



# MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE



Presented by

**Majlis Al-Madina-tul-'Ilmiyyah**

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**Translation Department (Dawat-e-Islami)**

**A Comprehensive and Unique Book on the Subject of Shariah and Tariqah! An Essential Resource for Every Muslim Brother and Sister!**

## **Manners towards a Perfect Spiritual Guide**

*(All 5 Parts Combined)*

[Revised Edition with New Sequence, Annotations, and References]

- C The Proof of Spiritual Guidance and Discipleship
- C Seeking a Perfect Spiritual Guide
- C Qualities and Conditions of Eligibility for a Spiritual Guide
- C An Ideal Spiritual Personality of Today (Who is the Reflection of Our Pious Predecessors)
- C 92 Manners towards a Perfect Spiritual Guide
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- C Blessings of Shajarah Qadiriyyah Attariyah
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- C 5 Parables of Disobedient Jinns
- C 6 Stories of Illusionists
- C Stories of the Seekers of a Perfect Spiritual Guide: 7 Stories of the Time of Death and 6 of Grave-Opening
- C Identification of a Muslim Who Holds Correct Beliefs

**Reformative Books Department, Majlis Al-Madinah-tul-  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

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## 11 Virtuous Intentions for Reading This Book

**Hadith: “The intention of a Muslim is better than his deed.”**

*(Mujam Kabir, Imam Tabarani, Hadith No. 5942, vol. 6, p. 185, Beirut)*

I will:

1. Finish reading this book in its entirety for attaining the pleasure of Allah Almighty.
2. Read a few pages of the book daily in order to finish it and become entitled to gaining a reward for seeking religious knowledge.
3. Learn about the injunctions of Shariah and Tariqah.
4. See the blessed verses of the Holy Quran.
- 5 & 6. Remember what I read regarding the rights and manners towards my spiritual guide and strive to act on them.
7. Teach those who do not know (about what is taught in this book).
8. Motivate others to read (this book) too.
- 9 & 10. Gift this book to others as per my financial position with the intention of acting upon this Hadith of the Beloved Prophet ﷺ:

“تهادوا تحابوا”

“Give presents to one another, for this would increase your mutual love.”

*(Muwatta Imam Malik, Hadith No. 1731, vol. 2, p. 407)*

11. Visualize my spiritual guide daily at a set time on a regular basis following the way described in this book **إِنْ شَاءَ اللَّهُ**.

For detailed knowledge about good intentions, get the intentions-containing card or pamphlet, compiled by Ameer-e-Ahl-e-Sunnat, or his speech on “The Fruit of a Good Intention” from any branch of Maktaba-tul-Madinah.

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## Preface

**Dear Islamic brothers!** Today, on the one hand, it has become difficult to differentiate between a perfect and a faulty spiritual guide. On the other hand, those who are blessed with a perfect spiritual guide are found to be unaware of the inner and outer manners they should observe towards him. Such spirituality seekers see themselves as unable to quench their thirst through their spiritual guide, yet they fail to focus on the heedlessness of the manners they should observe towards their spiritual guide, which is the biggest obstacle towards obtaining the blessings of the spiritual guide.

In such circumstances, there was a dire need for a book that can help differentiate between a perfect and faulty spiritual guide in the light of Shariah according to the requirements of the modern world and those who are already associated with a perfect spiritual guide can be made aware of the manners towards the spiritual guide and thus they can save themselves from the unimaginable harm in the light of Tariqah due to unawareness (of those manners). Hence, to know this fact and understand the manners towards the perfect spiritual guide, an effort has been made to present the essential knowledge about Shariah and Tariqah in this book that contains complete five parts of manners towards the perfect spiritual guide.

In this book, the translation of the Quranic verses has been taken from “Kanz-ul-Iman” whereas complete references for Hadiths have been provided, along with references, volumes, and page numbers of all the quoted books. To help readers pronounce the words correctly, diacritic marks (Zair, Zabar, Paish, Tashdeed,

Madd) have been incorporated. Moreover, faith-refreshing true parables have been added to the book to generate the interest of readers.

We hope that you will read this book from the beginning to the end to learn about Shariah and Tariqah secrets and the ways of enlisting in respectful and fortunate people. An in-depth reading of this book will help the readers identify the mistakes committed in their past life and guide them in their upcoming life *إِنْ شَاءَ اللَّهُ*.

By the Grace of Allah Almighty, this book has been presented by Reformative Books Department, Majlis Al-Madinah-tul-'Ilmiyyah (Dawat-e-Islami). We pray to Allah Almighty to help us learn passionately about Shariah and Tariqah and the manners towards a spiritual guide and enable us to act upon them. May Allah bless us with the ability to travel with "Madani Qafilahs" and act upon Madani In'amat so that we can strive to reform ourselves and the people of the entire world. May all the Majalis of Dawat-e-Islami, including Majlis Al-Madinah-tul-'Ilmiyyah, prosper each day.

*أَمِينٌ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

Reformative Books Department, Majlis Al-Madinah-tul-'Ilmiyyah  
(Dawat-e-Islami)

*26 Zul Qa'dah, 1426 AH (29 December, 2005)*

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## Manners towards a Perfect Spiritual Guide (Part 1)

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- C The Proof of Spiritual Guidance and Discipleship (Pages 12–13)
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- C 4 Conditions and 26 Qualities of a Perfect Spiritual Guide (Pages 14–20)
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- C The Importance and Need for Manners (Pages 11-12)
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## Read It First!

Ameer-e-Ahl-e-Sunnat, the Founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi Ziayee quotes the following saying of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his booklet “Zia-e-Durood-o-Salam”:

“Whoever recites Salat upon me 100 times, Allah will write between both of his eyes that he is free from hypocrisy and the hellfire; and Allah Almighty will keep him with the martyrs on the Day of Judgement.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Blessings of the Pious Saints

The scholars of Islam state that one of the attributes of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned by Allah Almighty is that he performs purification (of the heart and soul) of people. It means when the people, whose hearts have become impure due to their sensual desires or the evil thoughts instilled by Satan, are blessed through the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they attain internal as well as external purification.

The chain of the Holy Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessings continued to his companions, the followers of his companions, and then their followers [Taba Tabiyeen]. Then, it was transferred to the pious saints of this Ummah. Among them, Hadrat Ghaus-e-Azam Sheikh Abdul Qadir Jilani, Hadrat Data Ganj Bakhsh Ali Hajweri, Hadrat Khuwaja Gharib Nawaz Ajmeri, Hadrat Baba Farid-ud-Din Ganj Shakar, Hadrat Khuwaja Baha-ud-Din Naqshband, and Hadrat Sheikh Shahab-ud-Din Suhurwardi achieved the highest status regarding spiritual realms and realities whose example is nowhere to be found.

<sup>1</sup> (Majma Al-Zawa'id, Kitab Al-Adiyya, Bab Fi Salat Ala Al-Nabi, Hadith No. 17298, vol. 10, p. 253)

Due to the spiritual blessings, bounties, and powers of the abovementioned saints, the light of the truth [Haq] continued to be illuminated in every age. Insightful people were constantly born who struggled against the wrong, reformed people internally and externally in the light of Shariah and Tariqah, and also made their Madani mindset for protecting their faith [Iman]. This is because the most important asset for a believer is his faith and the same is in danger nowadays that can be felt by every wise person.

A'ala Hadrat Imam Ahmed Raza Khan states: One who is not afraid of losing his faith in his life is in danger of losing his faith at the time of his death.<sup>1</sup>

### The Proof of Spiritual Guidance and Discipleship

The scholars of Islam state that one way to the protection of the faith is to become a follower/disciple of a perfect spiritual guide. Allah Almighty says in the Holy Quran:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ؕ

*“the day We shall call every group with their Imam”<sup>2</sup>*

In the exegesis of the above verse, Mufti Ahmed Yar Khan Naeemi رَحْمَةُ اللَّهِ عَلَيْهِ writes: It is evident from this Ayah that one should make a pious person his Imam [leader] by following him in the matters of Shariah and through Bayt [oath of spiritual allegiance] in the matters of Tariqah, so that he may be counted among the followers of pious people on the Day of Judgement. If someone is not found to have a pious leader, Satan will be considered his

<sup>1</sup> *Causes of Bad End*, p. 14

<sup>2</sup> [Kanz-ul-'Ifan (translation of Quran)] (Part 15, Surah Bani-Israel, Verse 71)

leader. Hence, in the above verse of the Holy Qur'an, there is proof<sup>1</sup> of Taqleed, Bayt, as well as spiritual discipleship.

### The Purpose of Becoming a Disciple

A spiritual guide is sought for the matters of the hereafter so that through his guidance, spiritual attention, and blessings, one can stay away from disobeying Allah Almighty and Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and spend his days and nights in performing good deeds to please Allah Almighty<sup>2</sup>.

### Today's Circumstances

Nowadays, several people have made the important act of spiritual guidance and discipleship a means of worldly gains. Moreover, many deviant people (who are misguided and possess distorted religious beliefs) have assumed the positions of spiritual guides and are destroying the faith of believers. Due to such wrong individuals in the guise of spiritual guides, people who oppose the blessed process of spiritual guidance and discipleship find a way to spread negativity against it.

As it has become very difficult today to differentiate between a perfect spiritual guide and a faulty one, we must keep in view the conditions of eligibility for a spiritual guide and the respective qualities that have been described by A'ala Hadrat Imam of Ahl-e-Sunnat Maulana Shah Ahmed Raza Khan and Imam Muhammad bin Muhammad Ghazali. They have guided the Ummah on how to identify a true spiritual guide.

### 4 Conditions of Eligibility for a Spiritual Guide

Sayyidi A'ala Hadrat states in Fatawa Africa that there are two kinds of spiritual guides:

<sup>1</sup> For further details, please see pages 70-74.

<sup>2</sup> For further details, please read pages 160-167.

1. Murshid-e-Ittisaal
2. Murshid-e-Isaal

**(1) Murshid-e-Ittisaal:** By giving your hand in his hand, i.e. by taking Bayt with him (when he initiates you into a spiritual chain), your connection reaches the chain to the Holy Prophet ﷺ without any break. For this, there are four conditions:

**1st Condition:** Through correct channels, the spiritual chain of a spiritual guide should reach the Holy Prophet ﷺ without any disruption. It should not break anywhere in between because one cannot stay connected through a broken link.

- C Some people without any proper oath of spiritual allegiance [Bayt], merely on the basis of inheriting a position, take the seat of successorship of their fathers and forefathers, or if they did take Bayt but did not receive the Khilafat, i.e. authority of spiritual representation, they start to make disciples without the relevant permission; or if the spiritual chain has already discontinued, there will be no blessing in the spiritual chain in such cases. Some people continue to give permission to these for their desires.
- C Another situation is if the spiritual chain, in reality, was a good one, but in the middle somewhere, some people are not worthy of making disciples because they do not qualify for the required conditions, and the branch (of the spiritual chain) that extends from him is disrupted in the middle. In such cases, one will never attain a firm connection. (It is strange if one attempts to get milk from a bull or has a child with a barren female.)

**2nd Condition:** A spiritual guide should be Sunni with perfect belief (i.e. one holding the true Sunni belief). The chain of a deviant or misled person will lead one to the devil and not to the Beloved Prophet ﷺ. Nowadays there are many

deviants and those with no faith, and even those who openly reject the Bayt and have enmity with the pious saints, yet they too have now spread out a trap of spiritual guidance and discipleship. Be aware of them! Stay alert! Be cautious!

**3rd Condition:** He should be an Islamic scholar. It means he should have enough knowledge that can enable him to find out, as per his needs, the solution to Sharai issues from religious resources like books, etc. One can also become a scholar by reading books or listening to authentic Islamic scholars (that is to say the certification/degree is neither a necessary condition nor enough; he should know about becoming a spiritual guide). He should have knowledge of Fiqh which is sufficient for his need. However, he should be fully aware of the beliefs of the Ahl-e-Sunnat. He should know well the differences between Kufr (disbelief) and Islam and between deviance and guidance.

