

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۗ

Surely, he attained ultimate success who purified it.  
And surely he failed who buried it in sins (91:9-10)



# THE SOUL OF ISLAM

English Version of the urdu Treatise  
"Ruh-e-Islam"

Prof. Dr. Muhammad Mas'ud Ahmad  
M.A., Ph.D. Gold Medalist

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قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

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# The Soul of Islam

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نحمده و نصلى على رسوله الكريم

Bismilla-hir-Rahma-nir-Raheem

Nahmaduhoo-wa-nusalli-a'la-Rasulayhil-kareem

Allah's name I begin with:

Allah created the Universe, decorated it<sup>1</sup>.....then created Adam<sup>2</sup>.....taught him, trained him<sup>3</sup>, and ordered the Angels to prostrate to him<sup>4</sup> and commanded the Earth and the Heavens to be loyal<sup>5</sup>. Contemplate! How bountiful man is, that every other bounty is orbiting around him..... Man is often called a microcosm, but in fact, he is the greater universe because inferiors owe their existence to superiors.....For a moment, take mankind out of the picture and then ask.....Have not all these blessings become useless?.....The answer is.....Yes, they have become useless.....The grateful is gone..... the dearest is gone.....the star of the eyes is gone..... that beloved is gone.....the world is still full of other blessings, but now seems charmless.....For whom is the moon?.....For whom is the sun shining?.....For whom are the stars sparkling?.....For whom are the rivers flowing?.....For whose use are the flowers and the fruits?.....Whose thirst will the juices quench?.....No use for beautiful dresses.....their user is gone.....the consumer is gone.....the drinker is gone.....the one who use to dress is gone.....Yes, Yes.....Man is certainly great<sup>6</sup>.....Working, laboring, eating, drinking, and dying are not the reasons for which he was created.

The creation of man is reported to have been for the purpose of worship alone<sup>7</sup>. His development and destruction is based solely upon his heart..... And thus it is summoned:

<sup>1</sup> Al-Quran: 6:1, 16:6, 21:35

<sup>2</sup> Al-Quran: 15:28, 38:71

<sup>3</sup> Al-Quran: 2:31

<sup>4</sup> Al-Quran: 2:34, 17:61

<sup>5</sup> Al-Quran: 32:11

<sup>6</sup> Al-Quran: 95:4

<sup>7</sup> Al-Quran: 67:2

الا وان في الجسد مصعة اذا صلحت، صلح الجسد كله واذا  
فسدت، فسد الجسد كله، الا وهي القلب<sup>1</sup>

"The body of Man contains a piece of flesh, if that piece is poised, then the entire body is stable, and if it destabilizes, then the entire body is in shambles.

Listen! That piece of flesh is the 'heart' "

Existence is not only physical but there is also an inner being. When both of these beings converge, only then man becomes a human being. When man becomes a human, his heart is enlightened.....what his eyes see, no one can see.....what his ears listen, no one can hear.....what his tongue utters, no one can utter. One must take care of his heart...It is a great blessing of Allah ﷻ But, we think, the mind is everything...perhaps we don't believe in the heart...but the voice is coming from the "Unseen" that, 'listen to the heart! The heart is everything'. Please observe that the Holy Quran does not mention the mind, of which we talk about all the time, but mentions the heart everywhere...In one place it is referred to as, 'The Sincere Heart,'<sup>2</sup> at another place as, 'The Sound Heart'<sup>3</sup>...At one place it is mentioned as 'The Repository of Faith'<sup>4</sup> and at another place it is described as 'knowing, comprehending and shining'<sup>5</sup> while at another place, it is mentioned as 'ignorant, dumb and dark'<sup>6</sup>...The emphasis is neither on the mind nor on the conscience but on the heart...Yes!...If it is poised, then everything is poised...If it is corrupted, then all is corrupted...All the Prophets ﷺ came to stabilize it<sup>7</sup>...and so did Prophet Muhammad ﷺ<sup>8</sup>.

What is actually this stabilization? And what does purification exactly mean? It means that the actions, affairs, sayings, sentiments, emotions, and feelings are all aligned with the attributes of Allah ﷻ, death of 'self' (the ego), and survival of the heart...Listen! Listen! What is this voice saying?

<sup>1</sup> Bulhan Shareef (Book of Iman), pg. 15, Masnad Imam Ahmed, Vol. 4, pg. 270, 271

<sup>2</sup> Al-Quran: 50:53

<sup>3</sup> Al-Quran: 26:79, 37:84

<sup>4</sup> Al-Quran: 49:12, 58:22

<sup>5</sup> Al-Quran: 22:46

<sup>6</sup> Al-Quran: 7:179, 22:46, 9:87, 61:5, 9:95, 127, 59:22

<sup>7</sup> Al-Quran: 2:151

<sup>8</sup> Al-Quran: 2:129, 3:164

☆...No doubt, he who attained success became purified.<sup>1</sup>

☆...Indeed, he attained his goal who purified his soul.<sup>2</sup>

☆...Whoever is purified, is purified for his own sake.<sup>3</sup>

Indeed, purification is a great blessing of Allah ﷻ and a great reward from Allah ﷻ<sup>4</sup>...The Attributes of Allah include 'Zahir' (The Manifested) and 'Batin' (The Inner or Hidden)<sup>5</sup>... So 'Zahir' is His ever-presence and 'Batin' is His ever-obscurity.....Any denial of 'Batin' is the denial of Allah.....Quran also specifies the 'inner', wherever it mentions 'bowing' (in prayers) and prostration<sup>6</sup>. It also mentions humility and fear (of Allah) which has to do with the 'Batin'...when humility, fear, sorrow and lamentation evolve, the state of the heart is purified.....When the 'inner' state is purified, then the state of the physical being becomes purified. It is 'within' the delicacies where Allah has placed the 'taste', which is also a mystery, ought to be found.....Only after eating edibles and drinking juices, we can find out their taste...Similarly...If we concentrate on our existence, we will notice that it is the 'within' from where we emerge outward...We experience the state of 'Batin' through the birth of a child, through the sweetness of honey, by the pleasantness of milk, from the curing of diseases, from the robe of piety and purity and through the signs of wisdom: All this has been explained by the Holy Quran..... Listen! And pay attention:

☆...Transforms you, in the wombs of your mother from one stage to another.<sup>7</sup>

☆...Created you from clay and when you were a fetus in your mother's womb.<sup>8</sup>

☆...Then, when you came out into the world from the 'inside', we provided you the first food from 'within'.<sup>9</sup>

That's why it is stated:

☆...And gave you Our blessings in abundance, obvious and hidden.<sup>10</sup>

<sup>1</sup> Al-Quran: 87:7

<sup>2</sup> Al-Quran: 91:9-10

<sup>3</sup> Al-Quran: 35:18

<sup>4</sup> Al-Quran: 24:21

<sup>5</sup> Al-Quran: 57:3

<sup>6</sup> Al-Quran: 23:2

<sup>7</sup> Al-Quran: 39:6

<sup>8</sup> Al-Quran: 55:32

<sup>9</sup> Al-Quran: 90:10

<sup>10</sup> Al-Quran: 31:20

Provided sweetened honey to consume and stated:

☆...And from its stomach pours out a colorful drink in which there is health for people. Without a doubt, in it, there are signs for those who contemplate.<sup>1</sup>

Allah ﷻ made arrangements for our physical health as well as for our spiritual (inner) health. Blessed be our physical form and also our inner state, and so stated:

☆...O people! Advice came from your Lord and health for hearts.<sup>2</sup>

And stated:

☆...And we reveal in the Quran, the thing, which is healthy and merciful for the believers.<sup>3</sup>

At one place stated:

☆...And for the believers, it is guidance and a blessed cure.<sup>4</sup>

The purified and white milk is provided to us from the 'inside' too. And stated:

☆...Undoubtedly, there are signs to see in four-legged mammals that from their stomach we provide you with pure milk taken from in between their blood and manure. It refreshingly descends down the drinker's throat.<sup>5</sup>

What is it inside that is letting those canals continuously flow?...Yes, whatever it is, it is in the 'inside'... for the 'inside' it is stated:

☆...O, offspring's of Adam, without a doubt, we sent upon you, a robe, that obscures your private parts and one which beautifies you, and the robe of piety is the best of all.<sup>6</sup>

Here three apparels are mentioned...First is the one with which we cover our body...second is the one we wear to beautify our body...and third is the one we use to purify our soul...Among the three, the third one is the best...This is the one the eye cannot see but if the conscience is awakened, it can be conceived...Perhaps we are not aware of the various signs of Allah ﷻ that exist within us. Allah ﷻ has stated, "If you have not seen the signs, We will show them to you"...Listen! To what Allah is saying:

☆...Soon, We will show them Our signs in the Universe and within themselves, until it is revealed to them that He is The Truth.<sup>7</sup>

<sup>1</sup> Al-Quran: 16:69

<sup>2</sup> Al-Quran: 10:57

<sup>3</sup> Al-Quran: 17:82

<sup>4</sup> Al-Quran: 32:44

<sup>5</sup> Al-Quran: 16:66

<sup>6</sup> Al-Quran: 7:32

<sup>7</sup> Al-Quran: 32:53

With passage of time, Allah showed those signs. Modern research shows us that لا اله الا الله are inscribed on our jugular vein and on the right lung it is written سبحان الله<sup>1</sup> محمدا رسول الله. *Subhan-Allah!* There is no human, who does not know this blissful elegance, but we seem to like decadence...That's why we deny blooming...All the filth in our society is a direct result of our becoming completely involved in materialism and have turned away from the world of the souls...When the inner heart is alive, the outer body becomes alive...Then everything becomes completely active...By controlling the 'Nafs' (the ego), he controls the world...Without a doubt, whoever is out of control, no one can come under his control...Even his own body gets out of his control, then what else can be under his subjugation?

Everybody looks at the charm of the outer appearance... even that cannot be seen without the help of a mirror..... There is an image inside too...but nobody looks inside...A picture within a picture...A continuous series ... *Allaho-Akbar!* How deep this little human is, how much is hidden inside him...If you begin to listen, you continue to listen...If you begin to see, you will be amazed...we have assumed the shoreline, as the ocean...we have assumed the bank, as the river...we are so naive, so innocent!...We use make-up and decorate our outer face, and we do it in the best manner possible...So, in the same manner we should decorate our inner being too...Allah has equipped us with everything we need...Still we are only paying attention to the physical and not looking at the inside, how indifferent and ignorant it is...What a misery it is...we are so ignorant and unfortunate, especially in the cosmopolitan cities, we don't even have time to look towards the beauty of the skies...we are so lost in the deceitful lighting of our cities that we don't enjoy the beauty of the moon and the stars...Allah has made us so beautiful, so fortunate...that He Himself declares:

<sup>1</sup> Talal Azya, the Columnist of *Al-Bilad* Newspaper in Saudi Arabia published this news in its edition of 1<sup>st</sup> of Shaban, 1412 A.H. / 1992 A.D. (Masud)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ٩٥:٤

Indeed we have created the human  
In the best form. (95:4)

...But we have made ourselves ugly and unfortunate and degraded ourselves to the lowest extent as described in the Holy Quran:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ ٩٥:٥

Then We turned him into the lowest  
of the lowest state. (95:5)

Without the soul, what good is the body?...If you can comprehend, try to understand from this simple example... An automobile consists of two parts, the body, which is the outer part and the machinery, the engine, which is the inner component...Knowledgeable people always pay more attention to the inner components...They know that if the inner components are in order, the automobile is useful...So they pay more attention to the inside rather than to the outside...They constantly check all the lubricants and keep them at proper levels...They watch the power of the battery too and prevent it from being discharged...Overall, intelligent people really maintain the crucial part of the automobile: the inner part...If the machinery is good, it is useful and convenient for everybody and not a burden. Otherwise, it is useless and becomes a burden...The same example can be applied onto ourselves...Don't be emotional, use the intellect...Reach inside the heart with the help of the mind... Then ask the heart, what is its response...Listen to the heart and follow it...We have been ordered to do the same...We should follow that order...

What we call spirituality is something that corrects the state of our heart...It enlightens our heart...Turns ignorant people into conscious ones...Turns intelligent people into leaders...It transforms us from a beastlike being into a real human being...It delivers us the real taste of life...It introduces us to the real life...It brings life to the dead.

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## 2

The base of 'Tasawwuf' is 'Tawheed'<sup>1</sup>, the Oneness of Allah... 'Tasawwuf' that is not based on 'Tawheed' is heresy and apostasy... There are over two thousand explanations of the word 'Tasawwuf'<sup>2</sup>... Why should it not be, when Allah says:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

Everyday He is in a Splendor. (55:29)

The motive of 'Tasawwuf' is true concentration towards Allah ﷻ. That's why Rasullullah ﷺ stated:

"Worship Allah in such a way that you are looking at Him... and if you are not looking at Him, keep the trust that He is looking at you."<sup>3</sup>

This same feeling of a Muslim is the soul of 'Tasawwuf'... 'Tasawwuf' is a name of the awakening of this feeling... This is Islam and this is 'Iman', the faith.

