



**"O PEOPLE OF IMAAN!
FEAR ALLAH, AND BE WITH
THE SAADIQEEN"
(QUR'AAN)**

THE SAADIQEEN

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INTRODUCTION

“Be with the Saadiqeen” (Qur’aan)

The normal Sunnah of Allah Ta’ala for His servants regarding the attainment of *Qurb-e-Ilaahi* (*Divine Proximity – Nearness to Allah Ta’ala*) is to join the ranks of the Saadiqeen. The Saadiqeen are the elite Auliya of Allah Ta’ala. The rule is that it is impossible to travel along the Path leading to Allah Azza Wa Jal without being in the company of the Saadiqeen. While every rule has exceptions, the exception is not the norm.

Although the True spiritual guide is Allah Azza Wa Jal, He has created the institution of the Saadiqeen to lead His servants unto Him. It is for this reason that the Qur’aan Majeed commands in several Aayaat cultivation of the companionship with the Saadiqeen. Allah Ta’ala says:

“O People of Imaan! Fear Allah (adopt Taqwa), and be with the Saadiqeen.”

(At-Taubah, Aayat 119)

In this Aayat, Allah Tala informs us that the way of acquiring Taqwa is in the company of the Saadiqeen and Saaliheen. With the march of time, the dearth of Saadiqeen is incremental. The further we move from the age of Nubuwwat, the fewer become the Saadiqeen. The current era in which we find ourselves is practically barren of Saadiqeen. They all have departed and are to be found only in the graves. Regarding the

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disappearance of the Saadiqeen and Saaliheen, Rasulullah (sallallahu alayhi wasallam) said:

“The Saaliheen are departing one after the other (in quick succession) until there will remain only the scum such as the chaff of dates or barley. Allah Ta’ala will have no care whatsoever for them.”

In this era we are deprived of the Saadiqeen. When the physical companionship of the Saadiqeen is not available, all the Mashaaikh have advised and emphasized the imperative importance of reading daily many pages from the life episodes, advices and admonition of the Auliya. Insha-Allah, this will become an adequate substitute for the sincere seeker of Islaah – moral reformation and spiritual elevation.

Hadhrat Junaid Baghdadi (Rahmatullah alayh) said that the *Waaqiaat (Anecdotes)* of the Auliya are among the armies of Allah Azza Wa Jal. They morally purify and spiritually fortify the Traveller along the Path of Rectitude leading to Allah Ta’ala. Confirming this truth, the Qur’aan Majeed says:

“And, whatever We narrate to you of the stories of the Rusul (Messengers of bygone times and of the Auliya), is to fortify your heart.”

This Aayat is in the first instance for Rasulullah (Sallallahu alayhi wasallam). The address is directed at him. When the *Waaqiaat* of the bygone Ambiya and Saadiqeen are a means for fortifying the purified heart of even Rasulullah (Sallallahu alayhi wasallam), then we can understand the need for us to adopt this method prescribed by the Qur’aan Majeed. The

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imperative importance of companionship with the Saadiqueen is highlighted and emphasized in the following Qur'aanic Aayat: *"And, keep yourself (O Muhammad!) resolutely with those who call unto their Rabb morning and evening for the Sake of His Face (His Pleasure), and do not divert your eyes from them. Do you desire the adornment of the dunya? And, do not follow him whose heart is ghaafil (oblivious) of Our Thikr and he follows his vain desires, and his affairs are in transgression of the limits."*
(Kahaf, Aayat 28)

Someone asked Hadhrat Shaikh Bu Ali Daqqaaq (Rahmatullah alayh) if there was any benefit in listening to the episodes of the Auliya if one does not practise accordingly. He said that there are two benefits.

- (1) If the person is a seeker of the Truth, his resolution will increase. His search will increase.
- (2) If a person suffers from pride, then his pride will diminish, and he will abstain from making claims of deception. He will view his virtues as deficiencies.

It is accepted that, especially in this era of abject Imaani weakness, it is not possible to follow in exactitude the austere ways of Taqwa and Wara' of the illustrious Auliya of bygone times. The objective of reading and reflecting on the anecdotes of the Auliya is to view oneself in the mirror of these Auliya. In this Mirror one will observe with clarity one's own deficiencies, and how far one has drifted from Siraatul Mustaqeem. When this realization dawns on a person, he will make endeavours to reform himself and at least conduct his

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life within the parameters of the Shariah. And, this is the very minimum obligatory requisite for immediate salvation in the Aakhirah, i.e. salvation from the Fire and entry into Jannat without first having to be purified in Jahannam.

Rasulullah (sallallahu alayhi wasallam) said that the Rahmat of Allah Ta'ala descends when the stories of the Auliya are narrated. The *Faidh (spiritual effulgence)* of the Auliya whose life episodes are narrated exercises an effect on the audiences and becomes a wealth of fortune for them before Maut.

Some people asked Shaikh Abu Yusuf Hamdaani (Rahmatullah alayh): "When the Auliya disappear – when they are hidden, then what should we do to remain safe from the moral and spiritual ravages of the world?" The Shaikh said: "Daily read 16 pages of their advices and admonition.."

Hadhrat Shaikh Fareeduddeen Attaar (Rahmatullah alayh) said: "This kalaam (i.e. the advices of the Auliya) is the best speech. It creates an aversion in the heart for the dunya. It reminds of the Aakhirat. It cultivates friendship for Allah Ta'ala in the heart. It impels a person to make preparations for the Aakhirat. The kalaam of the Auliya is the commentary of the Qur'aan and Ahaadith."

Although we are not of the Saaliheen and Saadiqeen, we do love them. Perhaps Allah Ta'ala will bestow to us reformation by virtue of this love, and perhaps he resurrects us in the Assembly of those whom we love.

HADHRAT MUHAMMAD SAMMAAK

(Rahmatullaah alayh)

The lofty status which Hadhrat Ma'roof Karkhi (rahmatullah alayh) had gained was from the advices and admonition of Hadhrat Muhammad Sammaak (rahmatullah alayh). The Khalifah Haroon Rashid would appear in his presence with utmost humility. Once Hadhrat Sammaak said to Haroon Rashid: "O Ameerul Mu'mineen! Tawaadhu' (Humility) is loftier than your greatest virtue.

* The right of Tawaadhu' is that you do not regard yourself better than any person.

* People of former times (i.e. the Auliya) were embodiments of 'medicine' (spirituality – roohaaniyat). People acquired cure (spiritual reformation) from them. On the contrary, today the people (the Shaikhs) are embodiments of disease (spiritual and moral maladies). There is no cure for their diseases.

* The Tareeq (the Path of Tasawwuf/Moral reformation) is that you regard Allah Azza Wa Jal to be your Consoler and His Kitaab your confidante.

* Tama' (avarice – greed) is like a rope around your neck and a chain on your legs. Remove these fetters so that you are emancipated.

* There was a time when it was difficult for a Waa-iz (one who gives lectures) to deliver a wa'z just as today it is difficult for the Ulama to make amal (i.e. to practically implement the teachings of the Deen). And, there was a time when there were few lecturers just as today there are few Ulama practising according to their Knowledge.

* Once Hadhrat Sammaak was seriously ill, suffering considerable pain. Hadhrat Ahmad Hawaari (rahmatullah alayh) went to call a physician who was a Christian. On the way to the physician, he met an old sage whose face was radiant with noor. He was dressed exquisitely and the fragrance of a wondrous perfume was emanating from him. He asked me about my mission. When I explained, he commented: "Subhaanallaah! How can the Friend of Allah seek aid from the enemy of Allah? Go back, and tell Ibn Sammaak to place his hand on the pain and to recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَالْحَقُّ أَنزَلْنَاهُ بِالْحَقِّ نَزْلًا وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴾

Ahmad Hawaari returned and conveyed the message. Hadhrat Sammaak did as was instructed and was immediately cured. He then asked: "Do you know who the Sage was?" Ahmad Hawaari said: "No." Hadhrat Sammaak said: "He was Khidhr (alayhis salaam)."

* During his state of *Sakraat* (i.e. on the verge of dying), he exclaimed: "O Allah! You know that whilst I was sinning I

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nevertheless loved your obedient Friends (the Auliya). Do efface my sins in lieu of this (love for Your Auliya).”

* Hadhrat Sammaak had remained a bachelor all his life. After his demise some persons saw him in their dreams, and they queried of his condition and how he fared by Allah Ta’ala. He responded: “I was most generously forgiven and abundantly rewarded. However, no one had acquired the honour which a man toiling and struggling in grief with his family, had acquired.”

HADHRAT MUHAMMAD BIN ASLAM TUSI

(Rahmatullah alayh)

* People had given Hadhrat Muhammad Bin Aslam Tusi (rahmatullah alayh) the title of *Lisaanur Rasool (The Tongue of Rasulullah – sallallahu alayhi wasallam)*. No one during his era followed the Sunnah as meticulously as Hadhrat Tusi.

He was detained in jail for two years for proclaiming that the Qur’aan was the Uncreated Word of Allah Ta’ala. This is the belief of the Ahlus Sunnah Wal Jama’ah. He was subjected to great trials and persecution in jail, but he remained firm in this proclamation.

Every Friday in jail he would take ghusl, place his musalla on his shoulder and head for the gateway. The guard would stop him and order him back. Then he would say: “O Allah! I have done what was incumbent on me.”

* When Abdullah Bin Taahir, the newly appointed governor arrived in the city of Nishapur, all the nobility and scholars came to welcome him. The entire city was involved in welcoming him for three days. Thereafter he asked if any of the prominent inhabitants of the city had not presented themselves to welcome him. He was informed that two persons – Ahmad Bin Harb and Muhammad Bin Aslam Tusi – had not come. The governor was curious to know the reason for their absence. He was told that both were Ulama Rabbaani who do not come forward to meet kings and rulers. Abdullah Bin Taahir said: “If they do not come, I shall go to meet them.”

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When the governor arrived at the residence of Hadhrat Ahmad Bin Harb (rahmatullah alayh), he found him deep in contemplation. The governor stood waiting with respect. After some time, Hadhrat Ahmad Bin Harb lifted his head. Looking at the governor, he (Ahmad) commented: "I have heard that you are very handsome. Now that I have seen you, I can say that you are more handsome than what I have heard. Listen! Do not despoil your handsomeness by contravening the Laws of Allah Ta'ala.."

Then, Abdullah Bin Taahir went to the home of Hadhrat Muhammad Bin Aslam Tusi (rahmatullah alayh). However, the governor was not granted permission to enter. The governor remained standing with humility at the entrance of the house and said to himself: "He will have to come out for Salaat. I shall then meet him." He waited for a considerable time, then he mounted his horse and sat there waiting. It was Friday. At the time of Jumuah Salaat, Hadhrat Tusi emerged from his home. On seeing Hadhrat Tusi, the governor immediately alighted from his horse. He went down and kissed the feet of Hadhrat Tusi, and he (the governor) overwhelmed with emotion supplicated: "O Allah! He (i.e.Hadhrat Tusi) detests me, for I am an evil person, but I love him because of his piety. O Allah! With Your kindness transform me into a pious person by the virtue of this pious person."

* Hadhrat Muhammad Bin Aslam Tusi was always in debt. He would obtain loans and distribute the money to the Fuqara. Once a Jewish creditor came and demanded payment. Hadhrat Tusi had nothing to offer. At the time he was sharpening a

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pencil. He told the Jew to take the shavings of the pencils which were scattered on the ground. When the Jew picked up the shavings he found them to be pure gold. He exclaimed: "The Deen of such servants is undoubtedly the true religion." There and then the Jew embraced Islam.

* Hadhrat Abu Ali Faarmadi (rahmatullah alayh) was delivering a wa'z (lecture) in the Musjid of Nishapur. Present was also Imaamul Haramain (the Imaam of the Musjids of Makkah and Madinah). Imaamul Haramain asked Hadhrat Abu Ali: "Who today is the group in the scope of the Hadith: *'The Ulama are the Heirs of the Ambiya.'*?" Hadhrat Abu Ali responded: "Neither you nor I. The man who is sleeping at the entrance is the one (i.e. the Heir of the Ambiya)." He pointed towards Muhammad Bin Aslam who was sleeping at the entrance.

* When Hadhrat Muhammad Bin Aslam Tusi was in his last illness, a neighbour saw in a dream that Hadhrat Tusi was saying: 'Alhamdulillah! I have been set free from this grief (i.e. the world).' Early in the morning the neighbour went to inform Hadhrat Tusi of the dream. On reaching his home, he discovered that Hadhrat Muhammad Bin Aslam Tusi (rahmatullah alayh) had died during the night.

HADHRAT AHMAD HARB

(Rahmatullah alyh)

* Once some noblemen of Nishapur went to visit Hadhrat Ahmad Harb. Whilst they were sitting in conversation with him, the son of Hadhrat Harb passed nearby on the outside. He was playing the guitar and walking like a drunken man totally absorbed in the music. The noblemen stared in amazement at the son. Hadhrat Ahmad Harb who was obviously much embarrassed said: "Once some food came from my neighbour and we ate of it. That same night I had relations with my wife, and this son was conceived. It later transpired that the food had come to the neighbour from the ruler." *(The consequence of eating the doubtful food was the wayward child.)*

* One of the neighbours of Hadhrat Ahmad Harb was a fire-worshipper. He was a trader. Once robbers had waylaid his caravan and looted the entire wealth of the caravan. It was a great loss for the trader. When Hadhrat Ahmad Harb heard of the calamity, he went with a few of his mureeds to console him. When he arrived at the neighbour's house, he and his mureeds were warmly welcomed by the trader. He treated them very hospitably.

It occurred to the fire-worshipper that Hadhrat Ahmad Harb and his group had come for some food. This thought occurred to him because it was a time of famine in the land. This thought of the neighbour became revealed to Hadhrat Ahmad Harb (by way of kashf). Hadhrat Ahmad Harb said to the trader

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not to make any food arrangements as they had come solely to sympathize with him because of the calamity. The trader said: "Yes, undoubtedly I have lost much wealth. But, on account of the loss I have to be incumbently grateful for three issues:

The first is that others have robbed my wealth. I have not robbed anyone's wealth. Second: They looted half of the wealth. Half remained behind. Third: They robbed me of worldly possessions. My religion remains with me."

Hadhrat Ahmad Harb instructed his mureeds to write what the trader had said. He commented: "Wisdom is discernable in what he has said." Then Hadhrat Harb said to the fire-worshipper: "Tell me, why do you worship the fire?" The trader said: "So that tomorrow on the Day of Resurrection it will not burn me., and that it (the fire) delivers me to the Almighty Creator." Hadhrat Ahmad Harb said: "You are dwelling in a great deception. Firstly, fire is extremely weak. The opinion you have of it is nonsensical. If even a child throws some water on the fire, it will be extinguished. Now reflect! How can such a weak entity deliver you to the All-Powerful Creator? Furthermore, the fire is ignorant. It is unable to distinguish between musk and filth. It will equally burn both.

For seventy years have you been worshipping the fire whilst I have never worshipped it. Come, let us both insert our hands into the fire to see if it appreciates your worship. Bahraam was impressed by this talk. He said: "I want to pose four questions. If you answer correctly, I shall abandon worshipping the fire

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and become a Muslim.” Hadhrat Ahmad Harb told him to pose his questions.

Bahraam said: “Why did Allah create this creation? After creating it, why does He sustain creation? After sustaining creation why does He cause death? After death why will he resurrect creation?” Hadhrat Ahmad Harb responded:

“He created creation so that his creative power is recognized. He sustains so that His providence (Razzaaqiyat) becomes known. He causes death so that His Wrath is recognized. He resurrects so that His power becomes known.”

Bahraam said: “I feel that this fire should be tested”. Hadhrat Ahmad Harb held his hand over the fire for quite some time. The fire had no effect on his hand. When Bahraam observed this, he spontaneously proclaimed the Kalimah Shahaadat. Hadhrat Ahmad Harb let out a scream and fell down unconscious. After a short while when he became conscious, his mureeds asked for an explanation. Hadhrat Ahmad Harb said: “The moment Bahraam recited the Kalimah, it was revealed to my heart: ‘O Ahmad! After worshipping the fire for seventy years, Bahraam embraced Imaan. You have been a Muslim for 70 years. It remains to be seen what you will bring forth.’

“Imaan is suspended between fear and hope”, said Rasulullah (sallallahu alayhi wasallam).

* Hadhrat Harb would not sleep during the nights. He perpetually remained awake the entire night. Once his companions said: “What harm will there be if you take rest for

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just one night?” Hadhrat Ahmad Harb said: “How can a man who is being buffeted between Jannat and Jahannam, not knowing which of the two is his ultimate destination, ever sleep?”

* I wish that I knew who is indulging in gheebat about me so that I could send him gifts for rendering such favours to me. I shall most certainly be kind to him.”

* “Fear Allah Azza Wa Jal as much as you are able to. Be engrossed in His ibaadat. Beware of the world. Do not let it deceive and destroy you as it had destroyed others before you, for then you will be embroiled in calamity.”

* Hadhrat Yahya Bin Muaaz (rahmatullah alayh) had made wasiyyat to his followers: “When I die, place my head on the feet of Hadhrat Ahmad Harb (rahmatullah alayh).” This wasiyyat illustrates the lofty status of Hadhrat Ahmad Harb (rahmatullah alayh).

* Once his mother roasted a fowl and encouraged him to consume it saying that he should have no doubt whatever in the wholesomeness of the fowl. There was absolutely no doubt in it. Hadhrat Ahmad Harb said: “This is the very same fowl which had once ate some seeds in the yard of our neighbour. The neighbour is a soldier, hence this fowl is not fit for eating.”

Soldiers are generally oppressors. The effect of their oppression pervades all their activities and possessions, hence

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Hadhrat Ahmad Harb regarded the fowl to be unfit for consuming.

* A Buzrug said: “Once I was in a *majlis (gathering where a discourse is given)* of Hadhrat Ahmad Harb. He made such a statement which brightened my heart. Today even after forty years, my heart remains bright as the effect of that statement. It has never departed from my heart.”

* Once while Hadhrat Ahmad Harb was absorbed in Thikrullaah, it began to rain in torrents. The thought crossed his mind to attend to his kitaabs in the next room. He thought that his kitaabs would be damaged if the roof leaked. As he was ruminating, he heard a Voice reprimanding: “O Ahmad! Go to where your heart is focused.” Immediately he realized his error and repented.

For a Wali of the calibre of Hadhrat Harb, it was a ‘sin’ to divert from Thikrullah to an act of lesser significance. The descent from the sublime is intolerable for the Auliya, hence the Divine Reprimand.

HADHRAT HAATIM ASAMM,

(Rahmatullah alayh)

Hadhrat Haatim Asamm (rahmatullah alayh) was the Mureed of Hadhrat Shaqeeq Balkhi (rahmatullah alayh). He was among the well-known Mashaaikh of Khurasaan. In *zuhd and wara'* he was incomparable during his time. Hadhrat Junaid Baghdadi (rahmatullah alayh) said: "Haatim Asamm is the Siddeeque of our era."

* Hadhrat Haatim said to his mureeds: "If anyone asks you what have you learnt from me, then say that you have acquired two things from me. One: To be contented with whatever you have, and two: to have no hope in whatever others have."

* Once he said to his mureeds: "I have devoted a great portion of my life teaching you. Is there anyone among you who could be said to be cultured and refined? One mureed said: A certain person has spent much time in Jihad." Hadhrat Haatim said: "He is called a Ghaazi. I am in search of a cultured and refined person." Someone else said: "A certain person had spent much wealth in the Path of Allah." Hadhrat Haatim said: "He is called a generous person. I want a cultured and refined person." Another mureed said that a certain person had performed many Hajj. Hadhrat Haatim said: "He is called a Haajji. I ask for a cultured and refined person."

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They said: “Hadhrat, do inform us who is a cultured and refined man.” Hadhrat Haatim said: “The one who fears Allah Ta’ala and has no hope on anyone but Allah Ta’ala.”

* The following episode bears testimony to the modesty and nobility of Hadhrat Haatim. Once a lady came and posed a question. Accidently she released wind. Obviously, she was smitten by shame. However, Hadhrat Haatim pretending to be deaf, said loudly: ‘O Sister! Speak up! I am quite deaf.’ After the lady raised her voice and repeated the question, he again instructed her to speak loudly, saying that he could not hear well. Understanding him to be deaf, the lady felt at ease. Then he answered her question. As long as she was alive, Hadhrat Haatim pretended to be deaf. Everyone believed he was deaf, hence they nicknamed him ‘*Asamm*’ (*The Deaf One*).

* Once in the City of Balkh, Hadhrat Haatim was delivering a wa’z (lecture). During the course of the lecture, he supplicated to Allah Ta’ala: “O Allah! Forgive even the worst sinner who is today in this gathering.” In the gathering was a man whose heinous profession was to steal the kafan of the newly buried dead. That very same night this kafan-thief went to the Qabrustaan with the intention of opening a new grave to steal the kafan. As he was about to commence his evil act, he heard a Voice saying: “You were today forgiven in the gathering of Haatim Asamm, and now you again resume your evil.” The kafan-thief was terrified. He sincerely repented and never again resorted to his evil profession.

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* Hadhrat Muhammad Raazi (rahmatullah alayh) said: “I lived in the company of Hadhrat Haatim Asamm (rahmatullah alayh) for many years. In all this time I saw him only once becoming angry. Once while he was walking in the marketplace he saw a trader who had apprehended one of his (Haatim’s) students. The trader was shouting at the student: ‘You had bought goods from me. You have consumed it. Now pay.’ Hadhrat Haatim proffering advice said to the trader: “O Respected one be lenient.” The trader retorted: ‘What leniency? I shall extract my money now.’

Overwhelmed with anger, Hadhrat Haatim removed his shawl and struck it on the ground. Immediately, the entire marketplace was filled with gold. Then he commented: ‘Take what is owed to you. But, I warn you – take nothing more. If you do, your hands will become paralyzed.’ Greed overcame the trader. As he took more than his due, his hands became paralyzed.”

* Once an affluent man came to invite Hadhrat Haatim Asamm (rahmatullah alayh). Despite his refusal, the man persisted in his request. Finally Hadhrat Haatim said: “I shall accept your invitation on three conditions: One: I shall sit wherever I wish. Two: I shall eat whatever is pleasing to me. Three: You will have to obey whatever I request.” The man accepted all three conditions.

When Hadhrat Haatim reached the home of the host, he sat at the rear where the shoes were kept. The host begged him to come forward and be seated in the place reserved for him. He

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reminded the host of the first condition. When all the sumptuous food was spread out, he began eating two pieces of dry bread which he had brought with him. When the host begged him to eat from the delicious foods, Hadhrat Haatim reminded him of the second condition. After all the guests had ate, he instructed the host to bring a hot *tawa* (*a hot metal plate on which bread is baked*). Then standing on the *tawa* with his bare feet, he said: "I have eaten two pieces of dry bread and some pride has developed in me. Do you believe that tomorrow on the Day of Qiyaamah, Allah Ta'ala will demand an account for whatever you had consumed?" All present responded: 'Yes, we believe.'

Hadhrat Haatim said: "It is my opinion that you do not believe. On the contrary, you deny this belief. If you are truthful in your claim, then everyone should imagine that this is the Day of Qiyaamah. Each one should in turn step on to this hot *tawa*, and enumerate what he has eaten today in this house." All replied that they lack the ability for this. Hadhrat Haatim then said: "Now reflect! Tomorrow on the Day of Qiyaamah how will you be able to give Allah Ta'ala a reckoning. He says in the Qur'aan Majeed: *"Most certainly on that Day will you be questioned about the bounties (which Allah has provided for you)."*

The impact of Hadhrat Haatim's word reduced everyone to tears and sobbing. It appeared as if there was a funeral in the house.