**4th Condition:** He should not be an open and clear transgressor [Fasiq Mulin]. Based on this condition, there is no actual break in connection of one's spiritual chain because transgression [Fisq] alone is not the cause of debauchery but [actually the reason why a spiritual guide should not be an open and clear transgressor is that]<sup>1</sup> to respect a spiritual guide is essential and to censure a transgressor is Wajib (compulsory), and to combine both is invalid. ("To put him in front for Imamat, i.e. to lead the prayer, is to give him respect, and it is Wajib to censure him in the Shariah.")

**(2) Murshid-e-Isaal:** With the abovementioned conditions, he should be aware of (i) the mischief of the inner-self [Nafs]; (ii) the deceptive traps of the devil; (iii) and the trappings of the carnal desires. He should (iv) know how to nurture and train others (spiritually); (v) have sincere compassion for those who are connected to him, by informing them of their weaknesses and

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<sup>1</sup> *The statement in the square brackets is a note added by the translator.*

giving them the remedies for these weaknesses; (vi) and be able to solve the problems which they face on their way.

Bayt is also of two types:

1. Bayt-e-Barkat (the allegiance of blessings)
2. Bayt-e-Iradat (the allegiance of seeking)

### Bayt-e-Barkat (The Allegiance of Blessings)

Bayt-e-Barkat refers to the Bayt whereby one enters a spiritual chain simply to attain its blessings. Nowadays, this is the general practice, and that too is only for those who do this with pure intention. Otherwise, there are many who take Bayt for futile worldly reasons. That is however not part of the current discussion. For this type of Bayt, it is sufficient if the Murshid complies with the four conditions of the Murshid-e-Ittisaal discussed earlier. This type of Bayt is not futile either. It is, in fact, very beneficial and yields several benefits in the world as well as the hereafter. To have your name written in the register of the devotees of the beloved bondmen of Allah Almighty and to join a spiritual chain connected to them is indeed a blessing.

Firstly, (it is a blessing because) these devotees get alike to these special bondmen and seekers on the path of spirituality. The Beloved Prophet ﷺ has said:

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

*One who imitates any nation, he is from amongst them.*<sup>1</sup>

Secondly, it is a blessing to be associated with a spiritual chain with these spiritual masters.

It is mentioned in a Hadith that Allah Almighty says:

<sup>1</sup> Sunan Abu Dawood, Kitab Al-Libas, Hadith. 4031, vol. 4, p. 62

هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ

*They are such a nation that even the one who sits in their company does not become wretched.*<sup>1</sup>

### Bayt-e-Iradat (The Allegiance of Seeking)

A'ala Hadrat Imam-e-Ahl-e-Sunnat AlShah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has said that Bayt-e-Iradat (the allegiance of seeking) means that the devotee sacrifices his intention and authority and gives himself completely in the hand of his spiritual guide, accepts him absolutely as his ruler and master, follows his path as he commands him, and does not take even a single step against his wish. If in any of his commands and in what he commands you, a few things do not seem proper, then he should think of them as being similar to the actions of Hadrat Khizr عَلَيْهِ السَّلَام, consider this the weakness of his intellect, and do not object to any of his commands, even in his heart. He should present all his difficulties before him.

During the journey of Hadrat Khizr عَلَيْهِ السَّلَام and Hadrat Musa عَلَيْهِ السَّلَام, Hadrat Musa عَلَيْهِ السَّلَام had objections on a few events that took place. But when Hadrat Khizr عَلَيْهِ السَّلَام told the rationale behind these events, the truth became visible what was right. Thus, he should be in the hands of his spiritual guide like a dead body in the hands of a person. This is the Bayt of the Salikeen (the true seekers). This takes you towards Allah Almighty. This is the Bayt which our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took from the Sahabah رَضِيَ اللَّهُ عَنْهُمْ.<sup>2</sup>

This is the Bayt about which Sayyiduna Ubadah bin Samit Ansari said: We took the pledge of allegiance with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that we will obey his commands in every moment of comfort and difficulty, and happiness and grief, and we will obey,

<sup>1</sup> Sahih Muslim, Kitab Al-Zikr Wa Al-Dua, Hadith No. 2689, p. 1444

<sup>2</sup> Fatawa Africa, p. 140

and we will not dispute even the slightest, in the command of the Commander.<sup>1</sup>

The command of a spiritual guide is the command of the Holy Prophet ﷺ, and any point is worth nothing against the command of the Prophet ﷺ.

## 26 Makki Madani Qualities of a Perfect Spiritual Guide

Hujjat-ul-Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ describes the qualities of a perfect spiritual guide in the following words:

“The heir of the Holy Prophet ﷺ who is made one’s spiritual guide should be a scholar, *but every scholar cannot be a perfect spiritual guide*. For this work [of guiding people spiritually], only that person can be qualified who has some specific qualities. Here we briefly narrate some [such] qualities so that every nut head (crazy) and the misguided person could not claim to be a spiritual guide.”

He then writes: “Only that person can be a spiritual guide (1) who has turned away from the love of the world, [love of] honor, and [love of worldly] ranks, (2) has done Bayt on the hand of a perfect spiritual master whose spiritual chain goes back to the Holy Prophet

ﷺ, (3) has done Riazat [spiritual struggles], (4) whose personality is a clear example regarding obeying all the commandments of the Holy Prophet ﷺ (it means that along with following the commandments of Allah Almighty, his personality should be a demonstration regarding following the Sunnah of the Prophet and making others follow the Sunnah too),

(5) eats less, (6) sleeps less, (7) offers Salah abundantly, (8) fasts more, (9) does a lot of spending [in the way of Allah] and charity, (10) has all good moral qualities in his temperament (inner and

<sup>1</sup> Sahih Bukhari, Kitab Al-Ahkam, Hadith No. 7199, 7200, vol. 4, p. 474



outer personality), (11) has patience, (12) gratitude, (13) trust [in Allah], (14) faith [in Allah], (15) generosity, (16) contentment, (17) trustworthiness, (18) tolerance, (19) humility, (20) obedience [to Allah], (21) truthfulness, (22) shyness (modesty), (23) dignity (an aura of honour and respect), (24) tranquillity, (25) and other qualities like these should be a part of his character and conduct. (26) This person should have a Nur (light) from the blessings/lights of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that all evil qualities like (1) miserliness, (2) jealousy, (3) malice, (4) hatred, (5) greed, (6) high expectations from the world, (7) anger, (8) rebelliousness, etc., could be eliminated from him by the virtue of the light bestowed.

He should not be dependent on anyone for knowledge except for the knowledge we [specifically] obtain from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These [above] mentioned qualities are some qualities/signs of perfect spiritual guides and leaders of Tareeqat who are deserving of being heirs of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Following such spiritual guides is Tareeqat i.e the correct way.”

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ has stated: “It is quite difficult to find such spiritual guides. However, if someone is blessed with this wealth and is fortunate enough that he has found such a spiritual guide, and this spiritual guide accepts him among his disciples, then this disciple must have outer and inner respect for his spiritual guide.”<sup>1</sup>

Hadrat Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ has said: “Whoever Allah wills to bless with goodness, He sends him towards His pious bondmen (for serving them).”<sup>2</sup>

<sup>1</sup> *Majmua Rasail-e-Imam Ghazali (A Collection of Imam Ghazali's Booklets), "Ayyuhal Walad (O Dear Son!)", Preface, p. 263*

<sup>2</sup> *Shan-e-Auliya, Hadrat Junaid Baghdadi, p. 193*

**The Quest for a Perfect Spiritual Guide:** It is Allah's mercy unto the people of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that He creates [sends to them] His pious saints [Auliya] for their guidance and reformation in every age. With their religious wisdom and intellect, they bless people with the mindset of "striving to reform themselves and people of the entire world". ان شاء الله

### An Ideal Spiritual Personality Today

The qualities of a perfect and rare spiritual guide that were outlined by Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ hundreds of years ago are found today in a full-fledged manner in Shaikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. One of the great examples of his piety and righteousness is the Madani environment of Dawat-e-Islami, which is the universal and non-political organization of the Qur'an and Sunnah. His spiritual foresightedness and wisdom led thousands of Muslims, especially the youth, to change their lives and become practising Muslims. Also, we frequently receive the news about non-Muslims becoming Muslims [having been influenced by Ameer-e-Ahl-e-Sunnat].

His Eminence دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ is such a pious saint, in terms of Shariah and Tariqah, who has lots of saintly miracles and is also a vivid example, by knowledge and practice, words and actions, and innerly and outerly, of following as well as having others follow the commandments of Allah and the Sunnah of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Ameer-e-Ahl-e-Sunnat achieved perfection in awareness of spiritual realms and realities] at the very beginning of his youth/young age. Since then, he was well-known among the general public for being a sincere, enthusiastic, righteous, and practising scholar. He studied mostly under the auspices of Mufti-

e-Azam [the grand Mufti] of Pakistan Hadrat Allama Mufti Waqar-ud-Din Qadri Razavi رَحْمَةُ اللَّهِ عَلَيْهِ and continued to benefit from his company for about 22 years. Mufti-e-Azam also granted him Ijazat [the permission of Hadith books] and Khilafat [the spiritual successorship] (as he found him fully equipped with inner and outer knowledge).<sup>1</sup>

Ameer-e-Ahl-e-Sunnat stands to be the only Khalifat [spiritual successor] of Mufti-e-Azam Pakistan in the whole world. Besides this, the commentator of Bukhari and the deputy Mufti-e-Azam Hind Hadrat Allama Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللَّهِ عَلَيْهِ gave him Khilafat in all the four spiritual orders (i.e. Qadriyyah, Chishtiyya, Suhurwardiyyah, and Naqshbandiyyah) and Ijazat of Hadith and other books of Islamic sciences. Moreover, several highly acclaimed and eminent Islamic scholars and saints of the world have granted him their Khilafat as well as certificates and Ijazat.

His Eminence دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ makes disciple in the Qadriyyah spiritual order – a highly blessed spiritual order whose grand leader Hadrat Ghous-ul-Azam رَضِيَ اللَّهُ عَنْهُ said: “My disciple, no matter how much sinful he is, won’t die until he repents to Allah Almighty.” اِنْ شَاءَ اللَّهُ

### A Madani Suggestion!

If you have not yet become a disciple of any spiritual guide, it is suggested that you should not miss the golden opportunity to become a disciple of a great saint of Qadriyyah Razaviyyah spiritual order today, the Sheikh-e-Tariqah, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. You should become his disciple without any delay as there is no harm in becoming a disciple. By means of it, you will be blessed in this world as well as the hereafter اِنْ شَاءَ اللَّهُ.

<sup>1</sup> Extracted from “Waqar-ul-Fatawa”, vol. 2, p. 202, Bazm-e-Waqar-ud-Din, Karachi

## A Satanic Hindrance

Keep this point in mind...Since there are many benefits of becoming a disciple in the spiritual order of Hadrat Ghous-e-Azam رَضِيَ اللهُ عَنْهُ, for example, the protection of Iman [the Muslim faith], the ability to seek repentance before death, the salvation from hell, and the entrance to Paradise, Satan will try his best to stop you from becoming a disciple. You may think that you should consult your parents, you should seek advice from friends, you should be a Salah-offering person first and that you don't need to hurry at all, and you should be eligible for becoming a disciple first, then you will become a disciple. But, o my dear Islamic brother! Death can come at any time. It will not wait for you. Therefore, you should not procrastinate regarding the blessed act of becoming a disciple.