If we look at the history of 'Tasawwuf', we find that it began with Hazrat Adam ؑ. He was a Vicegerent of Allah on earth<sup>4</sup>... He was taught all the names<sup>5</sup>..... Ordered angels to

<sup>1</sup> Tasawwuf has nothing to do with Mysticism. Mysticism is found in almost all religions. That is why Latin, German, and French contain similar words for Mysticism as in English. For more information, refer to the following dictionaries:

- (1) Jhon: Ogilvie: English Dictionary, London, 1907, pg. 471
- (2) William Dwight Whitney: German and English Dictionary, 1889, pg: 189
- (3) Charles Annandale, The Concise Dictionary, 1914, pg. 448

Tasawwuf contains a clear and complete guideline... It is full of Enlightenment and no darkness. In contrast to Tasawwuf, commonly known Mysticism does not contain a clear and complete guideline. It is full of darkness... here is the search for light, but no light... Tasawwuf has a Mentor and a Chief while Mysticism does not. The meanings of Mysticism in dictionaries are as follows:... The search for God... The Wish to Merge with God... Refer to:

- 1) William Geddie, Chambers Twentieth Century Dictionary, London, 1954, pg 708
- 2) F.J. Fowler etc., Oxford Dictionary, London, 1952, pg 518

<sup>2</sup> Abdul Haq Mohaddis Delhvi, Tehsil ul Ta'raf fi Muarifatil Fiqh wa Tasawwuf (1050 AH / 1640 AD), pg. 1 with reference to Ahmad bin Mohammad Isa Al-Baransi Al-Fasi (P.A. 899 AH / 1493 AD), Kitab-ul-Jama' bayn Al-Shariah wal Haqiqah

<sup>3</sup> Abdul Haq Mohaddis Delhvi, Tehsil ul Ta'raf fi Muarifatil Fiqh wa Tasawwuf (1050 AH / 1640 AD), pg. 2 Professor Nicholson and Professor McDonald seem to be confused because of mixing of Christian Monasticism, and Greek Latinism in Tasawwuf. Although a French scholar, Professor Massignon, has written that the foundation of Tasawwuf is based totally on Quran and Traditions. For more explanation, consult

- 1) R.A. Nicholson: Mysticism The Legacy of Islam, 1952 pg. 213
- 2) D.B. McDonald: Development of Muslim Theology, Jurisprudence and Constitutional Theory, pg. 130
- 3) Hamilton A.R. Gibb: Mohammedanism, New York, 1955, pg. 100

Allah willing, in the pages ahead, we will prove that the foundation of Tasawwuf is based totally on Quran and Traditions and have no relations with Mysticism. (Mas'ud)

<sup>4</sup> Al-Quran 2:20 38 16

<sup>5</sup> Al-Quran: 2:31

bow down to him<sup>1</sup>...He was honored...then a mishap occurred<sup>2</sup>...He cried for years, then his repentance was accepted<sup>3</sup>...Again he was made respectable<sup>4</sup>...not only him but his offsprings too<sup>5</sup>...To repent on mistakes is the *Sunnah* of *Hazrat Adam* ﷺ<sup>6</sup>...To receive the repentance from the bondsman of Allah and take their Oath of Allegiance is the *Sunnah* of our Prophet ﷺ<sup>7</sup>...All the mischief in the world is because nobody repents or regrets their mistakes; Nobody is ready to repent and agree on penitence; Everybody has become obstinate...*Hazrat Adam* ﷺ taught us how to repent and thus laid down the foundation of '*Tasawwuf*'. And *Rasullullah* ﷺ taught us how to receive penitence and maintain pledges and assurances<sup>8</sup>.....

The root of the word '*Tasawwuf*' is '*Suf*' which means wool...A garment of wool, '*Suf*', made in a loom was used by *Rasullullah* ﷺ. So the word '*Suf*' is narrated in '*Bukhari Shareef*'<sup>9</sup>, '*Sanun Abu Dawood Shareef*'<sup>10</sup>, and in '*Sanun Ibn-e-Maja*'<sup>11</sup>. *Hazrat Sheikh Shahab-ud-Deen Suharwardy* ﷺ (P.A in 632 A.H. / 1234-5 A.D.) narrated a *Hadees* and added a lovely commentary to it:

سفيان عن مسلم انه سمع انس بن مالك قال كان رسول الله ﷺ  
يجيب دعوة العبد، ويركب الحمار، ويلبس الصوف ---  
فمن هذا الوجه ذهب قوم الى انهم سموا صوفيه نسبة لهم  
الى ظاهر اللبسة لانهم اختاروا لبس الصوف لكونه ارفع  
ولكونه لباس الانبياء عليهم السلام<sup>12</sup>

Sufiyan narrated through Muslim that he heard *Anas-bin-Malik* saying that *Rasullullah* ﷺ accepted the treats of slaves, traveled on long-eared animals and wore dresses made of '*Suf*', wool.....So some people began calling him '*Sufia*', because of their use of the clothes of '*Suf*'. Honorable '*Sufis*' wore the

<sup>1</sup> Al-Quran: 2:34, 7:12, 17:61, 18:50, 20:116

<sup>2</sup> Al-Quran: 20:21

<sup>3</sup> Al-Quran: 2:57

<sup>4</sup> Al-Quran: 3:55

<sup>5</sup> *Sahih Bukhari* (Urdu translation: Mohammad Abdul Hakim Akhter Shah Jahan Puri). Lahore, 1982. Chapter 464, "*Jabbatus-Sauf-Il-Ghuzu*", Vol 3, pg. 290

<sup>6</sup> *Sanun Abu Dawood* (Urdu translation: Mohammad Abdul Hakim Akhter Shah Jahan Puri). Lahore, 1980, Vol 3, pg. 220

<sup>7</sup> *Sanun Ibn Maja* (Urdu translation: Mohammad Abdul Hakim Akhter Shah Jahan Puri). Lahore, 1985, Vol 2, pg. 574, Chapter 577, "*Labas-us-Sauf*"

<sup>8</sup> *Shahab-ud-Deen Suharwardy. Awarif-ul-Muarrif*, published Maktaba-Al-Wahbiya, Egypt, 1292, pg. 32-33

<sup>9</sup> Al-Quran: 17:70

<sup>10</sup> Al-Quran: 2:37

<sup>11</sup> Al-Quran: 60:21

<sup>12</sup> Al-Quran: 60:21

dresses made by 'suf' because it is light and soft and it is the dress of the Prophet's ﷺ<sup>1</sup>.

As it has been mentioned that 'Tasawwuf' came out of 'Suf'<sup>2</sup>, which means wool and by this relationship 'Sufi' is the one who uses the garments made of 'Suf', wool... **القدّاء كبر** Allah-o-Akbar, this garment is also mentioned by the Holy Quran<sup>3</sup>. Since Rasullullah ﷺ used that material and because of its spiritual connotations, it was denoted that one consumes and annihilates oneself into Allah ﷻ... ..

Down below, we note some meanings of 'Sufi' in its different forms. For more explanation one can see other dictionaries like *As-Sahhah*<sup>4</sup>, *Taaj-ul-Uroos*<sup>5</sup>, *Lisan-ul-Arab*<sup>6</sup>, *Firoz-ul-Lughat*<sup>7</sup>.

According to Prof. Maan Z. Medina<sup>8</sup>:

- (i) Sufi (plural: Aswaf) → wool
- (ii) Sufi → Woolen, Islamic Mystic, Sufi
- (iii) Sufia → Sufi way of Life
- (iv) Al-Sufia → Islamic Mysticism, Sufism
- (v) Sufan, Sufana → tinder, touch wood
- (vi) Sawwaf → Wool Merchant
- (vii) Tasawwuf → To Become a Sufi
- (viii) Al-Tasawwuf → Sufism, Sufi Way of Life
- (ix) Al-Mutasawufa (plural) → Mystics, Sufis.

According to Al-Munjid<sup>9</sup>:

- (i) Suf → Wool
- (ii) Al-Sufia → A group of Worshippers
- (iii) Al-Sufi → According to Muslims, Sufi is the person who annihilates himself and joins with Allah
- (iv) Al-Sufan → A wood that catches fire instantly
- (v) Tasawwuf → Acquiring the virtues of the Sufis

<sup>1</sup> It is amazing that we do not dislike the dresses of Jews and Christians and Hanuf and Mushrikeen but we hate the dresses of Prophets and others who wore them. We should concentrate on our state. Have the enemies of Islam not mesmerized us? That we don't dislike anything of theirs but dislike everything of ours. (Mas'ud)

<sup>2</sup> Quran-e-Hakim also contains similar words like 'Suf' but their roots are little different but still we can metaphorically apply them on Sufia-e-Milam. For example, سَفَا 'Saf-Safa' (Plain) 20:106, سَفَا 'Safa', 18:48, سَفَا 'Saffat', (Spread wings) 24:41, سَفَا 'Sa'foon', (Spread wings) 37:165, سَفَا 'Sawaf' (White standing) 22:36, سَفَا 'Masfoofa' (Row after row) 52:20

<sup>4</sup> 16:80 <sup>5</sup> Ismail bin hammad Al Juhri. As Sahhah, Beirut, 1956, Vol. 4

<sup>6</sup> Syed Mohammad Murtaza Al Hussaini Al Zuhaidi.. Taaj-ul-Uroos, 1987, Darul Mklava (Itaba'a wa Nashr) wa Touzeet.

<sup>7</sup> Abul Fazal Jamal-od-Deen Mohammad Misri, Lisan-ul-Arab, Vol 7, pg 199

1405 A.H. Iran <sup>8</sup> Firoz-ul-Lughat, Lahore, 1968, pg. 387

<sup>9</sup> Prof Maan Z Medina, Arabic-English Dictionary, U.S.A., 1973, pg 382

<sup>10</sup> Al-Munjid (an Urdu-Arabic Dictionary), Karachi, 1975, pg 512

In short, 'Suf' in all of its forms contains the elements of kindness and dread. *Huzoor-e-Anwar* ﷺ preferred warmth<sup>1</sup> ...his hands were soft...his talk and his walk was full of warmth...his behavior was kind...Holy Quran is a witness of his warmth<sup>2</sup>...Islam is also full of warmth...Iqbal, the poet, has said it well...

It is not coercion or wrath it is love and intoxication

With coercion and wrath it is impossible to build a world

'Tasawwuf' brings softness to the heart...It is nothing but 'Shariah', the divine law... If the heart is not acquainted with 'Tasawwuf', it becomes rigid... History is evident of this reality that what took place when hearts became rigid and these days we are witnessing the same, ourselves.

### 3

The Holy Quran and the *Hadees* are the source of 'Tasawwuf'. The foundation of 'Tasawwuf' is the 'Divine Law'... It is stated at one place in the Holy Quran:

"We have revealed unto you, this Quran,  
a clear explanation of everything."

That includes the message regarding 'Tasawwuf' too...the emphasis of Tasawwuf is on *Shariat*, the Divine Law... statements, actions and the behavior of *Rasullullah* ﷺ is 'Shariah', of which the Holy Quran commands:

"And whatever *Rasul* gives you, take it and whatever he prohibits,  
stay away from it and fear Allah."<sup>4</sup>

Fearing Allah ﷻ and following *Rasullullah* ﷺ is in fact 'Tasawwuf'...and to follow without love, is impossible. Whoever's love we have in our heart, we follow them...that is why Allah ﷻ states:

And the believers do not love anybody as they love Allah.<sup>5</sup>

And *Rasullullah* ﷺ is requesting Allah ﷻ:

O Lord, make your love more desirable to me  
than my life, my family and even cold water<sup>6</sup>

<sup>1</sup> Bukhari Shareef, pg. 890, Masnad Imam Ahmed, Vol 2, pg 512

<sup>2</sup> 5:50 <sup>3</sup> 16:89 <sup>4</sup> Al-Quran 59:7 <sup>5</sup> 2:165 <sup>6</sup> Tirmizi Shareef, Kitab-ul-Da'wat, pg 503 (The cold water was generally desirable because of the scorching heat, so it was loved)

The beloved of Allah ﷺ, Rasullullah ﷺ requested Allah ﷻ's love, but Allah is ordering us to love Him and His Beloved Prophet ﷺ. It is stated in the Holy Quran:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ أُكْتَرْتُمْوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا  
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ  
بِأَمْرٍ ط وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٦﴾

You say: If your fathers and your sons and your brothers and your spouses, and your families and your acquired wealth, and the things you fear to lose and the homes you desire...All are more dearer to you than Allah and His Prophet and struggling in His way, then wait till Allah brings His order and Allah does not guide rebellious people.<sup>1</sup>

'*Tasawwuf*' awakens the dormant love and brings unconditional compassion...the unconditional compassion is what Islam needs today, by which the whole world trembles and shivers...Now we should peek into our hearts and by keeping Allah as our witness, ask, do we really love Allah ﷻ, and Rasullullah ﷺ, as commanded by the Holy Quran?... Without a doubt, when that love finds a place in our heart, the whole atmosphere of our heart changes (a new world evolves)... When we study the lives and hear the sayings of pious people, we witness a new world evolving before us...For the same situation, the Holy Quran tells us:

Purified conversation ascends to Him  
and He exalts the good deeds<sup>2</sup>

We do not possess purified words and our banks are empty of good deeds...We are empty-handed but still we repeatedly criticize those, rich in affection and good deeds...It is regretful, what we do.

The Holy Quran and the sacred Traditions do not only mention affection but also mentions the people who possess the love. Indeed those are the friends of Allah, those are the

<sup>1</sup> Al-Quran 9:24

<sup>2</sup> Al-Quran: 35:10

Saints, whom we call *Sufis*. Today this status has become very common and hollow...The Holy Quran mentions those righteous people in the following manner:

Then we made them the inheritor of the Book, whom we choose from our servants, so among those...