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Once Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) were with Rasulullah (sallallahu alayhi wasallam) eating some dates. Rasulullah (sallallahu alayhi wasallam) recited the aforementioned verse to emphasize that a reckoning will be taken on the Day of Qiyaamah for every *Ni'mat* Allah Ta'ala has provided on this earth. There is a need to reflect how we earn and how we spend and use the *Ni'maat* (Bounties) of Allah Ta'ala. A reckoning will be demanded for the minutest bestowal and for every act of commission and omission.

* Once a wealthy man offered a considerable sum of money to Hadhrat Haatim. Refusing to accept, he said: "I fear that after your death, I shall have to supplicate: "O Provider of Sustenance in the Heavens! The provider on earth has died. So now You take care of me."

* Once someone asked Hadhrat Haatim: "From whence do you eat?" He responded: "From such a kitchen of Allah Ta'ala in which there is no fear of reduction." Then the man retorted: "You eat from the wealth of people, which you acquire by deception." Hadhrat Haatim said: "Did I ever eat from any of your wealth?" The man said: "No." Hadhrat Haatim said: "Indeed it would be good if you become a Muslim." The man said: "You are unnecessarily disputing." Hadhrat Haatim said: "On the Day of Qiyaamah, Allah Ta'ala will demand proof from everyone." The man said: "All of this is idle talk." Hadhrat Haatim said: "Do not think of this as idle talk, if Allah Ta'ala had not revealed these laws, then your mother would not have been lawful for your father."

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Then the man said: "In all honesty, does your sustenance (Rizq) descend from the heavens?" Hadhrat Haatim said: "Forget about my Rizq, the Rizq of entire creation comes from the heavens. Just as Allah Ta'ala says in the Qur'aan Majeed: *"In the heaven is your Rizq and what you have been promised."*

The man said: "I thought that your Rizq comes to you by entering through the window of your home. I desire that you lay down to enable me to see how your food comes to your mouth." Hadhrat Haatim said: "On hearing this, Hadhrat Haatim went to lay on the bed. He remained there for two years and his Rizq would come miraculously to him. Thereafter, the man repented and asked for *naseehat* (advice). Hadhrat Haatim said: "Banish having hopes on others. So that they too will have no hope in you. Worship Allah in such a manner that no one besides Allah and you are aware thereof. Wherever you are, be of service to creation."

* Once Hadhrat Haatim asked Imaam Ahmad Bin Hambal (rahmatullah alayh): "Do you search for Rizq?" He said: "Yes." Hadhrat Haatim said: "Do you search for it before its time or after its time?" Imaam Hambal thought: "If I say, before its time, he will respond: 'Why waste time?' If I say: 'After its time?', he will say: 'Why pursue something which has already transpired?' If I say: 'I search for it on its time', he will say: 'Why search for something which is already found?' Imaam Hambal remain silent in this bewilderment.

A Buzrug commented: "The answer for this question is: The search for Rizq is not Fardh nor Waajib nor Sunnat. Why

should one search for something which is beyond the confines of these three categories? And why should one search for something which itself is searching for you?’ This is affirmed by Rasulullah (sallallahu alayhi wasallam). This in fact is the response of Hadhrat Haatim to his question. Hence, he said: *“Upon us is to worship Him as He has commanded, and upon Him is to feed us as He has promised.”*

COMMENT

An objection with which this response could be assailed are Ahaadith such as: *“The quest for halaal (Rizq) is the obligation after the obligation (of Salaat).”* Also, Allah Ta’ala states in the Qur’aan Majeed: *“When Salaat has been performed (i.e. after Salaat), then spread out in the earth...” (to seek your Rizq).* These narrations confirm that at least the quest for Rizq is Sunnat. So how can its *Sunniyat* be negated?

The answer for this objection, and Allah knows best, is: These narrations are directed at the masses of weak *Tawakkul*. As for the selected Auliya whose *Tawakkul* is of the highest state of perfection, the quest for Rizq is superfluous and a waste of time. Their Yaqeen in Allah’s *Razzaaqiyat*, and in Rasulullah’s statement that Rizq follows one like one’s shadow, is perfect. Thus, they have no need to devote time to pursue what has been destined to reach them. And, Allah knows best.

* Hadhrat Haamid Lifaaf (rahmatullah alayh) narrating from Hadhrat Haatim (rahmatullah alayh) said: “Every morning Iblees tempts me by saying: ‘What will you eat today?’ I

respond: 'I shall eat Maut (Death).' When iblees says: "What will you wear?", I say: "The kafan." When he says: "Where will you live?", I say: "In the Qabar." Perplexed, Iblees blurts out: 'You are extremely harsh and hard-hearted.' Then he flees from me.

COMMENT

Hadhrat Haatim Asamm, in this *naseehat*, depicts the general state of people. He states their fears and provides the answer and the solution. People fear poverty. They struggle to acquire their Rizq. In so doing they pursue unlawful and doubtful ways and means. All these fears are baseless and inspirations from shaitaan. The remedy is to contemplate on Maut and the Aakhirat so that the reality of the shortness of this ephemeral life and the real existence of the Qabar and Aakhirat become a vivid perception to instil life in our dead beliefs. Our Rizq is predestined and so are all our affairs. Operate within the bounds of the Shariah and assign all affairs to Allah Ta'ala. Whatever the end result is of our lawful efforts is Allah's decree with which we must be contented.

* Once Hadhrat Haatim decided to participate in Jihad for four month. He said to his wife: "How much should I leave for your maintenance?" His wife responded: "For as long as you wish me to live." Hadhrat Haatim said: "Your life is not in my control." The wife said: "Similarly, my Rizq is not in your control."

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After Hadhrat Haatim's departure, an old lady asked his wife: "How much has Haatim left for your Rizq?" The wife said: "Haatim himself used to consume Rizq. He has now left while the Provider of Rizq is right here."

* During the battle, a Turk overwhelmed Hadhrat Haatim and was on the verge of killing him. Hadhrat Haatim afterwards said: "Not the slightest fear had settled on me. I did not turn my attention to anyone or anything. But, I awaited to see how the command of Allah will unfold. Suddenly an arrow struck the Turk who fell down dead. He came to kill me, but he himself perished."

* Once before departing for Hajj, a man asked for *naseehat* (advice). Hadhrat Haatim Asamm said: "If you are in search of a friend, make Allah Ta'ala your friend. He is sufficient as a friend. If you desire companions, then Kiraaman Kaatibeen (the two Recording Angels) are sufficient. If you desire to derive lesson, the world is sufficient. If you desire a consoler and sympathizer, the Qur'aan is sufficient. If you desire (to listen) to a lecture, the cock is sufficient. If what I have said are not palatable to you, then Jahannam suffices for you."

* Once Hadhrat Haatim said to Hadhrat Haamid Lifaaf: 'How are you?' He replied: "I am with salaamat (peace) and aafiyat (safety)." Hadhrat Haatim said: "Salaamat and Aafiyat are only after having crossed the Siraat (The Bridge in Qiyaamah) and having entered into Jannat."

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* Someone asked Hadhrat Haatim: “What do you desire?” He said: “That I be with aafiyat (safety) from morning till evening.” The person said: “All your days pass whilst you are with aafiyat. Hadhrat Haatim said: “The day that I am not sinning and disobedient, only then will I be with aafiyat.” No one should feel snug in his imagined ‘sinlessness’ and in his own piety.

* Someone said to Hadhrat Haatim: “Do you need anything?” He said: “Yes, I need something.” When asked what the need is, he said: “My need is that I do not see you nor do you see me.”

* A Shaikh asked Hadhrat Haatim: “How do you perform Salaat?” He replied: “With water I perform the external Wudhu, and with Taubah the internal Wudhu. When I enter the Musjid, I contemplate on entering Musjidul Haraam. I focus on Maqaam-e-Ibraahim being in front of me. I view Jannat on my right side and Jahannam on my left side. My feet are on the Siraat, and Malakul Maut is behind me. My heart is focused on Allah Ta’ala. Then I proclaim the Takbeer with utmost reverence. I stand with utmost respect and recite the Qiraa’t with great awe. I perform Ruku with great humility, and with even greater humility the Sajdah. I sit with great diligence in Qa’dah, and make the Salaam with profound gratitude.”

* Once Hadhrat Haatim addressing a gathering of Ulama said: “If there are three attributes in you, then you are safe otherwise Jahannam is waajib for you. One: Regret for the day which passed you without you having been able to offer much ibaadat nor could you avoid sins. If you endeavour today to

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compensate for yesterday's lapse, then when will you compensate for today's loss? Two: Regard today as an opportunity to please Allah and to displease the enemies – the nafs and shaitaan. Three: Fear for tomorrow. Will tomorrow be destruction or salvation." That is, will you remain a Mu'min or become a kaafir. No one has any guarantee for his Imaan. What the morrow holds, is unknown to us. Rasulullah (sallallahu alayhi wasallam) said: *"Imaan is suspended between fear and hope."*

* "Allah Ta'ala has wrapped three things in three things:

(1) *Faraaghat* (leisure) in ibaadat.

(2) *Ikhlaas* (sincerity) in abandoning hopes in people.

(3) Freedom from divine punishment in obedience to Allah Ta'ala."

* "Fear death in the state of pride, greed and self-conceit. Before the proud one is taken away from this world, Allah Ta'ala humiliates him with others who are proud and arrogant as he is. Allah Ta'ala takes the avaricious ones (the greedy) from this world whilst they are hungry and thirsty. They will be throttled (by Malakul Maut) and nothing will slip down their throats (not even drops of water). Those who are self-conceited are removed from this dunya whilst they are wallowing in their faeces and urine."

When assaulted by any evil attribute of the nafs, it is necessary to immediately contemplate on Maut and the Qabr to neutralize the evil promptings of the nafs.

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* The pride and arrogance of the Ulama and Qurraa (qaaris) of our time exceed by far the pride and arrogance of the kings and the wealthy.”

* “Do not be proud on account of your palatial mansions and orchards. There is no place more adorned and beautiful than Jannat.”

* “Do not be proud of your ibaadat. You are aware of Iblees, the accursed one. Despite the stupendous amount of his ibaadat, he was cast out as an accursed. Do not be proud of *karaamat (miracles)* and abundance of ibaadat. You are aware what the fate of Bal’am Ba-oor was. He was from the Bani Israaeel during the era of Nabi Yoosha’ (alayhis salaam). The Qur’aan describing him, says: *“His similitude is like a dog.”*

COMMENT

Bal’am Ba-oor died as a kaafir. He was a great Aabid who was Mustajaabud Da’waat (i.e. all his Duas were immediately accepted by Allah Ta’ala). Falling in the trap of his wife, he dared to supplicate against the Nabi who was leading Bani Israaeel in Jihad against his (i.e. Bal’am’s) nation. He perished with his tongue hanging out and stuck to his chest like a dog. All his ibaadat and karaamat went to waste.

* “Whoever enters into the path of the Deen, shall taste three types of Maut (Death).

(1) Mautul Abyadh (the White Death), i.e. Poverty.

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(2) Mautul Aswad (the Black Death), i.e. Patience and Endurance.

(3) Mautul Ahmar (the Red Death), i.e. Donning the garments of the mendicants (the Sufis)."

In this context the "Deen" refers to the special Path of Renunciation of the Auliya.

* "Whoever does not recite one Manzil of the Qur'aan in a day and night and does not make incumbent on him reading some of the stories of the Auliya will not be able to maintain the safety of his Deen."

* There are five types of hearts.

(1) A dead heart. This is the heart of the kuffaar.

(2) An ailing (sick) heart. This is the heart of sinners.

(3) An oblivious heart. This is the heart of those who fill their stomachs.

(4) An inverted heart. This is the heart specifically of the Yahoood.

(5) A healthy heart. This is the heart of those who are filled with fear and who are at all times eager for worship and obedience."

* "Be alert and examine the nafs on three occasions.

(1) When you do a deed. Remember that Allah is ever present and seeing.

(2) When speaking. Remember that Allah is hearing.

(3) When being silent. Remember that He is aware of your silence (and what transpires in your heart). "

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* “A person has three desires (i.e. such desires which perpetually makes demands).

(1) The desire to eat. Repose trust on Allah Azza Wa Jal in this regard. (i.e. Be careful what you eat and how you eat).

(2) The desire to speak. Speak the truth and what is beneficial. (Abstain from falsehood and futility).

(3) The desire to look. Cast looks of *Ibrat*, i.e. derive lesson and admonition from whatever you look at.”

* “There are three kinds of Jihad.

(1) The silent Jihad against shaitaan until this accursed one is defeated.

(2) The open Jihad, i.e. the fulfilment of the Commands of Allah Azza Wa Jal.

(3) The Jihad against the kuffaar until they are killed or you are killed.”

* “The initial stage of *Zuhd* (i.e. *renouncing the world*) is to repose trust on Allah Ta’ala. Its middle stage is Sabr, and its final stage is Ikhlās.”

* “Everything has an adornment. The adornment of Ibaadat is *Khauf* (*Fear for Allah Ta’ala*). The sign of *Khauf* is the absence of hope (i.e. having hope on anyone or for anything of this world).”

* “If you desire to be the friend of Allah Azza Wa Jal, then be pleased with His every decree. If you desire to be recognized in the heavens, then be truthful and honour your promises.”

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* "Haste is from shaitaan except in five acts.

- (1) Feeding the guests.
- (2) Burial of the mayyit (deceased).
- (3) The marriage of a baalighah girl.
- (4) Payment of debt.
- (5) Repenting for sins.

* When Hadhrat Haatim came to the city of Baghdad, the people informed the Khlaifah that the Zaahid of Khuraasaan has arrived. The Khalifah sent for him. As Hadhrat Haatim entered the palace doorway he exclaimed: *Assalamu Alaika, O Zaahid!*'. The Khalifah responded: "I am not a zaahid because the world is under my governance. You are a zaahid." Hadhrat Haatim said: "In fact you are a zaahid." The Khalifah asked him to explain how he has become a zaahid. Hadhrat Haatim recited the Qur'aanic aayat:

"Say (O Muhammad!): 'The provision of the world is little.'"

You are satisfied with this little worldly provision while I am not contented with the whole world and the Aakhirat. How can I be a zaahid?"

HADHRAT SAHAL BIN ABDULLAH TASTARI

(Rahmatullah alayh)

* Hadhrat Sahal Bin Abdullah Tastari (Rahmatullah alayh) was among the very senior Auliya of the era of the Salafus Saaliheen. He was the mureed of Hadhrat Zunnun Misri (Rahmatullah alayh). The loftiness of his spiritual status is adequately portrayed by the fact that he remembered the occasion in the spiritual realm, long before the appearance of man on earth, when Allah Ta'ala had taken the pledge of Imaan from the souls of the progeny of Aadam (alayhis salaam). When Allah Ta'ala said to all the souls assembled in the presence of Hadhrat Aadam (alayhis salaam) in Jannat:

أَلَسْتُ بِرَبِّكُمْ

"Am I not your Rabb?"

In unison, the huge concourse of souls responded:

قَالُوا بَلَىٰ شَهِدْنَا

"Yes! (Most assuredly, You are our Rabb)."

Even during his childhood days he would say that he remembered well that occasion. He also said: "I am aware of everything which transpired whilst I was in the womb of my mother." When he was three years of age, he would spend the night in Salaat with his uncle Muhammad Bin Sawaar

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(rahmatullah alayh). He was perpetually fasting from the age of seven years.

* “Taubah is compulsory on every person, whether he is of the elite (i.e. Auliya and pious Ulama) or of the laypeople or whether he is a sinner or an obedient person.”

* Since the time he became the mureed of Hadhrat Zunnun Misri (rahmatullah alayh), Hadhrat Sahal never spread his feet nor leaned against the wall. One day in Tastar (his home city), he suddenly stretched his legs and said: “Ask me whatever you wish.” When the people in surprise said: “Hadhrat, you had never done so before.” He replied: “As long as the Ustaadh is alive, the student should conduct himself with respect.” The people made a note of the time and date. Later it was established that Hadhrat Zunnun Misri (rahmatullah alayh) had died in Egypt precisely on that day and time.

* The governor, Amr Laith was critically ill. All the physicians had given up hope. It was said that only the Dua of a pious person could be of benefit. Hadhrat Sahal (rahmatullah alayh) was called. When in the presence of the governor, Hadhrat Sahal said: “Dua is accepted for a person who repents and turns towards Allah Ta’ala with obedience. However, your prisons are full of Mazloomeen (oppressed persons). First release them and repent.”

Amr Laith accepted this advice and ordered the release of the prisoners. He sincerely made Taubah. Whilst Hadhrat Sahal was engaging in Dua, the governor was immediately cured. To

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express his gratitude, he offered Hadhrat Sahal a considerable amount of gold coins, but Hadhrat Sahal refused to accept it. He then left.

Outside the residence of the governor, a Mureed of Hadhrat Sahal commented that if the gold had been accepted, many Fuqara would have benefited. Hadhrat Sahal instructed him to look ahead. Suddenly, the place was filled with gold. All around was gold. Hadhrat Sahal said: 'What need do I have of the governor's gold, when Allah Ta'ala has put so much gold at my disposal?'

* Hadhrat Sahal (rahmatullah alayh) would frequently walk over water (river and streams) without his feet becoming moist. He would miraculously walk on the surface of a river. Once when he was asked about this miracle, he said : 'Ask this Muath-thin. He is a truthful man.' When the Muath-thin was asked to comment, he said: "I am not aware of it. But the other day, while Hadhrat Sahal was taking a bath in this pond, he slipped. If I had not been present to save him, he would have drowned."

In order to conceal his karaamat of walking over water, he referred them to the Muath-thin who was unaware of the miracle.

* A Buzrug narrated: "One Friday before Jumuah Salaat I went to meet Hadhrat Sahal. I saw a snake at his house. I was filled with fear. Hadhrat Sahal instructed me to enter. When I entered, he commented: 'A man who has not understood the reality of the transcendental realms fears the creatures on

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earth.’ Then he asked me regarding Jumuah Salaat. I said that we are 24 hours walking distance from the Jaami’ Musjid. He took hold of my hand. Instantaneously I saw that we were inside the Jaami’ Musjid. After Salaat when we were outside, Hadhrat Sahal viewing the large crowd emerging from the Musjid, said: “All of them are the reciters of *Laa ilaha ill al laah*. However, very few are sincere.”

* The home of Hadhrat Sahal was known as *Baitus Sabaa’ (The Home of the Wild Animals)*. For ages after his demise this name remained famous. The reason for this designation was that wild animals, even lions, would frequent his home. He would feed these animals.

* Hadhrat Sahal had prescribed for one of his mureeds the constant thikr of *Allaahu-Allaah*. The mureed was at all times engrossed in this Thikr. One day, a rafter from the ceiling fell on the head of the mureed. Blood gushed from his head. Every drop which fell on the ground formed the word: *Allaah*

* Addressing his mureeds, Hadhrat Sahal said: “One will not attain accomplishment (in the spiritual realm) as long as one does not imbue within oneself one of two attributes. (1) He becomes oblivious of entire creation, and his focus is only on Allah Ta’ala. (2) His nafs becomes contemptible to him. He remains completely unconcerned of whatever opinion people have of him. He sees none but Allah Ta’ala.

* Hadhrat Sahal (rahmatullah alayh) said: “Once while I was on journey walking through the wilderness, I saw an old woman

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walking along with a stick. She was wrapped in a shawl. I thought that she was lost, having been left behind by the caravan in which she had been. As I neared, I put my hand in my pocket to give her some money which she would need along the journey. Immediately she thrust her hand in the air and it was filled with gold coins. She said: "You obtain coins from your pocket. I obtain it from the *ghaib (unseen realm)*." Then suddenly she disappeared."

* An Abdaal visited me. During the night time I would question him about spiritual issues. I could discuss with him only during the night time because after Fajr Salaat he would dive into the river and remain underwater until the Zuhr Athaan. He would then emerge and perform Zuhr Salaat with the Jamaat. Immediately thereafter he would again dive into the river and remain underwater until Asr, then emerge for Asr Salaat. This was his practice for all the Salaat. It was surprising that when he would emerge from underwater, not a hair of his was moist. He remained with me for a very long time. In all this time, he never ate anything nor spoke to anyone else.

* Hadhrat Sahl (rahmatullah alayh) said: "One night in a dream I saw myself on the plains of Qiyaamah. People were overwhelmed with fear. Suddenly I saw a white bird lifting a person and taking him to Jannat. In this manner the bird repeatedly returned to take a person into Jannat. I wondered about this episode. Then I saw a folded paper in front of me. I opened it. In it was written. 'The name of this bird is *Wara' (Piety)*.'

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Then I was led into Jannat. On entering I saw a crowd of 300 persons. After greeting them, I asked: "While on earth what did you fear most?" All said: "An evil death."

* In a dream I saw the accursed Iblees. I asked him: "What is most difficult for you?" He said: "The heart of a Muslim in which is ingrained the Remembrance of Allah."

* Once Iblees gave a discourse on Tauheed. If all the Aarifeen had been present, they would have been dumbstruck.

* "One night I met a Buzrug who was overwhelmed with hunger. I presented some food to him. He discerned some doubt in the food, hence he abstained from consuming it. Due to extreme weakness he was unable to engage in his Ibaadat (Nafl) that night. This was the first time in three years that he had been unable to adhere to his routine ibaadat of the night. However, in lieu of his hunger and abstention from consuming what he believed to be *mushtabah (doubtful)*, Allah Ta'ala awarded to him such rewards which surpassed the collective rewards of the ibaadat of all people of that night."

* "When man's stomach is filled with haraam food, then he desires futility. His bestial lusts multiply, and his worldly wishes and hopes increase."

(Haraam and Mushtabah food corrupts the heart, weakens and destroys roohaaniyat (spiritual stamina) and causes physical diseases.)

* "Solitude and seclusion are devoid of their benefits as long as the food is not halaal. Halaal food is acquired only when Allah

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Ta'ala wills.” (This indicates the huge misfortune of those who recklessly consume haraam and mushtabah foods. They have been cast aside by Allah Ta’ala.)

* Eating once in 24 hours is the way of the Siddiqeen (Auliya of the highest class).

* “It is only with hunger that Ikhlaas (Sincerity) and rectitude of deeds are achieved. When Allah Ta’ala created the world, He instilled sin and ignorance in satiation (full stomach and in over-eating), and Ilm (Knowledge) and Hikmat (Wisdom) in hunger.”

* “Inculcate four attributes to perfect Ibaadat: hunger, seclusion, humility and contentment.”

* “Shaitaan, cursed by Allah Azza Wa Jal cannot approach the one who remains hungry. The root of all spiritual calamities is satiation (i.e. to always fill the stomach).

* Haraam food entraps the eyes, the ears, the tongue, the stomach, the reproductive organs, the hands and the feet in sins. Then sin emanates from him intentionally and unintentionally. When only halaal is consumed, these organs engage in obedience, and he becomes the repository of virtue.”

* “Halaal and Tayyib are only that in which Allah Ta’ala is not forgotten.”

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* Once one of his Mureeds was overwhelmed with hunger. He had not eaten for several days. In a spirit of dejection he said to Hadhrat Sahal: "O Ustaad! What is rizq?" Hadhrat Sahal said: "Remembrance of The Being Who is alive, Who does not die."

* "People are of three kinds:

(1) Those who struggle against their nafs for the sake of Allah Azza Wa Jal.

(2) Those who fight with people for the sake of Allah Azza Wa Jal.

(3) Those who fight against Allah Azza Wa jal for the sake of their nafs. They imply: "Why is Your law (O Allah!) not in conformity with our nafs?"

* "Say to the one who desires to attain perfection in Taqwa: "Abstain from all sins."

* "The *amal* (act of *ibaadat*) which does not conform to (the method) of the pious predecessors (Salafus Saaliheen) is a cause for punishment." (i.e. acts of bid'ah; adding to *ibaadat*; deleting from *ibaadat*; introducing new acts in the form of 'ibaadat'.)