## Shajarah Attariyah

أَلْحَمْدُ لِلَّهِ, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has compiled a Shajarah, "Shajarah Attariyah". It includes Auraad [spiritual incantations and prayers] for staying away from sins, resolving one's works that have been stuck, seeking blessing in earning and sustenance, protecting oneself from magic, etc. Only those who have become disciples or Talibs [spiritual seekers] of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ in the Qadri Razavi Attari spiritual order are allowed to read this Shajarah. No one else is allowed to read this. Hence, you should have all your family members, including the newborns, connected to the spiritual order of Ghous-e-Azam رَضِيَ اللهُ عَنْهُ and get them to become Qadri Razavi Attari.

## The Method of Becoming a Disciple

Many Islamic brothers and sisters express their wish to become either disciple or Talib of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ and ask about the method of doing so. So, if you want to become his disciple or Talib, use the photocopy of the form given

at the end of this book, write your name there along with your age and father's name (and do the same for others/family members who you want to make his disciple or Talib), and send the filled out form to Maktab No. 6, Global Madani Markaz of Dawat-e-Islami, Mohalla Sodagaran, Old Sabzi Mandi, Karachi. By means of this, you (or the one whose data you send) will become part of the Qadriyyah Razaviyyah Attariyah spiritual order.

Note that you will provide the data in the following way: (For example, in the case of a girl) Name: Maimoona binte Ali Raza | Age: Around 3 months. (In the case of a boy) Name: Muhammad Amin bin Muhammad Musa | Age: Around 7 years. Do not forget to provide your complete address. (Write your address in the block letters in English.)

**Ruling (1):** A'ala Hadrat رَضِيَ اللهُ عَنْهُ has stated that (to become a disciple) a woman does not need the permission of her husband (*Fatawa Razaviyyah, vol. 26, p. 584*); she can become a disciple even during the days of menstruation.

**Ruling (2):** A'ala Hadrat رَضِيَ اللهُ عَنْهُ has written: "One can become a disciple through a messenger or a letter too." (*Fatawa Razaviyyah, vol. 26, p. 585*)

When becoming a disciple through a messenger or a letter is allowed, it implies that the Bayt through an email, a telephone, and a loudspeaker is allowed too. A'ala Hadrat's son, Hadrat Mufti-e-Azam Hind, Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ used to make people his disciple collectively in mass gatherings.

Email: [attar@dawateislami.net](mailto:attar@dawateislami.net)

Make a habit of travelling with Madani Qaflahs for learning and teaching the Sunnahs of the beloved Prophet ﷺ. **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Do daily Fikr-e-Madina [thoughts about the hereafter: to be Tafteshed] by filling out the Madani Inamat card and submitting the same within ten days of every month to the responsible Islamic brother [of Dawat-e-Islami] of your area. **إِنَّ** **شَاءَ اللّٰهُ**, these blessed habits will lead you to become the one who strictly follows the Sunnah, hates the sins, and always becomes restless for the protection of his faith.

رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ الْحَقُّ لِلَّهِ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

No matter how Satan tries to make you feel lazy, read all the five parts of this phenomenal book from the beginning to the end.

## MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE (PART 1)

Ameer-e-Ahl-e-Sunnat, Ashiq-e-A'ala Hadrat, the founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi Ziai **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**, quotes the following saying of the Holy Prophet ﷺ in his booklet entitled Zia-e-Durood-o-Salam: "Whoever recites Salat

upon me thousand times a day, he will not die until he sees his place in Jannah.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The Importance and Significance of Respect [Adab]

**Dear Islamic brothers!** If someone is privileged to be associated with a perfect spiritual guide and become his disciple, he should transform himself into an embodiment of respect [Adab] towards him for getting his bounties and blessings. This is because all the matters of Tariqah rest upon the attribute of respect. It is stated in the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

*O you who believe! Do not proceed before Allah and His Messenger; and fear Allah—Allah is All-Hearing, All-Knowing.*<sup>2</sup>

At another place it is also stated in the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

*O you who believe! Do not raise your voices above the voice of the Prophet, and neither speak loudly to him the way you speak loudly to one another lest your deeds should become void while you do not perceive.*<sup>3</sup>

### The Harms of Disrespect

<sup>1</sup> *At-Targheeb wa at-Tarheeb, Kitab al-Zikr wa al-Dua, Hadith no. 22, vol. 2, p. 328, Dar al-Fikr, Beirut*

<sup>2</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 26, Surah Al-Hujurat, Verse 01)

<sup>3</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 26, Surah Al-Hujurat, Verse 02)

It is mentioned in Tafseer Rooh-ul-Bayan that in ancient days when a young man walked ahead of an old man, Allah Almighty would punish him by causing the earth to swallow him (on account of his disrespect towards the elderly).

It is also quoted at another place that once a man came to the Holy Prophet ﷺ and said: “O Prophet of Allah! I always suffer from starvation/food shortage/poverty and hunger.”

The Prophet ﷺ replied: “You might have walked ahead of an old man.<sup>1</sup>”

We have learnt here that disrespect leads to destruction in the world as well as the hereafter; as it was the case with Satan that his nine hundred years of worship were destroyed due to disrespect and he was declared Mardud (rejected).

1. Hadrat Abu Ali Daqqaq رَحْمَةُ اللَّهِ عَلَيْهِ said: A person reaches Paradise by being obedient (towards Allah Almighty), and he reaches Allah Almighty through respect.<sup>2</sup>
2. Hadrat Zun-nun Misri رَحْمَةُ اللَّهِ عَلَيْهِ said: When the disciple leaves the bounds of respect, he returns to where he started (his spiritual journey) from.<sup>3</sup>
3. Hadrat Ibn-e-Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ said: It is more important to learn a little respect than a lot of knowledge.<sup>4</sup>
4. A’ala Hadrat Imam Ahmed Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ regarded one of the sayings of Sheikh Saadi as very important. He

<sup>1</sup> *Rooh-ul-Bayan, Para 17*

<sup>2</sup> *Al-Risala Al-Qushairiyyah, Bab al-Adab, p. 316*

<sup>3</sup> *Al-Risala Al-Qushairiyyah, Bab al-Adab, p. 319*

<sup>4</sup> *Al-Risala Al-Qushairiyyah, Bab al-Adab, p. 317*



stated: Why is it so that a disciple, who is himself a scholar and knows about Shariah and Tariqah, isn't found to have blessings from his spiritual guide? Most probably, this is because most of the graduates of Madrassahs consider themselves better than their spiritual guide or feel proud of their good deeds; thus their ego destroys them. So, pay attention to the following advice/suggestion of Sheikh Saadi.

### A Madani Suggestion!

Sheikh Saadi has said: When the one in need intends to be blessed, even if he is already full of perfectionism, should leave whatever he already has (in the form of knowledge and understanding) at the door of who he wants to be blessed from (i.e. he must be humble). He should think about himself that he does not know anything. Only in that way, he will be able to attain blessings. Otherwise, if he thinks himself already filled, he will fail to acquire anything, for nothing can be poured into a pot that is already filled.<sup>1</sup>

### 5 Parables

We present below the four parables from the chapter "Faizan-e-Bismillah" [Blessings of Bismillah] of the book "Faizan-e-Sunnat" [Blessings of Sunnah], one of the most famous works of Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

#### (1) Respect for Allah's Name

**Broken Clay Pot:** One day, Sayyiduna Mujaddid Alf-e-Sani, a great saint of the Naqshbandiyah order, saw in a public toilet a filth-covered, slightly broken, large earthen pot, used for cleaning the toilet. On looking closer he became anxious to notice that the

<sup>1</sup> *Anwar-e-Raza, Ahmed Raza aur Taleemat-e-Tasawwuf, p. 242*

word “Allah” was engraved on the pot. Leaping forward, he picked up the pot, asked his servant to bring him a jug of water, and cleaned it thoroughly with his blessed hands, making it pure. Then, wrapping it in a white cloth, he placed it at a high place out of respect. He would then drink water in that pot.

One day, he received an Ilham (spiritual inspiration) from Allah Almighty, “As you have respected my name, I will also elevate your name in the world as well as in the hereafter.”

Mujaddid Alf-e-Sani would often say, “The high rank I have achieved by respecting the name of Allah could not have been achieved even by a hundred years of worship and devotion!”<sup>1</sup>

May Allah Almighty have mercy on him and forgive us too for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## (2) Respect for a Blank Paper

A great saint of the Naqshbandiyah order, Sayyiduna Sheikh Ahmed Sarhindi, famously known as Mujaddid Alf-e-Sani, رَحْمَةُ اللهِ عَلَيْهِ would even respect blank papers. One day, he was resting on his bed when he suddenly came down it in anxiety and said, “It seems as though there is some piece of paper beneath the bed.”  
(*Zubdat-ul-Maqamat*, p. 276)

**Respect for Documents:** Dear Islamic brothers! It is learnt that one should respect even blank papers as the Holy Quran, Hadiths, and Islamic rulings can also be written on them. This parable also shows a clear-cut saintly miracle of Sayyiduna Mujaddid Alf-e-Sani رَحْمَةُ اللهِ عَلَيْهِ. He became aware of the presence of a piece of

<sup>1</sup> Derived from *Hazarat-ul-Quds*, p. 113, *Mukashafa* number 35

paper beneath the bed without apparently seeing it and came down the bed for giving his devotees a lesson in respecting pieces of paper.

May Allah Almighty have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### (3) Respect for a Dot of Ink

Sayyiduna Muhammad Hashim Kishmi رَحْمَةُ اللهِ عَلَيْهِ has stated, "I was once present in the blessed court of Sayyiduna Mujaddid Alf-e-Sani, رَحْمَةُ اللهِ عَلَيْهِ a great saint of the Naqshbandiyah order. He was busy with his writing work when he needed to go to the toilet. He went but immediately came out and asked for a jug of water. Then, washing the nail of his blessed left-hand thumb, he went to the toilet again. Having relieved himself, he came out and said, 'As soon as I sat down in the toilet, my eye fell on an ink dot on the nail of my left-hand thumb which I had put to test the pen (whether or not it was working). As I had put this dot with the pen I write Quranic letters, I considered it disrespectful to remain there with this ink dot on my thumb. (All letters of Arabic language and most ones of Persian and Urdu are Quranic). Though there was an intense need for urination, the pain of the disrespect for (that dot) was much more severe than that of urination. Therefore, I came out instantly, removed the dot, and then went to the toilet again.'"<sup>1</sup>

**Allah! Allah!** A great saint of the Naqshbandiyah order, Sayyiduna Mujaddid Alf-e-Sani would respect even a dot from the ink of a pen, whereas our state is that if our hand is stained with

<sup>1</sup> *Zubdat-ul-Maqamat*, p. 274

dots and marks while we are writing, we normally wash them off into the drain. When a pen or pencil becomes unusable, we dispose of it in the waste bin where it is then thrown into the rubbish dump.