- ☆...Some do harm unto themselves
- ☆...And some follow the path in between
- ☆...And some are those among them who, by Allah's will, have advanced themselves in good deeds...Indeed it is a great blessing.<sup>1</sup>

In this Holy verse, three categories of the bondsman are mentioned...the one who harm themselves...the one who follows a middle path...and the one who progressed in good deeds...Hence, the third category is of the *Sufis*. For these same people, at another place, it is stated that

These people rush to do good and they are the forerunners in rendering virtuous tasks.<sup>2</sup>

At another place it is stated:

And those who have preceded, have truly excelled. those are the accepted by the Divine, in the peaceful gardens, a group from the forerunners, few from the formers.<sup>3</sup>

Who are they that are numerous from the forerunners? Who are they that are fewer from the laterers? They are the *Sufis*, they are the *Saints*...We have considered them one of the same...this is our ignorance...Allah ﷻ is disclosing the absolute truth in the Holy Quran to those who claim that everyone is equal:

A blind is not equal to the one with eyes...  
Darkness is not equal to brightness and neither a shadow nor a bright sunshine...and the living are not equal to the dead...<sup>4</sup>

The discussion here is not about the physical life and death, but about those, whose hearts are alive and dead. Those are the ones that are in the 'shades', have the 'vision' and are under the Divine 'illumination'.

<sup>1</sup> Al-Quran, 35:32

<sup>2</sup> Al-Quran, 29:61

<sup>3</sup> Al-Quran, 56:10-14

<sup>4</sup> Al-Quran, 35:2

Allah ﷻ introduced His beloved people in the following manner:

They fulfill their vows and fear the Day  
in which bad deeds are widespread.<sup>1</sup>

Fulfill their vows...After performing their obligations including all *Farz*, *Wajib* and *Sunnats*, excel in good deeds through *Nawafil*, supplementary prayers, and they become closer to Allah ﷻ...Ibne-Taymiyah has copied a *Hadees* of *Bukhari Shareef* in which, Allah ﷻ mentions His beloved chosen people...Let's just pay attention to the wordings of the *Hadees-e-Qudsi* and then try to imagine, in light of those words...their high caliber and exalted status:

More than anything, there is an act through which my servant can gain proximity to Me, and that is the performance of the prescribed obligations...By performing *Nawafil* (non-obligatory act of worship), My slave continues to come closer and closer until I embrace him with love and once I begin to revere him:

I become his ears by which he listens  
I become his eyes by which he sees  
I become his hands by which he holds

And...I become his feet by which he walks  
So he...

"Hears" through Me... "Sees" through Me  
"Holds" through Me... "Walks" through Me<sup>2</sup>

They attain proximity to Allah ﷻ by performing more and more supplementary prayers (*Nawafil*) but for us, it is hard to even perform the obligatory prayers (*Farz*). If we somehow perform the *Farz*, the *Sunnats* become harder, let alone the *Nawafil*, and / or *Mustahabat*, (the desirable acts), . . . . we talk more than we produce. Let's pray to Allah ﷻ for a chance to come closer to Him through *Nawafil*. *Ameen!*

Many times Allah ﷻ mentions His beloved servants in the Holy Quran. Let's hear some more verses

Without a doubt, the righteous are in peace,  
sitting on the thrones, watching. You can recognize them by the freshness of tranquility on their faces.<sup>3</sup>

<sup>1</sup> Al-Quran: 76:7     <sup>2</sup> Ibn-e-Taymiyah, The reality of Tasawwuf and the people of the Sufia, (Urdu translation by Abdul-Razzaq Marabadi), Aldar-al-Salfia, published Bombay, pg. 42     <sup>3</sup> Al-Quran: 83:22-24

At another place it is stated:

So those people (who will follow Allah and Rasul) will be with those whom Allah has rewarded meaning the Prophets, the Saints, the Martyrs and the righteous . and what best companions they are . It is, a grace from Allah .<sup>1</sup>

One place it is stated:

Be aware! There is neither fear nor grief for the friends

Another place it is stated:

Allah keeps them friends and they keep Allah as a friend .<sup>2</sup>

At another place it is stated:

Those are the people who fulfilled the covenant, which they made with Allah.<sup>3</sup>

And at another place It is stated:

In the hours of the night, they recite the holy verses, and prostrate. They order to do good deeds and forbid undesirable deeds, they rush ahead of one another in doing good deeds.<sup>4</sup>

Qualities of the good and beloved servants, as mentioned in the above quoted verses have been greatly witnessed by all. I have even seen, myself, all those qualities, in my glorious father, *Mufti-e-Azam* Shah Mohammad Mazhar-Ullah ✽, the Royal Imam of Fatehpuri Mosque, Delhi, India, He was an illustrious scholar, a perfect mystic of *Naqshbandia* School of *Tariqat* and a *Sufi*, full of piety. After witnessing his life, all my doubts regarding *Tasawwuf* vanished and my belief became more strong... Obviously, those who did not witness living examples are excused.

In the sacred *Ahadees* too, *Rasullullah* ﷺ has mentioned those Saints, *Sufis* and beloved servants of Allah ﷻ . Let's hear some:

☆...There are many dispersed heads (selfless); if they swear, Allah fulfills their oaths.<sup>5</sup>

☆...It was requested of *Rasullullah* ﷺ that who is the blessed among people? He replied, the one who secludes himself into a corner and worships Allah ﷻ.<sup>6</sup>

<sup>1</sup> Al-Quran 4:69    <sup>2</sup> Al-Quran: 98:8    <sup>3</sup> Al-Quran: 5:57


<sup>4</sup> Al-Quran: 35:22    <sup>5</sup> Al-Quran 5:113-114    <sup>6</sup> Muslim Shareef, Kitab-ul-Zofa-wal-Khamileen Vol 2, pg 329


<sup>7</sup> Masnad Imam Ahmed, Vol. 1, pg 237,    <sup>8</sup> Mis'ay, Vol. 1, pg 256.    <sup>9</sup> Bukhari Shareef, Vol 2, pg 961





- ☆...Live like an Immigrant or a traveler in this world :
- ☆...People who love each other because of me, on the Day of Judgment, for them will be "pulpits of light".<sup>4</sup>
- ☆...My love will be compulsory for those who love each other for my sake.<sup>5</sup>

## 4

*Shariat and Tariqat is Tasawwuf and Tasawwuf is nothing else but Shariat and Tariqat...* Sheikh Junaid Baghdadi (P.A. 909-10 A.D.)  stated:

The base of our foundation is the Book, the Holy Quran, and the *Sunnah*, the traditions of *Rasullullah* , and every other way that is against *Sunnah* is false and condemned.<sup>4</sup>

When we look at the words and actions of *Sufis*, we find them in accordance with Quran and *Sunnah*, ..... For example what we find in the words and actions of *Sufis*, are already present in the Holy Quran such as *Zikr*<sup>5</sup>, (Repeated invocations of Allah's name)...*Tawakkul*<sup>6</sup>, (Trust in Allah)...*Fiqr*<sup>7</sup>, (Piety)...*Zohad*<sup>8</sup>, (Abstinence)...*Raza*<sup>9</sup>, (Willing)...*Fana*<sup>10</sup>, (Annihilation).. *Baqa*<sup>11</sup>, (Immortality)...*Muraqba*<sup>12</sup>, (Meditation)...*Ikhlas*<sup>13</sup>, (Sincerity) ..etc. etc.

We do not recite the Holy Quran and just believe in rumors and believe in them as firmly as we have witnessed them with our own eyes or we ourselves have read them. It is not suitable for a wise and truthful person to have animosity, for no apparent reason, with *Sufia-e-Kiram*...Allah  has told us, as follows, in the honor of *Sufia-e-Kiram*:

They remember Allah, standing, sitting, and while lying down sideways and they contemplate on the creation of Earth and Heavens.<sup>14</sup>

<sup>4</sup> Bukhari Shareef Vol 2, pg 949 <sup>5</sup> Tafseer Sheikh-ul-Akbar, Vol 1, pg 286 <sup>6</sup> Tafseer Sheikh-ul-Akbar, Vol 1, pg 7 <sup>7</sup> Futuhat-e-Makkiah Vol 2, pg 344, <sup>8</sup> Asha'ull-Tamamat, Vol 4, pg 134

<sup>9</sup> Sheikh Abdul Haq Mohaddis Delhi, Tehsilul-Tairat fee Mas'alat-e-Fiqr wa Tasawwuf (Urdu translation by Muammar Muhammad Abdul-Hakim, Sharf Qadr, pg 6)

<sup>10</sup> Sheikh Muhammad Mohaddis Al-Hafiz Abi Zakariya bin Shafi' Al-Nawvi (P.A. 667 A.H. / 1225-4 A.D.) has compiled a volume of different Traditions entitled: Riyaz-us-Sawliyyah (published 1407 A.H. / 1986 A.D. in Lahore, Pakistan). Under different headings he has compiled many chapters comprising of Traditions relating to the teachings of Sufis and their sayings. These people who think that Tasawwuf is against Quran and the Traditions can be satisfied by reading the chapters in the book and can clarify their mistake. - Mas'ud

<sup>11</sup> Al-Quran 55:41 <sup>12</sup> Risala-e-Qasheeria, Egypt, 1940, pg 110 <sup>13</sup> Al-Quran 65:1, 5:2 <sup>14</sup> Al-Quran 2:37 <sup>15</sup> Risala-e-Qasheeria, pg 134 <sup>16</sup> Al-Quran 75:17 <sup>17</sup> Al-Quran 99:10, 89:27-28 <sup>18</sup> Al-Quran 55:12 <sup>19</sup> Al-Quran 55:12 <sup>20</sup> Al-Quran 55:12 <sup>21</sup> Al-Quran 55:12 <sup>22</sup> Al-Quran 55:12 <sup>23</sup> Al-Quran 55:12 <sup>24</sup> Al-Quran 55:12 <sup>25</sup> Al-Quran 55:12 <sup>26</sup> Al-Quran 55:12 <sup>27</sup> Al-Quran 55:12 <sup>28</sup> Al-Quran 55:12 <sup>29</sup> Al-Quran 55:12 <sup>30</sup> Al-Quran 55:12 <sup>31</sup> Al-Quran 55:12 <sup>32</sup> Al-Quran 55:12 <sup>33</sup> Al-Quran 55:12 <sup>34</sup> Al-Quran 55:12 <sup>35</sup> Al-Quran 55:12 <sup>36</sup> Al-Quran 55:12 <sup>37</sup> Al-Quran 55:12 <sup>38</sup> Al-Quran 55:12 <sup>39</sup> Al-Quran 55:12 <sup>40</sup> Al-Quran 55:12 <sup>41</sup> Al-Quran 55:12 <sup>42</sup> Al-Quran 55:12 <sup>43</sup> Al-Quran 55:12 <sup>44</sup> Al-Quran 55:12 <sup>45</sup> Al-Quran 55:12 <sup>46</sup> Al-Quran 55:12 <sup>47</sup> Al-Quran 55:12 <sup>48</sup> Al-Quran 55:12 <sup>49</sup> Al-Quran 55:12 <sup>50</sup> Al-Quran 55:12 <sup>51</sup> Al-Quran 55:12 <sup>52</sup> Al-Quran 55:12 <sup>53</sup> Al-Quran 55:12 <sup>54</sup> Al-Quran 55:12 <sup>55</sup> Al-Quran 55:12 <sup>56</sup> Al-Quran 55:12 <sup>57</sup> Al-Quran 55:12 <sup>58</sup> Al-Quran 55:12 <sup>59</sup> Al-Quran 55:12 <sup>60</sup> Al-Quran 55:12 <sup>61</sup> Al-Quran 55:12 <sup>62</sup> Al-Quran 55:12 <sup>63</sup> Al-Quran 55:12 <sup>64</sup> Al-Quran 55:12 <sup>65</sup> Al-Quran 55:12 <sup>66</sup> Al-Quran 55:12 <sup>67</sup> Al-Quran 55:12 <sup>68</sup> Al-Quran 55:12 <sup>69</sup> Al-Quran 55:12 <sup>70</sup> Al-Quran 55:12 <sup>71</sup> Al-Quran 55:12 <sup>72</sup> Al-Quran 55:12 <sup>73</sup> Al-Quran 55:12 <sup>74</sup> Al-Quran 55:12 <sup>75</sup> Al-Quran 55:12 <sup>76</sup> Al-Quran 55:12 <sup>77</sup> Al-Quran 55:12 <sup>78</sup> Al-Quran 55:12 <sup>79</sup> Al-Quran 55:12 <sup>80</sup> Al-Quran 55:12 <sup>81</sup> Al-Quran 55:12 <sup>82</sup> Al-Quran 55:12 <sup>83</sup> Al-Quran 55:12 <sup>84</sup> Al-Quran 55:12 <sup>85</sup> Al-Quran 55:12 <sup>86</sup> Al-Quran 55:12 <sup>87</sup> Al-Quran 55:12 <sup>88</sup> Al-Quran 55:12 <sup>89</sup> Al-Quran 55:12 <sup>90</sup> Al-Quran 55:12 <sup>91</sup> Al-Quran 55:12 <sup>92</sup> Al-Quran 55:12 <sup>93</sup> Al-Quran 55:12 <sup>94</sup> Al-Quran 55:12 <sup>95</sup> Al-Quran 55:12 <sup>96</sup> Al-Quran 55:12 <sup>97</sup> Al-Quran 55:12 <sup>98</sup> Al-Quran 55:12 <sup>99</sup> Al-Quran 55:12 <sup>100</sup> Al-Quran 55:12

Let's think how many qualities of the Saints and Sufi's have been mentioned in the Holy Quran by Allah ﷻ that uplifted their status to many degrees.....Listen!