* The hearts of the Aalim, Zaahid and Aabid are still dead. The hearts of the Siddiqueen and Shuahada are alive." (*The men of only textual knowledge and superficial piety are deprived of Roohaaniyat – spiritual stamina*).

* The perfection of Imaan depends on the perfection of A'maal (virtuous deeds). The perfection of virtuous deeds is by

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means of *Wara' (Taqwa of a lofty stage)*." *Wara'* stems from *Ikhlaas*. *Ikhlaas* is to abandon everyone besides Allah."

* The *Mukhlis (the one who is sincere)* is cast into the trial of difficulties and hardships. If in these trials he displays impatience and restlessness, he is cast aside (from Allah's Proximity). If he remains resolute and patient in the trials, he is granted Allah's Proximity."

* "He who does not worship Allah Ta'ala volitionally, the worship of creation will be imposed on him."

* "He who derives comfort in anything besides Allah Ta'ala, will not smell even the fragrance of *Yaqeen*."

* The Noor of Allah never settles in a heart in which are things which are displeasing to Allah Ta'ala."

* Such *wajd* and *haal (ecstasy and spiritual states)* which are not condoned by the Qur'aan and Hadith are baatil (false and baseless)."

* The heart which is hardened by knowledge is the worst of hard hearts. Such a heart is the heart which relies on effort and planning. It is bereft of reliance on Allah Ta'ala. Allah Ta'ala keeps such a heart far from Him in this world, and in the Hereafter his abode is Jahannam." (*This is the fate of the Aalim who misuses his knowledge for worldly and nafsaani objectives*).

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* There are three types of Ulama.

(1) The Aalim who has only textual knowledge (*Zaahiri Ilm*). He proclaims his textual knowledge to the people of *zaahir* (i.e. the materialists).

(2) The Aalim of Baatin who has spiritual knowledge which he proclaims to the people of Baatin (the Auliya).

(3) The Aalim whose Knowledge is between him and Allah Ta'ala. Others are unaware of such Knowledge."

* There is no greater sin than ignorance." (i.e. for a Muslim)

* Our (i.e. the Sufiya) *Usool (Principles of life)* are six: The Kitaab of Allah, the Sunnah of Rasulullah (sallallahu alayhi wasallam), Halaal food, abstention from inconveniencing others even if they inconvenience us, remaining far from prohibitions, and making haste in fulfilling the rights (of all and everything)."

* "The first step (in the journey to Allah Ta'ala) is Taubah. Taubah is to be remorseful for sins committed, and to be shameful for evil desires, and to substitute evil deeds with virtuous deeds.

* "The ability for Taubah is not acquired without maintaining silence. Silence is not acquirable without seclusion and solitude. The aptitude for Solitude is not acquired without halaal food. The aptitude for consuming halaal food is not acquired without fulfilling the rights of Allah Azza Wa Jal. The rights of Allah cannot be fulfilled as long as one does not exercise control over the limbs of the body. To achieve all of

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this, it is necessary to supplicate to Allah Ta'ala for *taufeeq (guidance and ability)*."

* "The holiest stage is to substitute one's evil attributes with virtuous attributes."

* "Two things destroy man: The crave for honour and the fear of poverty."

* "Shaitaan does not approach a man whose heart is adorned with genuine humility."

* "There are five pearls of character:

(1) The independence of a mendicant (Sufi).

(2) Contentment of a hungry person.

(3) The external facade of happiness of a grieving person.

(4) Kindness to an enemy.

(5) The strength of a man who spends the night in ibaadat and the day in fasting.

* "The greatest barrier between man and Allah Azza Wa Jal is pride, and the closest way to Allah is humility."

* "One who has pride is bereft of fear (for Allah). He who is bereft of fear is not trustworthy. He who is not trustworthy never becomes aware of divine treasures."

* "He who has two faces will never perceive the fragrance of Sidq (Truth)."

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* “The Sunnat is snatched from one who meets a Bid’ati. Allah Ta’ala extinguishes the Noor of Imaan from one who is pleased with the actions of a Bid’ati. The similitude of the Sunnat on earth is like Jannat is in the Hereafter. He who enters Jannat is saved from sorrow and grief. He who is on the Path of the Sunnat is saved from the lusts of the nafs and from acts of bid’ah.”

* “Accepting the wealth of transgressors is like accepting haraam.”

* “He who criticizes Tawakkul, criticizes Imaan. *(This malady is acute in materialists, even if they are Muslims.)*

* The *Shukr* of the Aarif is his understanding that he is unable to fulfil the rights of *Shukr*.”

* “The effusion of Allah’s bounties is perpetual. The greatest of His bounties is that He imbues your heart with His remembrance. There is no sin greater than forgetting Allah Ta’ala.”

* “He who closes his eyes to haraam, is saved from grief and sorrow.”

* “In the entire creation, the noblest and most beloved to Him is the heart of the Mu’min. It is the heart of the Mu’min which is the repository of His Ma’rifat. If there was a nobler creation than the heart of the Mu’min, He would have made it the repository of His Ma’rifat.

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(The Mu'min in this context brings in its purview also the Muqarrab Mala'ikah and other intelligent Makhluqaat of which we are unaware. The hearts of these noble creations are also repositories of Allah's Ma'rifat – Divine Recognition. While the Mu'min's heart is a lofty repository of Ma'rifat, it is not the sole repository – And Allah knows best.)

* “There is no friend but Allah Ta’ala, and there is no guide but Rasulullah (sallallahu alayhi wasallam). There is no food, but Taqwa, and there is no deed, but Sabr.” *(The exclusiveness is for emphasis.)*

* “Not a day passes without Allah Ta’ala calling: “O My servant! You are not just. I remember you while you forget Me. The more I call you unto Me, the further away you flee. I remove calamities from you while you resolve to commit transgressions. O Son of Aadam! Tomorrow on the Day of Qiyaamah when you are in My Court, how will you account for your injustice?”

* “Allah Ta’ala created man and said: “Confide your secrets in Me. If you are unable, then look at Me. If you are unable, then at least seek your needs from Me.”

* “Never shall you become alive as long as your nafs does not die.”

* “He who has become the master of his nafs, has ennobled himself. The master of the nafs becomes the master of others. He whose nafs has vanquished him becomes contemptible.

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There is no ibaadat more pleasing to Allah Ta'ala than opposition to the desires of the nafs. He who has recognized his nafs, has recognized Allah Ta'ala. He who has recognized Allah, drowns in the ocean of happiness and pleasure."

* "The first sin of a Siddeeq is to conform with his nafs."

* "Allah Azza Wa Jal appoints a special Angel over the Saadiq to propel him towards Salaat when its time arrives. He wakens the Saadiq from his sleep."

* "A Sufi is he whose heart is pure from (spiritual) pollution and radiant with reflection. With Divine Proximity he is secluded from others. Sand and gold are equal to him."

* "Tasawwuf is to eat less, deriving comfort with Allah Ta'ala, and to flee from people." *(This is not the be all of Tasawwuf. These are vital ingredients of Tasawwuf).*

* "There are three signs of Tawakkul: The Mutawakkil does not ask. When given he does not accept. If he accepts, he abandons it (i.e. he gives it away)." *(This stage of Tawakkul is for the select Auliya of lofty roohaaniyat).*

* "The people of perfect Tawakkul are awarded with three bounties:

(1) True Yaqeen (2) Revelation of the Unseen realm (3) Revelation of Qurb-e-Ilaahi (Divine Proximity). Tawakkul is that you do not cast aspersions on Allah Ta'ala. Believe firmly without any vestige of doubt that whatever He has promised,

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will reach you. Of the effects of Tawakkul is the state of tranquillity whether one possesses something or does not possess it. True Tawakkul will be acquired by him who abandons all relationships besides His relationship.” *(In such abandonment there should be no violations of the Shariah).*

* Tawakkul is a comprehensive concept which embraces all virtuous attributes. In its embrace are:

Zuhd, Taqwa, renunciation of the world, Mujaahadah against the nafs, acquisition of Ma’rifat from the objects of creation, fear, hope, perception of Divine Greatness, Tafweez (i.e. to assign affairs to Allah Ta’ala), and submission to Allah in grief and sorrow.

* *Haya (shame/modesty) is superior to khauf (fear). Haya is the attribute of Allah’s select servants whilst khauf is the attribute of the Ulama.” (i.e. the Ulama-e-Haqq who practise in accordance with their Knowledge).*

* “Fear is the male, Hope is the female, and Imaan is their son.” *[Rasulullah – (sallallahu alayhi wasallam) said: ‘Imaan is suspended between fear and hope.’]*

* *Khauf (fear for Allah) does not settle in a heart in which resides pride and arrogance.”*

* “*Khauf* is for preventing one from prohibitions, *Raja’ (hope)* is for obedience to the commands. The understanding of *raja’* is the effect of *khauf*.”

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- * “Courage is to follow the Sunnat.”
- * “He who befriends his nafs, has befriended Allah’s enemy.”
- * Abandoning the nafs and turning to Allah Ta’ala is a most difficult journey. The nafs is either a kaafir or a munaafiq or a riyakaar (a show off).
- * Ikhlāas is to hand over the Deen to Allah Ta’ala in exactly the same manner in which it was acquired from Him, and not to give it to anyone else (i.e. not to subject the Deen to the innovations of people). ”
- * “Eating once daily is the practice of the Siddiqeen. Eating twice is the practice of the masses of the Mu’mineen. Eating thrice daily is the work of animals.”
- * “The lowest level of virtue is to bear the difficulties imposed by the people and to refrain from extracting revenge for a wrong, and to forgive the wrongdoer, and to supplicate to Allah Ta’ala to forgive him.”
- * Someone asked for naseehat. Hadhrat Sahal (rahmatullah alayh) said: “Be alert. Adopt solitude. Eat less and maintain silence.”
- * The day Hadhrat Sahal (rahmatullah alayh) died, a huge concourse of people had gathered for the janaazah. There was loud wailing. A Jew came out from his house to observe the scene. As the Janaazah passed by his home, the Jew loudly

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proclaimed: ‘O People! Do you see what I am seeing?’ They asked: “What are you seeing?” He said: “I am seeing Angels descending on the Janaazah.” Then he recited the Kalimah Shahaadat and became a Muslim.

* Hadhrat Abu Talhah Maalik (Rahmatullah alayh) said that the day Hadhrat Sahal (Rahmatullah alayh) was born and the day he died, he was fasting.

* One day Hadhrat Sahal was sitting with his companions when a man passed in front of them. Hadhrat Sahal said: “This man knows some spiritual mysteries.” As he spoke, the man suddenly disappeared. We searched much for him, but in vain. After Hadhrat Sahal (rahmatullah alayh) had been buried, while one of his mureeds was sitting near to the grave, he saw that person. The mureed said: “O Hadhrat! This Shaikh who lies buried here had said that you are aware of spiritual mysteries. For the sake of Allah Ta’ala Who had bestowed to you the mysteries display for us a *karaamat*.” He pointed to the grave of Hadhrat Sahal and said: “O Sahal, speak?”

From the grave, Hadhrat Sahal said: “*Laa ilaha il lallaahu wahdahu laa shareeka lahu.*” Then the man said: “It has been said that the one who recites this Kalimah, the grave is not dark for him. Is it true?” From inside the grave, Hadhrat Sahal (rahmatullah alayh) responded: “Yes, it is so.”

HADHRAT MA'ROOF KARKHI

(Rahmatullah alayh)

* The parents of Hadhrat Ma'roof Karkhi (Rahmatullah alayh) were Christians. When they had admitted him to the school, the teacher instructed him to say: 'Trinity.'. He responded: "No! He is Allah, The One." The teacher repeated his instruction several times. However, the boy responded each time: "No, He is Allah, The One." The teacher severely beat him, but it made no change to the response of Hadhrat Ma'roof who was about six years old at the time. He ran away from the school and was nowhere to be found.

The parents said: "We wish that he returns. We shall conform to the Deen he chooses for himself. He went to live with Hadhrat Ali Bin Musa Ar-Ridha (rahmatullah alayh) and became his mureed. After many years he returned to his parents home and knocked at the door. His father asked: "Who is there?" He said: "Ma'roof". Father: "What Deen have you adopted?" Ma'roof: "The Deen of Muhammad (sallallahu alayhi wasallam)." Both parents embraced Islam.

He stayed in the company of Hadhrat Dawood Tai (Rahmatullah alayh) for some time and made vast progress in the spiritual realm. Hadhrat Muhammad Mansoor Bin Tusi (Rahmatullah alayh) narrated: "I was by Hadhrat Karkhi in Baghdad. I saw an injury on his face, and I asked him about it. He said: "Don't ask about something which is beyond your capacity (of spiritual comprehension). Ask about issues which will benefit you." I persisted to know what had happened to him. Then he said: "Yesterday while performing Salaat (i.e. in

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Baghdad I desired to be in Makkah and perform Tawaaf. I thus went there (miraculously), made Tawaaf then proceeded to the Well of Zam Zam. I slipped and fell on my face. That is the cause of this injury.”

* Once Hadhrat Ma’roof Karkhi (Rahmatullah alayh) was on the outskirts of the city eating some bread. A dog was sitting nearby. Hadhrat Ma’roof would eat a piece of bread and feed a piece to the dog. His uncle happened to pass by. On seeing his nephew, he reprimanded: “Have you no shame sitting here eating with a dog?” Hadhrat Ma’roof said: “In fact, I am feeding the dog because of shame.” Then he beckoned to a wild bird flying overhead. The bird descended and sat on the hands of Hadhrat Ma’roof. The bird covered its eyes and beak with its wings. Then he commented: “Whoever has shame for Allah Ta’ala, everything has shame for him.”

* Once when his wudhu broke, Hadhrat Ma’roof immediately made Tayammum. It was said to him that the river is close by. He said: “It is possible that before reaching the river, I may die.”

* “A sign of Allah’s apprehension is that He involves a person with his nafs and in futility.”

* “The sign of the friends of Allah is that their concern is only Allah. They derive rest only with Allah, and their engrossment is only in the affairs of Allah.”

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* “When Allah Ta’ala wills goodness for a person, He opens up the gateway of virtue for him, and He closes the avenue of evil.”

* “The sign of deviation is indulgence in drivel talk and rebounding on a person of the evil he plans for others.”

* “Seeking Jannat without virtuous deeds is sinful. Desiring intercession without observing the Sunnah is deception. The hope for Mercy whilst disobedient is stupidity.”

* Hadhrat Ma’roof was asked: “How shall we cultivate desire for Ibaadat?” He said: “Banish the love of the world from your heart. As long as you have worldly love in your heart, your Sajdah will be for the object of that love.”

* “Have tawakkul (trust) on only Allah so that He be with you. Refer all your complaints to only Allah. The entire creation can neither benefit nor harm you.”

* One day whilst Hadhrat Ma’roof was fasting he was walking through the market place. A water-carrier was proclaiming: “May Allah have mercy on him who drinks from this water.” Hadhrat Ma’roof drank from the water. When he was reminded that he was fasting, he said that to gain the benefit of the dua he drank the water. After his demise someone saw him in a dream and asked about his condition. Hadhrat Ma’roof said that Allah Ta’ala had forgiven him by virtue of the Dua of the water-carrier. *(It was a Nafil Fast)*

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* When Hadhrat Ma'roof Karkhi (rahmatullah alayh) died, the Yahood, Nasaara and Muslims disputed regarding his Janaazah. Each group demanded to carry the Janaazah and to attend to the burial. Hadhrat Ma'roof's close companion said that before dying he (Hadhrat Ma'roof) had directed that those who will be able to lift his Janaazah should attend to his burial. First the Yahood attempted to lift the Janaazah, but failed. Then the Nasaara tried. They too were unable to lift the Janaazah. The Muslims lifted it without effort.

* Hadhrat Sirri Saqati (Rahmatullah alayh) said: "In a dream I saw Hadhrat Ma'roof Karkhi (rahmatullah alayh) lying unconscious under the Arsh of Allah Ta'ala. Addressing the Angels, Allah Ta'ala said: "Who is this person?" The Angels responded: "O Allah! You are the Wise One. You know." Allah Ta'ala said: "He is Ma'roof. He is enraptured with My Love. Nothing but My Vision will revive him."

HADHRAT SIRRI SAQATI

(Rahmatullah alayh)

* Hadhrat Sirri Saqati (Rahmatullah alayh) was the Mureed of Hadhrat Ma'roof Karkhi (Rahmatullah alayh) and the maternal uncle of Hadhrat Junaid Baghdadi (Rahmatullah alayh). In the beginning he was a trader in Baghdad. His profit mark-up was never more than 5%. An item costing 10 dinars would be sold for 10.5 dinars. 'Saqati' is a person who sells very cheap, inexpensive produce. He is therefore called Saqati.

In his shop he had a special section wherein he would spend most of his time in Nafl Salaat. One day he purchased almonds for 60 dinars. Soon there was a scarcity of almonds and the price increased substantially. An agent from the marketplace advised Hadhrat Saqati to sell his almonds since it was the opportune time. Hadhrat Sirri asked him about the price. The agent said that he would sell it for 90 dinars. Hadhrat Sirri: "I have pledged not to make a profit of more than 5%. Agent: "I shall not sell your almonds at a lesser price." Hadhrat Sirri: "I shall not violate my pledge." The agent refused to take the almonds. How could he sell almonds worth 90 dinars for such a low price? It was not worth his effort. He went away without the almonds. Hadhrat Sirri remained firm on his principle.

This is the attitude of a man who understands the meaning of Rasulullah's statement: *"Rizq is sealed, and the greedy one is deprived."*

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* One day there was a huge fire in the marketplace. All the shops excluding his shop were gutted and destroyed in the fire. A person commented to him: 'You are fortunate that your shop did not burn down.' Hadhrat Saqati spontaneously said: 'Alhamdulillah, my shop was saved.'

This statement agitated his conscience. He reflected and regretted for having said so because it displayed lack of concern and grief for the misfortune which had befallen others. He resolved to cease trading. He contributed all his stock to the poor and took to the Path of Tasawwuf. Thereafter, he repented and recited Istighfaar for 30 years, seeking forgiveness for having expressed happiness selfishly whilst other Muslims were suffering.

Prior to this final resolution, one day Hadhrat Habeeb Raa-ee (Rahmatullah alayh) passed by his shop. Hadhrat Sirri offered him a gift. Hadhrat Raa-ee (rahmatullah alayh) said: "May Allah Ta'ala bestow goodness to you." Hadhrat Sirri said: "From that moment the world became cold to me." In other words, he lost interest in the world and its ways.

The next day Hadhrat Ma'roof Karkhi (Rahmatullah alayh) passed by his shop with an orphan child. Hadhrat Ma'roof said: "Clothe this orphan child, and Allah Ta'ala will make this world an enemy to your heart, and free you from this occupation (of trading)." Hadhrat Sirri purchased new clothes for the orphan. He lost all interest and love of the world.

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Hadhrat Junaid Baghdadi (Rahmatullah alayh) once commented that he had not seen anyone more perfect in Ibaadat than Hadhrat Sirri (Rahmatullah alayh). The only time he was confined to bed was at the age of 98 years during his *Maradhul Maut (the last illness)*. For 40 years he had an intense desire for honey, but he denied this desire of his nafs.

His fear was so intense that he would daily look in the mirror several times to see if his face had not darkened as a consequence of sin. His profound love for humanity constrained him to say: "I wish that the grief and sorrow of the entire creation be my lot so as all people could be free from grief."

* "I fear that perhaps my name has been recorded in the roll of the munaafiqeen."

* Hadhrat Bishr Haafi (Rahmatullah alayh) said: "If anyone wishes to ask anyone for something, he should ask only from Sirri Saqati. I know that he becomes extremely delighted when something leaves his hands. One day I found Sirri Saqati crying much. I asked him the reason for his crying. He said: "I placed my jug of water in the cool breeze. I then went to sleep. In a dream I saw a beautiful Houri (Damsel of Jannat). I asked: 'To whom do you belong?' She responded: "To the one who does not place his water jug in the cool breeze.' I was overwhelmed with grief. I therefore broke the jug and am leaving it here to remind me of the harm I had done."

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* Hadhrat Junaid Baghdadi (Rahmatullah alayh) narrated the following miraculous episode: “Once I went to visit Sirri Saqati. I found him in a state of agitation, and I asked him what had happened. He explained: “A young Buzrug came and asked me to explain the meaning of *Haya* (shame/modesty). After I had explained it, it had such a profound effect on the Buzrug that he literally melted and became transformed into water. The water you see here in front of you, is that Buzrug.” There was a pool of water nearby.”

* When Hadhrat Sirri Saqati saw Nabi Ya’qoob (alayhis salaam) in a dream he said: “O Nabi! Despite you having perfect love of Allah Ta’ala, why were you so overwhelmed by the love of Yusuf (alayhis salaam), which was futile?” In his dream a Voice reprimanded: ‘O Sirri Saqati! Be careful and control yourself.’ Then Yusuf (alayhis salaam) was shown to him. As his gaze fell on Nabi Yusuf (alayhis salaam), he (Hadhrat Sirri Saqati) let out a loud scream and became unconscious. He remained unconscious for 13 days. When he regained consciousness, he heard a Voice saying: “This is the compensation for those who criticize Our beloved ones.”

* Once Hadhrat Sirri Saqati met a Wali on a mountain peak. He asked the Wali: “Who are you?” The Wali said: ‘Hu’ (i.e. ‘He’. Sirri: “What do you do here?” The Wali: ‘Hu’. Sirri: ‘What do you eat?’ The Wali: ‘Hu’. Sirri: “By ‘Hu’ are you referring to Allah Ta’ala?” On hearing the mention of Allah Ta’ala, the Wali let out a loud scream and dropped down dead.

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* “The servant can reach such a lofty stage of Divine Love which makes him oblivious of even an arrow penetrating his body or if he is cut with a sword.”

* When people would come to Sirri Saqati to gain guidance, he would make Dua: ‘O Allah! Grant them knowledge so that there is no need for them to come to me.’ He was averse to people coming to him.

* A person had renounced the world and was engaging in great Mujaahadah for thirty years. When he was asked about his spiritual attainment, he said: “It is the effect of the Dua of Hadhrat Sirri Saqati. One day I went to his home and knocked at the door. He called from inside: “Who is it?” I said: “A lover of Allah.” He replied: “If you are a true lover of Allah, you would have been absorbed with him. You would not have come to me.” Then he made Dua: “O Allah! Let him be absorbed in Your Love.” A wonderful change overtook my heart immediately.”

* Once while Hadhrat Sirri Saqati (rahmatullah alayh) was giving a discourse (wa’z), Ahmad Bin Yazeed who was one of the courtiers of the royal court of the Khalifah, passed nearby with a large retinue with much pomp and splendour. He instructed his retinue to halt and wait for him while he would go and listen to the discourse. He commented: “We usually attend such gatherings which are inappropriate. At least I should attend this discourse.”

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On entering the gathering, he heard Hadhrat Sirri saying: “Of the 18,000 species of creation, no species is as weak as man. There is not a single creation which is as disobedient to Allah Ta’ala as man. Despite his abject weakness, man has resolved to disobey such a great, and powerful Being as Allah Ta’ala.”

This statement penetrated Ahmad’s heart like an arrow. He underwent a profound change, and he sobbed so much that he became unconscious. When he revived, he left for his house sobbing. That night he did not have his meal nor did he speak to anyone. The next day, he went walking alone to the khaanqah of Hadhrat Sirri Saqari. He had become pale and stricken with grief.