May Allah have mercy on him and forgive us too for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

#### (4) Respect for الله بِسْمِ [Tasmiyah]

**A Drinker Became a Pious Saint:** Before repenting of his sins, Sayyiduna Bishr Hafi رَحْمَةُ اللهِ عَلَيْهِ was an alcoholic. He was once going somewhere in a drunken stupor. On the way, his eye fell on a piece of paper on which بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ was written. He رَحْمَةُ اللهِ عَلَيْهِ picked it up respectfully. He then bought some fragrance which he applied to the paper and then placed it at a high place in reverence. At night, a saint رَحْمَةُ اللهِ عَلَيْهِ had a dream in which he heard someone saying, “Go and tell Bishr that you made my name fragrant, honoured it, and placed it at an elevated position, We will also purify you.” After the saint woke up, he thought to himself, “Bishr is an alcoholic; there is perhaps some misunderstanding on my part about the dream.” Then, after making Wuḍu [ablution] and offering Nafḥ Salah, he went to sleep again and had the same dream for the second time and then for the third time with the same instruction, i.e. “Our message is indeed for Bishr! Go and convey Our message to him!” Therefore, the saint went out of his house looking for Sayyiduna Bishr رَحْمَةُ اللهِ عَلَيْهِ and came to know that Bishr was in the gathering of alcoholics. Reaching the gathering, he called out “Bishr” but was told by people that Bishr was in a drunken stupor. The saint said

to people, “Go and tell him by any way that a man is standing outside with a message for him.” Someone went and told him of this. Sayyiduna Bishr Hafi رَحْمَةُ اللَّهِ عَلَيْهِ said, “Ask him as to whose message he has brought.” When asked, the saint replied, “I have brought the message of Allah Almighty.” When informed of this, Sayyiduna Bishr رَحْمَةُ اللَّهِ عَلَيْهِ was overwhelmed and immediately came out barefoot. Hearing the divine message, he sincerely repented of his sins and attained such a high spiritual rank that he began to stay barefoot due to the extreme degree of witnessing divine omnipotence. This is how he became famously known as Hafi (i.e. the one who stays barefooted).<sup>1</sup>

May Allah Almighty have mercy on him and forgive us too for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Being Respectful Means Being Fortunate:** Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ writes about the above parable: A grave sinner and an alcoholic became a pious saint of Allah merely because of respecting and revering a piece of paper on which the blessed name of Allah Almighty was written. So, why will then we sinners not be blessed with the grace and bounty of Allah if we also respect those blessed individuals whose hearts, with the name of Allah engraved on them, remain occupied with divine remembrance? Furthermore, the respect of Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is worth rewarding as he is the leader of all prophets and saints. Sayyiduna Bishr Hafi رَحْمَةُ اللَّهِ عَلَيْهِ gained a high spiritual rank by respecting the name of Allah Almighty. If we also respect the name of the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, if we kiss our thumbs and touch them to our eyes out of respect on hearing the

<sup>1</sup> Tazkira-tul-Auliya, Bab/Chapter 12, p. 106, Persian

blessed name, we will gain respect. Sayyiduna Bishr Hafi رَحْمَةُ اللَّهِ عَلَيْهِ applied fragrance to the paper on which the name of Allah was written, so he was purified. If we also sprinkle rosewater wherever the Zikr [remembrance] of the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is made, why would we not be purified?

### 'Ash'aar Missing

May Allah have mercy on him and forgive us too for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (5) Respect for the Descendants of the Prophet ﷺ [Aal-e-Rasool]

In the initial phase of his life, Sayyiduna Junaid Baghdadi رَضِيَ اللَّهُ عَنْهُ was a court wrestler for the Caliph of Baghdad and a pride of the caliph's nation too. One day, a servant of the royal court came and informed him that a frail-looking man was at the door, insisting he conveyed his message to Sayyiduna Junaid رَضِيَ اللَّهُ عَنْهُ that he wanted to hold a contest with him. People in the court were very surprised to hear about it, but the Caliph, after seeking his cabinet's advice, went on to announce the date and time for the contest.

**A Strange Wrestling:** On the day of the contest, millions of spectators assembled at one of the largest grounds in Baghdad where they were about to watch the strange wrestling. As soon it was announced to begin the contest, Sayyiduna Junaid Baghdadi رَضِيَ اللَّهُ عَنْهُ entered the ring to start the fight instantly. The weak and frail-looking man also tightened his waist and stood at one side to face his opponent. It was the most amazing thing for the people to see a weak man daring to fight with a strong and famous wrestler.

**A Mysterious Talk:** As Hadrat Junaid (رَضِيَ اللهُ عَنْهُ) crouched down to step forward for engaging in combat, the weak man gently said, "Please, lend me your ear, I have to say something." Hadrat Junaid (رَضِيَ اللهُ عَنْهُ) stopped at once when he heard his voice. However, he inclined his head to him and said, "Yes, please." With much hoarseness, the man could hardly utter, "O Junaid, I'm not a wrestler. Actually, I'm a poverty-stricken descendant of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. My family has been residing in a jungle and starving there for several weeks. My little kids have been in critical condition because of extreme hunger. I come out of the jungle every day giving my family hope that I would return with something to eat. But, my self-respect and the grace of my lineage neither let me openly share my problem with people nor did I find any courage to opt for begging. So, I challenged you for the contest hoping that you would sacrifice your honour for the sake of the love you have for the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ descendants. I promise to get you rewarded with the turban of victory on the Day of Judgement by interceding with the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

The words of the strange man deeply affected Sayyiduna Junaid Baghdadi (رَضِيَ اللهُ عَنْهُ) and his eyes got filled with tears. He did not wait a single moment to sacrifice his pride and honour for the sake of the descendants of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His deep sentiments were not allowing him to speak anything to the strange man.

He could hardly utter, "O dear! You are the king. For me, nothing will be better than sacrificing my honour and name for your sake."

Having said that, Sayyiduna Junaid (رَضِيَ اللهُ عَنْهُ) moved forward in a display of fervour and executed a couple of manoeuvres to make sure that his ultimate defeat looked natural. The next moment, he fell and the frail-looking man, who was a descendant

of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, stood on his chest claiming his victory.

There was complete silence on the ground for a few seconds as the spectators could not believe their eyes. But, the next moment, they ran towards the man and lift him for he had won the contest. He received praise from everyone and was privileged with royal awards and gifts. Finally, holding all these things in his hands, he returned to his family in the jungle before it got dark.

Sayyiduna Junaid (رَضِيَ اللّٰهُ عَنْهُ) was lying in the ground alone. Nobody was interested in him or had any sympathy for him now. He was drowned in the pleasure of what the people witnessed as his humiliating defeat.

When he went to sleep at night after he had offered Isha Salah, these words of the man echoed, "I promise to get you rewarded with the turban of victory on the Day of Judgement by interceding with the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

**Turban of Sainthood:** "Is it possible? Can I become so fortunate that the blessings of the blessed hands of my Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will touch my forehead? I do not find myself eligible enough to have this honour. Oh, my goodness! Now, I will have to keep eagerly waiting for that day (i.e. Day of Judgement) to come as long as I am alive," talked Sayyiduna Junaid (رَضِيَ اللّٰهُ عَنْهُ) to himself and fell asleep. As soon he slept, he was blessed with the good fortune to see the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. He saw him صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ coming towards him having a smiling on his blessed face.

He spoke to him, "O Junaid! Wake up and witness the heights of your good fortune before the arrival of the Day of Judgement. You won't have to wait to receive your reward for the humiliation you accepted in the world for the sake of protecting my descendants' honour. Raise your head and see that I have come with a turban of victory and blessings for you. As of today, you are granted the highest



rank regarding attaining knowledge about Allah Almighty and closeness to Him. Congratulations on becoming the leader of the group of pious saints!"

After uttering these words, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took Sayyiduna Junaid (رَضِيَ اللهُ عَنْهُ) in his arms. It is beyond our knowledge what he received from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, when he woke up, Nur was emanating from his forehead. His fame as a pious saint spread all over Baghdad. The morning breeze took along with it everywhere the news of what happened to him in his dream at night. He who had been looked down upon by people till last night was now being honoured by them with huge respect. The whole world had changed for him overnight. A crowd of dervishes had gathered at his door before the break of dawn. As soon he opened his door and came out, he was welcomed by thousands of people bowing their heads to pay tribute to him. Even the caliph of Baghdad took off his crown and placed it before the feet of Sayyiduna Junaid رَضِيَ اللهُ عَنْهُ. The entire city stood with their head down in a state of surprise and regret. He raised his head, looked at all of them who had gathered at his door, and smiled. Viewing his enlightened face, the hearts (of the devotees of Rasul), trembling with awe, attained inner satisfaction.

Suddenly, he heard these words from somewhere in his surroundings: "Congratulations on becoming the leader of the group of pious saints!"

When he turned behind to see who said these words, he found there the same frail-looking man who was a descendant of the Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The man was smiling for being happy. Thus, by the virtue of respecting the descendants of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a wrestler became a star in the firmament of sainthood. The chants of "Congratulations to Sayyid-ut-Taifa (the

head of the group of pious saints)!” were heard from everywhere.<sup>1</sup>

May Allah Almighty have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Blessings of Respect:** The Holy Qur’an states about those who are respectful:

إِنَّ الَّذِينَ يَعْضُونَ أَسْوَاتِهِمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ  
لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

*Translation: Those who lower their voices before the Messenger of Allah, it is they whose hearts Allah has tested for piety; for them there is forgiveness and great reward.<sup>2</sup>*

Under the commentary of the above Qura’nic verse, it is written in Tafseer-e-Rooh-ul-Bayan:

الْخَلْفَةُ وَفِي الْآيَةِ إِشَارَةٌ إِلَى غَضِّ الصَّوْتِ عِنْدَ الشَّيْخِ الْمُرْشِدِ أَيْضًا لِأَنَّهُ الْوَارِثُ وَلَهُ

(Translation: This verse of the Qur’an indicates that one should keep his voice low in the presence of his spiritual master, for he is the representative of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).)

Thus, it is learnt through this verse that those who respect the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his true representatives are the ones whose hearts Allah Almighty has blessed with piety.

## Devotion to Your Spiritual Guide

<sup>1</sup> Zulf-o-Zanjeer Ma’ Lalah Zaar, P. 62 to 72

<sup>2</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 26, Surah Al-Hujurat, Verse 03)

Sayyiduna Imam Abdul Wahab Sh'arani رَحْمَةُ اللَّهِ عَلَيْهِ states in his ever-popular book 'Al-Anwar Al-Qudsiyyah Fi Marifat Qawaid al-Sufiyyah': O my dear brother! You should know that your love for your spiritual guide is the pinnacle of your respect for him. One who does not have a perfect love for his spiritual guide, through prioritizing him to all his desires, will not attain success in the path of spirituality. This is because love for your spiritual guide serves as a stair through which you can reach the court of Allah Almighty. One who does not love the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (who actually connects people to Allah Almighty) is the hypocrite and will be kept at the worst level of the hell.

As you have learnt about it (i.e. the importance of love for your spiritual guide), you should now evaluate yourself (i.e. engage in thinking about your actions and conduct self-evaluation) on the basis of attributes of people in your spiritual order who have a true love for your spiritual predecessors. Through this, you will be able to see whether your love (for your spiritual master and predecessors) is real or fake.

Now, with the ability bestowed upon me by Allah Almighty, I state that all the people of Tariqah have developed a consensus that seeking forgiveness from Allah Almighty for all your sins and becoming pure from every kind of filth are amongst the signs of the spiritual seeker [disciple] who is true in his love for his spiritual master. Because a disciple who claims that he loves his spiritual guide yet remains engaged in committing sins is a liar. As he does not love his spiritual guide, the spiritual guide does not love him either. Thus, when his spiritual guide does not love him, it is a clear sign that Allah عَزَّوَجَلَّ does not love him either.

Allah Almighty says in the Holy Quran:

وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

*Translation: And Allah loves the virtuous.<sup>1</sup>*

At another place, it is stated in the Holy Qur'an:

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

*Translation: Allah loves the pious.<sup>2</sup>*

By virtue of the love they have for their spiritual guide, the people who refrain from sins, perform good deeds, remain obedient to Allah Almighty, adopt piety, and are devotees to the Holy Prophet ﷺ are termed the friends of Allah عَزَّوَجَلَّ. Such people are so blessed that – due to their complete obedience to Allah Almighty – both humans and Jinns obey them. They as well as their families are protected from calamities, evils, and the harms of mischievous Jinns.

## 4 Parables of Disobedient Jinns

### (1) A Disobedient Jinn

Qazi Abu Y'ala writes in his book 'Tabaqat-ul-Hanafiyyah': Sayyiduna Ali bin Ahmad Ali Askari reported that his grandfather told him that one day he was sitting in the mosque of Imam Ahmad bin Hanbal رَضِيَ اللَّهُ عَنْهُ. He saw that a minister of the Khalifa 'Al-Mutawakkil' came to Imam and told him that the Khalifa's daughter had fallen ill due to epilepsy and that he had requested you to pray for her recovery.