The repenters . the worshippers: the pressers  
..the fasting ones. the bowing ones. the  
prostrators the preachers of good deeds the  
prohibitors of bad deeds. and those who don't  
exceed the limits set by Allah. so inform the Muslims  
about good tidings... (that if they fulfill their allegiance  
to Allah, then Allah will admit them into paradise)

Now you decide yourselves, about how many of us reach these standards set forth by the Holy Quran? We are running behind this world so much that we have lost ourselves... We are like a dog after a bone... Those people were of so high prestige and piousness that they not only threw out the world from their homes but from their hearts too... Because in the eyes of Allah, this world is not even equivalent to a feather. Allah ﷻ Himself stated:

If it was not so that by looking at the wealth, pleasure and luxury of non-believers, all people would become non-believers, then Allah would have made the roofs and stairs of non-believer's houses with silver, for them to climb on...and would have built the doors and couches for them to lean on and many other different luxuries they would have been given...But that is the stuff of this material life.....Hereafter, the everlasting world, is only for devout believers.<sup>2</sup>

We present some *Ahadees* to further explain the Holy verses mentioned above:

☆...If, for Allah, this world was worth a mosquito's wing, then He would not have provided even a sip of water to non-believers.<sup>3</sup>

☆...When Allah is graceful on His servant, He saves him from the greed of this world, as you save your sick people with water.<sup>4</sup>

☆...*Rasullullah* ﷺ, while walking in the company of his *Sahaba-e-Kiram* saw a dead goat...he stated...did you see how the owners of this goat threw it away

<sup>1</sup> Al-Quran: 9.12

<sup>2</sup> Al-Quran: 43.33-35.

<sup>3</sup> Tirmizi Shareef, pg 337

<sup>4</sup> *Masnad Imam Ahmed*, Vol. 5, pg. 427

truthfully. This world to Allah ﷻ is not worth even as much as this dead goat to its owners.

*Huzoor-e-Anwar* ﷺ kept this world out of his home and his heart...This is his great miracle and the same is called 'Zuhd', the abstinence...*Sufis* followed the same path as the *Sunnah* of *Rasullullah* ﷺ.....As we have mentioned earlier, according to a *Hadees*, *Rasullullah* ﷺ

☆...used to accept invitations (for feast) even from slaves

☆... Did not even mind riding a long-eared (donkey) on his journey

☆...used to wear garments made of Suf (wool).

The abovementioned qualities are present in *Sufia-e-Kiram*, whom many people disrespect and even abhor...They accept invitations from meek and poor people. We hate poor people and don't even think about accepting their invitations...The *Sufia-e-Kiram* don't hesitate to use regular and / or poor means of transportation while we demand big and luxurious automobiles and one of the best...They don't mind wearing normal and inexpensive clothing while we demand brand name and expensive dresses. In short, our daily lives do not reflect the '*Sunnah*' while they (*Sufis*) are perfect examples of the '*Sunnah*' of *Rasullullah* ﷺ...The Holy Quran too contains the '*Zikr*' (Remembrance) of those pious people who received such affection from the Almighty, whose Hands of Providence lulled them to sleep and awakened them,<sup>3</sup> then again soothed them to slumber...changed their sides<sup>4</sup> (while they were asleep)... Caused a mosque to be built at the entrance of their cave<sup>5</sup>...Allah, the Almighty called them His great Sign<sup>6</sup>...Indeed the Saints and Mystics of Islam are great Symbols of Allah.....

Many *Sufia-e-Kiram* have said much about the significance of '*Zuhd*', the abstinence...They not only preached but practiced the same...For example, *Sheikh Hasan-al-Basri* (P.A. 111 A.H. / 702 A.D.); *Sheikh Zun Nun Misri* (P.A. 245 A.H. / 859 A.D.), *Sheikh Junaid Baghdadi* (P.A. 297 A.H. / 909-10 A.D.); *Sheikh Abdul Qadir Jilani* (P.A. 561 A.H. / 1165-6 A.D.); *Sheikh*

Muslim. Shareef Vol 2 pg. 507  
Al-Quran: 18:12

Shahab-ud-deen Suharwardy (P A 632 A H / 980 E A D), Sheikh Nizam-ud-deen Delhvi (P A 725 A H / 1324.5 A D); Sultan Bahu (P A 1103 A H / 1691 A D) etc etc . . The state of abstinence of the last one mentioned was so unique that he used to cultivate the land himself and when the crop became ready, he left the place so the poor and needy could harvest and take it to fulfill their needs. All the poor people knew that this land was being cultivated for them... 'No doubt, *الخلق كلهم* all the creations are as a family of Allah'

The definition of *Tasawwuf* given by Sheikh Junaid Baghdadi is truly befitting *Hazrat Sultan Bahu*... This definition is as follows

To keep the heart clean with the consonance of the people; to be separated from the natural and sensual characteristics, suppression of the human instincts, abstinence of sensual desires; strive for spiritual qualities, remain attached to the 'real' knowledge; adopt the good deeds on a permanent basis; become a well-wisher for the entire Ummah, Remain distinctly loyal to Allah ﷻ, Be a staunch follower of *Rasullullah* ﷺ in *Shariah*; attainment of similar virtues and blessings.<sup>1</sup>

## 5

Following *Rasullullah* ﷺ in privacy and in the open is actual '*Tasawwuf*'. *Shariat* and *Tariqat* are two names of following the *Rasullullah* ﷺ. The following that is visible and open is called *Shariat* and the inner part, is the *Tariqat*... We don't even follow the commands of *Shariah*, in fact our behavior is rebellious... So how it is expected of us to follow *Tariqat*?... When we look at the lives of *Awliya-e-Kiram* and *Sufia-e-Kiram* and hear their sayings and learn about their actions, we find complete adherence to the *Shariah*... Listen to what they say about *Shariat* and following the *Sunnah* of *Rasullullah* ﷺ:

<sup>1</sup> Sheikh Abdul Haq Mohaddis Delhvi. *Tehsilul-Ta'arufee Ma'rifati Fiqh wa Tasawwuf*. (Urdu translation by Alama Mohammad Abdul-Makim Sharf Dargah, 1951)

Imam Malik (P.A. 177 AH / 795 A.D.) states.

Whosoever adopts the path of *Tariqat*, without acquiring first the knowledge of '*Fiqh*', Islamic jurisprudence, is a heretic...and the one who acquires the knowledge of '*Fiqh*' but abstains from the path of *Tariqat* is a transgressor...And the one who joins both is a true *Momin*.<sup>1</sup>

Sheikh Abdul Qadir Jilani (P.A. 561 AH / 1165-6 AD) states:

If there is any occurrence of discordance to the limits of *Shariah*, then you must know that you are an imposter...Without a doubt, Satan is misguiding and playing with you.<sup>2</sup>

Sheikh Shahab-ud-deen Umar Suharwardy (P.A. 370 AH / 980-1 AD) states:

A state of reality that is repudiated by *Shariah* is not a truth, it is secular.<sup>3</sup>

Hazrat Junaid Baghdadi (P.A. 297 AH / 909-10 AD) states:

The one who neither memorized the Quran, nor scribed any *Hadees* (i.e. the one who did not acquire the Knowledge of *Shariah*) must not be followed in the path of *Tariqat* and do not make him your leader because the knowledge of *Tariqat* is entirely based upon Quran and *Sunnah*.<sup>4</sup>

Sheikh Mohi-ud-deen Ibne Arabi (P.A. 638AH / 1240AD) says:

Beware! physical knowledge is measured on the scale of *Shariah*, don't let it slip from your hands. Instead, act upon its orders instantly.<sup>5</sup>

Hazrat Imam Ghazali (P.A. 505 AH / 1111 AD) wrote his commentary of a prayer by Sheikh Sirri Saqti (PA 250 AH / 864-5 AD):

The one who first acquires the Knowledge of *Hadees* and *Fiqh* and then steps into *Tasawwuf*, attains the "ultimate success"...and the one who attempts to become a *Sufi* before acquiring Knowledge, puts himself into great torment.<sup>6</sup>

Sheikh Abdul Haq Mohaddis Dethvi, Tehsilul-Ta'raf fee Ma'rifatil Fiqh wa Tasawwuf (Urdu translation by Allama Mohammad Abdul-Hakim Sharif Qadri, pg. 2)

Abdul Wahab Sha'rani, Tabqaat-e-Awliya, Egypt, Vol. 1, pg. 131

Sheikh: Shahab-ud-Deen Suharwardi, Awarif-ul-Muarrif, Egypt, Vol. 1, pg. 43

Abdul Wahab Sha'rani, Al-Liwaaqeet Al-Jawahir Fi Aqa'id Al-Akha'bir, Vol. 1, pg. 139

Abdul Wahab Sha'rani, Ntab-ul-Liwaaqeet Al-Jawahir, pg. 22

Imam Ghazali, Ahia-e-Uloom, ud-Deen, pg. 13

*Sheikh Mohammad Arif Rivgiri* (P A 634 AH / 1136 AD) states.

Dear Arif, (witness of Allah) unless your speech, your action and your 'present state' is not in concert with the Prophet Muhammad ﷺ's *Sunnah* and the excellence of *Shariah*, you can not be among the circle of the 'accepted' and the 'interconnected' <sup>1</sup>

*Sheikh Abdul Wahab Sha'rani* (P A 973 AH / 1555-6 AD) states:

☆...What is *Tasawwuf*?...The summary of the actions of a *Momin* in accordance with the *Shariah*.. The Knowledge of *Tasawwuf* is a canal from the fountain of *Shariah* <sup>2</sup>

☆...All the *Awliya* (Saints) are in consensus that no one has the right to become a leader in *Tariqat* unless he is like a river of the Knowledge of *Shariah*.<sup>3</sup>

*Sheikh Ahmed Sirhindi* (P A 1034 A.H / 1624 A D ) states.

*Tariqat* and *Shariat* are the true reflections of each other .there is not the slightest difference between the two .whatever is against *Shariah* is condemnable.<sup>4</sup>

*Sheikh Abdul Haq Mohaddis Delhvi* (PA 1052 AH / 1642 AD) states:

*Tasawwuf*, without *Fiqh*, is not only insufficient and incomplete but also invalid. Proceeding towards *Tasawwuf*, is permissible only with *Fiqh*.<sup>5</sup>

*Sheikh Abdul Ghani Nablusi* (PA 1143 AH/1730-1 AD) states

O the wise one! O the seeker of truth, look, all the scholars and the leaders of *Tariqat* and the great men who are witness to the absolute truth show deep reverence to the pre-eminent *Sharian*.<sup>6</sup>

*Haji Mohammad Imdadullah Chishti Mohajir Makki* (P A 1310 AH/1892 AD) has written:

The first stage is (the verbal acceptance) that is *Shariat*. The second stage is (the testimony of

<sup>1</sup> Arif Rivgiri Arif Namah, (Urdu translation) by Qadeer Mohammad Qureshi, Karachi, 1997, pg 9

<sup>2</sup> Al-Tabaqat-ul-hubra, pg 4 <sup>3</sup> Ahmed Sirhindi: Maktubat, Vol 1, Amritsar (1326 AH/1910 AD), #36, pg 97

<sup>4</sup> Sheikh Abdul Haq Mohaddis Delhvi Tehsilul-Ta'raf fee Ma'rifatil Fiqh wa Tasawwuf, (Urdu translation by Asama Mohammad Abdul-Mahm Sharf Qadri). <sup>5</sup> Abdul Ghani Nablusi: Hadiqa-e-Madiah, Vol 1, pg. 130-131)

heart) that is *Tariqat* None can be a path without the other. The same recognition of the heart is the essence of the *Hadees* ..

انَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

The basis of deeds is contingent upon intentions

*Sheikh Ahmad Raza Bareilvi* (PA 1340 AH / 1921 AD) states:

Verily, *Tariqat* is the name of the path. If it is separated from *Shariat*, then according to the Holy Quran, it will not lead to Allah but to Satan ...will not take you to paradise but to hell, because besides *Shariat*, all the other paths are condemned and rejected by the holy Quran. Thus, *Tariqat* is *Shariat* <sup>2</sup>

Have you seen that each Saint and *Sufi* is talking about *Shariat*. In the practical and spiritual, the actions based on *Shariat* are real piety. Only the pious are elevated and entitled a Saint and *Sufi*, for whom the Quran has declared:

إِن أَوْلِيَاءَ لَهُ إِلَّا الْمُتَّقُونَ ﴿٣٤﴾

Only the pious are His friends <sup>3</sup>

The actual *Taqwa*, (piety), is that man becomes the mirror of the *Seerat*, (character of *Rasullullah* ﷺ) in both 'Zahir' and in 'Batin', (i.e. in physical and in spiritual life). I have seen the glimpses of the *Seerat* of Prophet ﷺ in the character and life of my beloved father. He was a *Sheikh-e-Tariqat*. I, myself took the oath of allegiance upon his hand in the *Naqshbandia* School of *Tariqat*...Few eye-witnessed accounts are being presented here:

☆...In 1947, after the partition of India, violent riots broke out in Delhi, widespread killings of Muslims had begun and horrible bloodshed was taking place all over. My father was the *Imam* and the *Khateeb* of *Fatehpuri Jamia Mosque* in Delhi <sup>4</sup> (On Western end of Chandni Market is Red Fort and on the Eastern end is the

<sup>1</sup> *Taqwā: bar-Anwar-at-Tamjeed fi Adaltehii-Tawheed Az Mufti Monammad Anwarullah* Ex-Muddeer-ul-Maham Umool-e-Mazhabi Riyasat, Hyderabad, Dakkar.