The third day, donning the garb of mendicants, he again went to the khaanqah and waited until the discourse had ended. Then he went to Hadhrat Sirri and said: “O Ustaadh! Your words have made the world cold upon my heart. I wish to renounce the world. Show me the way.” Hadhrat Sirri said: “There are two ways: the long way and the short way. Which way do you want to traverse?” Ahmad said that both ways should be explained to him. Hadhrat Sirri explained that the long way is the normal Shariah route. Perform Salaat, Fast and observe all the tenets, commands and prohibitions, etc. The short way is complete renunciation of the world; to sever all relationships, and not to accept anything from anyone.

Ahmad departed and headed straight for the wilderness. After a few days, an old woman came to Hadhrat Sirri and cried: “O Imaam of the Muslims! I had a son who was hale, happy and

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full of life. After attending your discourses he became sorrowful and grief stricken. Now since a few days he has disappeared. Do help me.” The mother was crying profusely, hence Hadhrat Sirri said: “Do not be dejected. He has renounced the world and turned towards Allah Ta’ala. The ultimate end will be only goodness. If he comes, I shall inform you”.

One night after many days had passed, Ahmad suddenly appeared. Hadhrat Sirri Saqati sent someone to inform his mother. Ahmad was pale and as thin as a rake. Ahmad said: “O Ustaadh! Just as you have guided me to comfort and emancipated me from the darkness of the world, may Allah Ta’ala grant you peace and pleasure in both worlds.”

Soon Ahmad’s mother, wife and his little child arrived on the scene. Seeing the exceptionally poor condition of Ahmad, the mother and the wife cried and wailed profusely. Even the little boy joined in crying. The grief and sadness of the family reduced even Hadhrat Saqati and all present to tears. Ahmad’s mother embraced him. Whilst sobbing, his wife placed the child in front of Ahmad, and exclaimed: “Wherever you go, take the child with you.” All their attempts to take Ahmad home were in vain.

As Ahmad attempted to leave, his wife said: “You have made me a widow whilst you are alive, and you have made your child an orphan. It is best that you take the child with you.” Ahmad responded: “Yes, I shall take him with me.” Then he removed the garments of the child and draped him with a piece of his

tattered shawl." When the mother saw this, she grabbed the child, and said: "I can never allow this."

Meanwhile, Ahmad quickly left them and returned to his seclusion in the wilderness. One night at the time of Isha' a man came to Hadhrat Sirri and informed him: "Ahmad sent me and said that he has very little time left. He wants you to come to him." Hadhrat Sirri accompanied the man to a Qabrustaan where he found Ahmad lying on the sand. He was on his very last, and murmuring something. Hadhrat Sirri placed his ears at Ahmad's lips and heard him reciting the Qur'aanic aayat: *"For this should the aamil (doer of goodness) practise."* Then, he said: "O Ustaadh! You have come on the very last moment." So saying, the rooh took flight from Ahmad's body.

Sobbing much, Hadhrat Saqati left to make preparations for Ahmad's burial. As he reached the built-up area, he saw many people heading in the direction of the Qabrustaan. On enquiring, he was told: "Are you not aware? Have you not heard a Voice from the Heaven proclaiming that whoever attends the Janazah of Allah's Wali in the Qabrustaan of Shunooziah tonight will be forgiven?"

* "Stay far from wealthy neighbours, mercenary Qaaris and Ulama."

* He who desires that his Deen remains safe and that he attains peace and comfort should adopt seclusion. This is the age of seclusion."

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* “Everything of the world is futile except five things: Sufficient food to sustain life; Water to quench thirst; sufficient clothes to cover the body; a home to shelter in, and sufficient knowledge to practise (the teachings of the Deen).”

(The needs of man for this transitory earthly sojourn are extremely few. But this Insaan has made this world his objective and goal, hence he has forgotten the ultimate end which Maut will usher in soon. Thus, he devotes his 24 hours daily to develop this dunya oblivious of the return to Allah Ta’ala and the Reckoning in the Aakhirat.)

* “Sin which is the effect of pride, arrogance and rebellion is exceptionally severe. There is little hope of gaining forgiveness for such sins because the sin of shaitaan was due to pride, arrogance and rebellion.” *(When a person sins because of pride and rebellion, it will indeed be rare for him to repent and seek forgiveness. Such a person is without remorse and regret, hence there is no hope of forgiveness. He becomes like shaitaan.)*

* If a man enters a beautiful lush orchard filled with trees and on each tree is perched a bird singing melodiously: ‘Assalamu alaika Ya Waliyallaah! (Peace on you, O Wali of Allah!)’, and if he does not fear that this scenario may be *Istidraaj* (shaitaani deception), then in reality he is trapped in the vortex of deception. Beware of such a person.”

* “A sign of *Istidraaj* is that one becomes oblivious (*ghaafil*) of one’s own sins and defects.”

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- * "Deception is a statement bereft of *amal* (practical deed of virtue)."
- * "The best strength is that which defeats the desires of the nafs. *Adab* (respect) is the translator of the heart. (It states what is in the heart)."
- * "He who is bereft of *adab* cannot impart *adab* to others."
- * "Numerous are the people whose words do not conform to their actions, and few are the people whose actions conform to their words."
- * "The bounty of an ingrate is snatched away in unexpected ways."
- * "Your tongue translates what is in your heart, and your face is the mirror of your heart. What you conceal in your heart is displayed on your face."
- * "There are three types of hearts. A heart like a mountain. It remains unshakeable in firmness (and truth). A heart like a tree with strong grounded roots. While it sways in the wind, it remains in its place. A heart like a feather. It has no stability. It flutters in whichever direction the wind takes it."
- * "*Haya* (Shame) and *Uns* (Divine Love) appear at the doorway of the heart. If they discern *Taqwa* and *Zuhd* therein, they enter. They do not enter a heart bereft of *Taqwa* and *Zuhd*."

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- * “Understanding is proportionate to Divine Proximity.”
- * “The most advanced person is he who is firm on the Haqq.”
- * “It is recorded in some Heavenly Scripture that Allah Ta’ala says: “O My servant! When My Thikr overwhelms you, I become your Beloved.”
- * “Tasawwuf has three attributes:
 - (1) Ma’rifat that does not impede Taqwa and Wara’.
 - (2) Spiritual knowledge which does not conflict with the Zaahiri Shariah of the Kitaab and Sunnah.
 - (3) Its miracle is to prevent people from haraam actions.”
- * “Zuhd is to abstain from asking, to be contented with the little which wards off starvation, abhorrence for futility, and to expel the world from the heart.”
- * “The capital of Ibaadat is Zuhd, and the capital of Futtoot (Courage) is to turn away from the world.”
- * “He who seeks recognition in the eyes of people, falls far from the Gaze of Allah Ta’ala.”
- * “If you see a person associating much with people, know that he lacks in Sidq (Truth).”
- * “A good moral character is that you do not inconvenience people, and that you patiently bear the difficulties they create for you”.

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* “Abstention from sin is in three ways: For the fear of Jahannam; for the desire of Jannat, and because of shame for Allah Ta’ala (i.e. disobedience to the Benefactor is shameful).”

* “A person does not attain perfection as long as his Deen does not overwhelm his desires.”

* “Once while Hadhrat Sirri was giving a bayaan on Sabr, a scorpion bit him several time, but not the slightest change overcame him. Later when the people became aware, they asked why did he not repel the scorpion. He said: “I was ashamed because I was at the time giving a bayaan on Sabr.”

* “Hadhrat Junaid Baghdadi (Rahmatullah alayh) narrated that Hadhrat Sirri Saqati (Rahmatullah alayh) said: “I do not wish to die in Baghdad, for I fear that the ground will not accept me, and I shall then be humiliated, and those who had cherished a good opinion of me will then detest me.”

* On the occasion of his demise, Hadhrat Sirri Saqati (Rahmatullah alayh) said to Hadhrat Junaid Baghdadi (Rahmatullah alayh): “O Junaid! For the sake of companionship with people, do not deprive yourself of the companionship with Allah Ta’ala.” Hadhrat Junaid responded: “If you had given me this advice earlier, then I would not have cultivated even your companionship.” Then Hadhrat Saqat’is rooh took flight – Rahmatullah alayh.

HADHRAT FATAH MUSALI

(Rahmatullah alayh)

* Once Hadhrat Abu Abdullah Jalaa' (Rahmatullah alayh) was at the home of Hadhrat Sirri Saqati (Rahmatullah alayh). Late at night Hadhrat Sirri donned clean garments and was about to set out. I asked where he was going this part of the night. He said that Hadhrat Fatah Musali was ill, hence he was going to visit him. When he was outside, the police arrested him. He was imprisoned.

The next day, the chief of the prison ordered that all the prisoners should be beaten. Thus, all were beaten. When it was the time to assault Hadhrat Sirri, the hand of the jailer became paralyzed whilst in midair. He said: "This man (i.e. Hadhrat Sirri) has ushered in my presence an aged Buzrug who said to me not to hit. Thus my hand cannot now move. Then everyone present saw Hadhrat Fatah Musali standing in front of them. Hadhrat Sirri was released and Hadhrat Fatah Musali accompanied him to his house.

* Once the people asked him to explain what is Sidq. Hadhrat Fatah Musali plunged his hand into the blazing furnace of a blacksmith and drew it out holding a red hot iron. Then holding the iron on the palm of his hand, he said: "This is the meaning of Sidq."

* Once in a dream when he saw Hadhrat Ali (Radhiyallahu anhu), he said: "O Ameerul Mu'min! Give me some wasiyyat." Hadhrat Ali (Radhiyallahu anhu) said: "I did not find anything

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more rewardable by Allah than the richness stemming from the humility of the Durwaish, and even more than this is the richness of the independence of the Durwaish reposing complete trust in Allah.”

* Hadhrat Musali said: “Once when I was in the Musjid with my companions, I saw a young man clad in tattered and torn garments. He said: “You are aware of the rights of the musaafir. I live in a certain house (he gave his address). Tomorrow at a certain time (he mentioned the time) I shall be dead. You should arrange my ghusl and kafan with these very same old garments on me, and bury me.” The next day it happened just as the Faqeer had said, and I fulfilled his wasiyyat as he had instructed. As I turned to leave, he suddenly grabbed hold of my shawl and said: “O Fatah Musali! If I have any status by Allah Ta’ala, then I shall most certainly compensate you for this service which you have rendered me. Live in such a way by which you can acquire everlasting existence.” Then he became silent.

* Once when the people saw him crying literally tears of blood, they asked for an explanation. He said: “When I think of my sins, I begin to cry. Then It occurs to me that perhaps my crying is insincere and deceptive. Due to this concern tears of blood flow.”

* “I was in the companionship of thirty such Auliya who were from the Abdaal. All of them instructed me to abstain from the company of people (i.e. to remain in seclusion), and to eat less.”

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* “Just as a sick person will die if he is deprived of food and water, so too will the heart die if deprived of Ilm, Hikmat and the advices of the Mashaaikh.”

* “Once I asked a Raahib (a sincere monk of the Nasaara): ‘Which is the road unto Allah Ta’ala?’ The Raahib said: ‘Alas! Pity your understanding. Whichever way you face with sincerity, there will you find Allah.’”

* “The people of Ma’rifat are those who when they speak, they speak of Allah Ta’ala; when they act, they act only for the sake of Allah Ta’ala, and when they ask, they ask only from Allah Ta’ala.”

* “The Pleasure of the Beloved (Allah Ta’ala) becomes manifest on a heart which is constantly being reformed.”

* After his demise, when he was seen in a dream, he was asked: “How did you fare by Allah Ta’ala?” He responded: “Allah Ta’ala asked me: ‘Why would you weep so much?’, I said: ‘O Allah! Because I was ashamed of my sins.’ Allah Ta’ala said: ‘O Fatah! I had instructed the Recording Angel not to write any sin you commit, and that was because of your abundance of weeping.’”

HADHRAT AHMAD HAWAARI

(Rahmatullah alayh)

* Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said that Hahrat Ahmad Hawaari (Rahmatullah alayh) “is the Flower of the Land of Shaam.”

* Once his Shaikh, Hadhrat Sulaimaan Daaraai (Rahmatullah alayh) was in a state of ecstasy. He ordered Hadhrat Ahmad Hawaari to sit inside the blazing furnace. In obedience, he went inside the furnace and sat down. After a long while when he emerged from his ecstasy, he wondered where Hadhrat Ahmad Hawaari was. He instructed his mureeds to search for him. Finally it occurred to him that he had said to Hadhrat Ahmad to sit inside the furnace. When he and the mureeds looked into the furnace, they saw Hadhrat Ahmad Hawaari (Rahmatullah alayh) seated comfortably. Not a hair on his body had burnt.

* Once in a dream he saw a beautiful damsel from Jannat. Her face was exceptionally radiant. Hadhrat Ahmad said to her: “O Damsel! Your face is wonderfully radiant.” She said: “O Ahmad! The glitter (Noor) on my face is the effect of the tears you had shed on a certain night. I rubbed those tears on my face, hence this radiance.”

* “A person is not a sincere repentor as long as there is no remorse in his heart, no Istighfaar on his tongue, and as long as

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he does not abandon sins, and as long as he does not strive in ibaadat. Only then will he be a sincere repentor."

* "One who has greater intelligence, becomes a greater Aarif. He reaches his destination swiftly."

* "Raja' (hope in Allah) is the strength of those who have fear for Allah Ta'ala."

* "The greatest regret is the regret for the loss of such moments which were destroyed in sin and futility."

* "The noor of Faqr and Zuhd is eliminated from the heart of one who gazes at the world with the intention of befriending it."

* "He who has not recognized his nafs, undoubtedly he is trapped in pride and arrogance."

* "Nothing is worse than involvement in hard heartedness and obliviousness (ghaflat)."

HADHRAT AHMAD KHADHRAWIYAH

(Rahmatullah alayh)

* Hadhrat Ahmad Khadhrawiyah (Rahmatullah alayh) had a thousand such mureeds who were able to miraculously walk on the surface of the water and fly in the air. All had the ability of karaamat.

* “I had subjected my nafs to great deprivation and struggled against it for ages. Once I developed an intense desire to participate in Jihad. The nafs whispered to me the Ahaadith which mention the virtues of Jihad. I pondered: ‘The nafs does not derive any pleasure from obedience and ibaadat, hence it is goading me to participate in Jihad. This is undoubtedly a ploy of the nafs. I thought that because I perpetually fast and subject the nafs to hunger, hence it wants me to go for Jihad where I will not be fasting. I resolved to fast even on the journey. However, my nafs accepted this and the urge to go remained strong. It occurred to me that since I remain awake at night in Salaat, the nafs wants me to go on the journey so that I would sleep at night. I said to my nafs that even on the journey, I shall remain awake at night and engage in Salaat. This too was acceptable to the nafs and the desire to go remained. I reflected and said that perhaps the nafs is overwhelmed with solitude and seclusion, hence wants to associate with people. I resolved to abstain from company wherever I go. I shall not mingle and converse with people. The nafs was satisfied with even this attitude. The urge to go on the journey persisted.

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I failed to detect the deception of the nafs. I cried to Allah Ta'ala to make me aware of the ploy of my nafs. It was then revealed to me that I was killing my nafs a hundred times a day by opposing its every desire, and this daily jihad against the nafs is hidden from the people. There is no fame in it. Now the nafs is seeking release from this constant jihad against it. It wants to be killed once and for all, and its death will be in the public. The people will acclaim Ahmad Khadrawi and say that he was a great Mujahid. This was the ploy of my nafs.

Subhaanallah! Allah is glorious! He created such a nafs which remains a munaafiq and refuses to accept Islam in this world and in the next world. I said to my nafs: "I was unaware that you were wearing a cross." From that day, I involved in greater struggle against the nafs."

* Once Hadhrat Khadhrawiyah (Rahmatullah alayh) set off on a journey through the wilderness. He had walked only a short distance when a thorn penetrated his foot. He could not remove the thorn. Nevertheless, he continued walking with his foot bleeding and full of pain. He walked the entire night. The next day some people who saw his plight and removed the thorn. Despite his wounded foot, he continued until he reached Bustaam where he met Hadhrat Bayazid Bustaami (Rahmatullah alayh) who spontaneously commented: "What did you do when that calamity befell your foot?" Hadhrat Khadhrawiyah said: "I resigned my volition to His Volition." *(When the thorn had penetrated his foot, he did not even attempt to remove it believing it would be against Tawakkul.*

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This attitude was revealed to Hadhrat Bayazid by kashf).
Hadhrat Bayazid responded: “O Mushrik! Is this not shirk?”

The concept of Tauheed of Hadhrat Bayazid was extremely lofty and subtle. The slightest existence of volition was also a dimension of ‘shirk’. The Slave who has attained perfection in Tauheed knows only of Allah’s Volition. As for the Slave, he has no volition of his own.

* Hadhrat Khadhrawiyah (Rahmatullah alayh) said: “A Durwaish once in the month of Ramadhaan took a wealthy man to his home. There was nothing but a piece of dry bread. When the wealthy man returned to his home he sent a bag full of gold coins to the Durwaish as a gift. The Durwaish declined to accept it and commented: “We shall not sell this *durwaishi* for the wealth of both worlds.” (*Durwaishi: the state of poverty of the Auliya*).

* One night a thief entered Hadhrat Khadhrawiyah’s home, but he found nothing of value to take. As he was about to leave, Hadhrat Khadhrawiyah called him and said: “O young man, make Wudhu and perform Salaat this night. Whatever I shall receive in the morning will be for you so that you do not leave my home empty-handed.” The thief complied and engaged in Salaat. He passed the remainder of the night in Salaat.

In the morning a man came and handed Hadhrat Khadhrawiyah a gift of a hundred dinars (gold coins). Hadhrat said to the thief: “Take this. It is the reward of your night’s ibaadat.” A *haal* (spiritual state) overcame the thief. He began

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to shiver, and he said: "I have indeed lost the path. Just for this night's Salaat, The Gracious Allah sent this reward for me." He refused to accept the gold. He repented and became the mureed of Hadhrat Khadhrawiyah.

* A Buzrug once saw Hadhrat Khadhrawiyah seated in a beautiful coach in the air. Angels were pulling the coach with golden chains. The Buzrug called to Hadhrat Khadhrawiyah and said: "Where are you going in such pompous style?" He said: "To visit a friend." The Buzrug said: "Despite having this lofty status, what need do you have to visit a friend?" Hadhrat Khadhrawiyah responded: "If I do not visit him, he will come to visit me. Then he will gain the status of a visitor, not me." *(Visiting a genuine Wali for Allah's sake is an ibaadat of high merit. The reward of the visitor is superior to the reward of the one being visited. It is like the one who initiates Salaam receiving 90 of the hundred virtues which descend when Salaam is made.)*

* Once Hadhrat Khadhrawiyah (Rahmatullah alayh) halted for a few days at a khaanqah. He was not recognized by anyone. He sat in solitude and engaged in Thikrullah. The mureeds at the khaanqah thought him to be a fake. One day when he was about to draw water from the well, the bucket slipped and fell to the bottom of the well. The *khaadim* (servant of the khaanqah) was annoyed and severely reprimanded Hadhrat Khadhrawiyah. Hadhrat went to the Shaikh of the khaanqah and said: "O Shaikh, supplicate (make dua) so that the bucket surfaces." The Shaikh, surprised at this queer suggestion, remained silent. Hadhrat Khadhrawiyah said: "If you will not

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supplicate, grant me permission to supplicate..” The Shaikh consented. When Hadhrat Khadhrawiyah supplicated, the bucket miraculously appeared at the surface.

Surprised and perplexed, the Shaikh said: “O young man! Who are you? You have humbled us.” Hadhrat Khadhrawiyah said: “Instruct your mureedeen not to hold travellers in contempt.” Then he left the khaanqah.

* “Whoever renders service to the Auliya is ennobled with three attributes – humility, beautiful morality and generosity.”

* “Whoever desires that Allah becomes his, should make incumbent on himself Sidq (Truth). Allah Ta’ala says (in the Qur’aan): *“Be with the Saadiqeen.”*

* “Sabr is the provision of those restless in calamity. Ridha’ (contentment in adversity) is the stage of the Aarifeen.”

* “Ma’rifat is to love Allah with the heart, remember him with the tongue and to sever relationship with all besides Him.”

* “The noblest by Allah Ta’ala is the one whose character is the noblest.”

* He was asked for the signs of Divine Love. He said: “Nothing in both worlds should have any significance in his heart because his heart will be brimming with the remembrance of Allah Ta’ala. He should have no wish except to serve Allah Ta’ala, for nothing in both worlds is dearer to him than service

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to Allah Ta'ala. He is always forlorn even in the midst of his family because no one conforms to what is in his heart."

* "The heart is always wandering. It is either wandering in proximity of the Arsh or in places of purity. *(That is, the heart of the Lover of Allah Ta'ala.)*

* The heart is an abode. When it is pervaded with Truth, the abundance of *Anwaar* becomes manifest on his physical limbs. When the heart is filled with *baatil*, the abundance of its darkness becomes manifest on the limbs."

(From the Arsh of Allah Azza Wa Jal there is a constant and perpetual cascade of Anwaar (radiant rays of spirituality). These Anwaar seek abodes in which to settle. The only abodes in which they can settle are the purified hearts of the Mu'mineen. Only such hearts are the sole repositories for these Anwaar. These celestial rays of spiritual light bypass the hearts polluted and darkened with sin, transgression and worldly love.)

* "No dream is worse than the dream of ghaflat (obliviousness). There is no stronger controller than bestial lust. In the absence of ghaflat, lust cannot overpower you."

* "In the dunya and the Deen, you have to pass a life in two opposites." *(These two entities are mutually repelling. There will always be the conflict between Deen and the dunya. This earthly abode is the arena for this conflict – the conflict between truth and falsehood, vice and virtue. Life has to gallantly traverse this gauntlet.)*

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* “The Path of the Deen is conspicuous and Haqq is radiant. The Caller (Allah Azza Wa Jal) is the Hearer. There is therefore no reason for bewilderment except with induced blindness.”
(Siraatul Mustaqeem is straight and brightly lit.)

* “Kill your nafs so that you gain life.”

* Hadhrat Khadhrawiyah was indebted to people for 70,000 dirhams which he had borrowed to give to the Fuqara and Masaakeen. When his Maut was imminent, all his creditors assembled at his home demanding payment. Hadhrat Khadhrawiyah supplicated: “O Allah! I am being taken away (from this world) whilst my life is pawned by these creditors. Appoint someone to fulfil their rights, then only take me.” As he was supplicating, there was a knock on the door. A man appeared and asked the creditors to step outside. He paid every creditor his due. Only then did Hadhrat Khadhrawiyah (Rahmatullah alayh) leave this earthly abode for his journey into Barzakh.

HADHRAT ABU TURAAB BAKSHI

(Rahmatullah alayh)

* Hadhrat Abu Turaab Bakhshi (Rahmatullah alayh) was among the very senior Auliya of Khurasaan. Once in the Ka'bah, he fell asleep in Sajdah. In his dream he saw a wonderful group of the most beautiful Damsels of Jannat. These damsels had no attraction for him. Hadhrat Abu Turaab said: "My absorption in Allah's Remembrance makes me independent of these damsels. I have no care for you. The Damsels said: "Yes, so it is. However, our compatriots (in Jannat) mock at us for your refusal to accept us."

Then Ridhwaan (the guardian Angel of Jannat) said to the Damsels: "It is not possible for you to gain acceptance by this noble one. Depart and appear tomorrow on the Day of Qiyaamah. When in Jannat, the matter shall be resolved." Hadhrat Abu Turaab responded: "O Ridhwaan! Inform them that if tomorrow on the Day of Qiyaamat I am admitted to Jannat, then they may come to render service."

* Hadhrat Abu Jalaa' (Rahmatullah alayh) said: "I have seen three hundred Auliya. Abu Turaab Bakshi was of the loftiest status. Once when I met him in Makkah, I saw that he was healthy and in good spirits. I asked him: "Where do you have your meals? He said: "Sometimes in Baghdad, sometimes in Basrah and sometimes here."

