-al-Maw  
 wal Qubure: 'Allama Sayuti  
 Sharah Mo'atqif: Mir Syed Sanad  
 Sharah Sunnah: Imám Bughvi  
 Sharah Waqayyah:  
 Shâmi: 'Allama Shami  
 Shawahid-e-Nabuwwah: Maulána:  
 Jámi  
 Shifa: Qázi 'Ayyáz  
 Shifa-al-'Alil: Shah 'Abdul 'Aziz  
 Dehli  
 Swarq Moharrqah: 'Alláma Ibn-  
 Hajar  
 Tahar-al-Kobra: 'Alláma 'Abdul  
 Waháb Sh'arâni  
 Tabqât Sh'arâni:  
 'Allama Sh'arâni  
 Tafhimât-e-Habiyah: Shah Wali U'lla  
 Dehli  
 Tafsir Abi S'aud: Syed Anwar Shah  
 Tafsir-e-'Azizi: Shah 'Abdul 'Aziz  
 Dehli  
 Tafsir-e-Ibn-e-Kasir: 'Allama Ibn-  
 Kasir  
 Tafsir-e-Jamal: 'Allama Jamal  
 Tafsir-e-Kabir: Imám Râzi  
 Tafsir-e-Khâzan: 'Allama Khâzan  
 Tafsir-e-M'alam: 'Allama Raghvi  
 Tafsir-e-Mazhari: Qázi Thaná U'lla:  
 Pánapati  
 Tafsir-e-Qurtabi: 'Allama Qurtbi  
 Tafsir-e-Ruh-ul-Mu'ani:  
 'Allama Aloosi  
 Tafsir of Surah Ikhlás: 'Alláma Ibn-  
 e-Taimiya

Ta'im-al-Mut'akmin: Imám Ghazáli	Tehzib al Tehzib: 'Allama Ibn-e-Hajar Asqalani
Taswir-al-Halik-Fi-Imkan Royatun Nabi Wal Malik: 'Allama Sayyid	Tuhfa-az-Zakirin: 'Allama Shokani
Tazkira: Imám Qarrabi	'Umda Atehqiq Fi Bashwa Al Sidqiy 'Allama Ibrahim Obedi Malki
Tazkira-ar-Rashid: Khawájsa Mohammed Parsá	'Umda Tul Qáti: 'Allama Badrud-Din 'Aini
Tehzib: Hafsa Jamal-Ud-Din Mazzi	'Urf-e-Shuzi: Anwar Shah Kashmiri
Tehzib al Kamal:	



**An Objective Appraisal  
of the  
SUBLIME SUFI PATH**

by  
**MAULANA ALLAH YAR KHAN**

Translated from Urdu Book  
**"DALAEL-E-SULOOK"**

by  
**Abu Talha**

**IDARAH-E-NAQSHBANDIAH OWAISIAH  
PAKISTAN**

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