<sup>2</sup> *Ahmad Raza* *Maqal Al-Urfah ba Izzat-e-Sharah wa Ulema* (1337 AH; published Sazme-Gasmi, Karachi, pg. 7-8) *Al-Quran* 8:34

<sup>3</sup> According Sir Sved Ahmed Khan, *Fatehpur Mosque* was built by *Fatehpuri Begum*, the wife of King *Shah Jahan* in 1016 AH / 1650 AD, (*Asa-us-Sadeed* 1322 AH / 1904 AD) <sup>4</sup> Editor pg. 70) This Mosque has been a scholarly center of *Muarifat* and *Tariqat*. Currently, Dr. Mufti Monammad Mukarram Ahmed is the royal *Imam* and *Khateeb* in that *Masjid* - *Mas'ud*

During the rioting, father was in the Mosque. A bomb was thrown into the Mosque in September of 1947 and the riots began thereafter all entrances were closed. My brother, Hafiz Qari Mohammad Ahrnad the deputy Imam, some students and workers of the Mosque and I were besieged inside the Mosque. Everybody was scared and terrorized that anytime they could get killed. But my revered father was calmly busy reciting the Holy Quran and studying Hadees in his chamber the daily prayers were still held at their scheduled time as usual. One day the government of India sent some trucks to shift people from the Mosque to some safer place but when my father was asked to leave, he replied to us, "all of you are permitted to leave but I will stay here because what if tomorrow, on the Day of Judgment, Allah asks me that I had entrusted My house to you, so under whose custody did you leave it? What would I say in reply"?

Encouraged by this steadfastness, we committed to die and become martyrs instead of leaving the Mosque. By the grace of Allah ﷻ, we all came out safe. My father's steadfastness refreshed my memory of Hazrat Ibrahim ؑ's resolve and of Rasullullah ﷺ's... Allah ﷻ ordered the fire to be peacefully cooled for Ibrahim ؑ<sup>2</sup> and sent the angels to guard the cave while Muhammad ﷺ was inside<sup>3</sup>..

During the Gulf War in 1991, we remember seeing many people leaving *Hermain Sharifain*. The number of people greatly decreased during prayers and *Tawaf* of the Kaa'ba in Makkah...people took shelter in their own houses and were frightened...This is our situation and that was the resolve of *Sufia-e-Kiram*, whom most of us dislike and preach to others to stay away from them...What we do, sad and pitiful.

☆...In 1949, my brother Maulana Manzoor Ahmad (F A 1949, became seriously ill...My late brother was in Hyderabad, Sindh, Pakistan and my father was in Delhi, India, hundreds of kilometers away..A telegram was sent to my father at the last moments of my brothers life so he could not come. My father did not consider photographs legal or allowed in Islam. He did not obtain a passport (obviously, a passport could not be issued without a photograph) and did not travel from India to Pakistan.

<sup>1</sup> Tazhira-e-Mazhar-e-Mas'ud, Karachi, 1969, pg 194

<sup>2</sup> Al-Quran 21:69

<sup>3</sup> Al-Quran 9:40



He sent a letter, in reply to the telegram. In which, he did not show any impatience and wrote:

"Tell my beloved flesh, after *Salaam*, to keep his attention towards Allah ﷻ because that is the remedy for this moment."<sup>1</sup>

I have witnessed many instances of steadfastness and greatness of my father that I can never deny the eminence of *Sufia-e-Kiram*... We have recently witnessed the success of the followers of *Tasawwuf* and their courageousness in Afghanistan, Chechnya, and Bosnia... Military officers have said that the people of *Tasawwuf* have proven to be courageous on the battlefield... Presently, the people of *Tasawwuf* are guarding the fort on one of the world's highest peaks, 'Siachin Mountains' in Pakistan. The *Ahle-Sunnat wa Jama't* are also the vanguards in the Kashmiri war of independence. They love to sacrifice their lives for the sake of Islam and Muslims. Other parties are just fulfilling their political objectives and using the name of the *Mujahideen* of *Ahle-Sunnat wa Jama't*. (It is obvious that wherever Muslims are fighting among themselves, the anti *Ahle-Sunnat wa Jama't* are responsible for inciting the situation and this is becoming a historical reality).

It is the *Ahle-Sunnat* who carry out defensive *jihad* against the infidels and idolatrous and are closely related to the *Awliya-e-Kiram*. The truth of the matter is that whoever attaches himself to Saints does not retreat or run back. He remains in the forefront on the battlefield ahead of every soldier. Why is that? Please contemplate, on what I have discussed earlier about the inner world. Please scrutinize it deeply. Consider the lifting of the curtain of this mystery from "*Jang-e-Badr*".<sup>2</sup>

What you have just read was about the steadfastness of the people of *Tariqat*. Now look at the state of their benevolence...

My respectable teacher, Professor Dr. Ghulam Mustafa Khan Sahib (M.A., L.B., Ph.D., D.Lit.) is a *Sheikh-e-Tariqat* in the *Naqshbandia* branch of *Tariqat*. In 1957, when I was a M.A.

<sup>1</sup> Muhammad Mas'ud Ahnrad, *Makateeb-e-Mazhari*, Karachi, 1969, Vol. 1, pg. 344

<sup>2</sup> Quran 3:13, 123 and 127

student in Sindh University, Hyderabad, Sindh, Pakistan, he was the Chairman of the Department. When the time came to register for the 2<sup>nd</sup> year of my M.A., I had no money to pay my tuition and was extremely worried. Somehow my situation came to be known to my professor. He offered his entire salary and said, "take as much as you want." I just took 100 rupees promising to return it soon. He continuously insisted me to take more. Can we find such a professor in our universities from the anti-*Tasawwuf* people? Let alone the anti-*Tasawwuf*, these days we can't find such a compassionate professor even from among those who favor *Tasawwuf*. Without a doubt, *Tasawwuf* is the elegance of humanity and the blossoming of love and kindness.

## 6

You have just heard the situation of the righteous people and the people of *Tariqat*. This righteousness and compassion can only be achieved by following the *Sunnah* of *Rasullullah* ﷺ... Definitely it sounds amazing to the so-called conscientious people... All the activities of righteous people of *Tariqat* are amazing, because the *Sunnah* is a great power. The Holy Quran constantly emphasizes the following and obeying of *Rasullullah* ﷺ, in order to strengthen the weak... Either we benefit ourselves or not, the *Rahman* and *Raheem* truly wants to benefit us... Without a doubt, the key to strength and greatness is in the *Sunnah* and disobedience and deviations from the *Sunnah* incurs disgrace and misfortune... We are witnessing and hearing this reality everyday... Our forefathers were honorable and we have lost honor... Kings and ministers have become slaves. This was never our situation before... We have turned ourselves away from the Quran and the *Sunnah*. Otherwise the *Sunnah* can bring such great power and strength to a Muslim, that even emperors can be unnoticed.

The Mogul Emperor, Shah Jahan, with his son, Prince Dara Shikoh paid a visit to the *Sheikh* of the time, of the

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Qadria chain of *Tariqat*, Hazrat Mian Mir (FA 1045 AH / 1635 AD) in his Khanqah, monastery. The Sheikh did not budge from his state of meditation, just because the King and the Prince had arrived. The Emperor and the Prince sat down on the floor in a corner with respect. The Prince, Dara Shikoh mentioned this visit in his 'Memoirs'.<sup>1</sup> Another time, before this event, an amazing incident took place. Jahangir, the father of Emperor Shah Jahan, who himself was a Mogul Emperor, called the great Sheikh of *Naqshbandi* branch of *Tariqat*, Sheikh Ahmed Sirhindi (FA 1034 AH / 1624 AD) in his Court in an angry mood. It was customary for the people entering the court to bow down to the Emperor, in respect. The Sheikh did not bow down when he entered the court.<sup>2</sup> There was not the slightest fear of the Emperor over the Sheikh... The great philosopher and poet of the East, Hazrat Allama Iqbal mentions this incident in his poetry:

Of whom the neck did not bend before Jahangir  
Of whose warm soul heated the fighters of freedom<sup>3</sup>

It is this awe and dread mentioned that are the ammunitions of the *faqir*, *dervish*, which are granted to them by the Grace of Allah ﷻ... Allah is the One who instills the awe of His beloved servants in the hearts of the Kings of the time and also in the hearts of the infidels and idolatrous..... So Allah ﷻ states in the Holy Quran:

And He casts the fear in their (non-believer's) hearts.<sup>4</sup>

At another place, it was implied for 'the people of the Cave':

O listener! If you take a peek at them, you would  
turn your back and run and be filled with fear.<sup>5</sup>

Another place it is mentioned:

In a matter of few moments we will fill the hearts  
of non-believers with fear.<sup>6</sup>

Again at another place it is stated:

In a little while, I will pour dread into the hearts  
of disbelievers.

<sup>1</sup> Dara Shikoh, *Safinatul-Awwiyah* publisher Karachi, 1975, pg. 104 (*Safinatul-Awwiyah*)  
<sup>2</sup> Muhammad Ameen Badakhshi, *Manaqib-ul-hazrat* (1070 A.H.) *Mawrituta Mantuba* 1140 AH / 1727 AD, British Museum, London, pg. 171. Iqbal, *Bal-e-Jibreeel*, Lahore, 1379 AH / 1959 AD, pg. 211  
<sup>3</sup> Al-Quran: 59:2      <sup>4</sup> Al-Quran: 18: 8      <sup>5</sup> Al-Quran: 5:15-1      <sup>6</sup> Al-Quran: 8:12

I saw during the riots of 1947, a Sikh was trying to draw a sword in a crowd of people to kill my beloved father, but he could not do it because of the fear of my father. I also witnessed that there was no sign of fear on my father's face. His visage was as peaceful as it is mentioned in the Holy Quran about the satiated faces.<sup>1</sup>

### (A)

I have noted earlier that Sunnah is an enormous power. That's why we read the history of the miracles and lifestyle's of the Saints. I will only discuss here the miracles and lifestyles of the saints that I have personally witnessed or those that I have heard from concrete sources that cannot be doubted under any circumstances.

1..My great grandfather, Shah Mohammad Mas'ud Mohaddis Delhvi (PA 1309 AH / 1892 AD) lived in Delhi, India and had a Hindu neighbor. His neighbor became Muslim when his blessed eyes were laid upon him.

Without a doubt, as Iqbal, the poet, has said:

A man of piety has the power to change lives.

2...Shah Rukun-ud-deen Alvari (PA 1355 AH / 1936 AD), a *Khalifa* and disciple of my great grandfather, cast an unintentional glance at a prostitute. As a result, her life completely changed and she became a pious woman. I have seen her myself. She began to educate other women and was very active in preaching Islam.

3...In 1974, I saw my aunt, Hameeda Bano, on her deathbed, lying unconscious for many days. She was a disciple of Shah Rukun-ud-din Sahab and granddaughter of his Sheikh. Suddenly her eyes were wide open gazing at one side, as if someone was there telling her something. Perhaps her Sheikh was there...then she started yelling Allah, Allah vociferously and passed away soon after. I was there witnessing everything myself.

4..During 1935 and 1940, two great infamous bandits and murderers repented at the righteous hands of my father and entered into the *Naqshbandia*.

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<sup>1</sup> Al-Quran: 15:28

order of *Tariqat*. Even the British government in India was fearful of them. One was Seth Ahmed Deen and the other was Abdul Sattar Khan. I have seen them in my childhood. The latter one migrated to Pakistan and I saw him there too. They had great love and respect for us.

### (B)

There are many examples of the expenditure of the Awliya's power. Now I would like to present some miracles witnessed by myself or heard from concrete sources in which I have no doubt.

1. Shah Rukun-ud-Din Alvari (FA 1355 AH / 1936 AD) had foretold the day, the date and the time of his death. He passed away at the time he foretold. This was recorded by his son, Allama Mufti Mehmood Ahmed Alvari (FA 1408 AH / 1987 AD) and has become a part of history.

2. My respected aunt had an enormous house in Hyderabad, Sindh, Pakistan. It was magnificently built and in great condition. There was no sign of deterioration from any part and had no structural damage. During 1962, one morning, right after the call of the Fajar prayer, her father and grandfather, Maulana Abdul Majeed appeared in her dream while my aunt was sleeping in the courtyard and told her to get out from the house fast. She screamed and told everyone to get out. As soon as everyone got out of the house, the roof and its 14 beams collapsed and smoke filled the air... People heard this noise from far away. I had lived in that house for 16 years, from 1948 to 1964.

3. On 28<sup>th</sup> of November 1966, my father passed away in Delhi. I was unaware of his passing when he appeared in my dream and hugged me with great enthusiasm. In the morning I heard the news in the All India radio station that my father had passed away... The night of the dream was the night of 15<sup>th</sup> Shaban 1386 AH, and his coffin was still in the chamber of Fatehpuri Mosque, waiting to be buried.

4. In 1966 after my father had passed away, I began collecting his fatwas (religious edicts) writings, sermons, articles, and treatises for publication. I gave this material to Abdul Baqi Baluch for revision and editing. Abdul Baqi Baluch was an Imam of a Mosque, under a hill in Quetta, and was a

follower of Deobandi School of Thought. The day he started editing the material, a saintly figure appeared to him in a surreal state and offered him a white-colored drink in a bottle similar to the inkbottle he was using to write with. Abdul Baqi was overly energized from this drink that he neither felt hungry nor thirsty for about twenty four hours. The constant flow of blessing led Abdul Baqi to reverse (my father) in absentia. In 1962, in Karachi, a photograph of my father with several scholars was taken for unknown purposes. This photograph was later shown to Abdul Baqi to indicate who appeared to him and offered him the drink. He pointed at my father. Upon my return in 1970 from Baluchistan to Sindh, the editing was completely stopped. Abdul Baqi was encountering financial hardship, when once again, my father appeared to him in his dream and handed him a white piece of paper. The next morning, he received an appointment letter from a school. Thereafter, he worked there for a while, as a teacher and currently I believe he is a Principal of an Arabic educational institution.