(Some of the select Auliya of Allah Ta'ala are able to miraculously traverse huge distances in seconds.)

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* Whenever Hadhrat Abu Turaab would see any of his mureeds committing a displeasing act, he would resort to Taubah and increase his own mujaahadah (struggle against the nafs). He would comment: "This poor soul has become involved in calamity on account of my evil."

* "There is a pledge between Allah Ta'ala and myself that if my hand goes towards haraam, He will prevent it."

* "Desire (i.e. worldly desire) never overwhelmed me except once. Once I was journeying through the wilderness when I developed an intense desire for bread and egg. Suddenly I lost the road, and I emerged where a caravan had halted. There was an uproar in a group of people. They were clamouring about something. As their eyes fell on me, they shouted: "You are the one who had stolen our things." They flogged me 200 lashes. Then there appeared an old man from the caravan. When he approached me, he recognized me. He created a rumpus and shouted: "He is Shaikhul Mashaa-ikh of Tareeqat. What villainy have you people committed on the Sayyid of the Siddiqueen of Tareeqat?"

The people came forward full of remorse and regret and profusely apologized. I said to them: "O Brothers! I take oath and say that never has there been a happier time for me than this day. For years I wanted to understand the villainy of my nafs. Today I have seen it." Then the Buzrug took me to his home. He presented to me warm bread and eggs. As I desired to stretch my hand to the food, I heard a Voice saying: "O Abu Turaab! Eat after having received 200 lashes, and remember

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that the fulfilment of any desire will be only after being flogged two hundred lashes.”

(Allah Ta’ala submits His selected Auliya to severe trials. Severe ‘punishments’ are imposed on them for even such desires which are valid and permissible as far as the masses are concerned.)

* Once on a journey through the wilderness with a group of his mureeds, thirst overcame them. The mureeds complained to Hadhrat Abu Turaab about their excessive thirst. Hadhrat Abu Turab drew a line in the sand, and suddenly a stream of cold water began flowing. All the mureeds drank of the water and made wudhu.

On another occasion also whilst tracking through the wilderness, one of his mureeds requested water. Hadhrat Abu Turaab instructed him to strike his foot on the ground. As the mureed complied, a spring of water gushed forth. The mureed said: ‘I desire to drink from a glass.’ Hadhrat Abu Turaab struck his hand on the ground and from it appeared a beautiful shining glass. All of them used the glass to drink of the water. This glass remained with them until they reached Makkah Mukarramah where it disappeared.

* Once Hadhrat Abu Turaab said to Hadhrat Abul Abbaas that whoever does not believe in the karaamaat which Allah Ta’ala demonstrates on the hands of His Auliya is a kaafir.

* One intensely dark night whilst walking in the wilderness, Hadhrat Abu Turaab saw a huge black man who was as tall as the minaret. Fear overcame him. He asked the giant: ‘Are you a

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human being or a jinn?” The giant said: “Are you a Muslim or a kaafir?” Hadhrat Abu Turaab said: “I am a Muslim.” The giant said: “A Muslim fears none besides Allah Ta’ala.” Hadhrat Abu Turaab was then at ease and understood that this giant was a messenger from Allah Ta’ala to teach him a lesson, and his fear dissipated.

* “Once in the desert I saw a slave without any provisions. I said to myself: “If he did not have perfect yaqeen in Allah Ta’ala, he would be destroyed.” I said to the slave: “How do you journey in such a place without a mount and food?” He said: “O Buzrug! Besides Allah Ta’ala, look at no one.” I said: “With your yaqeen you may go wherever you please.”

* “No one will ever attain the Ridha (Pleasure) of Allah Ta’ala as long as there is an iota of worldly love in his heart.”

* “You love three things which do not belong to you. The nafs, the soul and wealth. All are the property of Allah Ta’ala.”

* “You search for two conditions: a happy marriage and comfort, but you fail to obtain it. These will be found only in Jannat.”

* In every age Allah Ta’ala induces the Ulama (i.e. Ulama-e-Haqq) to speak according to the deeds (of people).”

* Hadhrat Abu Turaab Bakhshi (Rahmatullah alayh) had died in the wilderness of Basrah. Many years after his demise a group of travellers saw him in the barren wilderness standing and

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leaning on his staff. In front of him was an earthenware jug. He was facing the Qiblah. Although it was a region infested with wild animals, not an animal had come near to him. *(Perhaps Hadhrat Abu Turaab Bakshi –Rahmatullah alayh) – may still be standing in the desert hidden from the eyes of people. Allah knows best.)*

HADHRAT YAHYA MU-AAZ RAAZI

(Rahmatullah alayh)

* The Mashaaikh say that Allah Ta'ala had two Yahyas. One among the Ambiya, viz., Hadhrat Nabi Yahya (alayhis salaam), and one among the Auliya, viz. Hadhrat Yahya Mu-aaz Raazi (Rahmatullah alayh).

* Hadhrat Yahya Muaaz (Rahmatullah alayh), addressing his Mureeds, said: "Remember that abandonment of *Uboodiyat and Ibaadat* is *Dhalaalat* (deviation from *Siraatul Mustaqeem*), *Khauf* (Fear for Allah Ta'ala) and *Raja'* (Hope in Allah Ta'ala) are two fundamentals of Imaan. The *Khaa-if* (the one in whom *khauf* is dominant) worships for the fear of being discarded by Allah Ta'ala, and the *Raaji'* (the one in whom *raja'* is dominant), worships in the hope of reaching the destination by Allah Ta'ala.

Remember that as long as *Ibaadat* is not proper, neither will *khauf* be proper nor *raja'*. When *Ibdaat* is proper, the *Saalik* is then not without *khauf and raja'*. (*Rasulullah – sallallahu alayhi wasallam said – "Imaan is between fear and hope."*)

* After the era of the Khulafa-e-Raashideen the first person from the assembly of Sufiya who had mounted the mimbar for giving a *wa'z* (discourse) was Hadhrat Yahya Mu-aaz.

* One day in a gathering of 4000 people, after mounting the mimbar, he scanned the audience and dismounted, saying:

“The person for whose sake I had climbed the mimbar is not present.”

* Hadhrat Yahya Mu-aaz (Rahmatullah alayh) had a brother who had settled in Makkah Muazzamah. Once his brother sent him a letter. In the letter he wrote:

“I had wished for three things. Two wishes have already been fulfilled. Make dua that the third wish is also fulfilled. My first wish was to settle in a holy place. The holiest place is the Ka’bah. Now that I have reached Makkah Muazzamah, this wish has been fulfilled.

My second wish was to have a servant to assist me. This too has been fulfilled. My third wish is to see you before my Maut. Make dua for the fulfilment of this wish as well.”

Hadhrat Yahya Mu-aaz wrote back: “Regarding your first wish, you, yourself, should become the holiest of creation, then live in any place of your choice. Remember that places become holy because of men of holiness. A man does not become holy because of a place.

Regarding your second wish, if you had honour and integrity, you would not have made Allah’s slave your slave thereby preventing the slave from serving Allah Ta’ala. You, yourself should become a servant, not wishing to be served. Remember that *Makhdoomi (to be served)* is an attribute of Allah Ta’ala, and *khaadmi (to be a servant)* is an attribute of the slave. A slave should remain a slave. When a slave desires for the attribute of Allah Ta’ala, then he becomes a Fir’oun.

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Regarding your wish to see me, it appears that you are oblivious (*ghaafil*) of Allah Ta'ala. If you were aware of Allah Ta'ala, never would you have thought of me. It is incumbent for you to cultivate such companionship with Allah Ta'ala which will efface the remembrance of your brother from your mind. For His love, the son is to be sacrificed, leave alone the brother. If you have attained Him, then what benefit will you gain from me? And, if you have not attained Him, then of what benefit can I be to you?"

* Hadhrat Yahya Mu-aaz wrote to a friend: "The world is a dream, and the Aakhirat is awakefulness. If in a dream you see yourself crying, it means that in the Aakhirat you will be happy and laughing. Therefore, you are required to cry in this world which is a dream to ensure happiness in the Aakhirat."

* Once Hadhrat Yahya Mu-aaz's daughter asked her mother for something. The pious lady said: "Ask Allah Ta'ala." The little girl responded: "Mother, I am ashamed of asking a nafsani desire from Allah Ta'ala. Rather you give it."

* "If I slightly relax the reins on my nafs, it will deposit me into the vortex of destruction."

* Once during the night, a breeze extinguished the candle. Hadhrat Yahya Mu-aaz began weeping. His companions asked: "Why are you weeping. We shall light the candle." He replied: "I am not weeping because the flame of the candle was extinguished. It occurred to me that suddenly a divine gust of independence (i.e. Divine Independence) blows and

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extinguishes the flame of Imaan and the rays of Tauheed which have been lit in the heart.”

* “Maut is a bridge which unites the friend with the Friend. *(i.e. the sincere obedient Mu’min with Allah Ta’ala).*

* Once when he recited the Aayat: “*We believe in the Rabb of all the worlds.*”, he commented: “When the Imaan of a moment can efface 200 years of kufr, why can the Imaan of 70 years not efface the sins of 70 years?” *(This is an indication of the boundless mercy of Allah Ta’ala and the wonderful effect of Imaan.)*

* “The one who is happy in the service of Allah Ta’ala, all else is happy in his service. The friendship of people with you is proportionate to your friendship with Allah Ta’ala. Similarly, creation’s fear for you is proportionate to your fear for Allah Ta’ala.

* “He who has shame for Allah Ta’ala abstains from sins because he is aware that Allah Ta’ala is watching him. He thus abstains from the prohibitions of Allah for the Sake of Allah Ta’ala, not for his own sake.”

* “An evil disposition is the effect of evil deeds, and a virtuous disposition is the effect of virtuous deeds.”

* “He is in the greatest state of loss, who indulges in evil and futility and submits his limbs to destruction, and he perishes before he realizes his sins.”

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- * “Beware of the company of three groups: Ulama-e-Ghaafil (i.e. Ulama-e-Soo’); indolent Qaaris (i.e. those who do not practise according to the Qur’aan which they recite), and jaahil sufis (such as those who abound in the world today).”
- * “If Maut had to be sold in the marketplaces, the people of Aakhirat would purchase nothing but Maut.”
- * “He who betrays Allah in secrecy, Allah will tear off his veil in public.” *(He who sins in secret without remorse and has no intention of taubah, will ultimately be exposed by Allah Ta’ala. Such a person is like a munaafiq.)*
- * “Speak less with people, and speak much with Allah Ta’ala.”
i.e. Engage constantly in Thikrullaah.
- * “He who befriends Allah Ta’ala becomes the enemy of his nafs.”
- * “If you cannot benefit a Mu’min, do not harm him. If you cannot make him happy, do not make him sad. If you do not praise him, do not criticize him.”
- * “There is no greater stupidity than planting the seed of Jahannam and expecting the fruit of Jannat.” *(i.e. hoping for Jannat despite indulgence in sin and transgression.)*
- * “Abstention from sin is for you a remedy for all diseases.”

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* I wonder in surprise at the man who abstains from food (as a diet) for fear of disease, but he does not abstain from sin for fear of the punishment in the Aakhirat."

* "If it was not for the fear of Jahannam, not a single person would have been obedient to Allah Ta'ala." *(This is a reference to the masses, not to the Auliya, for they obey Allah Ta'ala because of shame and love.)*

* "The entire world with all its possessions and activities does not have the value of a single sigh of sadness. What then is the status of one who has spent his entire life in grief and sadness?"

* "This world is the market of shaitaan. Beware! Do not steal anything from his market, for he will pursue you and snatch away your Deen in lieu of his merchandise which you had stolen."

* "This world is the liquor of shaitaan. He who drinks of this liquor and becomes intoxicated will sober up only on the Day of Qiyaamah in the midst of the armies of Allah Ta'ala." *(Everyone's Qiyaamah begins with Maut).*

* A Zaahid is he who blackens (humiliates) the face of the world and rips out its hair."

* "In earning the world there is disgrace, and in earning Jannat there is honour."

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* "I wonder in surprise at him who humiliates himself in the pursuit to acquire what is perishable and will not remain."

* "The calamity of the world is such that its mere desire makes you oblivious (*ghaafil*) of Allah Ta'ala. What then will be the calamity on you by actual acquisition of the world?"

* "Three types of people are intelligent: He who abandons the world. He who prepares for the grave before being assigned to the grave. He who pleases Allah before meeting Him."

* "Two of the greatest calamities will befall a man of wealth. One: At the time of Maut, his wealth will be snatched from him. Two: A reckoning will be taken from him for every dime."

* "Gold and silver are two scorpions. Do not touch them as long as you have not learnt their charm (*the way of neutralizing them*). Their poison will destroy you. Its charm is that it be earned in a halaal manner and spent in a halaal manner."

* "Criticizing Tawakkul is tantamount to criticizing Imaan."

* "The house of the mureed is seclusion. His nourishment is Tawakkul and his occupation is Ibaadat."

* "He who indulges in gluttony will soon be scorched in the fire of bestial lust."

* "In the body of man there are a thousand appendages of vice and evil. All of these are the hands of shaitaan. Hunger

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incapacitates all these appendages. The flames of hunger extinguish all these appendages.

* Hunger is a *noor (celestial light)* and satiation is a *naar (fire)*. Lust is its (naar's) fuel. On earth the bodies of the Siqqiqeen derive strength from hunger."

* "I seek refuge from such a zaahid who corrupts his stomach with the variety of foods of the wealthy."

* "The heart of the man of the Aakhirat finds rest in only four places. In a corner of his home or in the Musjid or in the Qabrustaan or in some place where no one sees him."

* "The worst calamity is companionship with aliens." (*In this context aliens refer to fussaaq and fujjaar – evil compamy*).

* "Desire destroys the Deen. Perpetuation of the Deen is in Wara' (Taqwa of a lofty stage)."

* "Deeds (for acceptability by Allah Ta'ala) are in need of three requisites: Ilm (Knowledge of the Deen), Niyyat (intention) and Ikhlāas (sincerity)."

* "Imaan has three attributes: Khauf (Fear), Raja' (Hope) and Muhabbat (Divine Love). Abstention from sin is the effect of Khauf, and this is incumbent for freedom from Jahannam. In the wake of Raja' comes reflection and concern by means of which Jannat and lofty stages are acquired. The effect of Muhabbat is the Pleasure of Allah Ta'ala."

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* “Khauf is a tree in the heart. Its fruit is Dua and Humility. When there is Khauf in the heart, all the limbs accept wholeheartedly Ibaadat, and abstain from disobedience. Everything has a beauty. The beauty of Ibaadat is Khauf. The sign of Khauf is the absence of distant hopes.”

* “Obedience is a treasury of Allah, and its key is Dua.”

* “Wara’ is to be grounded in Knowledge without interpretation.” (i.e. without fanciful and whimsical interpretation which subverts the Law of Allah Ta’ala.) Wara’ has two dimensions: exoteric (zaahir) and esoteric (baatin). The exoteric dimension is not to move except in the direction of Allah Ta’ala (i.e. by means of obedience). The esoteric dimension is that in the heart should be none but Allah Ta’ala.”

* Taubah NasooH (a sincere repentance) has three signs: Eating less for the purpose of fasting. Sleeping less for the purpose of Ibaadat. Speaking less for the sake of Allah Azza Wa Jal.”

* It was said to Hadhrat Yahya Mu-aaz: “Some people are gossiping (making gheebat) about you.” He said: “If Allah forgives me, whatever they say will not harm me. If Allah Ta’ala does not forgive me, than I am deserving of what they say.”

* Hadhrat Yahya Mu-aaz (Rahmatullah alayh) had incurred a huge debt of 100,000 dirhams. He had spent this entire amount on the Fuqara and Masaakeen, not using anything for himself. When the creditors began making demands his peace

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of mind was disturbed with the worry of paying his creditors. One night Rasulullah (sallallahu alayhi wasallam) appearing in his dream said: “O Yahya! Do not grieve. Your grief brings grief to me. Go towards Khurasaan. In lieu of the 100,000 dirhams which you had given to the Fuqara, someone will give you 300,000 dirhams to free you from this liability and grief..” Hadhrat Yahya said: “O Rasulullah! Where is this person and who is he?” Rasulullah (sallallahu alayhi wasallam) said: “Go from city to city delivering Wa’z (discourses). Your talks cure and reform the hearts of people. Just as I have appeared in your dream, so too shall I appear in the dream of the other person.”

Hadhrat Yahya Mu-aaz (Rahmatullah alayh) set off on the journey and when he reached Nishapur, he began giving discourses in the Musjid. In his first wa’z he said: “I have come here on the instruction of Rasulullah (sallallahu alayhi wasallam). He had informed me that my debt will be paid by someone from this region. I am indebted for 100,000 dirhams. This debt has become a veil (of worry) for me.”

From the audience someone offered a contribution of 50,000 dirhams. Another person offered 40,000 dirhams, and a third one offered 10,000 dirhams. The sum of these three amounts was 100,000 dirhams. Hadhrat Yahya Mu-aaz refused to accept the contributions, and said: “Rasulullah (sallallahu alayhi wasallam) had indicated that the whole amount will be given by one person.”

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In his very first wa'z in Nishapur several persons died. He was a powerful Waa-iz. His talks exercised a profound spiritual effect on the audience. People would immediately repent and reform themselves. This was confirmed by Rasulullah (sallallahu alayhi wasallam) in the dream.

Then he set off for Balkh. He stayed for a considerable period of time in Balkh. In his talks here he explained the virtues of wealth. Here someone presented him with 100,000 dirhams. A Shaikh from Balkh was displeased because Hadhrat Yahya had given preference to wealth over Faqr (poverty) in his discourses. He therefore said: "May Allah Ta'ala deprive this money from any barkat." On the outskirts of Balkh some robbers befell Hadhrat Yahya Muaaz and robbed him of the 100,000 dirhams. He commented: "This is the consequence of the Dua of that pious Shaikh."

He then went to the city of Marwah, then to Hiraa. In Hiraa he repeated the issue of his debt and the instruction of Rasulullah (sallallahu alayhi wasallam). The pious daughter of the governor of Hiraa informed him: "The night when Rasulullah (sallallahu alayhi wasallam) had appeared to you in your dream, he also appeared in my dream. In my dream I asked Rasulullah (sallallahu alayhi wasallam) whether I should go to you. He said no.: "He will come to you." She gave him 300,000 dirhams which was the amount mentioned by Rasulullah (sallallahu alayhi wasallam).

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On his return home he instructed his son to pay all the creditors, and to give the rest to the Fuqara. Nothing was used for himself or his family.

In the morning whilst Hadhrat Yahya Muaaz (Rahmatullah alayh) was supplicating in Sajdah, someone struck him on the head with a boulder. His soul departed from this earthly realm – Rahmatullah alayh.

HADHRAT SHAH SHUJA' KIRMAANI

(Rahmatullah alayh)

* Hadhrat Shah Shuja' Kirmaani (Rahmatullah alayh) was a member of the royal family. He had not slept for forty years in his search for Allah Azza Wa Jal. After forty years he fell asleep, and in his dream he was blessed with the Vision of Allah Ta'ala. He said: "O Allah! I have searched for you in awakefulness, but I found you in my sleep." Allah Ta'ala said to him: "Your finding Me in sleep is by the barkat of you having stayed awake in my search. If you had not laboured in awakefulness, you would not have seen this dream." After this episode, Hadhrat Kirmaani would frequently sleep in the hope of again seeing the Vision of Allah Azza Wa Jal.

* Hadhrat Kirmaani had a son. At birth, on the baby's chest was inscribed in green: *Allaahu Jalla Jalaa lahu*. When this son attained puberty he drifted into evil. He would squander his time in music and singing. One night he was walking in the street playing his banjo and singing. A pious man witnessing the scene exclaimed from his house: "Has the time for Taubah not arrived?" This statement had such a profound effect on the son that he responded: "Yes, the time has arrived."

He broke the banjo, removed the clothes he was wearing, made ghusl and donned the garb of a mendicant, and went into seclusion. The inscription of Allah's Name which had considerably faded, now became radiant. He did not eat for forty days. After forty days he emerged from seclusion and set

off on a journey. Hadhrat Kirmaani (Rahmatullah alayh) commented: "Whatever I had gained in 40 years, he achieved in 40 days."

* Hadhrat Kirmaani had a daughter. The king of Kirmaan proposed marriage. Hadhrat Kirmaani said: "Give me three days (to decide)." In these three days, he went from one Musjid to another. On the third day he saw in a Musjid a durwaish who was performing Salaat with much concentration. Hadhrat Kirmaani waited until the durwaish had completed his Salaat. Then he asked: "O Durwaish! Do you have a wife?" The durwaish said: "No." Hadhrat Kirmaani said: "Are you interested in a wife who is educated in the Qur'aan Shareef?" The Durwaish: "Who will give their daughter to me? I do not have more than three dirhams." Hadhrat Kirmaani said: "I shall give my daughter to you." The Durwaish accepted. He performed his daughter's nikah to the Durwaish.

When Hadhrat Kirmaani left his daughter at her husband's hut, she saw a piece of dry bread placed on top of a water jug. There was nothing else in her new home. She asked her husband: "For what is this bread?" The Durwaish said: "It is the left-over of yesterday's bread which I have kept for this night." She was on the verge of leaving and returning to her father. The Durwaish said: "I knew that a princess would never be satisfied with my poverty." She responded: "I am not dissatisfied with your poverty. But I want to leave because of the deficiency of your Imaan and Yaqeen. You had hoarded yesterday's bread for today. I am surprised at my father. He kept me for 20 years at home and said that he would arrange

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my marriage to a man of Taqwa. Then he married me to a person whose faith in Allah's Razzaaqiyat is defective. *(In other words, his reliance on Allah Ta'ala is imperfect, hence he stored bread for the next day whereas he was supposed to have given the left-over bread to a faqeer.)* The Durwaish said: "Is there any way I can compensate for this sin (of lack of yaqeen)?" She said: "Yes, either I stay or the bread." *(That is, give the bread away, and do not hoard food for the next day.)*

The lofty state of the Wara' and Taqwa of this princess can be understood from her attitude. Despite being a member of the royalty, she was a Waliah of the loftiest status. Her yaqeen in Allah Ta'ala was of an exceptionally high standard.

* A friendship for the sake of Allah Ta'ala existed between Hadhrat Shah Shuja' Kirmaani and Hadhrat Yahya Mu-aaz. Once, coincidentally both happened to be in a city. When Hadhrat Kirmaani did not attend the wa'z of Hadhrat Yahya Mu-aaz, the latter asked him for the reason. Hadhrat Kirmaani said that in his absence was goodness. Nevertheless, he insisted that Hadhrat Kirmaani should attend.

One day, Hadhrat Kirmaani silently slipped into the gathering and concealed himself in a corner whilst Hadhrat Yahya Mu-aaz was delivering his wa'z. Suddenly Hadhrat Yahya Mu-aaz faltered and was unable to continue his discourse. He said: "In the audience there is someone who superior and better qualified to give a discourse." Hadhrat Kirmaani came out from his concealment and said: "Did I not say that there was goodness in my not attending?"

* “A man of *fadhl* (*spiritual excellence*) remains a repository of *fadhl* as long as he is unaware of his own excellence. When he views himself as a person of *fadhl*, he falls from grace and loses his *fadhl*. A man of *Wilaayat* (*Sainthood – being a Wali*) retains his *Wilaayat* as long as he is not conscious of it. When he becomes conscious of it, his *Wilaayat*, then terminates.”

* *Faqr* (*the poverty of the Auliya*) is a divine secret. As long as the Faqeer conceals his *Faqr* he remains a trustee, if he proclaims his *Faqr*, it is eliminated from him.”