Imam Ahmad رَضِيَ اللَّهُ عَنْهُ gave him a pair of his wooden shoes (having the laces made from palm tree leaves, Imam would use

<sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 07, Surah Al-Maidah, Verse 93)

<sup>2</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 04)

these shoes while going to perform ablution) and said: Go to the house of Ameer-ul-Momineen Khalifah 'Al-Mutawakkil sit by the head of the girl, and say to the jinn, "Ahmad has said to you, 'What do you prefer: leaving this girl or being struck by these shoes (of Imam Ahmed رَضِيَ اللهُ عَنْهُ seventy times?'"

The minister went back and gave Imam Ahmad's رَضِيَ اللهُ عَنْهُ message to the jinn the way he was instructed.

The jinn spoke with the tongue of the girl, "We'd definitely hear and obey. If Imam Ahmad رَضِيَ اللهُ عَنْهُ orders us to leave Iraq, we won't even stay in Iraq. Indeed, he obeys Allah Almighty."

Saying this, he left the girl. She became better and afterwards gave birth to children too.

When Imam Ahmad رَضِيَ اللهُ عَنْهُ passed away, the jinn returned to the girl. This time Khalifah Mutawakkil sent his minister to Abu Bakr Maruzi, a student of Imam Ahmed رَضِيَ اللهُ عَنْهُ. The minister informed him about the whole story. Hearing this, Abu Bakr Maruzi took his shoes and went to the girl.

On his arrival, the jinn spoke to him with the tongue of the girl, "I won't leave this girl and I would neither obey you nor accept whatever you tell me. As far as Imam Ahmad رَضِيَ اللهُ عَنْهُ is concerned, he was among those who obeyed Allah Almighty, and hence he ordered us to obey him (and we obeyed him due to the obedience towards Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."

## (2) An Animal-Like Jinn

In his book 'Makaid al-Shaytan' Ibn Abi al-Dunya reported that Sayyiduna Hasan bin Hussain رَضِيَ اللهُ عَنْهُمَا said: I went to

Sayyidatuna Rabi' bint-e-Muawwaz bin Afra' رَضِيَ اللهُ عَنْهَا and (adhering to the rules of purdah) asked her a few questions.

She said, "While I was sitting in my room, its roof broke abruptly and a camel or donkey-like creature of black colour entered and fell on me. I had never seen such a black (and awful) creature (in my whole life). He wanted to come near me and hold me. But as he was about to do it, a letter descended on him. He opened it and it read as follows:

مِنْ رَبِّ كَعْبٍ إِلَى كَعْبٍ أَمَا بَعْدُ فَلَا سَيْئِلَ لَكَ عَلَى الْمَرْأَةِ الصَّالِحَةِ بِنْتِ الصَّالِحِينَ

"This letter is for Ka'b from his Creator (Allah Almighty). You are ordered to stay away from the daughter of pious parents (i.e. you can't do any evil to her)."

Sayyidatuna Rabi' رَضِيَ اللهُ عَنْهَا said further, أَلْحَمْدُ لِلَّهِ after reading that letter, the awful creature went back to where he had come from, and I could see him returning."

Then, she showed me the letter that she still had with her.<sup>1</sup>

### (3) A Python-Like Jinn

Ibn Abi al-Dunya and Imam Bayhaqi reported in 'Al-Dalail' that Hadrat Yahya bin Saeed رَضِيَ اللهُ عَنْهُ said: When it was the last moment of the life of Sayyidatuna Umrah bint-e-Abdul Rahman<sup>2</sup> رَضِيَ اللهُ عَنْهَا, various Tabi'een gathered at her disposal. Sayyiduna Urwah bin Zubair, Sayyiduna Qasim bin Muhammad, and

<sup>1</sup> Laqat-ul-Marjan Fi Ahkam Al-Jan , Tarjamah: Jinnun Ki Dunya, p. 305

<sup>2</sup> Please check/Ta'feesh required! In the source text there is some confusion regarding the name of the lady whether it was "Umrah" or "Urwah". On page 42 (last para), it is mentioned as "Umrah", but then the word "Urwah" is used for the same lady on page 43 (first para).

Sayyiduna Abu Salama bin Abdul Rahman رَضِيَ اللهُ عَنْهُمْ were also among them. In the presence of these blessed pious personages Sayyidatuna Urwah<sup>1</sup>

رَضِيَ اللهُ عَنْهَا began to lose her consciousness. Then, the sound of the bursting of the roof was heard and a black snake, i.e. python-like jinn, fell (from there). It was long and thick just like a palm's trunk. When it was about to get close to her, a white-coloured note descended upon it which read:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ مِنْ رَبِّ كَعْبٍ اِلَى كَعْبٍ اَنْیَسَ لَكَ عَلٰی بَنَاتِ الصّٰلِحِیْنَ سَبِیْلٌ

“This note is for Banu Ka'b<sup>2</sup> from their Creator (Allah Almighty): You are not allowed to harm the daughters of pious parents.”

When that python saw that note, it moved back to where it had fallen from.<sup>3</sup>

#### (4) A Black Jinn

Ibn Abi al-Dunya and Imam Bayhaqi reported that Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ narrated: The daughter of Sayyiduna Auf bin Afra's رَضِيَ اللهُ عَنْهُ was lying on her bed when, all of a sudden, a black (black man-like jinn) fell on her chest that she could not even realize. He inserted his hand into her throat (to harm her). Suddenly, a yellow piece of paper descended from the sky and fell on her chest. The black (jinn) took that paper and read it. It had the following instructions:

من رب لكین الی لكین اجتنب ابنة العبد الصالح فانه لا سبیل لك علیها.

<sup>1</sup> Ibid.

<sup>2</sup> Please check/Taateesh required! In the Arabic text the word “Ka'b” is used whereas in the Urdu text it was translated as “Banu Ka'b”, therefore I have used the word Banu Ka'b in English.

<sup>3</sup> Laqt-ul-Marjan Fi Ahkam Al-Jan, Tarjamah: jinnun Ki Dunya, p. 306

“This is for Lakeen from his Creator (Allah Almighty): Stay away from the daughter of a pious man. You don’t have the right to harm her.”

She said that upon reading that piece of paper, the black (jinn) left me and stood up hitting my knee so hard that it caused swelling. Later on, when I visited Umm-ul-Momineen Sayyidatuna Ayesha رَضِيَ اللهُ عَنْهَا, I told her all about the incident. She said, “O my niece! While you are menstruating, keep your (dirty) clothes wrapped. By doing so the jinns will never harm you إِنَّ شَاءَ اللهُ.”

Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ said that Allah Almighty protected that girl (from the harm of that jinn) by virtue of his father who was martyred in the battle of Badr.<sup>1</sup>

We learnt here that if one wants to stay protected from calamities and harms in the world and the hereafter, get close to Allah عَزَّوَجَلَّ and always stay blessed, they must refrain from sins and always perform good deeds. For this, an excellent and easy way today is to get associated with the Madani environment of Dawat-e-Islami, a global and non-political religious movement of the Qur’an and Sunnah, travel with Madani Qafilahs - full of the fragrance of Madani Ina’amat for the training of the devotees of Rasul in Sunnah, and keep yourself engaged in performing numerous other good deeds. Indeed, doing useless things and living a life of ignorance keep you from Allah Almighty’s mercy.

### Harms of Staying Away from the Madani Environment

While advising his student, Sayyiduna Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes in his booklet entitled ‘Ayyuhal Walad (O Dear Son!)’: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Someone’s involvement in

<sup>1</sup> Laqat-ul-Marjan Fi Ahkam Al-Jan, Tarjamah: jinnun Ki Dunya,, p. 306 to 307



useless things is an indication that Allah Almighty has removed His mercy from him. And if someone is spending even a moment to do things other than what Allah Almighty has created him for, then it's a matter of great sorrow."<sup>1</sup>

**Dear Islamic brothers!** This Hadith is a lesson especially for those Islamic brothers who stay away from Madani activities, despite being privileged to be associated with the Madani environment, just because they keep engaged in useless things. (For example: ◊ Despite having time to attend classes for Madrasa-tul-Madinah Balighan arranged after Isha Salah under Dawat-e-Islami, they spend time with friends at restaurants, hotels, or other points just for the pleasure of their self. Instead of engaging themselves in Fikr-e-Madinah Dars at home, shops, Masajid, Chowk Dar, etc., which is possible in just a few minutes, they remain busy with useless talk. ◊ In spite of meeting lots of people throughout the day and having an opportunity to reform them by making individual efforts, they just talk with them uselessly. ◊ Instead of travelling with Madani Qafilas as per the prescribed schedule or going to the annual Ijtima'at with the Islamic brothers of their areas, they travel without a prescribed schedule or with the people of their own choice.) Such Islamic brothers are advised to realise the importance of the Madani environment of Dawat-e-Islami and seek Allah's عَزَّوَجَلَّ pleasure by getting engaged in any of the Madani activities. Indeed, (we should not forget that) our rapidly increasing age is giving us the message of our death.

Sayyiduna Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ says that an individual whose state, even after forty years of age, is that his good deeds do not overcome his evil deeds, then he should get prepared to go to Hell.<sup>2</sup>

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<sup>1</sup> *Majmua Rasail-e-Imam Ghazali (A Collection of Imam Ghazali's Booklets)*, p. 257, Dar-ul-Fikr Bayroot

<sup>2</sup> *Majmua Rasail-e-Imam Ghazali Ayyuhal Walad*, p.257

**Dear Islamic brothers!** Eating too much is one of the reasons behind failing to avoid sins<sup>1</sup>. It is quoted on page 66 of 'Pait Ka Qufl-e-Madina', a chapter of the famous book 'Faizan-e-Sunnat' written by Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ*, that Sayyiduna Yahya Mu'az Razi *رَحْمَةُ اللَّهِ عَلَيْهِ* has stated, "The one who is in the habit of overeating, his body becomes fat, and the one who is obese with flesh becomes a victim of desires, and the one who becomes a victim of desires, his sins increase, and the one whose sins increase, his heart becomes hard and he becomes a victim to the calamities and attractions of the world."<sup>2</sup>

**Dear Islamic brothers!** It is easy to advise people throughout the world to refrain from sins, but it is difficult to practice, i.e. abstaining from sins oneself. This is because when worldly desires and pleasures occupy one's heart, he does not feel good to hear the pieces of advice and guidance.

Allah Almighty says in the Holy Quran:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩٦﴾

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<sup>1</sup> In order to get rid of and stay protected from various diseases and also attain the blessings in this world and the hereafter, you should read "Excellence of Hunger", a chapter of the remarkable book "Blessings of Sunnah" written by Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, Founder of Dawat-e-Islami, Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ*. In this unique chapter (Excellence of Hunger), you will not only learn about the benefits of eating less and the harms of overeating, but also about the causes of obesity and the effective ways to decrease body weight. You can obtain this chapter/booklet from any branch of Maktaba-tul-Madinah.