5. During 1969, I was posted as a Professor in Government Degree College, Quetta, Baluchistan, Pakistan. Local students of that college conspired against students and teachers that came from other provinces. Suddenly one day, I heard loud noises of the local students beating up outsiders. All the teachers were fearful because they had also come from other places. I was concerned too and was standing alone outside my department on the upper floor. The violent students suddenly started coming to the upper floors. They came up but were unable to approach me as if someone was blocking them and holding their feet. Therefore, they could not harm me.

About the same time, a disciple of my father, Mohammad Hussain (late) was in Mirpur Khas, Sindh. He saw a dream, which revealed that my father and Sheikh Salim Naqshbandi, who were in Delhi, India, were using their spiritual power to block the perpetrators from harming me. It's a long dream otherwise I would have mentioned it.

6. In 1974, I was the Principal at Government College, Khapra, Sanghar, Sindh, Pakistan when I received a transfer order to Government College, in Mithi, Tharparker, Sindh. During that same year, a heavy drought had struck the area and there was nothing but sand. It was hard to recognize that there was ever a college there. My colleagues advised me not to go. I performed an Istikhara, a Divine Affirmation,

and saw in my dream the 'Sheikh of the time', *Aliama Mufti Mohammad Mehmood Naqshbandi* (FA 2408 AH 1987 AD). He asked me to recite the Holy Quran. I recited verse 60 of *Surah An-Namal* the translation of which is

he who created the skies and the Earth, and brought down the water from the skies for you, then We grew gardens from that, pleasant. It was not your power to grow trees from that. Is there another god besides Allah? Rather those people avoid the right path.

It was an indication to go to Mithi, I left and arrived at Mithi in November of 1974. In June 1975, the rains began and continued for three months. It was hard for the elderly people of Mithi to believe this. It had never rained like that before. Greenery had taken the place of sand. There was no place left that was not green. Even the roofs of mud houses had become green with grass and weeds.

7. In 1988, an elderly *Sheikh* of the *Qadria Silsila Abdul Aziz* called me from Karachi. He was a very famous merchant in Delhi. I was the Principal of Government Degree College, in Thatha, Makli, Sindh, when I received his call. He asked me to listen to him. He said, "you have to perform a *janaza* prayer." I asked him of whom? He replied, "of me", and then said, "remember the days of Saturday and Sunday." After two weeks, his son, *Shafiq Ahmad* called me after *Maghrib*, sunset, that his father had passed away. According to the Sun it was Sunday and by the Moon, it was Saturday (The night between Saturday and Sunday). As told by the *Sheikh* over the telephone earlier that, "Remember the days of Saturday and Sunday... After Fajr, I left for Karachi and performed the burial prayer as per his will. It is our belief that only Allah has the knowledge of 'Uloom-e-Khamsa' but after this eye-witnessed account, we know that Allah gives this knowledge to whoever he wills.

8. During the composing stage of this booklet, My brother-in-law, *Yameen-ud-deen Haqqi* passed away in New York, USA. Before hearing the news of his death, a very close friend of the deceased and a fellow disciple of mine, *Sheikh Mohammad Irfan* saw in his dream that at the tomb of the great Saint *Syed Ali Hajweri* (FA 464-5 AH / 1071-2 AD) in Lahore, many Saints, Scholars and other people have gathered to attend a *Mehfil*, meeting. My *Sheikh* and my father, *Mufti-e-Azam, Shah Mohammad Mazharullah* are seated in the center. It seemed as if they were all waiting for someone. When *Sheikh Mohammad Irfan* asked,

someone replied, "We are waiting for someone to arrive from America." On the night of the 23<sup>rd</sup> of May 1997, the body of Yameen-ud-deen haqqi arrived in Lahore. Even after the passage of three-four days, his body was as fresh as if he had just past away. The next day, on 24<sup>th</sup> May 1997, he had the *Janaza* Prayer and he was buried in Lahore, the same day.

### (C)

So many events and incidents have been witnessed that we have no choice but to accept the other world which is unreachable. There are undeniable historical events based on reality. We cannot escape or ignore the realities that people encounter everyday. Those events are inviting us to think about the other world, too. These events are telling us that *Awliya* and *Sufia*, Saints and Sufis, are a reality. Allah many times, rewards them with '*Uloom-e-Khamsa*'. This is not a baseless claim...the foundations of these claims are truly concrete...We think everybody is same and equal. This is not true...everyone is not same or equal. Even the leaves of a tree are not same...As a matter of fact, the face reveals the state of the heart...If a glass is dirty from the inside, it cannot be cleaned from the outside...If the heart is not pure and clean, the face would not be shining and enlightening. These days we really are in need of shinny and enlightening faces and those with pure and clean hearts. We are discussing about the enlightened faces because they are worth discussing...These are the pious and chosen people through whom Allah reveals His powers and miracles. Neither an apostate nor an idolatrous is worthy of this status...Allah is the All-Powerful and does not need any medium to reveal these powers, but by disclosing His powers and miracles at the hands of His beloved servants. He proves their greatness and importance... He augments their ranks...He promotes their character... He quantifies their deeds...He enhances their sayings...From their utterances, we easily recognize the heights of their conscience. Here are some of their statements for you to ponder on

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*Khwaja Arif Rewgari* (PA 634 AH / 1236-7 AD), *Sheikh-e-Tariqat* of *Naqshbandia* Branch has noted the following sayings of great Saints:

- ☆...Anyone who procures dignity from anyone other than Allah is shamed even when dignified
- ☆...Testifying to the Unity of Allah, absolutely from the heart, is 'Divine Recognition'
- ☆...Silence is sometimes more eloquent than speech.
- ☆... Two things that ultimately destroy the human beings are (i) Neglecting obligatory devotion and fulfilling non-obligatory duties (ii) Performing good deeds without engaging the heart

*Sheikh Ala-ud-Daula Simnani* (PA 736 AH / 1335-6 AD), states:

- ☆...Allah ~~is~~ created the fertile lands with wisdom. He wants it to remain arable so people can reap the benefits.
- ☆...If people knew the rewards of cultivating the land and establishing settlements (through which they will benefit and produce money but not to become extravagant), then they would never stop cultivation and establishing settlements.
- ☆...If people knew how sinful it is to leave the land barren and unproductive, they would never have left it to waste
- ☆...Anyone who owns land that can produce one-thousand pounds of grain but because of negligence, he produced one-hundred pounds less that could not be available for people to consume, he would be questioned and penalized for that deficiency on the Day of Judgment.
- ☆...Due to procrastination, one relieves oneself from cultivating the land and begins to call it an act of abstinence and piety, apparently this is nothing more than worshipping the Devil.

*Sheikh Abdul Haq Mohaddis Delhvi* (PA 1052 AH / 1642 AD) has noted a statement of Ibn-e-Fork.

Inclusion of one thousand disbelievers into Islam because of a doubt in their belief is not wrong but throwing one *Momin* out of Islam on the basis of doubts is certainly very wrong<sup>2</sup>

A great contemporary *Sheikh* from the *Naqshbandia* Branch of *Tariqat*, *Hazrat* Mohammad Umar Beerbal Shareef (PA 1387 AH / 1967 AD) said:

- ☆...First there is an absence of emotions, then there is disorder in the deeds.

<sup>1</sup> *Arif Rewgari: Arif Namah* (Urdu Translation by Qadir Mohammad Qureshi). Karachi 1997, pg 12-15

<sup>2</sup> *Sheikh Abdul Haq Mohaddis Delhvi: Siyar ul Arafat leq Mufti Haq wa Tasawwuf*, (Urdu translation by Azama Mohammad About-Naham, Sharh Dairi)

- ☆...Islamic Mysticism is certainly born out of Islam
- ☆...Until knowledge lacks the engagement of the warmth of the heart, it is useless
- ☆...The abode of Mystics has kept alive the Islamic practices of prayers and fasting.
- ☆...The Holy Quran is full of *Tasawwuf* and not empty of it
- ☆...The Holy Quran contains verses that explain and clarify the word *Al-Ghaib*, "The Unknown."<sup>1</sup>

You must have realized by now the states, the utilization of powers, the statements and the miracles of Saints and 'Mystics in the light of the Holy Quran and *Hadees*...The qualities we see in those beloved servants of Allah, we do not find them in our society, except in one or two with the Grace of Allah...In my whole life, I have seen only few holy personalities with those remarkable qualities . Otherwise everywhere including our homes, neighborhoods, stores, markets, *Madrassas*, Schools, Colleges, Universities, offices, even the departments of our governments are empty of people with those qualities...We will only find few people among thousands, perhaps among hundreds of thousands, almost to the point of absence...In such scarcity. if we are annoyed and despise such pious people, wouldn't that victimize the society?...Humanity is suffering from lack of real humans...We can still locate them in the chambers of some monasteries...Whoever truly loves Islam, should not let them be destroyed...Only few flowers are left in the garden...Don't pluck them away...Don't destroy the garden ...It seems that the whole world is populated but in reality it is deserted...The entire world is lighted, but in reality it is darkened...The entire world is blooming but in reality it is barren. .It seems that the whole world is satiated but in reality it is starving...The whole world is involved in a life filled with pleasure and enjoyment but still full of discomfort and lacks peace and tranquility...Let's come from desolation to the real life...Let's march from the darkness to the light . Let's go from thirst to satisfaction . Let's travel from starvation

<sup>1</sup> Mohammed Umar Beerbalvi, *Quran & Tasawwuf*, published by Monthly Salsabeel, Lahore, May 1996.

to fulfillment. Let's walk away from uneasiness and discomfort to peace and tranquility... Let's take a step from ferocity to humanity...

### (7)

We are living in a society where adulteration is a part of our daily lives and nothing is pure anymore. Everything is adulterated including goods, drinks, clothing, and even medicine. We have the knowledge of this adulteration but still we accept it. Of course there are genuine things available side by side with the artificial and adulterated. Whoever wishes for the genuine, finds it, otherwise they have no choice but to accept the artificial, yet they continue to strive for the unadulterated things. Since we have made it our practice to accept artificiality in foods, drinks, clothing, hardware and houseware, then we must do that with everything. The current situation is that even if something is genuine but if we don't like it, we won't take it and what we like, even when we know that it is contrived, we accept it. It is as if our choices are dictated by our ego and not by our conscience.

If you look closely, you will notice that our history is full of contamination. Our behavior, lifestyle and politics are contaminated as well but we still trust it. Now you are cognizant of the truthfulness of *Tasawwuf*, Islamic Mysticism. In this day and age of contamination, even *Tasawwuf* is contaminated but only because of contamination, it cannot and should not be neglected. The truth of the matter is that the reality must be searched and there should be a struggle to acquire it. But when it comes to *Tasawwuf*, we begin to change course. Are all unaware? The recorded history is replete with lies. Neither our historians nor other authors attempted to separate the truth from falsehood and we unquestionably trusted it. We trust it even when they have written so many deceitful and incredible stories. We vilify those who are honest and those who observe the truth. This is the politics of the contemporary world.

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So I was talking about Tasawwuf that even Tasawwuf has been mixed with things that have nothing to do with it...After the 4<sup>th</sup> Century Hijri, non-Islamic spirituality began to mix with *Tasawwuf* which had nothing to do with *Tasawwuf*. The revolutionists and reformists did not struggle with real Islamic Mysticism but with those non-Islamic contaminants, which had entered into *Tasawwuf*, (the soul of Islam)

During the rise of Islam, Jews were badly defeated by the Muslims. They still hold a grudge in their hearts against Islam...During the Usmani Caliphate, a Jew, Abdullah bin Sabah from Yemen hypocritically accepted Islam as did Abdullah bin Ubbi, during the time of Rasullullah ﷺ. All his life Abdullah bin Sabah was busy making mischief among Muslims. He was a skilled mischief-master. His mischief caused enormous disturbance in Islam. A virtuous researcher agreed that Abdullah bin Sabah was not a fictitious personality but a historical fact. His activities caused enormous damage to the cause of Islam. Dr. Klein<sup>1</sup>, William Muir<sup>2</sup>, Prof. Nicholson<sup>3</sup>, Dr. J.N. Halster<sup>4</sup>, Prof. P.K. Hiti<sup>5</sup> and others have written about the activities of Abdullah bin Sabah...He was the one who injected the idea that Hazrat Ali is the 'Successor' of Rasullullah ﷺ and the third Caliph Hazrat Usman ﷺ is the plunderer. These two ideas caused tremendous damage to Islam and the Muslim Ummah.

In the same way, *Tasawwuf* too became the ground for mischief-makers. In Iran many people started calling themselves 'Sufi' when their beliefs were completely un-Islamic. A.E. Krymsky wrote:

"The members of Sufi group call themselves the true protectors of *Sunnah* but in Iran, the word, 'Sufi', was adopted by a group of people whose beliefs and

<sup>1</sup> Dr. Klein: *Al-Abanath An-Usool Ad-Diyanath* (Translation), Introduction, pg. 617 (with reference to Yusuf Sateem Chishu: *Islami Tasawwuf mein Ghair-Islami Nazariyat ki A'mizish*, Delhi, 1989)

<sup>2</sup> William Muir: *Khilafat - Us ka Urooj, Inhatat, Zawal*, pg. 216 (with reference to above)

<sup>3</sup> Prof. Nicholson: *Arbo'n ki Adbi Ta'reekh*, pg. 215 (with reference to above)

<sup>4</sup> Dr. J.N. Halster: *Shayan-e-Hind*, pg. 15.