* *Sidq* has three signs:

(1) There is no value for the dunya in your heart. Gold and silver are like sand in your estimation.

(2) Your heart detests to see and meet people. Praise and criticism are equal to you, for praise does not elevate your status nor does criticism demote you.

(3) The domination of lust and desire has departed from your heart so much that you derive pleasure in hunger and abstention from desire just as others derive pleasure from gluttony and fulfilling lusts.

When you have achieved this goal, then resolutely trod the path of the Auliya. If you have not attained this goal, then you have no relationship with this path.

* The best fear is to understand that you are defective in fulfilling the rights of Allah Ta’ala.”

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* “Sabr entails three requisites: Abstention from complaint, true contentment, and acceptance of Allah’s Will.”

* “The sign of Wara’ is to abstain from shubhaat (doubtful things).”

* “He who protects his eyes from haraam; his body from lust; keeps his Baatin (spiritual heart/soul) adorned with permanent Muraaqabah (meditation); beautifies his body with the Sunnah, and is addicted to halaal food, he does not blunder in his Firaasat.”

(Rasulullah – sallallahu alayhi wasallam) said: “Beware of the firaasat of the Mu’min, for verily, he looks with the Noor of Allah. “ Firaasat is spiritual insight/wisdom, the effect of Noor from Allah Ta’ala.)

* Someone asked Hadhrat Shah Shuja’ Kirmaani: “How do you pass your night?” He said: “Like a fowl being roasted on the fire. You need not ask the fowl how is its condition.”

* Khwaajah Ali Seerjaani (Rahmatullah alayh) usually distributed bread to the poor in the vicinity of Shah Kirmaani’s grave. One day he was in the Musjid with his food. The Musjid was near to Shah Kirmaani’s grave. He made Dua: “O Allah! Send someone to sit and eat with me.” Soon a dog entered the Musjid. Khwaajah Ali shouted at the dog and chased it out. From the grave of Shah Kirmaani, a voice said: “You had asked for a guest. When the guest came, you ignominiously chased it away.”

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Khwaajah Ali Seerjaani hastened from the Musjid and went searching for the dog. He searched in the nearby neighbourhood, but could not find the dog. Then he went to the forest on the outskirts and he found the dog sitting in a corner. He spread the food which he brought with in front of the dog. The dog did not even sniff at the food. Khwaajah Ali, feeling ashamed, began reciting Istighfaar. He removed his turban (a sign of humility and remorse), and said: "I have repented." The dog spoke: "Good for you. O Khwaajah Ali! Instead of asking for a guest, supplicate for eyes. If it was not for the auspiciousness of Shah Kirmaani, you would have seen what would have happened to you."

(It may be queried that Khwaajah Seerjaani – Rahmatullah alayh – had acted correctly by expelling the dog from the Musjid. Whilst this is so, he was supposed to have gone outside and share his food with the dog. A Wali of his calibre was supposed to have understood that the dog was the response to his Dua for a guest.)

HADHRAT YUSUF BIN AL-HUSAIN

(Rahmatullah Alayh)

* Hadhrat Yusuf Bin Al-Husain was the mureed of Hadhrat Zunnoon Misri (Rahmatullah alayh). He was extremely handsome. Once the daughter of an Arab chief fell in love with him. Finding an opportunity she presented herself to him. Hadhrat Yusuf Bin Al-Husain overcome with fear fled and went to another village where another Arab tribe lived.

That night with his head on his knees he fell asleep. In his dream he saw himself in a place of exquisite beauty. There was a group of people dressed beautifully in green. In there midst on a throne was seated a man who appeared to be the king. Keen to know who these people were, Hadhrat Yusuf Bin Al-Husain went forward. When they saw him approaching, they made way for him. He asked about them, they said that they were Angels and that the person on the throne was Hadhrat Nabi Yusuf (Alayhis salaam). All of them had come to visit him (i.e. Yusuf Bin Al-Husain).

Hadhrat Yusuf Bin Al-Husain wept and said: "Who am I? How can a Nabi of Allah come to visit me?" As he made this statement, Hadhrat Nabi Yusuf (alayhis salaam) alighted from the throne and embraced Yusuf Bin Al-Husain. Then Nabi Yusuf (Alayhis salaam) seated Yusuf Bin Al-Husain alongside him on the throne.

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Hadhrat Yusuf Bin Al-Husain said: “O Nabi of Allah! Who am I? Why all this kindness shown to me?” Nabi Yusuf (alayhis salaam) said: “When you had spurned the beautiful daughter of the Arab king, and sought refuge with Allah Ta’ala, He revealed the scene to me and to all the Malaaikeh. Allah Ta’ala sent me with these Malaaikeh to visit you, and to give you the glad tidings that you are an accepted servant of Allah Ta’ala. In every age there is an outstanding person (Allah’s select Wali). In this era he is Zunnoon Misri. He knows the Ism-e-A’zam. Go to him.”

When he woke up, he set off for Misr (Egypt). He yearned for the Ism-e-A’zam of Allah Azza Wa Jal. When he reached Misr, he went to the Musjid of Hadhrat Zunnoon (Rahmatullah alayh). He was over-awed when his eyes fell on Hadhrat Zunnoon. He made salaam and Hadhrat Zunnoon responded. There was no further conversation. Hadhrat Yusuf Bin Al-Husain remained in a corner of the Musjid for a full year. He was unable to muster up the courage to speak with Hadhrat Zunnoon.

After a year, Hadhrat Zunnoon said to him: “O young man! Why have you come here?” Hadhrat Yusuf Bin Al-Husain said: “To visit you.? This was the only talk. He again remained another year in the Musjid. After the expiry of the second year, Hadhrat Zunnoon said: “Have you any need?” Then, he mustered up courage and said: “I have come to acquire the Ism-e-A’zam from you.” Hadhrat Zunnoon was silent. Another year passed by in silence.

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After a year had passed, Hadhrat Zunnoon gave him a bowl which was covered and instructed: "Cross the River Nile. In a certain place is a person. Hand him this bowl and remember the message he gives you." He took the bowl and left. While on his way, he felt movement in the bowl. He wondered what was in the bowl. His curiosity drove him to slightly open the lid. As he opened the lid, a mouse jumped out and ran off. Now he was bewildered. Should he proceed to the person across the Nile or return to Hadhrat Zunnoon? Ultimately he decided to proceed.

When he reached the person to whom he was sent, he (the person) smiled and said: "Perhaps you had asked Zunnoon to reveal to you the *Ism-e-A'zam*. Zunnoon observed your impatience, hence he sent you with the mouse. Subhaanallaah! When you are unable to guard a mouse, how can you ever guard the *Ism-e-A'zam*?" Yusuf Bin Al-Husian very much ashamed of himself returned to the Musjid of Hadhrat Zunnoon. Then Hadhrat Zunnoon said: "Yesterday I supplicated to Allah Ta'ala seven times for permission to impart the *Ism-e-A'zam* to you. But Allah Ta'ala refused permission. The time has not yet arrived. Allah Ta'ala said that I should give you a mouse as a test. Now return to your land until the time arrives."

Yusuf Bin Husain asked for advice. Hadhrat Zunnoon said: "I give you three advices. One: a most superior advice; two: of medium calibre, and three: inferior. The most superior advice is Forget whatever knowledge you have acquired, so that the veils be lifted." Yusuf Bin Husain said: "I am unable to do this."

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Zunnoon said: “The medium calibre advice is that you forget me. Do not mention even my name to anyone. Do not say that my Shaikh said so and so.” Yusuf Bin Husain said: “This too I am unable of accomplishing.” Zunnoon said: “The inferior advice is that you advise and admonish people. Call them towards Allah Ta’ala.” Yusuf Bin Husain said: “Insha-Allah, I shall be able to do so.” Zunnoon said: “Give people naseehat on condition that you do not recognize yourself as the medium.” Then Yusuf Bin Husain travelled to the City of Ray.

* When Hadhrat Yusuf Bin Husain (Rahmatullah alayh) initiated his discourses, those scholars who lacked in spirituality began to oppose him. He was so severely criticized that people abstained from attending his discourses. One day when he came to the Musjid to deliver a wa’z, he did not find a single person. As he was about to depart, an old lady exclaimed: “Did you not pledge with Zunnoon that you would give discourses to people for the sake of Allah Ta’ala, and that you will not recognize yourself as the intermediary? Why do you now want to leave?” When he heard this, he was bewildered, and he commenced his bayaan (discourse). Thereafter he would always give a bayaan even if there was not a single person present.

* The effect of the companionship of Hadhrat Yusuf Bin Husain on Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) was so profound that he (Hadhrat Khawwaas) would journey through the desert and wilderness without any provisions and any mount whatsoever. Hadhrat Ibraaheem Khawwaas said: “Once I heard a Voice ordering me: ‘Go and inform Yusuf Bin Husain

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that he has been rejected.” Hadhrat Ibraaheem Khawwaas said: ‘If a mountain had to be struck on me, it would be easier than delivering that message. The second night, I heard the same Voice giving the same instruction. I took ghusl and recited Istighfaar in abundance. The third night, the same Voice repeated the instruction and added: “Get up and deliver the message otherwise you will be injured.”

I went to the Musjid with great grief and fear. I saw Hadhrat Yusuf Bin Husain sitting in the mihraab. When he saw me, he said: ‘Do you remember any poem?’ I recited a poem which pleased him much. He remained weeping for a long time. After sobbing profusely, he said: “From this morning until now the Qur’aan was being recited in front of me but not a single tear drop came to my eyes nor was I affected emotionally in any way. But, this one poem had such a profound affect on me that a storm gushed from my eyes. The people have spoken the truth that I am a zindeeq, and the instruction from the Divine Court that I am rejected is correct. A person who is so much affected by a poem, and not by the Qur’aan is indeed rejected And buffeted from the Divine Court.”

Hadhrat Ibraaheem Khawwaas said: “I was bewildered, and my confidence in him diminished. Full of fear, I left and went to the forest where I met Khidhr (alayhis salaam). He said: “Yusuf Bin Husain is a wounded Wali of Allah Ta’ala. He is on the Truth. His abode is Iliyyeen.”

* Abdul Waahid Zaid was an evil sinner. His parents had struggled to reform him, but to no avail. One day as he was

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passing by the place where Hadhrat Yusuf Bin Husain was giving a talk, he (Abdul Waahid) heard him saying: "Allah calls the sinners with such tenderness as if He is in need of them." This statement had such a profound affect on Abdul Waahid that he let out a loud shriek, removed the gaudy cloak and topi he was wearing and headed to the Qabrustaan. For three days and nights he was lost in a state of ecstasy. Hadhrat Yusuf Bin Husain in his dream heard a Voice saying: "Find the repentant youth."

Hadhrat Yusuf went in search of the youth until he found him laying unconscious in a corner of the Qabrustaan. He lifted his head on to his lap. Abdul Waahid opened his eyes and said: "You have come only after three days", and he passed away.

* A trader in the city of Nishapur had purchased an extremely beautiful Turkish slave girl for a thousand dinars (gold coins). One day he had to go on a journey, but did not know to whom he could entrust the girl. Then it occurred to him to request Hadhrat Abu Uthmaan (Rahmatullah alayh) on whom he had great confidence. He asked Hadhrat Abu Uthmaan to keep the girl among his womenfolk until he returned. However, Abu Uthmaan refused. But, the trader persisted with his request saying that there is no one else to whom he could entrust the girl. Finally, he agreed to accept the girl into his house where she remained with the womenfolk.

One day, accidentally his gaze fell on the girl. That very moment he was captivated by her stunning beauty. He was beyond himself in love with the girl. He thought that the only

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way for him to be saved from this calamity was to go to seek the aid of his Shaikh, Hadhrat Abu Hafs Haddaad (Rahmatullah alayh).

He met his Shaikh and explained his plight. Hadhrat Abu Hafs Haddaad advised him to go to Hadhrat Yusuf Bin Husain (Rahmatullah alayh), for he will be able to proffer the proper advice for this calamity. Thus, Hadhrat Abu Uthmaan set off on the journey to the city of Ray. When he arrived in Ray he made enquiries about the whereabouts of Hadhrat Yusuf Bin Husain. The people said: "You appear to be a decent person, a Sufi. It is lamentable that you want to meet that man who is a mulhid, zindeeq and extremely evil. Do you also want to ruin yourself in his company?"

When he heard this, Abu Uthmaan was greatly perplexed, and he returned to Nishapur. He went straight to his Shaikh who asked: "Did you meet Yusuf Bin Husain?" Abu Uthmaan explained what had transpired. Since the love of the girl was overwhelming in Abu Uthmaan, his Shaikh again instructed him to go to Ray and meet Hadhrat Yusuf Bin Husain. Thus, he again set off for Ray.

On reaching Ray, he again enquired about Yusuf Bin Husain's whereabouts. This time the people condemned and criticized him even more. Nevertheless, Abu Uthmaan (Rahmatullah alayh) said that he had some important work with him. Then the people directed him to the residence of Hadhrat Yusuf Bin Husain.

When he came to Hadhrat Yusuf Bin Husain's house, the door was open. He saw a man whose face was radiant with noor. However, a young lad was sitting nearby and a bottle of wine was in front of Hadhrat Yusuf Bin Husain. Hadhrat Abu Uthmaan was bewildered. He greeted. Hadhrat Yusuf Bin Husain responded and began with a discourse. The effect of his discourse was so profound that Abu Uthmaan became unconscious. After he regained conscious, he said:

"O Khwaajah, why have you adopted this way of life. Despite such wonderful talks pertaining to transcendental realities and subtleties, you keep a bottle of wine and a young lad by you." Hadhrat Yusuf Bin Husain said: "This is my son. I teach him the Qur'aan. People are unaware of him, and in this bottle is water." Hadhrat Abu Uthmaan said: "For Allah's sake explain this mystery. Why have you adopted this manner? People are reviling you so terribly because of this. I cannot even repeat what they have said about you. So what is the reason for this pretence?" He responded: "So that no one brings their Turkish girl to me to be kept in trust in my home." Hadhrat Abu Uthmaan (Rahmatullah alayh) fell at the feet of Hadhrat Yusuf Bin Husain. He had now recognized the lofty status of Hadhrat Yusuf Bin Husain (Rahmatullah alayh). The effect of the carnal love had evaporated.

* After performing Isha' Salaat, Hadhrat Yusuf Bin Husain (Rahmatullah alayh) would stand with the intention of engaging in Nafil Salaat. However, he would remain standing until Fajr time without performing Ruku', Sajdah, etc. When he was asked to explain what type of ibaadat his act was, he said:

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“After Isha’, when I intend to engage in Salaat, the greatness and glory of Allah Azza Wa Jal overwhelm me to such an extent that I am unable to do anything but stand in awe and reverence, and this state endures until the arrival of Fajr.”

* He said: “In every Ummat there is an auspicious group who is the Amaanat (Trust) of Allah Azza Wa Jal. He keeps them hidden from people. In this Ummat, they are the Sufis.”

* “The calamity of the Sufis is in association with lads, people of the world and tenderness towards women (i.e. to ghayr mahrams).” Ulama who deal with females should heed this lesson. In this era they should not converse to ghair mahram females even from behind a screen.

* “He who loves Allah, regards himself with contempt.”

* “The sign of love for Allah Ta’ala is to be far from all and everything which is a barrier to His Remembrance.”

* “There are two signs of a Saadiq: He loves solitude and he conceals his ibaadat.”

* “The most contemptible person is he who is avaricious, and the noblest person is a Durwaish who is Saadiq and Saabir.”

* “After his demise, someone saw him in a dream and asked: “How did you fare by Allah?” He said: Allah forgave me.” He was asked: “Why?” Hadhrat Yusuf Bin Husain (Rahmatullah alayh) said: “Because I had never indulged in futility.”

HADHRAT ABU HAFS HADDAAD

(Rahmatullah alayh)

* Prior to his reformation and taking to the Path of Tasawwuf, he had fallen in love with a woman. He was beyond himself, pining away for the woman. He was advised to go to Nishapur where there was a Yahudi magician who would solve his problem. He went and explained his condition to the Yahudi who said that he would have to abandon all kinds of ibaadat for forty days, and constantly reflect on evil so that the magic will be effective. In this way will he achieve his objective.

Hadhrat Abu Hafs did as he was instructed. However, even after forty days he was not successful in attaining fulfilment of his desire. The woman still spurned him. He complained to the Yahudi who said: "Most assuredly you must have practised an act of virtue which had neutralized the effect of the magic. Reflect!" Hadhrat Abu Hafs said: "In these forty days I had not done any deed of virtue except removing impediments from the road where I would walk." The Yahudi said: "Do not grieve. How merciful is That Allah Who, despite your forty days of disobedience, has shown His mercy merely on account of your slight act of virtue."

This statement of the Yahudi exercised a profound effect on Hadhrat Abu Hafs. Spontaneously, he repented and thereafter engaged in his profession. He was a blacksmith. He concealed from others his repentance and reformation. He would secretly distribute the day's earnings to the Fuqara and widows. He would pass by the huts where widows lived and

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throw the money into the hut. He would hurry on without them being aware of his identity. After Isha' Salaat he would beg. In this manner he completely concealed himself from the people.

* One day whilst he was working at his furnace, he heard a blind Faqeer reciting an Aayat of the Qur'aan Majeed. He became so enraptured by the Aayat that a state of ecstasy overcame him. In this state he thrust his hand in the blazing furnace and extracted a red hot iron, placed it on the anvil and instructed the workers to strike it. However he held the red hot iron in his hand. Soon he came to his senses. When he saw the burning iron in his hand, he threw it down. He realized that those present had witnessed the scene. He therefore, immediately closed down his business and gave everything away. He adopted seclusion and henceforth involved himself in ibaadat and riyadhat in entirety. He had now abandoned his profession. He commented: "I had desired much to remain in concealment, but to no avail."

* In his neighbour's house some people would gather to listen to Hadith. The neighbour invited Hadhrat Abu Hafs Haddaad to come and listen to the Ahaadith. He said: For the past 30 years I have desired to do justice to one Hadith, but I have failed. How will I be able to do justice to more Ahaadith?" They asked him for the Hadith. He said: *"The beauty of a man's Islam is that he shuns futility."*

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* "The mimbar is not the place for liars."

(All those who mangle the ahkaam of the Deen, who misinterpret the original Sunnah to force it to conform to modernism and liberalism are kath-thaab (liars) who are not entitled to mount the mimbars in the Musaaqid.)

* Once while walking in the marketplace he saw a Yuhudi. The sight of the Yahudi sent Hadhrat Abu Hafs Haddaad into an ecstasy. He was completely beyond himself. After he had emerged from the ecstasy, he was asked to explain what happened. He said: "I saw the Yahudi dressed in garments of *adal* while I am cloaked in garments of *fadhl*. A fear overwhelmed me – the fear that perhaps the garments of *fadhl* are removed from me and the Yahudi be cloaked with it while I become clad with his clothes of *adl*."

In the context *adl* (*justice*) means normal decent clothes. *Fadhl* here means the garments of the Sufiya which are the garb of piety. Rasulullah (sallallahu alayhi wasallam) said: "*Imaan is suspended between fear and hope.*" This perception is vivid in the minds of the Auliya, hence the great fear for the future.

* Hadhrat Abu Hafs decided to go for Hajj. He was an inhabitant of Persia and could not speak Arabic. He was also illiterate. When he reached Baghdad, his mureeds discussing among themselves said that an expert translator should be searched for in order to translate the discourses of this great Shaikh of Khurasaan. Hadhrat Junaid Baghdadi (Rahmatullah alayh) sent a group of his mureeds to welcome Hadhrat Abu Hafs. When they arrived at the Khaanqah where Hadhrat Abu

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Hafs was, he spontaneously commenced his discourse in eloquent Arabic. The people of Baghdad were bewildered by the Arabic eloquence of Hadhrat Abu Hafs (Rahmatullah alayh).

* “Generosity is to be just to others and not to expect justice for oneself.”

* Once Hadhrat Abu Hafs said to Hadhrat Junaid Bagdadi: “Prepare some *zerba halwa* (*this is a kind of food*). After it was prepared, Hadhrat Abu Hafs said: “Send it with a labourer and instruct him to walk with it until he is extremely tired. At that juncture, he should give the food to the inmates of the nearest house.”

This was done. One of the mureeds followed the labourer until he (the labourer) was tired. He stopped at a house and knocked at the door. An old man from inside the house exclaimed: “If it is zerba and halwa, I shall open the door.” The mureed says: “I was cast into bewilderment. I asked the old man to explain.” He said: “Last night whilst making dua it crossed my mind that my children had been asking me since ages for zerba and halwah.”

* Hadhrat Junaid Baghdadi was highly impressed by the respect and refinement of a mureed of Hadhrat Abu Hafs. He enquired from Hadhrat Abu Hafs the duration of the mureed’s stay in his company. Hadhrat Abu Hafs said: “Ten years. He had spent 70,000 dinars in our path, and incurred a debt of 70,000 dinars which he also spent in our path. Despite this, he is unable to muster up the courage to speak freely with me.”

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* Once whilst journeying through the desert, Hadhrat Abu Hafs was without food and water for 16 days. One day, he appeared at the banks of a stream of water. Suddenly he saw Hadhrat Abu Turaab Bakshi (Rahmatullah alayh) appearing. He asked Hadhrat Abu Hafs: "Why are you waiting here?" Hadhrat Abu Hafs said: "I am suspended between Ilm and Yaqeen. I shall follow the one which dominates me. *(That is: if Ilm has the upperhand, he will drink of the water. If Yaqeen has the upper hand, he will proceed on his journey without drinking the water.)*

* Once in Baghdad, Hadhrat Abu Hafs was the guest of Hadhrat Shibili (Rahmatullah alayh). Every day Hadhrat Shibli honoured the guest with different varieties of food. When he was about to depart, Hadhrat Abu Hafs said to Hadhrat Shibli: "When you come to Nishapur, be my guest. I shall show you how to treat a guest and how to be generous." Hadhrat Shibli said: "O Aba Hafs! What wrong have I done?" Hadhrat Abu Hafs said: "You should attend to the guest in such a manner that his visit does not seem to be an imposition, and his departure should not be a relief. When you resort to ostentatious and elaborate arrangement, the visit of the guest will become burdensome, and his departure will be a relief. Such an attitude with the guest is not hospitality nor generosity."

* "Do not regard as a man (i.e. a Buzrug) a person who does not perpetually scale his conditions and deeds in the scale of the Kitaab (Qur'aan) and Sunnah, and who is not suspicious about his own ideas."

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* "The world is an abode in which man is involved in sin every moment."

* Hadhrat Abu Hafs was asked: "What is sacrifice?" He said: "To give preference to brothers in the needs of both the dunya and the Aakhirat."

* The wonderful way of gaining Divine Proximity is to adopt perpetual poverty, to adhere to the Sunnah in all affairs, and to consume halaal nourishment."

* "He who is not always suspicious of himself and does not always oppose his desires, is in deception. He who is pleased with himself has destroyed himself."

* "Fear is a lantern in the heart by means of which man is able to distinguish between vice and virtue."

* "Poverty is not good for a person as long as he is not more pleased with giving than with taking. He who gives but does not accept is a Man. He who gives and accepts is half a man. He who does not give, but accepts, is a fly."

* "Sin against Allah Ta'ala is the way of kufr just as poison is the way of death. He who, despite being aware that he will die and a reckoning will be taken from him, but does not abstain from sin, he most certainly conveys that he has no Imaan on Resurrection and the Reckoning."

* "He who desires humility should remain in the company of the Saaliheen and serve them."

HADHRAT HAMDOON QASSAAR

(Rahmatullah alayh)

* Hadhrat Hamdoon Qassaar (Rahmatullah alayh) was among the Auliya of the Salafus Saaliheen. He was the Mureed of Hadhrat Turaab Bakhshi (Rahmatullah alayh). He was the Shaikh of Hadhrat Abdullah Mubaarak (Rahmatullah alayh), The people of his era used to revile him considerably, for they could not understand his talks pertaining to spiritual subtleties. But, the Auliya had the highest regard for him.