<sup>2</sup> Al-Munabbihat Lil 'Asqalani Bab-ul-Khamasi 59

*Translation or that for man, there is only that for which he strives,<sup>1</sup>*

At another place in the Holy Quran, it is stated:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

*Translation: So, whosoever does a good deed equal to the weight of an atom, (he) shall see it. And whoever does an evil deed equal to the weight of an atom, (he) shall see it.*

Similarly, it is also stated in the Holy Quran:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

*Translation: So whoever hopes to meet his Lord, he should perform virtuous deeds<sup>2</sup>*

Remember that one's eyes should be focused on Allah Almighty's mercy besides performing good deeds<sup>3</sup>. Sayyiduna Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states [while explaining what he said earlier to his student], "Indeed, one will enter Paradise because of Allah Almighty's favour, grace, and mercy. Unless he makes himself deserving of Allah's عَزَّوَجَلَّ mercy through worship and obedience, he will not be entitled to Allah's عَزَّوَجَلَّ mercy. I am not narrating this fact; in fact, Allah عَزَّوَجَلَّ says:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

*Translation: indeed the mercy of Allah is near the righteous.<sup>4</sup>*

<sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 27, Surah Al-Najm, Verse 39)

<sup>2</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 16, Surah Al-kahf, Verse 110)

<sup>3</sup> It means that one should not rely on his good deeds but on Allah's mercy alone in terms of salvation/success in the hereafter/entering into Paradise. (Translator's Note)

<sup>4</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 08, Surah Al-A'raf, Verse 56)

It is clear here that if you perform good deeds and refrain from sins, your claim that you love your spiritual guide is correct. But remember there are many other requirements too regarding love for the spiritual guide.

### People Who Are Envious of a Perfect Spiritual Guide

Sayyiduna Imam Sha'rani رَحْمَةُ اللَّهِ عَلَيْهِ states that the leading pious saints have agreed on it that to avoid listening to people other than his spiritual guide is amongst the conditions of one's love for his spiritual guide. [It means that one should not only avoid listening to such talks of people that are against his spiritual guide – that develop negativity against him in his heart – but also stay away from such people's company.] Thus, in this regard, he should not pay attention to the one who blames one's spiritual guide. Even if all people of a city gather in a neat and clean ground and try to make him hate his spiritual guide, they could not be able to succeed in doing so.<sup>1</sup>

### 21 Attributes of the One Who Loves the Spiritual Guide

Sayyiduna Shaykh Muhiuddin Ibn-e-Arabi رَحْمَةُ اللَّهِ عَلَيْهِ has described the following attributes of the one who truly loves his spiritual guide:

1. Slain [figuratively stating] by love for his beloved (i.e. spiritual guide).
2. Lost in love for the beloved.
3. Always wayfaring to the beloved, i.e. to travel spiritually/internally towards him.
4. Staying awake too much.
5. Drowned in grief for the beloved.

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<sup>1</sup> *Al-Noor-ul-Qudsiyyah*

6. Seeking a departure from desires, whether related to this world or the hereafter, that keep him from the love for his beloved.
7. Abandoning whatever or whoever stops him from being associated with his beloved spiritual guide.
8. Sighing frequently/ weeping bitterly.
9. Finding comfort and repose in the words and name of the beloved spiritual guide.
10. Always sharing the pain and grief of the beloved spiritual guide.
11. Fearful of disrespect for fulfilling the services of the beloved.
12. Belittling oneself or feeling deficient in fulfilling the rights of the beloved spiritual guide.
13. Considering whatever little bestowals received from the beloved spiritual guide to being copious and plentiful.
14. Wholeheartedly pledging the obedience of the beloved.
15. Refraining from doing anything that offends the beloved.
16. Avoiding sensual desires (i.e. avoiding doing anything for his own self).
17. Having patience for the sufferings that oppose one's natural isposition.
18. Standing firm and consistent in difficulties that result in obeying the beloved.
19. Always obsessed with love for the beloved.
20. Striving to please the beloved spiritual guide.
21. Preferring to follow his spiritual guide (i.e. the orders of the beloved) to all desires and demands of the self.

**Think About It:** O dear brother! Evaluate yourself in the light of the attributes I have stated regarding one's love for his spiritual guide. If you find these attributes in yourself, you should be grateful to Allah Almighty. Indeed, you will attain Allah's love through your love for your spiritual guide. This is because loving and respecting the pious saints/masters is the door to love and reverence towards Allah Almighty.<sup>1</sup>

### Sayyiduna Baba Farid's رَحْمَةُ اللَّهِ عَلَيْهِ Love for His Spiritual Guide

Once, Sayyiduna Khuwaja Gharib Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ visited his beloved caliph Sayyiduna Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ. On this occasion, Sayyiduna Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ called his disciple (Baba Farid رَحْمَةُ اللَّهِ عَلَيْهِ, who was in love for him, and asked him to kiss the feet of his grand spiritual guide (i.e. Sayyiduna Khawaja Gharib Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ). In order to fulfil this command, he bowed down to kiss the feet of his grand spiritual guide but kissed the feet of his own spiritual guide, Sayyiduna Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ.

Sayyiduna Baba Farid رَحْمَةُ اللَّهِ عَلَيْهِ was again asked to kiss the feet of his grand spiritual guide, Sayyiduna Khuwaja Gharib Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ. He again bowed down, but since he was in deep love for his spiritual guide, this time too he kissed the feet of Sayyiduna Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ. Then, Sayyiduna Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ said to him, "I instruct you to kiss the feet of your grand spiritual guide, so why do you kiss my feet?"

Hearing this, Baba Farid رَحْمَةُ اللَّهِ عَلَيْهِ, who was lost in the world of true spiritual love, bowed his head out of respect and uttered in a highly respectable manner, "O my spiritual guide! When I bow down to obey your command and kiss the feet of my grand

<sup>1</sup> *Fatuaat-e-Makkiyyah Bab Number 178*

spiritual guide, I do not find there any feet but yours. So, I kiss them.”

At this, Khuwaja Gharib Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ said, “O Bakhtiyar رَحْمَةُ اللَّهِ عَلَيْهِ! Farid رَحْمَةُ اللَّهِ عَلَيْهِ is right. He has attained such a level of spiritual destination that nobody else is seen (but one’s own spiritual guide).”<sup>1</sup>

**Dear Islamic brothers!** If a disciple is blessed with the eternal wealth of true love for his spiritual guide, not only will it be easy for him to perform good deeds but he could also get rid of sins once and for all.

**The Real Love:** Take an example of a man who falls in love with a woman and gets lost in love with her. Since he loves her, it will not matter to him whether she looks awful or has a dark complexion. Due to the metaphorical love, he will never think about or be attracted towards any other woman but the one he loves, even if he comes across a beautiful queen. Similarly, if a disciple is fortunate enough to find the destination of real love through his love for his perfect spiritual guide and is obsessed about the imagination of his spiritual guide, will he be attracted towards women, beardless attractive boys, sinful gazing, or any other sin? Not at all! With the blessings of real love, he will be lost in the imagination of his spiritual guide to such an extent that he will not even think about committing a sin *إِنْ شَاءَ اللَّهُ*.

In this way, keeping from sin, the claim of love for the spiritual guide will also prove to be true and he will attain special blessings from the spiritual guide.

Sayyiduna Dabagh رَحْمَةُ اللَّهِ عَلَيْهِ has said that a disciple does not become perfect because of his spiritual guide’s love for him, since the spiritual guide is equally kind to all his disciples. Instead, a

<sup>1</sup> *Maqamaat-e-Awliyyah*, p. 180

disciple attains the rank of perfection when he loves his spiritual guide with all his heart and soul.”

### In Relation to the Number ‘41’

The name of Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** is 41<sup>st</sup> among the pious predecessors of Qadiriyyah Razaviyyah Attariyah order. Thus, in relation to this number, we present here 41 manners (towards a perfect spiritual guide) from Sayyiduna Imam Shar’ani’s book ‘Al-Anwar Al-Qudsiyyah fi Marifat Qawaid AlSofia.

Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziayee **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** quotes in his booklet, “Zia-e-Durood-o-Salam” the following saying of our Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**: “Whoever recites Salat upon me ten times during the day and ten times in the evening will attain my intercession on the Day of Judgement.”<sup>1</sup>

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ**

**Remember!** All the virtues and manners that you read here (or throughout the book) are about a perfect spiritual guide. These are not at all for the faulty ones who are ignorant, non-practising, having incorrect religious beliefs, and so-called.

### (1) Attaining a Good State

O my brother! Know that nobody attained a good rank in the path of Tariqah without loving the pious masters, adhering to manners

<sup>1</sup> *Majma'-ul-Zawa'id, Vol. 10, p. 163, Raqm Al-Hadees 17022*



and etiquette related to them, and serving them a lot.

### (2) Having a Good Perception of One's Spiritual Guide

Sayyiduna Shaykh Abdul Qadir Jilani رَضِيَ اللهُ عَنْهُ has said, “من لم يعتقد لشيوخه الكمال لا يفلح على يديه أبدا” A person can never become successful at the hands of his spiritual guide until he perceives his spiritual guide as the one who has attained the level of perfection.”

### (3) An Unsuccessful Mureed

It is mandatory for a disciple never to utter “why?” to his spiritual guide. The pious masters have agreed that if a disciple says “why” to his spiritual guide, he will never attain success in the path of Tariqah.

### (4) The Rejected One

Sayyiduna Shaykh Abdul Rahman Jayli رَضِيَ اللهُ عَنْهُ has said that if a disciple finds himself getting away from loving his spiritual guide and the disciples of the same spiritual guide, he should consider it a sign of being rejected in the way to Allah Almighty.

### (5) The Right of One's Spiritual Guide

It is necessary for a disciple never to think that he has fulfilled all the rights of his spiritual guide even if he has served him for thousands of years or spent a lot of money on him. After serving his spiritual guide or spending money on him, if he ever thinks that he has fulfilled the rights of his spiritual guide rights even to some extent, it will result in an unimaginable loss to him in the path of Tariqah.

### (6) Truthfulness and Trustworthiness in Companionship

Sayyiduna Shaykh Abu al-Hasan Shazili رَحْمَةُ اللهِ عَلَيْهِ said, “O

people! Join the companionship of pious saints sincerely and trust them. You should be patient even if they, without any obvious reason, do you something that is apparently injustice. Whenever you visit them, stay humble and have a firm intention. In this way, you will be quickly accepted by your spiritual guide.”

### (7) Protection from Severe Earthquakes

Sayyiduna Ali bin Wafa رَحْمَةُ اللَّهِ عَلَيْهِ stated that it is mandatory for a disciple to present everything he relies upon to his spiritual guide, including all his means, resources, activities, etc. so that the spiritual guide destroys all of it. In this way, the disciple will depend on neither his knowledge nor his actions. He should only rely on Allah Almighty and, after Him, on the bounties of his spiritual guide. Thus, he will have faith that he will receive all blessings and goodness only through his spiritual guide.

All of this is important because the spiritual guide will get the disciple out of the way of the enemy and lead him to the state of what is right. Then, **إِنْ شَاءَ اللَّهُ** the spiritual guide will not be shaken even by severe earthquakes (that will most likely strike him).

### (8) Honesty

It is necessary for a disciple to be true while visiting the spiritual guide even if he is blessed with visiting him a thousand times every day.

### (9) The Deviant Disciple

Sayyiduna Ali bin Wafa رَحْمَةُ اللَّهِ عَلَيْهِ has said that a person deviates from the right path without a spiritual guide. As a fruit cannot be termed perfect without the existence of its seed, a disciple can never become perfect without the existence of his spiritual guide.

## Aftermath of Disrespect

One of the disciples of Sayyiduna Junaid Baghdadi's رَحْمَةُ اللَّهِ عَلَيْهِ got annoyed with him. He thought that he had achieved some rank in divine recognition and had no need of Sayyiduna Junaid رَحْمَةُ اللَّهِ عَلَيْهِ anymore. One day, he came to him with the intention of testing him and Sayyiduna Junaid رَحْمَةُ اللَّهِ عَلَيْهِ got aware of his intention. The disciple asked something.

In reply to his question, he said, "The literal answer is that if you had tested yourself, you would not have tested me. The metaphorical answer is that I have excluded you from the saintship."

The disciple's face immediately turned black.

Then, Sayyiduna Junaid رَحْمَةُ اللَّهِ عَلَيْهِ said to him, "Don't you know that pious saints are aware of the secrets?"<sup>1</sup>

## (10) Curse of Envy

If a disciple sees that his spiritual guide has granted one of his disciples a certain rank (or given him some designation), he must serve (and obey) his disciple brother as a sign of respect towards his spiritual guide and never envy him. Otherwise, he will be unsteady on his feet (in the path of Tariqah) and he will suffer a heavy loss in this regard.