<sup>5</sup> Prof. P.K. Hiti: *Arbo'n ki Ta'reekh*, London, 1949, pg. 228

practices were so much against Islam that the Prophet (ﷺ) would have regarded them as the dwellers of Hell".<sup>1</sup>

According to J.M. Halster:

The Ismailia sect adopted the practices of 'Sufis'.<sup>2</sup>

Perhaps because of this adulteration of Islamic Mysticism, an Egyptian Researcher, Dr. Zaki Mubarak misunderstood and went too far in saying:

والواقع ان الصلة بين التشيع والتصوف  
على هو معبود الشيعة وامام الصوفيه - 3

No doubt that except *Naqshbandia* Order of *Tariqat*, all the other branches of Islamic Mysticism started with *Hazrat Ali* (عليه السلام). The *Naqshbandi's* found their root in *Hazrat Abu Bakr Siddiq* (عليه السلام). I think Dr. Zaki Mubarak had no knowledge of this, otherwise he would not have made such a grave mistake... If somebody considers *Hazrat Ali*, a deity, a god, then he is a *Kafir* but there is no problem in calling him a chief and a leader and there is no violation of *Shariah* in it. As a matter of fact, the basis of Shiite philosophy is not the love of *Ahle-Ba'yt*, the family of *Rasullullah* (ﷺ), but the hate of the Companions and wives of *Rasullullah* (ﷺ). In fact, love of *Ahle-Ba'yt* is one of the conditions of *Iman*, faith, and many *Hadees* testify to this claim.<sup>4</sup>

The instigators tried their best to damage and defame Islamic Mysticism and willfully used all tricks and strategies in this regard. *Allama Abdul Wahab Sha'rani* (P.A. 973 AH / 1565-6 AD) states that:

The *Batiniyah*, *Milahidah*, and *Zanadqa* were the ones to distort and manipulate the writings of *Imam Ahmad bin Humal* and *Imam Ghazali*. Also, the *Batiniyah* Sect wrote a book to preach their ideology and philosophy and I was ascribed as the writer of that book during my lifetime. After all my efforts, the book continued to circulate for three years.<sup>5</sup>

<sup>1</sup> Islamic Quarterly, Vol. 6, Publications 3-4, pg. 3E, July-October, 1963

<sup>2</sup> J.M. Halster, *Shayar-e-Hind*, pg. 2E, (as mentioned earlier)

<sup>3</sup> Mubarak, *Al-Tasawwuf Al-Islami*, Vol. 2, pg. 223

<sup>4</sup> See the endnote

<sup>5</sup> Abdul Wahab Sha'rani, *Al-Liqa'at wal-Sawahir*, pg. 4

Hamdan-bin-Qirmat converted the Ismaili 'religion' into the Batini Movement which came to be known as Batini Sect. They forged and fabricated the Traditions and circulated them among Muslims. *Fususul Hakam* and *Fatuhah-e-Makkia* of Mohiuddin Ibn-e-Arbi (PA 638 AH / 1240 AD), *Masnavi* and *Malfuzat* of Jalal-ud-Deen Rumi (PA 672 AH / 1273-4 AD), *Ahya-ul-Uloom-ud-Deen* and other famous books of Imam Ghazali (PA 505 AH / 1111 AD) were manipulated by *Qiramat* and inserted in the books illegitimate ideas and practices. They wrote many books themselves and attributed them to famous, religious scholars of Islam. As you have seen earlier, in the case of Abdul Wahab Sha'rani

This adulteration, distortion and interpolation are still active and the tampering of books has not ceased yet. Many things purported to have been written by Hazrat Shah Waliullah (PA 1176 AH / 1762 AD) found to be a pack of distortions and manipulations as the publication of his book, '*Al-Qaul-al-Jali fi Zikr A'sar-al-Wali*' surfaced.<sup>1</sup>

During the compilation of this treatise, a letter was found which was written by a scholar to another contemporary Scholar. The date of the letter is 20<sup>th</sup> Zil-Qadh 1328 AH / 1910 AD, entitled "Abhas-e-Akheera". The writer has complained to the addressee that his followers have not only fabricated the following books but they have also invented the names of the authors, the publishers and the pages too, which have been quoted to deceive the readers. It is not my habit to defame anybody, which is why I am not mentioning any names. The list of those books is as follows:

- i, *Tohfa-tul-Muqallideen*; Mohammad Naqi Ali Khan, Subah Sadiq, Sitapur: 15
- ii, *Hidaya-tul-Islam*; Raza Ali Khan, Subah Sadiq, Sitapur: 30
- iii, *Khazina-tul-Awlia*; Shah Hamzah; Kanpur: 15
- iv, *Malfuzat-e-Shah Hamzah*; Mustafai: 17
- v, *Miratul Maqlqah*; Abdul Qadir Jilani; Egypt: 18

All these books and their contents are fabricated and illegitimately compiled. The writer wrote further in his letter:

<sup>1</sup> Mohammad A'shiq Phulke. *Al-Qaul Al-Jali fi Zikr A'sar-al-Wali*. Makhtuta Makhtuba. 1229 A.H / 1815 AD (Malfuzat, Makshufat, Ma'arif, Hazrat Shah Waliullah Mohaddis Delhi), Abul Khair Academy, Delhi 1409 AH / 1989 AD

They accused me of saying that your elders and ancestors have written on such and such pages of such and such books published by such and such publishers in such and such places. Meanwhile all of this is artificial...My intention, by mentioning this, is that the opponents attempted to discredit and dishonor good scholars of Islam by using such tactics. This is why many people began to stay away from the real Sufis. This was and still is a great tragedy.”<sup>1</sup>

This happened in the last century; let's talk about the current time. Recently a writer quoted my statement in his book, which I had not said or wrote. He invented many lies and circulated them in many Arab countries. I was in Islamabad attending a Seerah Conference; after the opening ceremony of the Assembly, Justice Syed Shuja't Ali Qadri took me to his home. During our conversation, he asked me, "have you read 'Al-Barelvia'?...I replied, "no." He brought the book to me and showed me a page where a passage was written in reference to me, which I had not said or wrote. I was shocked by this dishonesty in the literary circle. I further studied and found many more fabricated passages. I wrote a letter to bring the attention of the writer to this matter but he never cared to reply or paid any attention.

It was brought to my knowledge that many old Arabic books and their translations were and still are published with systematic fabrications and distortion... This is indeed condemnable. A *Sheikh-ul-Hadees* stated that new editions of Books of *Ahadees* are full of mistakes, inaccuracies and distortions...I believe a complete thesis can be written on this issue...Anyhow these kind of practices are going on for centuries but it doesn't mean that we should abandon our search for truth. It is our duty to utilize our intellect and knowledge to separate pure from impure, correct from incorrect and truth from lies so we can defeat the purpose of our enemies. This is the demand of the time and we must act upon it.

<sup>1</sup> Abhas-e-Akheera Makhtuta Makhtuba 20<sup>th</sup> Zil Qadr, 1378, pg.

## (8)

Some people totally deny the existence of *Tasawwuf* and *Sufi's*. Following are some of the many reasons for this attitude:

1. The postulates and terms of Sufism are subtle and sometimes beyond comprehension
2. The Influence of *Sufia-e-Kiram* on common people and their popularity and teachings that strengthen the religious sentiments of people
3. Tampering of books written by *Sufia-e-Kiram*
4. International conspiracy against Islam
5. The emergence of illegitimate *Sufis* and their false claims regarding their powers
6. Practices and attitudes of many Mystics, which lack *Shariat*
7. Many *Sufis* accumulate worldly possessions and the desire to increase wealth and fame
8. The involvement of some *Masha'ikhs* in creating divisions between the branches of *Tariqat* and prejudice among one another etc. etc.

From the preceding list of the causes of hatred towards *Tasawwuf* and *Sufis*, International and discreet conspiracy against Islam seems to be on the top. Consequently, not only Islamic Mysticism is abhorred but Islamic etiquettes, activities and practices are hated too. Also included in this hate are *Maulvis*, *Qaris*, *Hafiz* and *Sufis*. People are beginning to despise their elders, ancestors, their Islamic culture and values. The conscience is perplexed to acknowledge how this hate is being systematically programmed into the people. Thoughts have surrendered!

But he who denies this and believes in Divine revelations, his denial is like a wonder among the wonders of the world. Divine revelation is a reality that no one but the Holy Prophet ﷺ has heard of. No one has seen it either. We have only heard of it from the Holy Prophet ﷺ and believe it. Since we believe in such invisible reality, then why do we reject the inner, secret and discrete meaning of the revelations. This is not at all acceptable. This disbelief rejects



the notion of Divine revelations. Please contemplate with acuity. Those who deny, deny the absolute reality. They only view the physical body and believe in it. They don't see the soul and don't believe in it. If the soul did not exist, the body could not exist either. This commotion would also be absent.....The body would be lifeless...a whirlwind .amorphous...and just the blank space...Inactive.

We hate *Tasawwuf* and *Sufia-e-Kiram* so much that the true followers of Islamic *Shariah* (the true Muslims), seem to us as non-believers, as *mushrik*, as Jews and Christians... A gracious and beneficent friend of mine, an elder of *Naqshbandia* School of Thought, *Pir Mohammad Ishaq Jan Sirhindi* traveled to Egypt. He had a long beard, as prescribed by the *Sunnah*. An Egyptian Muslim, after looking at his long beard asked him if he was Jewish. He replied, الحمد لله "Alhumdo-Lillah, I am Muslim"...He said then why do you have such a long beard?...Would you like to hear more? Then listen!...During 1995, a young person, a disciple of *Qadria Silsila* was sitting in *Masjid-e-Mabawi* with a green turban on his head. A local Arab asked him, "are you a Muslim or a *Sufi*?"

الله اكبر *Allah-o-Akbar*, how far deep we have gone in ignorance that the devoted followers of *Sunnah* seem to us as non-believers. ....The truth is that the enemies of Islam have deprived the love of every *Sunnah* from our hearts and shoved in the love of innovations...Pay attention to this:

- ☆...*Rasullullah* ﷺ used to cover his head with an *Amama*, and sometimes with a *topi*. We rarely cover our heads and most of the time stay bareheaded. Men and women who cover their heads have become a point of insult.
- ☆...*Huzoor* ﷺ used to wear a *Kurtaz*, and a *Tahband*, and we prefer to wear coat and slacks. We don't like to wear according to the *Sunnah*.
- ☆...*Rasullullah* ﷺ had a full-grown beard on his bright face. We shave our faces and do not like people with beards.
- ☆...The life of our Prophet ﷺ was very simple but we like to live with artificial aura on ourselves. It is difficult for us to live without luxuries and we display artificiality. We don't like simple Muslims.

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☆...*Huzoor* used to sit on the ground but we like to sit on couches and chairs, and we despise the ground and we mutilate it with our shoes.

☆...*Huzoor* used to perform *Sunnat Raka'ts* after the *Farz* in his prayers. We don't even complete the *Farz*, and if we do, we skip as rapidly as we can to avoid *Sunnat*.

If we look at each and every *Sunnah*, we will see that it is absent from our lives. This is a vitriolic reality. How horrific it is!

We have turned ourselves into a new and modern sculpture, which is not recognized, until we introduce ourselves as a Muslim. Perhaps, this is the crime of a *Sufi* that he is recognized from far away as a Muslim. Maybe this is why he is insulted, so Islam and *Sunnat* can be defamed.....*Tasawwuf* puts great emphasis on these deeds and activities that allow a Muslim to maintain his identity and actually look like a Muslim...

About a thousand years ago, many adulterations were brought into *Tasawwuf* that a renowned Saint, Syed Ali Hajweri (PA 464 AH / 1032-3 AD) stated:

"Today *Tasawwuf* is just an empty word. It has lost its essence and meaning. There was a time when *Tasawwuf* was absolute reality, far away from materialism."<sup>1</sup>

But there is always volatility and vicissitudes, situations don't remain constant. We have seen that many great personalities have come across and left their holy imprints on the world's history. No matter what, we cannot deny and ignore the existence of *Tasawwuf*. Syed Ali Hajweri talks about those who deny *Tasawwuf* and say:

"Denying *Tasawwuf* on the basis of its definition is not a big deal because its absolute reality is incomprehensible. But if one denies its existence then one is condemning the laws of *Shariah* and denying the Prophets. With this denial, everything related to their attributes has to be condemned."<sup>2</sup>

<sup>1</sup> Syed Ali Hajweri: *Kashful-Mahjub* (Urdu translation of Samarqand Script), Abul Hasnat, Syed Mohammad Ahmed Qadri, Al-Ma'arif, Lahore, 1396 A.H., pg. 132-133

<sup>2</sup> Syed Ali Hajweri: *Kashful-Mahjub* (Urdu translation of Samarqand Script), Abul Hasnat, Syed Mohammad Ahmed Qadri, Al-Ma'arif, Lahore, 1396 A.H., pg. 132-133

In fact, we have gone many steps further in denying *Tasawwuf*, compared to Ibn-e-Jozi, Ibn-e-Taymlah, Ibn-e-Qayyim and Ibn-e-Abdul Wahab. In our denial, one can feel the smell of International conspiracy.....

### (9)

The anti-*Tasawwuf* movement has nothing to do with religion. It is purely a universal political movement...The enemies of Islam chose *Tasawwuf* as their target because they know that practicing *Tasawwuf* keeps the faith strong... keeps the self-esteem and dignity of poor masses at its heights...In the realm of democracy, poor people have the power of decision. To suppress this decision-making power is the conspiracy/objective of modern politics and its leadership.