* One day he visited a sick friend who was in his *maradhul maut* (last illness). The moment the friend died, Hadhrat Hamdoon (Rahmatullah alayh) extinguished the lantern. The people who were present asked in surprise for the reason. He said: "As long as he was alive, the lantern and the oil in it belonged to him. The moment he died, the ownership of his heirs was established. It is therefore not permissible to use the property of the heirs."

* When the elders and Aimmah of Nishapur observed the piety and wisdom of Hadhrat Hamdoon, they requested him to begin a series of lectures to benefit the people. Hadhrat Hamdoon said: "It is not permissible for me to deliver wa'z (lecture) because my heart is trapped in the dunya and in jah (self-esteem/vanity). My talks will not benefit you. My talks will have no good effect on your hearts. It is a mockery of Ilm (Knowledge of the Deen) to make statements which have no good effect on the heart. It is to debase the Shariat. The talk is

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appropriate of such a person whose silence harms the Deen and whose speech eliminates falsehood.”

The humility of Hadhrat Hamdoon and his belief of his own sinfulness were overwhelming in him. He also made reference to the Hadith: *“He who remains silent regarding the Haqq is a dumb shaitaan.”* Since he believed sincerely that his talks will be devoid of benefit, neither benefitting the people nor guarding the Deen, he declined the request to deliver lectures.

* Hadhrat Hamdoon (Rahmatullah alayh) was asked: “When is a person qualified to speak (i.e. give a wa’z)?” He said: “When he does not have to think what next he should say after having made a statement. His information should be from the *Ghaib*. As long as the speech cascades from the *Ghaib*, he should continue with his speech and not consider himself as the repository of the talk.”

The Auliya do not prepare speeches. What they speak is by inspiration from Allah Ta’ala.

* Hadhrat Hamdoon (Rahmatullah alayh) was asked: “Why were the talks of the former people (Ulama) so effective.” He said: “They spoke for the glory of Islam and for their salvation (in the Aakhirah), and for the Pleasure of Allah Ta’ala. We speak for the honour of the nafs (jah, vanity, pride), for worldly motives, and for the pleasure of people.

* “Your relationship with Allah Ta’ala in privacy should be more and loftier than your relationship with Him in public.”

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There should be concealment as far as possible of one's deeds of virtue.

* "If you see piety in someone, do not be hasty in leaving him so that a portion of the barkat of his piety also reaches you."

* I give you wasiyyat (advice and admonition) of two things: Stay away from the company of Ulama (i.e. the ulama-e-soo') and from the company of the juhala (ignoramuses)."

* "He who reflects on the excellences of the former people (Salafus Saaliheen) will understand his own deficiencies."

* "Remember that worry is in the desire for more (i.e. more than whatever Allah Ta'ala has ordained for you)."

* "He who does not desire blindness, should not become blind to the harms of his nafs."

* "If you see an intoxicated person, do not despise him. Fear the possibility of you becoming like him."

* "When the Faqeer is proud of his faqr (poverty), then his pride exceeds the pride of all the people of wealth. The status of faqr remains as long as the Faqeer is humble."

* The root of all spiritual ailments of the heart is abundance of eating, and it is the root for bringing calamity to the Deen."

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* “He who is engrossed in the dunya will be disgraced in the dunya and the Aakhirat.”

* “In calamity, only he who doubts Allah Ta’ala displays impatience.”

* Three things delight shaitaan. (1) Killing a Mu’min. (2) Death in the state of kufr. (3) Fear for Durwaishi (i.e. the poverty of the Auliya).” *(The delight of shaitaan is not confined to these three evils. The statement has been made to emphasize the villainy of these three evils.)*

HADHRAT MANSUR AMMAAR

(Rahmatullah alayh)

* His reformation was the consequence of honouring the Name of Allah Azza Wa Jal. Once he found a piece of paper on the ground. On it was written *Bismillaahir Rahmaanir Rahim*. He folded the paper and swallowed it. That night in a dream he heard a Voice saying: "For the honour you have shown to My Name, I have opened the portals of wisdom for you."

* An evil young man sent his slave with four dirhams to buy some sweets. On the way the slave passed by the place where Hadhrat Ammaar Mansur (Rahmatullah alayh) was giving a bayaan. The slave thought: "Let me sit in this gathering to refresh my soul." On entering, he heard Hadhrat Ammaar saying: "Who will give this Durwaish four dirhams in lieu of four duas?" There was a Durwaish whom Hadhrat Ammaar desired to assist. The slave said to himself: "There is nothing better than this? It is best that I give the four dirhams so that I gain the duas of this great Buzrug." Thus, he presented the four dirhams to the Durwaish.

Hadhrat Ammaar said: "What kind of dua should I make for you?" The slave said: "First, I should be emancipated. My master should free me. Second: May Allah Ta'ala grant my master the taufeeq of Taubah. Third: In lieu of these four dirhams, may I find another four dirhams. Fourth: May Allah Ta'ala enshroud me, you and all those present here with His mercy." Hadhrat Mansur made the duas. The slave returned to

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his master without the sweets. His master asked: "Where have you been for so long and what did you bring?" After the slave explained what had transpired, the master said: "What were the four duas?" The slave explained the four duas.

The master said: "Allah is my Witness, I have emancipated you, and I repent by Allah Ta'ala. I shall never again disobey Allah Ta'ala. In lieu of the four dirhams, I am giving you 400 dirhams.." That very night, the master heard in his dream a Voice saying: "O young man! You have done whatever you were able to do. Now We shall do what is within Our power. We have enshrouded with Our mercy you, your slave, Mansur Ammaar and those present in his gathering."

* Once while Hadhrat Mansur was delivering a wa'z someone from the audience presented a note on which was written in poetic form: *"The one bereft of taqwa advising others with taqwa is like a diseased physician who treats people."* Hadhrat Mansur Ammar commented: "Do as I have said. My talk and knowledge will benefit you. Do not look at my deeds, for my shortcomings will not harm you."

* One night Hadhrat Mansur Ammaar while walking in the road came near to a house where he heard a man supplicating to Allah Ta'ala. The man was grieving and asking Allah Ta'ala to forgive him for the sin he had committed. The dua was so touching that Hadhrat Mansur wept. Then he recited the Aayat: *"O People of Imaan! Save yourselves and your families from the Fire, the fuel of which is men and stones."* Then he went away.

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In the morning when he passed by the same house, he heard a commotion -- sobbing and wailing inside the house. He asked what had happened. The man from the house said: "Last night my son died because of fear for Allah Ta'ala. A man of Allah had passed here and recited an Aayat. My son was so affected that he let out a loud scream and died." Hadhrat Mansur Ammaar said: "I am the one who had killed your son."

* The Khalifah, Haroon Rashied said to Hadhrat Mansur Ammaar (Rahmatullah alyh): "I have two questions: Who is the most learned, and who is the most ignorant person?" Hadhrat Mansur Ammaar said: The most learned is he who is the most obedient to Allah Ta'ala, and the most ignorant is he who is most disobedient to Allah Ta'ala."

* "The hearts of the people of the dunya are the fields for greed."

* "Happy is he who wakes up in the morning and Ibaadat is his occupation, solitude is his abode, the Aakhirat is his focus, Maut is his concern, and with Taubah he hopes for the mercy of Allah."

* "The heart in entirety is Roohaani (spiritual). When the dunya enters it, the soul in that heart is veiled like the sun is darkened during an eclipse."

* "The best raiment for the servant is humility."

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* “He who is involved in the remembrance of creation is forgetful of the remembrance of the Creator.”

* “The safety of the nafs is in opposing it. In its obedience is calamity for man.”

* “He who is impatient in worldly misfortunes will soon be embroiled in Deeni misfortunes.”

* “Banish the desire for the dunya to find comfort, guard the tongue to save you from having to apologize.”

* After Hadhrat Mansur Ammaar (Rahmatullah alayh) had passed away, Hadhrat Abu Hasan Sha’raani (Rahmatullah alayh) saw him in a dream. Abul Hasan asked: “How did you fare by Allah Ta’ala?” He responded: “Allah Ta’ala said to me: “Are you Mansur Ammaar?” I said: “Yes, I am Mansur Ammar.” Allah Ta’ala said: “Are you the one who used to give discourses to people about zuhd whilst you did not practise zuhd?” I said: “O Allah, indeed it is so. However, I would commence every discourse with Your praise, then recite Durood on Rasulullah (sallallahu alayhi wasallam), then would I offer naseehat to Your servants.” Allah Ta’ala said: “You have spoken the truth.” Then Allah Ta’ala ordered the Angels to set up a throne for me in the heaven so that I give discourses to the Angels. “

HADHRAT AHMAD BIN AASIM AL- ANTAAKI

(Rahmatullah alayh)

* Hadhrat Ahmad Bin Aasim Al-Antaaki (Rahmatullah alayh) was among the great Auliya of the Tab-e-Taabieen era. He was the mureed of Hadhrat Muhaasabi (Rahmatullah alayh). Due to the sharpness of his Firaasat (spiritual insight and wisdom), Hadhrat Sulaimaan Daaraaee (Rahmatullah alayh) gave him the title of *Jaasoosul Quloob (the Spy of the Hearts)*.

* A person asked Hadhrat Al-Antaaki: “Do you yearn for Allah Ta’ala?” He replied: “No”. The person asked for the reason, he responded: “One yearns for someone who is absent. Yearning is not for the one who is present.”

* “Ma’rifat has three stages. (1) The establishment of Tauheed in the heart. (2) Expulsion from the heart of all things besides Allah Ta’ala. (3) The understanding that never can anyone worship Allah Ta’ala as he should be worshipped.”

This conception of *Ma’rifat* is the minimum degree necessary for all Mu’mineen. The higher spiritual levels are not included in this conception although this lowest degree is the fundamental basis and the imperative requisite for the higher transcendental stages of *Ma’rifat*.

* Hadhrat Al-Antaaki was asked to explain the signs of Divine Love. He said: “His (i.e. the person’s) worship (Nafl ibaadat) is

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not much. His reflection (on Allah Ta'ala) is perpetual. His solitude is abundant. His silence is constant. He remains unseen. When he is called, he does not hear. When calamity settles on him, he does not grieve. Prosperity does not make him happy. He fears none and he has no hope on anyone."

* "The lowest degree of Yaqeen brightens the heart with noor, purifies it from all doubts, cultivates gratitude and fear for Allah Ta'ala, and produces recognition of Allah Ta'ala."

* "If you desire the reformation of the heart, supplicate to Allah Ta'ala to grant you the taufeeq to guard the tongue."

* "The best intelligence is that it enables you to recognize the bounties of Allah. It impels you to be grateful and contented. It spurs you to virtue and to oppose the nafs."

* "The best Ikhlaas (sincerity) is that which eliminates from you show, pretence, adornment and self-conceit."

* "Worship based on ignorance is worse than sin based on ignorance."

Ignorance of the rules of worship is itself sinful. Thus, it is an aggravating factor. On the other hand, sinning due to ignorance is a mitigating factor.

* "One who understands sins to be small (insignificant) will very soon be overwhelmed with misfortunes."

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* While the elite (i.e. Aulya) dive in the ocean of meditation, the masses wander aimlessly in the wilderness of deception and obliviousness (ghaflat)."

* Yaqeen is a noor which Allah Ta'ala creates in the heart of His servant. With this noor he observes the affairs of the Aakhirat. The fierceness of this noor incinerates all the veils between man and the Aakhirat. The transcendental issues then become vividly perceivable."

* "Ikhlāas of a deed is that you detest being recognized and praised for the deed, and that you desire its reward from only Allah Ta'ala. Do the deed as if there is no one on earth besides you, and no one in the heavens besides Allah Ta'ala."

* "Only a few days of life remain. Consider it an opportunity so that your previous sins are forgiven."

* "The balm for the heart is in:

- (1) Companionship with the Saaliheen
- (2) Tilaawat of the Qur'aan (abundantly).
- (3) An empty stomach
- (4) Salaat during the night (Tahajjud)
- (5) Weeping in the late hours of the night (as a result of khauf)."

* There are two kinds of *Adl (Justice)*. *Zaahiri Adl*, i.e. between you and creation, and *Baatini Adl*, i.e. between you and the Creator."

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* “Allah Ta’ala says (in the Qur’aan Majeed): *“Verily, your wealth and your children are a fitnah (a trial).”* The reality is that we continue increasing *fitnah* (mischief and corruption of a variety of kinds).”

* One night 29 companions of Hadhrat Ahmad Bin Aasim (Rahmatullah alayh) were with him. A little bread was available. He broke it into small pieces and placed it in front of the companions. Then he extinguished the lantern. It was pitch dark. After a while when he lit the lamp all the bread had been left. No one had ate anything. Each one had sacrificed for the next one.

HADHRAT ABDULLAH KHABEEQ

(Rahmatullah alayh)

* Hadhrat Abdullah Khabeeq (Rahmatullah alayh) was among the Auliya of the early era of Islam. Hadhrat Fatah Musali (Rahmatullah alayh) said that when I first met him, he said to me: “O Khurasaani: “There are not more than four things (to guard): The eyes, the tongue, the heart and the nafs. Prevent the eyes from looking at any prohibition. Do not say anything which is hypocritical. Save the heart from hypocrisy and kibr. Prevent the nafs from desires and do not seek to fulfil its demands. If you lack in these attributes, then bemoan your fate.”

What Hadhrat Abdullah Khabeeq says here is the minimum standard for every Muslim. It is Waajib for every Mu'min to cultivate these attributes to adorn himself with Islamic (Sunnah) morality.

* “Allah Ta’ala had created the heart (the baatin/spiritual heart) to be the abode of Thikr. Its companionship with the nafs has transformed it into an abode of lust. Either khauf which creates restlessness or shauq (yearning for Allah Ta’ala) which causes restlessness is able to eliminate the lust of the heart.

* “He who wishes to keep his heart alive in this life, tell him to keep the heart forlorn and to abandon all desire so that he could be freed from all and everything.”

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* “Do not grieve except for something which will tomorrow on the Day of Qiyaamah be harmful for you, and do not be happy over anything except for something which will bring happiness to you on the Day of Qiyaamah.”

* “The taste and pleasure of Obedience (to Allah) depart from the heart of one who listens much to baatil (futility, falsehood and the like).”

Those who compromise the Haqq by association with the people of bid’ah and baatil, should heed this advice.

* “Vastly beneficial khauf (fear) is that which always keeps you grieving for having lost your past life in disobedience.”

* Raja’ (Hope for Allah’s Mercy) is of three kinds:

(1) Virtuous deeds accompanied by the hope of acceptance (and the fear of rejection).

(2) Sins accompanied by the hope of forgiveness (and rejection of one’s repentance).

(3) Constant (and reckless) sinning while hoping for forgiveness. This is a false hope.”

* “Ikhlâas in a deed is more difficult than the deed itself.”

* If you desire to be ahead of all people, do not accept anything from them, for Allah is for you better than everything.”

HADHRAT JUNAID BAGHDADI

(Rahmatullah alayh)

* Hadhrat Junaid Baghdadi (Rahmatullah alayh) was the Imaam of the Sufiya. He is called Sayyidut Taa-ifah (The Leader of the Jamaat of Auliya), Taa-usul Ulama (The Peacock of the Ulama) and Sultaanul Muhaqqiqeen (The Sultan of the Researchers). He occupied the loftiest rank in Shariat and Tareeqat (Tasawwuf). Despite such lofty status, envious enemies branded him a zindeeq and a kaafir. He was the nephew and mureed of Hadhrat Sirri Saqati (Rahmatullah alayh).

* Someone asked Hadhrat Sirri Saqati (Rahmatullah alayh): “Can the status of a mureed be higher than the status of his Shaikh?” Hadhrat Saqati responded: “Yes. The glittering proof for this is Junaid Baghdadi.”

* When Hadhrat Junaid was 7 years old, his maternal uncle, Hadhrat Sirri Saqati took him with for Hajj. In a gathering of 400 Mashaaikh in Musjidul Haraam, the discussion was on the topic of *Shukr (gratitude for the bounties of Allah)*. Each one presented his comments on this topic. Finally, Hadhrat Sirri Saqati said: “O Junaid! You too make some comment on this mas’alah.” The 7 year old Junaid lowered his head for a few moments then said: “Your obedience to Allah Ta’ala should not be for the bounty He presents to you, nor should the bounty be used for disobedience.” With unanimity the 400 Mashaaikh applauded the child and said that his comment was the best.

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Hadhrat Sirri Saqati said: “O Junaid! How did you know this?”
Hadhrat Junaid replied: “From the barkat of your companionship.”

* Hadhrat Junaid (Rahmatullah alayh) set up a business in Baghhdhad where he traded with mirrors. Daily in his shop he would perform 400 raka'ts Salaat. After some time he abandoned the shop and went into seclusion in the home of Hadhrat Sirri Saqati. For 30 years he performed Fajr Salaat with the Wudhu of Isha'. He would devote the entire night in Ibaadat.

* After having devoted 40 years worshipping in seclusion, the thought crossed the mind of Hadhrat Junaid that he had attained the *Maqsood (the Goal of his divine pursuit)*. He heard a Voice saying: “The time has now arrived to expose to you your *zunnaar*.” (*Zunnaar* is a holy girdle of the fire worshippers).” Hadhrat Junaid let out a deep sigh of grief and said: “He who is unfit for attaining the Goal, all his virtuous deeds are sins.” He then engrossed himself more in the pursuit of Divine Love.

* All great Auliya and Ulama had many haasideen (envious enemies). They complained to the Khalifah about Hadhrat Junaid saying that he was deceiving and misleading people. The Khalifah said that he could not be apprehended without proof. When there was a flood of complaints and charges against Hadhrat Junaid (Rahmatullah alayh), the Khalifah devised a plan to test and entrap him if indeed he was guilty of the charges.

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The Khalifah had a stunningly beautiful slave girl. She was famed for her beauty and elegance, and the Khalifah was in love with her. She lived as a queen in the palace. It was decided to use her to ensnare Hadhrat Junaid (Rahmatullah alayh). She was dressed in the best of garments and adorned with jewels. She was instructed to lift her nikaab (face veil) in Hadhrat Junaid's presence and use all her feminine wiles to entrap him. She should say she was a very wealthy lady but had decided to take to the path of piety. The world was no longer an attraction for her. She should plead with him to accept her in his companionship as her guide. A servant was sent with her to observe the episode and report to the Khalifah.

When the lady arrived at Hadhrat Junaid's place, she did as she had been instructed. Momentarily Hadhrat Junaid's gaze fell on her. Immediately he lowered his gaze, and the woman commenced with her scheme. After she had completed her story, Hadhrat Junaid lifted his head, let out two deep sighs and blew in the direction of the woman. Immediately she dropped down and died.

The Khalifah was shocked and beyond himself with grief when it was reported to him what had transpired. Smitten by remorse, the Khalifah commented: "He who does to him (Junaid) what he should not do, shall see (with regret) what he does not want to see." Then he decided to visit Hadhrat Junaid. However, his courtiers insisted that he should summon Hadhrat Junaid to come to the palace and answer. But the Khalifah said: "It is improper to summon such a man to come to us. It is necessary for us to go to him."

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When the Khalifah met Hadhrat Junaid, he said: “O Shaikh! What type of heart do you have? How could you destroy and kill such a beloved one?” Hadhrat Junaid responded: “O Ameerul Mu’mineen! Is this the way you show affection for the Mu’mineen? You wanted to destroy my forty years of riyaadhaat and ibaadaat.”

* “I commenced delivering wa’z only after 30 Abdaal had insisted that I give discourses and call people to the Path of Allah Ta’ala.”

* “What we (the Sufiya) have gained (in Roohaaniyat and Divine Proximity), was not achieved by speeches and argument. It was acquired by means of hunger, sleeplessness, renunciation of the world and abstaining from the things which were appealing to the nafs.”

* “A man of Tasawwuf should have with him the Qur’aan in his right hand, the Sunnah of Rasulullah (sallallahu alayhi wasallam) in his left hand, and walk in the light of these two lanterns so that he does not fall into the pit of doubts nor become entrapped in the darkness of Bid’ah.

* “If in Salaat a thought of the world entered my mind, I would repeat the Salaat. If a thought of the Aakhirat came to mind, I would make Sajdah Sahw.”

* Once Hadhrat Junaid said to his Mureeds: “If I knew that besides the Fardh Salaat, that two raka’ts Nafl are better than sitting with you, I would never be sitting with you.”

* Hadhrat Sirri Saqati (Rahmatullah alayh) urged Hadhrat Junaid (Rahmatullah alayh) to deliver wa'z. However, he felt that it was disrespectful to deliver lectures whilst his Shaikh was still present. One night Hadhrat Junaid saw Rasulullah (sallallahu alayhi wasallam) in a dream instructing him to deliver wa'z. In the morning he prepared to go to Hadhrat Sirri Saqati to inform him of the dream. He found Hadhrat Sirri Saqati standing at his (Hadhrat Junaid's) door. Hadhrat Saqati said: "You are still thinking that others should tell you. Now you have to deliver wa'z. Your talks are a medium for the salvation of the Ulama. All of us have been always saying that you should deliver wa'z, but you ignored us. But now Rasulullah (sallallahu alayhi wasallam) has instructed you. Now you have no option."

Hadhrat Junaid recited Istighfaar, and said: "Hadhrat, how did you know that I had seen Rasulullah (sallallahu alayhi wasallam) in my dream?" Hadhrat Sirri Saqati said: "I saw Allah Azza Wa Jal in a dream saying: "We have sent Rasulullah (Sallallahu alayhi wasallam) to instruct Junaid to mount the mimbar and deliver lectures."

* One day in his bayaan a Christian slave disguised as a Muslim came and said to Hadhrat Junaid: "O Shaikh! Rasulullah (sallallahu alayhi wasallam) said: "Beware of the firaasat of the Mu'min". What does this mean." Hadhrat Junaid briefly lowered his head, then lifted it and said: Yes, this is the statement of Rasulullah (Sallallahu alayhi wasallam). The time has come for you to break the cross and accept Islam." Immediately, the slave accepted Islam. There was a hue and

cry of surprise and wonder among the Muslims. Hadhrat Junaid's fame spread even more.

As a result of the publicity of this episode, Hadhrat Junaid abandoned delivering wa'z and secluded himself in his home. People pleaded with him, but to no avail. He refused to resume his lectures. He said: "I have no desire to destroy myself." Two years later without anyone requesting him, he mounted the mimbar and resumed his talks. When he was asked what had induced him to resume his lectures, he said: "I came across a Hadith in which is mentioned that towards the end of this earthly time, there will be a man who will be the most contemptible of all people. He will deliver lectures to the people. I have realized that I am that most contemptible person. In obedience to Rasulullah (sallallahu alayhi wasallam) I am therefore delivering lectures."

* Once Hadhrat Junaid found his heart (spiritual heart) missing. He supplicated: "O Allah! Return my heart." A Voice said: "O Junaid! We took away your heart so that it remains with Us. But you are asking its return so that it associates with someone other than Us."

* Whilst journeying in the desert he saw a young man sitting under a tree. He asked "Why are you sitting here?" The young man said: "I enjoyed a constant *haal* (a *apiritual state of ecstasy*). I lost it at this spot." Hadhrat Junaid continued his journey. Several months after Hajj when he returned, he found the young man sitting in the same spot. He asked: "Why are you now still sitting here?" The young man replied: "What I was searching for, I found it here. I have therefore stationed

myself at this place.” Hadhrat Junaid said to himself: “I do not know which of the two states is better.”