## (11) Blessings of Obedience

If a disciple wants to surpass other disciples of his spiritual guide, he should obey his spiritual guide excessively and develop such qualities that (please his spiritual guide and) make him eligible to become superior to them (i.e., other disciples). Then, his spiritual guide will give him superiority over other disciples, for the spiritual guide serves as the leader of his disciples and always

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<sup>1</sup> *Kashf-ul-Mahjoob*, p. 206

does justice to them. But it is quite rare that a disciple keeps himself from this evil. May Allah Almighty protect us all!

### The Mysteries of Spiritual Sight of Pious Saints

It is written in the preface of the book “Aadab-ul-Murideen” Page 14 that Sayyiduna Shaykh-ul-Islam Khuwaja Naseer-ud-Din Mahmood Charagh Dahalvi رَحْمَةُ اللَّهِ عَلَيْهِ suddenly fell ill on 15<sup>th</sup> Ramadan, 787 AH, corresponding to 10<sup>th</sup> September 1357 CE. On this occasion, people requested that it is the tradition of pious masters to declare – at the last moment of their life – somebody as the distinct one and nominate him as their successor.

Thus, Sayyiduna Shaykh-ul-Islam رَحْمَةُ اللَّهِ عَلَيْهِ said, “Okay, bring me the names of individuals who deserve my successorship.”

Maulana Zain-ud-Din رَحْمَةُ اللَّهِ عَلَيْهِ, after consultation with others, prepared a list of individuals and presented it to Sayyiduna Shaykh-ul-Islam رَحْمَةُ اللَّهِ عَلَيْهِ. But the list did not include the name of his special disciple Sayyiduna Gaisu Daraz رَحْمَةُ اللَّهِ عَلَيْهِ. It reflected that Maulana Zain-ud-Din رَحْمَةُ اللَّهِ عَلَيْهِ surely held some position (in the Khanqah of Shaykh-ul-Islam رَحْمَةُ اللَّهِ عَلَيْهِ and therefore he was asked to bring the names regarding the matter of successorship. He did not write the name of Sayyiduna Gaisu Daraz رَحْمَةُ اللَّهِ عَلَيْهِ in the list because he might not be apparently eligible to be considered for the successorship.

But Sayyiduna Shaykh-ul-Islam could see through his spiritual sight what others were unaware of. When he saw the list, he said, “Whose names have you brought to me? Tell them that not everyone can take the huge responsibility of successorship. They should rather care about protecting their own faith.”

It is to be noted here that the list must have been prepared after carefully thinking about who deserved successorship based on the apparent qualities and abilities of different individuals. However, it is not possible for everyone to understand the spiritual foresightedness of the spiritual guide.

Maulana Zain-ud-Din رَحْمَةُ اللَّهِ عَلَيْهِ revisited the list, shortened it, and then presented it again to Shaykh-ul-Islam. This time again the list did not contain the name of Sayyiduna Gaisu Daraz رَحْمَةُ اللَّهِ عَلَيْهِ.

After viewing the list, Shaykh-ul-Islam said, “You didn’t write the name of Sayyid Muhammad Khuawaja Gaisu Daraz رَحْمَةُ اللَّهِ عَلَيْهِ in this list. Indeed, he is the one who is able to take the huge responsibility of becoming my successor.”

Hearing this, all who were gathered there started to tremble uncontrollably. Later on, when Maulana Zain-ud-Din رَحْمَةُ اللَّهِ عَلَيْهِ wrote Sayyiduna Gaisu Daraz’s رَحْمَةُ اللَّهِ عَلَيْهِ name in the list and presented it again to Shaykh-ul-Islam, he quickly authorized the name of Sayyiduna Gaisu Daraz رَحْمَةُ اللَّهِ عَلَيْهِ (as his successor). At that time, Sayyiduna Gaisu Daraz رَحْمَةُ اللَّهِ عَلَيْهِ was not even older than 36 years old.

**Dear Islamic brothers!** We only see the apparent qualities and abilities of a person (while considering him for some position) whereas the perfect spiritual guide utilizes his spiritual sight while differentiating between eligible and ineligible ones and then selects who is best suited for a certain position. In fact, when the perfect spiritual guide brings forward a person for some position, his spiritual attention makes him so blessed and competent that people get amazed to see the works he then accomplishes. At this level, only those succeed who always know that all their accomplishments are owed to the spiritual attention of their spiritual guide towards them and that their every action is obviously owed to their spiritual attention. May Allah عَزَّوَجَلَّ protect our faith, always keep us in the Madani environment, and save us from disrespect towards our spiritual guide!

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### (12) Everlasting Honour

He رَحْمَةُ اللَّهِ عَلَيْهِ said, “When you have understood well that your spiritual guide knows Allah Almighty and that he is the medium between you and Him and by means of him Allah Almighty’s mercy is directed towards you, you must then never compromise on his obedience. By obeying him, you will be blessed with everlasting honour إِنْ شَاءَ اللَّهُ.”

### (13) Serving the Spiritual Guide

He رَحْمَةُ اللَّهِ عَلَيْهِ also said, “Serve the one who knows Allah and you will be served. Avoid denying so, particularly in front of your spiritual guide or you will be cursed and rejected just like Satan was cursed and rejected. Because he denied prostration.

### (14) Pleasing Allah Almighty

Sayyiduna Ali bin Wafa رَحْمَةُ اللَّهِ عَلَيْهِ further stated, “Your spiritual guide who leads you to the way of Allah Almighty is such an eye through which Allah Almighty’s mercy and grace come unto you. He is such a face through which Allah Almighty’s mercy is directed towards you. One can please Allah Almighty by pleasing his spiritual guide. Thus, you should keep all that in your mind and always make it mandatory to obey your spiritual guide.”

### (15) Outward Appearance

He رَحْمَةُ اللَّهِ عَلَيْهِ said, “One who sees only the outward appearance of his spiritual guide loses all his efforts (in the path of Tariqah). In such a situation, whatever bright avenues his spiritual guide opens for him, they will all lead him to deny and even go against him. This is because if you treat someone as just a human being, you will disobey him. This element will hinder him from following his spiritual guide’s injunction and advice, even if they are

presented to him directly from the Qur'an. His condition will remain adverse until Allah Almighty's mercy encircles him."

### (16) Fragrance of True Relationship

If the spiritual guide opposes one of his disciples (for something good he is unaware of) and does something against what he desires, he should remain patient because it reflects that his spiritual guide has found the fragrance of true discipleship in him. Otherwise, he would not have opposed him. Instead, he would have treated him like a stranger, i.e. he would have shown lenience and conformity to him.

### (17) Away from Murshid

Sayyiduna Ali bin Wafa رَحْمَةُ اللَّهِ عَلَيْهِ said, "Whoever presumes that his spiritual guide does not know his secrets (that are hidden from people's eyes) is far away from his spiritual guide, even if he serves him day and night."

### (18) Enemies of Spiritual Guide

He رَحْمَةُ اللَّهِ عَلَيْهِ further said, "O Mureed! You must avoid paying attention to whatever the enemies and envious people of your spiritual guide say. Otherwise, they will divert you from the way of Allah (i.e. Madani environment)."

### (19) Complacency

He رَحْمَةُ اللَّهِ عَلَيْهِ also said, "O disciple! Do not be fooled by the sweet words (i.e., appreciation) of your spiritual guide. Do not consider it as a sign of attaining a higher level in his sight. (Instead, it is better to think that it is just the kindness of your spiritual guide towards you. Otherwise, I do not actually deserve that honour.)"

### (20) Things against the Nature

It is necessary for a disciple to always remain respectful towards his spiritual guide and never demand saintly miracles from him. He should neither expect unusual acts from him nor ask him for revealing secrets or such other things.

### (21) An Imperfect Disciple

A disciple, who demands a saintly miracle from his spiritual guide with the intention to obey him well after the miracle, is the one whose belief about his spiritual guide is not correct. He has not yet trusted his spiritual guide that he is aware of the way of pious masters. Thus, such a person is still an imperfect disciple.

### (22) Demanding a Saintly Miracle

Sayyiduna Murshid Abu al-Abbas Marsi رَحْمَةُ اللَّهِ عَلَيْهِ stated, “O disciple! Avoid demanding a saintly miracle from your spiritual guide with the intention that you will obey him regarding his أَمْرٌ بِالْمَعْرُوفِ وَتَهْيُ عَنْ الْمُنْكَرِ due to the miracle. This is a disrespect .

### (23) Displeasure of Murshid

O disciple! In the time of displeasure and scolding from your spiritual guide, it is obligatory for you to show patience. Never think about separating if he ever rejects you (for your reform). Instead, you should keep looking at him secretly. Also, try to know that pious masters رَحْمَتُهُمُ اللَّهُ never dislike any Muslim even for a moment. Whatever they do is for the sake of training disciples (who are unaware of it). Sometimes, they also do it for testing them. Thus, those who remain steadfast become successful in gaining spiritual blessings.

### (24) Status of Spiritual Guide

He رَحْمَةُ اللَّهِ عَلَيْهِ said, “It is more difficult for a disciple to know the status of his spiritual guide than to know the wisdom of Allah Almighty. This is because the creature knows about the perfection, greatness, and power of Almighty Allah, but the



creature is not like that (every disciple knows the perfection and greatness of his spiritual guide). And, how can a human know the high rank of another human being who eats and drinks like him?”

### (25) Heart of Spiritual Guide

He **رَحْمَةُ اللَّهِ عَلَيْهِ** said, “O disciple! Always make it mandatory for yourself to show respect towards your spiritual guide (and never decrease it) even if he sometimes talks to you in a cheerful manner. The hearts of pious masters **رَحْمَتُهُمُ اللَّهُ** exemplify the hearts of kings. Hence, they turn from being patient and tolerant to angry (ready to announce punishment) immediately. Keep in mind that whoever annoys a pious saint while he is not in a state of showing affluence will be destroyed instantly. On the other hand, when he is in a state of manifesting generosity, he will tolerate however the pain is caused to him (by all people and Jinns together).”

### (26) Wisdom of Spiritual Guide

He **رَحْمَةُ اللَّهِ عَلَيْهِ** stated that it is permissible for the spiritual guide to ask his disciple to stop reciting a certain Wazifah<sup>1</sup> and start another one. Hence, whenever the spiritual guide asks him to stop a certain Wazifah, the disciple must obey (i.e. follow the commandment of the spiritual guide). It is not permissible for the disciple to object to it even in his heart. For example, he might say in his heart why the spiritual guide asked me to stop that Wazifah while it was already good.

The reason behind it (i.e. asking to stop a specific Wazifah) is that sometimes the spiritual guide, (based on his insight), sees that reciting a certain Wazifah might prove harmful for his disciple (who is unaware of it). For example, it might take away sincerity from him. Actually, there are some acts i.e. Wazifah that have a

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<sup>1</sup> “Wazifah” or “Wird” means a sacred and blessed word or group of words recited usually in a fixed number for spiritual or physical benefits.

high level of excellence in Shariah, but when someone loses sincerity while doing them, such acts hold less excellence. The disciple is not in a position to understand this phenomenon. (Therefore, instead of asking permission from his spiritual guide to recite a specific Wird or Wazifah, it is better and quite safe for the disciple to stick to the Wird and Wazifah already given in the Shajarah by the spiritual guide.) Thus, he should always remain obedient to his spiritual guide and protect himself from having negative thoughts and doubts about him.

### (27) Necessary Caution!

He **رَحْمَةُ اللَّهِ عَلَيْهِ** said, “When you find that your spiritual guide is looking happy and talking cheerfully, you should still be afraid of him and sit respectfully in his presence. This is because sometimes the spiritual guide, in the form of rain and mercy, is like a sword (i.e. he might seize you at that time too).”