On the other hand, look at our beloved Prophet ﷺ. He is so close to the poor people that he adopted their lifestyle and dignified them. People who deny *Tasawwuf* are mostly the rich who live in fine houses, travel in luxurious automobiles and wear expensive clothes... When we look at the simplicity of the life of *Rasullullah* ﷺ, we notice that *Sufia-e-Kiram* applied that lifestyle...In reality the war against *Sufism* is a war of the rich against the poor. (The rich minority has appropriated the wealth of the world from the poor masses and now want to extract peace, satisfaction and happiness of their soul too)...

So I was discussing about the simplistic life of *Rasullullah* ﷺ. As I have mentioned earlier that *Rasullullah* ﷺ accepted invitations from the poorest persons and even slaves, for dinner; did not mind traveling on long-eared animals and wore simple clothes made of thick wool on a handloom. The following *Ahadees* certify to these facts:

- ☆...*Huzoor* ﷺ used a black woolen shawl made on a handloom.<sup>1</sup>
- ☆...*Hazrat Aisha* رضى الله عنها showed a thick sheet and a *Tahband* made of a heavy material and said that those are the two clothes *Rasullullah* ﷺ passed away in.<sup>2</sup>

<sup>1</sup> Mishkat Shareef, pg 376

<sup>2</sup> Mishkat Shareef, pg 373. *Sharan-e-Musim* (Majeed, Vol. 6, pg. 384) (Allama Ghulam Rasul Saeed)

☆...Hazrat Aisha رضي الله عنها showed a *Tahband* made of heavy material manufactured in Yemen and a shawl or sheet that was called *Mulbadah* (made of raw cotton, which is very thick) and she swore that these were the clothes in which *Rasullullah* ﷺ passed away in.<sup>3</sup>

☆...Huzoor ﷺ wore *Suf*, wool, and heavy thick clothes.<sup>2</sup>

☆...One time *Rasullullah* ﷺ used a cloak or sheet that had embroidery and flowers printed on it but he did not like it and took it off. He puts on the simple cloak again.

This was the modest style of clothing of *Rasullullah* ﷺ, which became the norm of the *Sufia-e-Kiram*. Whoever, one loves, admires ones style of clothing too. One also admires those who imitate the style of clothing of ones lover. We must love every action of *Huzoor* ﷺ with our heart and construct our lives accordingly. This is the absolute demand of love.

Perhaps we don't like *Tasawwuf* because it replaces the love of this world in our hearts and brings us closer to Allah ﷻ... It reminds us of our death and keeps us awake and fully aware that our stay here is temporary...We take pleasure in ignorance...The thought of departure from this life makes us fearful...Enemies of Islam are stalking us and their wish is:

☆.....that we never realize our purpose.

☆.....that we forget our history.

☆.....that we become economically bankrupt.

☆.....that we become demoralized.

☆.....that our spirituality becomes lifeless.

They are forcing us to denigrate and disrespect *Rasullullah* ﷺ, our ancestors, our elders and our traditional scholars. They want to eradicate *Tasawwuf* to render us lifeless. By engaging us in their personal struggle, they want to undermine our foundations. They are at the gates of the libraries in the Islamic world, which secure the literary treasure, most of which is written by *Sufia-e-Kiram*. They are ejecting the love from our hearts of our beloved Saints and

<sup>3</sup> Sharah Muslim Shareef, Vol. 6, pg. 384, Abu Daoud Shareef, Vol. 2, pgs. 203

<sup>2</sup> Ibrne Majah, pg. 263

<sup>3</sup> Ibrne Majah, pg. 262

forcing us to bury their profound literatures. They are doing everything a ferocious enemy would do. If we were dyed in the color of *Tasawwuf*, which is in essence the color of Allah and *Rasullullah*, then we could never have been defeated.

### (10)

*Tasawwuf* is the need of every age... *Sufia-e-Kiram* spread Islam, all over the Earth. Islamic scholars spread the knowledge... Kings and rulers established governments... If Islam did not spread, neither knowledge could spread nor governments could have been established... Our history is greatly indebted to *Sufia-e-Kiram*, who left an patent mark on it... The movement against *Tasawwuf* is a movement against those grateful personalities... If we look at the history of Islam and of the Indian Subcontinent, we would see that even Kings are attracted to the personalities of *Sufia-e-Kiram*...

- ☆... Sultan Mehmood Ghaznavi came to pay respect and homage to Khwaja Hasan Kharqani (PA 425 AH / 1033-34 AD) who in return advised him and briefed him.<sup>1</sup>
- ☆... Mogul Emperor Humayyun was attached to Shah Mohammad Ghaus Gawaliyari (PA 970 AH / 1562 AD). Even his father, Mogul Emperor Akbar was also attached to the same.
- ☆... Mogul Emperor Jahangir was attached to Sheikh Ahmad Sirhindi (PA 1034 AH / 1624 AD) and he used to respect and honor Sheikh Abdul Haq Mohaddis Delhvi (PA 1052 AH / 1642 AD).
- ☆... Mogul Emperor Shah Jahan was a disciple of Mian Mir (PA 1045 AH / 1635 AD) and a devotee to Sheikh Ahmad Sirhindi.
- ☆... Another Mogul Emperor, Aurangzeb Alamgir was a disciple of Khwaja Mohammad Masoom (PA 1079 AH / 1628 AD) and advanced in the *Tariqat* by Khwaja Saif-ud-Deen (PA 1096 AH / 1684-5 AD).

All these facts indicate that *Sufia-e-Kiram* have something which even the Emperors don't have and that is why they all come to kiss their feet. Let me remind you one more time that *Tasawwuf* is the need of all time and of this

also...Every facet of the life needs guidance from *Tasawwuf*  
 .....Without a doubt:

### **Tasawwuf...**

- ☆...is the soul of Islam
- ☆...is the life of *Iman*
- ☆...is the life itself
- ☆...is a synonym to modesty
- ☆...is the sympathy and affection
- ☆...is the friendship and kindness
- ☆...is the character of *Rasullullah* ﷺ
- ☆...is the veracity and sincerity of Abu Bakar Siddiq ؓ
- ☆...is the sword of Haider ؓ
- ☆...is the piety of Abu Zar ؓ
- ☆...is justice and honesty
- ☆...has a lesson for economy and society
- ☆...is a treasury of Divine Mercy
- ☆...is a guide for culture and civilization
- ☆...is an amazement for Wisdom
- ☆...is the peace of heart
- ☆...is the symbol of Divine Wisdom
- ☆...is the fuel of life
- ☆...is the comfort for restless hearts
- ☆...is the panacea of the aching hearts
- ☆...is the everlasting Spring
- ☆...is the physical and spiritual sight through  
 which man can get to his true destination

### **Tasawwuf**

- ☆...is the Divine Commandment.

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## Endnote

(from pg. 36)

*Huzoor-e-Akram* ﷺ stated that, "whoever loves Ali, loves me and whoever holds a grudge against Ali, holds a grudge against me" (Al-Istayab)...He further stated for Hasan ؑ and Hussein ؑ that, "they are my sons and the sons of my daughter. O Allah, I love them both and (I request) you to love them too and revere those who love them also." (Tirmizi Shareef)...For Fatima ؑ, he stated that, "she is a part of my flesh, whoever makes her sad, makes me sad", (Bukhari Shareef and Muslim Shareef)...He called on Fatima ؑ concerning *Hazrat Aisha* ؑ that, "O my daughter, would you not keep her beloved as I do?" She replied, "yes" (Bukhari and Muslim Shareef)...He further stated about *Ahle-Bayt* (His beloved progeny), "Whoever shows hospitality to my *Ahle-Bayt*, I will return this favor to them on the Day of Judgment" (Ibne-Asakir, with reference to *Maktubat-e-Shaikh Ahmed Sirhindi*, Vol. 2, Maktub #36).

We have, ourselves created varying standards of love and hate, in opposition to Islam. Some prefer to love *Ahle-Bayt* and hate some of his holy wives and Companions, while others advocate the love of Companions and consider the reverence of *Ahle-Bayt* as *Shiaism*, but the love of *Ahle-Bayt* is not *Shiaism*... Revering the *Ahle-Bayt* is the resolve of Allah and *Rasullullah*...The ideology of *Shiaism* is to maintain the enmity of the beloved of *Rasullullah* and to continuously disrespecting and insulting them. This is the underlying philosophy of *Shiaism*...We pray to Allah to keep us steadfast in pleasing Him and His beloved Prophet. Ameen!

(Mas'ud)

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# Glossary

## A

Ahadees – sayings and traditions of the Holy Prophet Muhammad ﷺ

Ahle-Ba'yt – The family & offsprings of the Holy Prophet Muhammad ﷺ

Ahle-Sunnat wa Jama't – The sect of Islam which, according to the Hadees, is the saved one; they are the true followers of Rasullullah ﷺ and his companions

Alhumdo-illah – All praises are for Allah ﷻ

Allah-o-Akbar – "Allah is great"

Allama – A certified scholar

Amama – Turban

Ameen – Used at the end of prayers for its fulfillment

Awliya – The friends

Awliya-e-Kiram – The respected friends of Allah ﷻ

## B

Bukhari Shareef – Name of a famous collection of Traditions of the Holy Prophet ﷺ

## F

Faqir – Indigent; mendicant

Farz – Compulsory actions that are incumbent upon a Muslim

Fiqh – Islamic law

## H

Hadees – Sayings and Traditions of the Holy Prophet Muhammad ﷺ

Hadees-e-Qudsi – Sayings of Allah ﷻ reported by Rasullullah ﷺ

Hafiz – The one who has memorized the entire Holy Quran

Hajj – The one who has performed the holy pilgrimage to Makkah

Hazrat – Title preceding the name of Saints and Sufis

Haramain Sharifain – The two sanctuaries of Makkah and Madina

Hijri – The Islamic calendar

Huzoor-e-Anwar – The Illustrations & honorable Prophet Muhammad ﷺ

## I

Imam – The leader

Iman – Faith as required by Islam

Istikhara – Judgment from omens, augury

## J

Janaza – funeral; corpse

Jang-e-Badr – War of Badr

## K

Kafir – Non-believer

Khalifa – Spiritual successor

Khateeb – Orator; public speaker

Khwaja – Master; lord

Kurta – Collarless long & loose shirt

## M

Madrassas – School; academy; seminary

Masha'ikhs – Saints

Masjid-e-Nabawi – The Mosque of the Prophet ﷺ in Madina

Maulvi – Muslim priest

Momin – A firm believer; the one who has acquired faith as required by Islam

Mufti – Muslim Jurist

Mufti-e-Azam – The Grand Mufti

Mujahideen – Muslims soldiers, warriors in defense of faith

Mushrik – Polytheist

Mustahabat – Desirables



**N**

Naqshbandia – An Islamic mystic fraternity

Nawafil – Supplementary prayers

**P**

پا – abbreviation for “past away”

**Q**

قادر – An Islamic mystic fraternity

Qari – reciter of the Holy Quran

**R**

Raheem – Merciful

Rahman – Beneficent

Rakats – one set of standing, genuflection and prostration in prayers

Rasul – A Prophet of Allah ﷺ

**S**

Sahaba-e-Kiram – The respected companions of the Holy Prophet Muhammad ﷺ

Salaam – The Islamic greetings

Sanun Abu Dawood Shareef – name of a collection of sayings and traditions of the Holy Prophet Muhammad ﷺ

Sanun Ibn-e-Maja – name of a collection of sayings and traditions of the Holy Prophet Muhammad ﷺ

Shariah / Shar'iat – Islamic Jurisprudence

Sheikh – Saint

Sheikh-e-Tariqat – Saint

Silsila – A chain of Mystics

Sufi – Mystic

Sufia-e-Kiram – The respected Sufis

Sufism – Islamic mysticism

Sunnah / Sunnat – The traditions of the Holy Prophet Muhammad ﷺ

Surah – Quranic chapter

**T**

Tahband – Sheet, used as a garment for the lower part of the body

Tariqat – Islamic mystical way of life

Tasawwuf – Islamic mysticism

Tawaf – Circumambulation of the Holy Kaa'ba

Topi – cap; hat; hood

**U**

Uloom-e-Khamsa – The knowledge of the five things, which is believed to be known only by Allah ﷻ

Ummah – The nation of Islam

**W**

Wajib – Obligatory

# English Books of Prof.Dr Muhammad Mas'ud Ahmed

No	Name of Books	Name of Translators
1	The Universal Festival	Prof.F.M.Sheikh
2	The Supreme Festival	Dr.A.A Godlas
3	Eid of Eids	Urdu,Passevs, Arbic, Hindi,Sindhi
4	The Knowledge of Unseen	Prof.F.M.Sheikh
5	Respect & Reverence	Prof.F.M.Sheikh
6	Spiritual Significance of Affnity	Prof.F.M.Sheikh
7	Novelties	Prof.F.M.Sheikh
8	Women and the Veil	Prof.F.M.Sheikh
9	Salutation and Adoration	Prof.F.M.Sheikh
10	Following the Majority	Qadir Muhammed Qurashi
11	Following	Fatima Massodi
12	Islamic Economic System	Prof.Abrar Hussain
13	Tolerance	Prof.F.M.Sheikh
14	The Soul of Islam	M.Mas,ud Ahmed Ashrafi
15	Shaykh al-Islam	Sa'ima Masoodi
16	The Basic Religion	M.Hameed Yazdani
17	Ibrahim's Prayer	Prof.F.M.Sheikh
18	The Influence of Sh.Ahmed Sirhindi on Dr.Mohammad Iqbal	Prof.F.M.Sheikh
19	Facial Focus	Prof.F.M.Sheikh

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