* A Wali saw Rasulullah (sallallahu alayhi wasallam) in a dream. Hadhrat Junaid was in Rasulullah’s presence. A man entered and sought a fatwa from Rasulullah (Sallallahu alayhi wasallam). He indicated to the person to ask Hadhrat Junaid. The man said: “O Rasulullah! When you are present, why should I ask Junaid?” Rasulullah (Sallallahu alayhi wasallam) replied: “Just as the Ambiya were proud of their entire respective Ummats, so am I proud of Junaid.”

* Once when Hadhrat Junaid (Rahmatullah alayh) was very ill, he made the Dua: “O Allah, cure me.” He heard the Divine Voice reprimanding: “O Junaid! What right have you to interfere between Allah Ta’ala and His servant? Do not interfere. Do as you have been commanded to, and have patience in the misfortune with which you are afflicted. What relationship do you have with *Ikhtiyaar* (volition)?”

Allah Ta’ala has a different and extremely lofty standard for His close Auliya. They have to repose total trust in Allah Ta’ala and accept with contentment whatever condition or calamity Allah Ta’ala imposes on them.

* Once Hadhrat Junaid had a severe pain in his leg. He recited Surah Faatihah and blew on his leg. Immediately he heard a Voice reprimanding him: “Have you no shame to use Our Kalaam for the sake of your nafs?” This reprimand is for the elite Auliya, not for the masses

His extremely lofty rank debarred him from even this perfectly valid and permissible act.

* Once Hadhrat Junaid's eyes were paining severely. The physician who was a Christian advised him to abstain from applying water to his eyes. Hadhrat Junaid said: "Then how shall I make wudhu?" The physician said: "If you wish to retain your eyesight, then abstain from applying water. It is now your choice." After the physician left. Hadhrat Junaid made Wudhu. He ignored the advice of the physician and applied water to his eyes as usual. After Salaat he went to sleep. When he woke up he found that his eye ailment had been completely cured. He heard a Voice saying: "O Junaid! For the sake of Our pleasure you forsook your eyes. If you had supplicated to Us by the Waseelah (medium) of your intention for Us to forgive all the inmates of Jahannam, it would have been accepted."

When the physician came again, he was surprised to find that Hadhrat Junaid's eyes were cured. He asked about the remedy used. Hadhrat Junaid explained what had transpired. The physician embraced Islam and commented: "This is the treatment of The Creator, not of the created. In reality, my eyes were ailing, not your eyes. You are the physician, not me."

* Once a Buzrug was on his way to meet Hadhrat Junaid (Rahmatullah alayh). As he neared Hadhrat Junaid's residence, the Buzrug saw shaitaan running in leaps and bounds away from the house of Hadhrat Junaid. When the Buzrug arrived, he saw Hadhrat Junaid venting extreme anger on a man. The Buzrug said: O Shaikh! I have heard that when the sons of

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Aadam (i.e. human beings) become angry, then that is the time when shitaan overwhelms them. But her I have seen shaitaan fleeing from you. What is the reason? Hadhrat Junaid said: "Have you not heard that when anger is for the sake of Allah Ta'ala, Iblees flees.? Our anger is for Allah's sake, hence you saw Iblees fleeing. Others vent anger for the sake of their nafs."

* One night while Hadhrat Junaid was walking in the road with a mureed, a dog barked at them. Hadhrat Junaid said: "Labbaik! Labbaik!" (I am present). The Mureed was surprised. Hadhrat Junaid said: "I viewed the anger of the dog in the light of Allah's Wrath, and I heard the Voice of Allah Ta'ala. I did not observe the dog in between, hence I exclaimed "labbaik".

* Someone asked: "When is the heart happy?" Hadhrat Junaid responded: "When HE is in the heart." (i.e. Allah Ta'ala)

* A man presented a gift of 500 dinars to Hadhrat Junaid. Hadhrat Junaid said: "Besides this do you have more?" He said that he had much more. Hadhrat Junaid asked: "Do you desire more wealth?" He said:"Yes." Hadhrat Junaid said: "Then take this. You are more in need of it than me. I have nothing, and I have no desire for wealth."

* On the way from the Musjid on a Friday, Hadhrat Junaid (Rahmatullah alayh) seeing the large crowds emerging, said: "They all are the inmates of Jannat, but those who are fit for companionship are a different people."

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* Once when Hadhrat Junaid saw a man begging in the Musjid, it crossed his mind that this person appears healthy and strong. Why is he begging? He is able to work. Why does he disgrace himself in this manner? That night in a dream he saw a large dish presented to him. The dish was covered. He was told: "Eat of it." When Hadhrat Junaid opened the container he saw the dead body of that same beggar. I then understood that I had made his gheebat in my heart. I woke up with fear and shock. I made Wudhu and performed two raka'ts Salaat. I then set out in search of that person. I saw him sitting on the banks of the river Dajlah. He was taking some pieces of discarded vegetables which were floating on the water and eating it. When he saw me, he exclaimed: "O Junaid! Have you repented for what you had thought of me?" I said: "Yes." He replied: "Now go!". Then he recited the Aayat: "*He accepts the Taubah of His servants.*" He added: "Beware! Keep guard over your heart."

* Hadhrat Junaid narrated: "I learnt the meaning of Ikhlaas from a barber. Once when I was in Makkah Muazzamah, I went to a barber to have my head shaved. While the barber was still engaged in cutting the hair of another man, I said to him: "For Allah's sake, shave my head." The barber immediately abandoned the other client and said to him: "I have to leave everything since the Name of Allah Ta'ala has come in between." He kissed the head of Hadhrat Junaid. After having shave his hair, the barber gave Hadhrat Junaid a gift of some money.

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After a few days, someone presented a bag of money to Hadhrat Junaid. He went with the money to the barber and presented it to him. The barber said: "Have you no shame! You had asked me to shave your head for the sake of Allah now you want to give me this money in exchange."

* An old lady came crying to Hadhrat Junaid. Her son had disappeared. He said to her to have Sabr. She went away and after some days came back and asked him to make Dua for the return of her son. Hadhrat Junaid told her to return home for her son has arrived. When she reached her home, she found her son had arrived.

* A thief one night entered Hadhrat Junaid's home. The only item he could find was a set of garments. He stole it. The next day whilst Hadhrat Junaid was in the market place, he saw his clothes by a trader. The customer said to the trader, if there is someone to confirm that these garments are your property, then I shall buy. Hadhrat Junaid (Rahmatullah alayh) immediately said: 'I testify that the garments belong to him.' The customer then purchased the clothes.

* Once a wealthy man came to the khaanqah and took with him one of the mureeds. After a short while the mureed was returning with a basket of food on his head which was intended for the mureeds. The wealthy man was walking behind the mureed. Hadhrat Junaid instructed the mureed to put down the load. He refused to accept it and said: "He (the wealthy man) is extremely disrespectful. Are there only

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Durwaishes to carry his burdens? While the Durwaish has no wealth of the dunya, he has the Akhirat.”

* A mureed gained the impression that he had attained a lofty stage of spiritual accomplishment. He therefore left the khaanqah and went into seclusion elsewhere. Every night it appeared to him that angels arrived to take him to Jannat. A beautiful camel was brought and on it he would be led to a beautiful garden where streams flowed. There were many people in the garden. This scene was enacted for him every night. The mureed spread this information and believed that he was being taken every night to Jannat.

When Hadhrat Junaid heard of this, he went to the mureed and enquired about his condition. The mureed explained in detail what was transpiring. Hadhrat Junaid said: “Tonight when you reach there recite *Wala houla wala quw wata il laah bil laahil azeem* thrice. That night, although the mureed had not attached any importance to Hadhrat Junaid’s suggestion, he nevertheless, recited merely to test what Hadhrat Junaid had said. As he recited, there was much screaming and chaos, and everything vanished. He found himself sitting on a grave and the bones and skeletons were scattered. He realized his folly and went back to the khaanqah and remained in Hadhrat Junaid’s company.

* Once while Hadhrat Junaid was giving a bayaan, a mureed screamed and went into a state of ecstasy. Hadhrat Junaid warned him to control himself and forbade him from repeating the performance. The wa’z continued. The mureed exerted tremendous pressure on himself to restrain himself

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from lapsing into ecstasy. Finally he was unable to restrain himself. He fell down dead. In his shawl there was only a pile of ash. He had dissolved into ash.

* Once a mureed having committed an evil act was overwhelmed with shame. He left the khaanqah and went to sit in the Musjid. When Hadhrat Junaid passed by him, he (the mureed) fell down because of awe and fear. He knocked his head and blood gushed. As the blood touched the ground, the words: *Allahu Jal le Jalaalahu* were forming. Hadhrat Junaid (Rahmatullah alayh) commented: "You seek to portray that you have attained a lofty status. Understand well that you and a little child are equal in Thikr. A man is required to reach The Mathkoor (The One being remembered, viz. Allah Ta'ala).

These words had such an effect on the mureed that he died on the spot. After he was buried, a Buzrug saw him in a dream and enquired about his condition. The mureed said: "After years of struggling have I now reached the boundary of my kufr. The Deen is extremely far away. I now understand what I had hallucinated."

* A mureed was in seclusion in some place away from Hadhrat Junaid. Whilst in seclusion, the thought of a sin settled in him. When he looked in the mirror, his whole face had become black. He tried everything in an attempt to remove the blackness, but to no avail. The darkness remained on his face. Out of shame he remained indoors. However, each day the darkness decreased. On the third day his face had attained its normal complexion. He heard a knock on the door. He asked: "Who is it?" The person said: "I have a letter from Hadhrat

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Junaid for you.” He opened the door and took the letter in which was written: “Why do you not observe the respects of the abode of worship where you are? For the past three days I have been a washerman washing your face to clean it from the darkness.”

* Once one of his mureeds having committed something shameful fled from the khaanqah. After a considerable time, Hadhrat Junaid was walking with a group of his mureeds when he saw the mureed. Greatly embarrassed, the mureed turned and fled into another alleyway. Hadhrat Junaid said to the group of mureeds: “All of you return to the khaanqah. One of my fowls had fled and is trapped in a net.” Then he went into the alleyway in pursuit of the mureed. When the mureed saw him, he quickened his pace. Hadhrat Junaid followed. Soon the mureed came to a dead end. There was no outlet. Full of shame, he turned his face to the wall, and said: “O Hadhrat! Where are you coming to?” Hadhrat Junaid said: “I am coming to where you are facing the wall to take you back to the khaanqah so that the wall could open up and give way for you.”

* Hadhrat Junaid (Rahmatullah alayh) had eight selected mureeds. One day they desired to participate in Jihad. Hadhrat Junaid together with them went on a Jihad campaign against the Romans. In the battlefield they were confronted by a Christian fighter. He martyred all of the eight mureeds. Hadhrat Junaid saw nine beautiful domed cabins suspended in the air. As each mureed fell, his soul entered a cabin. Hadhrat Junaid thought that the ninth one was intended for

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himself. He continued fighting. Soon the same Christian appeared and said to him: "O Abul Qaasim Junaid! Return to Baghdad and guide people. The remaining cabin is for me. Give me the teaching of Imaan. " Thus he embraced Islam. After killing eight Christians, his soul entered the ninth cabin. All nine cabins then together disappeared.

* There was a Sayyid by the name, Naasiri. On his journey to perform Hajj when he reached Baghdad he went to meet Hadhrat Junaid. Hadhrat Junaid asked him: "From whose progeny are you?" He said: "From the progeny of Ameerul Mu'mineen Ali (Radhiyallahu anhu)." Hadhrat Junaid said: "Your grandfather used to wield two swords. One against the kuffaar, and one against the nafs. O Sayyid! Which sword are you wielding?" The talk of Hadhrat Junaid exercised a profound effect on the Sayyid. He fell down in an ecstatic state. Then he said: "O Shaikh! My Hajj is here. Guide me to Allah Ta'ala." Hadhrat Junaid said: "Your heart is the special Haram of Allah Ta'ala. Do not allow any alien to enter." As Hadhrat Junaid completed his naseehat, the Sayyid collapsed and his soul departed from his earthly body.

* Hadhrat Junaid said: "In this path there are numerous highway robbers spreading their traps – the trap of deception, the trap of Istidraaj, the trap of wrath, the trap of kindness, etc. There is no limit to the traps. There is a need for such a man who is able to differentiate in the plethora of these traps."

* "All pathways are blocked except the Path of Muhammad (Sallallahu alayhi wasallam). It is wide open. Walk on this Path.

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Never follow one who is not on this Path. He does not follow the Qur'aan nor is he aware of the Hadith of Rasulullah (sallallahu alayhi wasallam). Knowledge is confined to the Kitaab of Allah and the Sunnah of the Nabi (Sallallahu alayhi wasallam).

* “There are four oceans between Allah Ta’ala and the servant. Until these four oceans have not been traversed, the goal by Allah will not be attained. (1) The world. The ship is Zuhd (Renunciation). (2) Man- its ship is for you to stay far from him. (3) Iblees – its ship is Bughdh (hatred for him). (4) Lust (nafsaani desires) – its ship is to oppose it.”

* “There is a difference between the deceptions and temptations of the nafs and shaitaan. The desire of the nafs is enduring. It remains and makes demands until it realizes gratification. Even if it temporarily subsides, it returns until it is satisfied. The temptation of shaitaan is warded off by reciting *Walahoula...* Shaitaan then flees”.

* “This Nafs-e-Ammaarah is a great commander of evil. It takes one to destruction, and it aids enemies. It befriends all evils and is subservient to lustful desires.”

* “Iblees did not attain *Mushaahadah* (Divine Perception) even during his state of obedience. On the other hand, Hadhrat Aadam (alayhis salaam) did not lose his *Mushaahadah* despite his error.”

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- * “A person is a human being by character, not by appearance.”
- * The hearts of Allah’s Friends are the abodes of Divine Secrets. Allah Ta’ala does not reveal His secret to a heart which has befriended the dunya.”
- * “Standing on the foundation of the nafs is the root of corruption.”
- * “Being ghaafil (forgetful/oblivious) of Allah Ta’ala is worse than falling into the fire.”
- * “Never does the nafs gain an affinity with Allah Ta’ala.”
- * “Those who desire that their Deen remains safe, their bodies healthy and their hearts peaceful, tell them to stay away from people. Such a time has dawned when it is best to flee from people. An intelligent person is he who adopts seclusion.”
- * “He whose knowledge has not reached yaqeen; whose yaqeen has not reached khauf; whose khauf has not reached amal; whose amal has not reached wara’; whose wara’ has not reached ikhlaas, and whose ikhlaas has not reached mushaadah, will be among those who will be destroyed.”
- * “The entire world will not harm a man in whose heart there is no hirs (greed/avarice), and if there is even a grain of hirs in his heart, it will harm him.”

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* “As far as possible ensure that the utensils in your home are of the earthenware type.” This is emphasis on observance of simplicity.

* “He whose life is dependent on breathing, his life ends when his soul departs from his body. He whose life is on Allah (i.e. Thikrullaah), he is transferred from one life to another, from the physical life to the actual life.”

* “The eye which does not derive lesson from the creation of Allah Ta’ala, it is better that it be blind. The tongue which is not engrossed in the remembrance of Allah, it is better for it to be dumb. The ear which is not always in expectation of listening to the truth, it is better for it to be deaf. The body which is not expended in the service of Allah Ta’ala, it is better that it be dead. When Allah Ta’ala intends goodness for a person, He guides him to the Sufis, and He keeps him away from the Qaaris.”

* Tasawwuf is engrossment with Allah Ta’ala and abstention from all other relationships.”

* The signs of the Fuqara are that they do not ask anyone for anything. They do not dispute with anyone. If someone disputes with them, they maintain silence.”

* Explaining the meaning of Tasawwuf, Hadhrat Junaid Baghdadi (Rahmatullah alayh) said:

“Tasawwuf is to keep the heart clean from all expectations from people; abstaining from subservience to desire; killing the

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attributes of the nafs; cultivating the spiritual attributes; acquisition of true knowledge; to practise such deeds which will benefit until Qiyaamat; to admonish and advise all people of the Ummat, and to follow the Shariah of Muhammad (Salallahu alayhi wasallam)."

* "Sufis are a people whom besides Allah Ta'ala no one recognizes."

* "The worst of evil acts is bukhul (stinginess) for a Sufi."

* "Veils for the Auliya (i.e. veils of deprivation) are to look at Ibaadat (*i.e. to regard one's ibaadat to be significant*); to look at thawaab, and to look at karaamat." If the focus is on these, the Wali is diverted from the *Maqsood*. His worship should not be motivated by the desire for any gains, be it of the spiritual kind.

* "The heart of the Mu'min makes 70 rotations every second whereas the heart of the munaafiq does not rotate even once in 70 years." The heart of the munaafiq is stagnant in its hypocrisy. It does not progress spiritually.

*** The Maradhul Maut (Last Illness) of Hadhrat Junaid Baghdaadi (Rahmatullah alayh)**

When the time of his Maut approached, he instructed his mureed to assist him with making Wudhu. Khilaal of the fingers was forgotten. Then Hadhrat Junaid made khilaal. He went into Sajdah and profusely sobbed. It was said to him: "O Chief of Tareeqat! Despite all the Ibaadat which you have sent

ahead what is the need for this Sajdah and sobbing?” He said: “Junaid was never so much in need of a time as this present time.” Then he began to recite the Qur’aan Majeed. When he was asked about his Qur’aan recitation at this time, he said: “Nothing is better for me at this time than reciting the Qur’aan. The time has drawn near for my Record of Deeds to be presented. I am observing the 70 years of my ibaadat hanging on a thread like a hair in the wind. A strong wind is blowing it. I do not know if this wind is for destruction or for the attainment of the Goal. On the one side I can see the Siraat (The Bridge over Jahannam). On the other side is Malakul Maut, and The Just Judge Who is not concerned about me. I do not know on which path I shall be led.”

Then he recited 70 Aayaat from Surah Baqarah. In the state of Sakraat the people around said to him to recite the Kalimah. He said: “I did not forget Allah. There is no need to remind me.” Then he began with tasbeeh, counting on his fingers. When he reached his Shahaadat finger, he lifted it, said: *Bismillaahir Rahmanir Raheem*, and his soul departed from his earthly body.

When his body was being given ghusl and water was about to be put to his eyes, a Voice exclaimed: “Keep your hands away from the eyes of Our friend. The eyes which had closed on Our Thikr will not open except with Our Vision.” His fingers had closed whilst reciting Tasbeeh. All attempts to open the fingers during ghusl failed. The Voice exclaimed: “The hand which closed with Our Thikr shall open only with Our command.”

When Hadhrat Junaid’s Janaazah was lifted, a white pigeon arrived and settled on one corner. The people tried much to

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chase the pigeon but failed. The pigeon spoke and said: "Do not cause grief to you and to me. My claws of love are welded on the Janaazah."

* A Buzrug saw Hadhrat Junaid in a dream and asked how he had fared when Munkar and Nakeer arrived for the questioning. Hadhrat Junaid (Rahmatullah alayh) said: "They arrived in great pomp and splendour and asked: "Who is your Rabb?" I looked at them and laughed, and said: "On that day when He (Allah) asked: "Am I not your Rabb?", I had already responded: "Yes!". I have already answered to the King. What need is there today to answer to the slaves? I say that He is the one Who has created me, and He is The One Who has guided me." *(He recited this Qur'aanic aayat)*. Both Angels left saying: "He is still intoxicated with Divine Love."

* Hadhrat Hareeri (Rahmatullah alayh) in a dream asked Hadhrat Junaid Baghdadi (Rahmatullah alayh) about his condition. He replied: "Allah Ta'ala bestowed His mercy and forgave me. All the spiritual subtleties were ignored. Of value were the two raka'ts performed in the middle of the night."

* Hadhrat Shibli (Rahmatullah alayh) was sitting in reflection at the graveside of Hadhrat Junaid (Rahmatullah alayh). Someone asked him a mas'alah. Shibli responded: "Just as I had felt shame for him when he was alive, so too do I feel despite the grave being between us." He did not answer the question at that moment. The condition of the Auliya is the same in life and death.

HADHRAT SAHAL ISFAHAANI

(Rahmatullah alayh)

* Hadhrat Sahal Isfahaani (Rahmatullah alayh) said: “I searched for wealth and found it in Ilm (Knowledge of the Deen). I searched for honour and nobility, and found it in Faqr (Poverty). I searched for Aafiyat (Safety) and found it in Zuhd (Renunciation of the world). I desired an easy Hisaab (Reckoning in Qiyaamah), and found it in silence. I desired Raahat (peace and comfort), and found it in abandonment of hope (i.e. hope in anyone and anything of the dunya).”

All these treasures are attainable only by following meticulously the Sunnah of Rasulullah (sallallahu alayhi wasallam).

* Hadhrat Sahal Isfahaani (Rahmatullah alayh) said: “Since the time of Aadam (alayhis salaam) people have been discussing and theorizing about the heart, and so will they continue until the Day of Qiyaamah. Hitherto I have not found a single person who could explain to me what the heart (i.e. the spiritual heart) actually is.”

Is the spiritual heart the soul or is it a separate spiritual entity? This is a mystery, and only Allah Ta’ala knows the exact nature of the spiritual heart.

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* Enthusiasm for ibaadat is a sign of Taufeeq (guidance from Allah Ta'ala). Making claims is the sign of ignorance and puerility." i.e. Claiming moral or spiritual excellence.

* "He who does not rectify his intention in the beginning will be ultimately deprived of safety and peace." It is imperative to enter the Path of Taswwuf with a sincere intention. A contaminated niyyat will deprive one from the benefits of the Path. There were mureeds who lived for years in the khaanqah, but left in a worse state than their initial state of corruption when they had entered the khaanqah. The intention for taking to the Path of Tasawwuf is nothing but moral purification and spiritual progress.

* "He who gains the impression of being close to *Haqeeqat* is in reality furthest from it." The more the mureed progresses in the spiritual path, achieving greater spiritual insight, the clearer becomes his understanding of the infinitesimal progress he has made in relation to the attainment of the *Maqsood*. *Haqeeqat* has limitless stages of progress. The end is no where in sight. The one who is spiritually retarded as a consequence of a contaminated intention deems himself to have attained spiritual accomplishment with slight progress. But in reality he is furthest from attaining the *Maqsood*. Hadhrat Isfahaani, presenting an analogy for this deprived one, says: "He is like a child who sees the reflection of the sun in a mirror. The child thinks that the sun is in the mirror. He grabs at the sun in the mirror, but finds his hands empty." Such is the condition of the mureed who dwells in the deception of his achievement.

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* “Intelligent persons pass their lives on the basis of Allah’s command. The Thaakir passes his life on the basis of Allah’s Rahmat (Mercy). The Aarif lives on the basis of Allah’s Qurb (Nearness).”

* It is haraam for the one who knows Allah and calls on Allah to derive comfort from others.”

* “May you gain the taufeeq to abstain from being proud of your deeds. Such pride is the effect of corruption of the Baatin (spiritual heart). Iblees became accursed because of such pride.”

* Once Hadhrat Sahal Isfahaani (Rahmatullah alayh) said to his companions: “You think that I shall die like you, lying in bed with people coming to visit you. I shall depart when the call is sounded.” One day whilst walking with some companions, he suddenly exclaimed: “*Labbaika*” (“*I am present, O Allah!*”). Then he laid himself down. Shaikh Abul Hasan Muzayyin (Rahmatullah alayh) said to him to recite Kalimah Shahaadat. Hadhrat Sahal, smilingly responded: “You tell me to recite the Kalimah. I take oath by Allah’s Glory and Greatness! The only veil between Him and me is His Greatness.” As he said these words, his Rooh took flight from its terrestrial body.

Shaikh Muzayyin lamented: “Woe on me! Woe on me! How could I remind Allah’s Wali about the Kalimah? He held his beard and sobbed profusely for his indiscretion.