### (28) Spiritual Guide’s Sayings of Wisdom

He **رَحْمَةُ اللَّهِ عَلَيْهِ** said, “O disciple! Whatever content (e.g. speeches, Madani Muzakarah, literature, sayings of wisdom or letters, etc.) your spiritual guide pours into your heart, never consider it useless for yourself. Sometimes, people experience the benefits of the spiritual guide’s sayings of wisdom after his demise. Indeed, what the spiritual guide harvests will never go in vain **إِنْ شَاءَ اللَّهُ**. Therefore, o son! you must remember properly whatever you have heard from your spiritual guide even if you are unable to understand its benefit at present.”

### (29) Beholding the Spiritual Guide

Among the manners of beholding your spiritual guide is that you must not fix your eyes on his face. Instead, you should lower your gaze as much as possible. Indeed, the inner satisfaction of this practice cannot be stated in words. It can only be felt by seekers of the divine path.

Sayyiduna Qazi Ayyaz رَحْمَةُ اللَّهِ عَلَيْهِ stated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never fixed his eyes on anyone's face out of decency.<sup>1</sup>

### (30) Face of Spiritual Guide

My master Ali Marsafi رَحْمَةُ اللَّهِ عَلَيْهِ said, "But if a disciple has become steadfast regarding his respect towards his spiritual guide and fixing his eyes on him does not result in disrespect, only then will there be no harm in doing so." (Many respectful disciples are so absorbed in beholding their spiritual guide that they do not even think about looking at anyone or anything else in his presence.)

### (31) Murshid's Consent

I (Imam Abdul Wahab Sharani رَحْمَةُ اللَّهِ عَلَيْهِ have heard my master Sayyiduna Ali Marsafi رَحْمَةُ اللَّهِ عَلَيْهِ saying, "It is not suitable for a disciple to begin any Wazifah or engage in any practice without seeking the consent of his spiritual guide."

### (32) Be Careful!

Never stretch your feet towards your spiritual guide. You must always be respectful and careful towards him, no matter whether he is alive or has passed away, whether he is present or not, and whether it is day or night.

### (33) Responsibility of Disciple / Right of Spiritual Guide over Mureed

A disciple must not wear his spiritual guide's clothes and shoes, nor sit on his bed or use his counter for reciting Wazifah, neither in his presence nor in his absence. But, in case his spiritual guide allows him to use these things, he can do so. (It has been the practice of many lovers of their spiritual guide that they stay

<sup>1</sup> *Sharh Al-Allamah Al-Zadqani 'Ala Al-Mawahib, vol. 6, p. 92*

barefooted in the city of their spiritual guide as a sign of respect towards him. Similarly, they avoid walking under his shadow and do not even place their feet where he has walked upon. Moreover, they do not even use the place used by their spiritual guide for cleanliness and Wudu, etc. They try to remain in the state of Wudu in his presence. Furthermore, they avoid deliberately turning their back or stretching their feet towards the direction where their spiritual guide's home or shrine is located.)

### (34) Gift of Spiritual Guide

It is stated by the leading pious saints رَحِمَهُمُ اللهُ that if one's spiritual guide gives him something, for example, a piece of cloth, turban, cap, or Miswak<sup>1</sup> as a gift, he should keep it and never sell it for something worldly. This is because sometimes the spiritual guide fills such gift with spiritual bounties and blessings of perfect pious people and then hands it over to his disciple; just as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wrapped a chador and gave it to Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ who was, at that time, suffering from memory loss. After having the blessed chador, he never forgot what he saw or heard.

### (35) Door of Help

A disciple must always keep his heart firmly tied to his spiritual guide and always remain obedient to him. He should have faith that Allah Almighty has made his spiritual guide a means for all divine help that will come to him, and the spiritual guide is such manifestation that Allah Almighty has dedicated him for all blessings that he will attain. Even if the whole world is filled with great pious saints, he will be granted any spiritual bounties and favours only through his spiritual guide. This rule exists for the reason that the disciple is supposed to divert his attention from everyone but his spiritual guide, as the disciple's trust rests with his spiritual guide alone and not with anyone else.

<sup>1</sup> A twig of specific trees for brushing teeth

## A Disciple Should Be Like This!

Once, Sayyiduna Baba Farid-ud-Din Ganj-e-Shakar رَحْمَةُ اللَّهِ عَلَيْهِ was sitting along with his disciples and devotees, a so-called saint came to him, uttered a slogan in a loud voice, and said to him, “Give me your prayer mat and I will grant you such spiritual blessings that you have never received before.”

Sayyiduna Baba Farid رَحْمَةُ اللَّهِ عَلَيْهِ disliked his words, but he remained patient, looked at him, lowered his head, and replied, “My spiritual guide has already blessed me with whatever he had to bless me with. Now, even if all worldly blessings are possessed by someone else besides him, I will never pay attention to him.”

Sayyiduna Shaykh Zain-ud-Din Al-Khawani رَحْمَةُ اللَّهِ عَلَيْهِ stated that it is Wajib for a disciple to regard seeking help from his spiritual guide as asking for it directly from the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Similarly, he must regard seeking help from the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as asking for it directly from Allah Almighty. In this way, the disciple will be able to reach the path of pious saints.

Allah عَزَّوَجَلَّ says in the Holy Qur’an:

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَ لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

*Translation: The Way of Allah which has passed among the predecessors; and you will certainly not find change in the Way of Allah.<sup>1</sup>*

## (36) Enemy of Perfect Spiritual Guide

I (i.e. Sayyiduna Abdul Wahab Sh’arani رَحْمَةُ اللَّهِ عَلَيْهِ heard my master Shaykh Ali Marsafi رَحْمَةُ اللَّهِ عَلَيْهِ saying, “It is one of the manners towards your spiritual guide that whoever he, i.e. spiritual guide, considers his enemy, you should regard him as your enemy too. Similarly, you should consider his friend as your friend too.”

<sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 26, Surah Al-Fath, Verse 23)

### (37) Secret of Success

A disciple must have firm faith regarding the perfection of his spiritual guide so that he remains protected from developing doubts about him and thus succeeds immediately.

### (38) Spiritual Guide's Displeasure

If your spiritual guide gets displeased with you, it is obligatory for you to make efforts to please him as soon as possible. This must be done even if you do not exactly know your mistake. Indeed, it is a sign as well as proof of a disciple's failure if he does not rush to please his spiritual guide. I (i.e. Sayyiduna Imam Abdul Wahab Sh'arani

رَحْمَةُ اللَّهِ عَلَيْهِ heard my five-year-old son, Abdul Rahman رَحْمَةُ اللَّهِ عَلَيْهِ, saying, "O dear father! A sincere disciple is one for whom his spiritual guide's displeasure causes death. He stops eating, drinking, smiling, or sleeping, and continues to be in this state (of grief and anxiety) until his spiritual guide gets pleased with him." I was very happy to hear these words of wisdom from my younger son. I pray to Allah Almighty to bless him by including him in his special pious saints by His grace.

### (39) Spiritual Guide's Sleep

A disciple must consider his spiritual guide's sleep superior to his worship. This is because the spiritual guide is protected from sins and his sleep does not indicate laziness in worship. Instead, he sleeps for spiritual observations.

O my brother! Know that one who regards his worship superior to his spiritual guide's sleep becomes disobedient and no deed of the disobedient is elevated to the heavens.

### (40) Serving the Family of Spiritual Guide

I (i.e. Sayyiduna Imam Abdul Wahab Sh'arani رَحْمَةُ اللَّهِ عَلَيْهِ heard my master Shaykh Ali Marsafi رَحْمَةُ اللَّهِ عَلَيْهِ saying, "It is among the

manners towards the spiritual guide that the disciple makes means available for him to provide support to his family both in his presence and absence as much as possible. If the disciple possesses nothing but his clothes and turban, he should sell even these items and buy what the family of the spiritual guide needs with the money thus obtained.

#### (41) Right Regarding Learning Manners

The one who is not blessed with the true fragrance of respecting his spiritual guide will never be pleased with the act of selling his turban or piece of cloth for the family of his spiritual guide. Because both worlds cannot be equal to even a single manner amongst the divine manners his spiritual guide has taught him. Then, what value does the disciple's turban or piece of cloth possess in this regard? Even if a disciple spends whatever he has to support the family of his spiritual guide, he must not think that he has fulfilled the right of even a single divine manner that he has learnt from his spiritual guide.

**Dear Islamic brothers!** We learnt through the above-mentioned manners towards a perfect spiritual guide that a disciple should always remain careful and obedient (in the path of Tariqah). Because any negligence or carelessness can cause such a huge religious and worldly loss that might be irreversible. Therefore, he should always act humbly and respectfully whether he is alone or among people.

Make it a habit to travel with the Sunnah-inspiring Madani Qafilahs under Dawat-e-Islami, have a daily Fikr-e-Madinah (thoughts/meditation about the hereafter) by filling out the Madani Ins'amat Card, and submit the same within ten days of every month to your area representative of Dawat-e-Islami. These blessed habits will lead you to become the one who strictly follows the Sunnah, hates sins, and always becomes extremely anxious about the protection of his faith. **اِنْ شَاءَ اللّٰهُ**

## 12 Manners from Fatawa Razaviyyah

All the virtues and manners that you read here (or throughout the book) are regarding a perfect spiritual guide and are not at all for the faulty ones who are ignorant, non-practising, deviant (hold distorted/incorrect religious beliefs) and so-called.

A'la Hadrat, Imam of Ahl-e-Sunnat, reviver of religion, Maulana Shah Ahmad Raza Khan رَضِيَ اللهُ عَنْهُ has said: A spiritual guide must be a legitimate spiritual guide fulfilling all the four eligibility conditions. Such a spiritual guide is a deputy of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His rights are the reflection of rights towards the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Although it is not possible (for a disciple) to completely fulfil all those rights (of his spiritual guide), he must strive throughout his life to adhere to them as much as possible. If (despite his all efforts to fulfil the rights of his spiritual guide) some lacking remains in this regard, he will be forgiven by Allah عزَّ وَجَلَّ and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Moreover, he will be forgiven by his spiritual guide too.

The scholars of Islam have explained: (1) The rights of a spiritual guide are more than that of one's father; (2) Father is the head of your physical body whereas a spiritual guide heads your soul; (3) A disciple is not allowed to do anything without the permission of his spiritual guide; (4) He is not allowed to laugh in the presence of his spiritual guide; (5) He is not allowed to speak without the permission of spiritual guide or (6) pay attention to anyone else but him in his gathering or (7) sit in his designated place in his absence; (8) It is mandatory for him to respect the children of his spiritual guide, no matter whatever state they are in, (9) It is obligatory to revere his clothes, (10) bed and (11) doorstep; (12) He is not allowed to hide his situation or anything else from his spiritual guide. Instead, he must consider that his life as well as



his wealth (or whatever he possesses) all belong to his spiritual guide.<sup>1</sup>

## 26 Manners

Once, someone wrote some rights and manners with respect to a perfect spiritual guide and then presented them to A'ala Hadrat رَضِيَ اللهُ عَنْهُ, asking for its revision and modification wherever required. Those rights and manners are presented below along with A'ala Hadrat's رَضِيَ اللهُ عَنْهُ reply.

**Rights of Spiritual Guide** (Presented to A'ala Hadrat رَضِيَ اللهُ عَنْهُ for Rectification and Modification Wherever Required):

- (1) One should have a firm belief that he will attain his objective (or whatever he wants to achieve) only through his spiritual guide. If he diverts his attention from his spiritual guide to anybody else, he will remain deprived of his spiritual guide's blessings and bounties.
- (2) He should obey his spiritual guide in all terms and serve him by all means, as this is a sign of love towards him and undoubtedly nothing can be achieved without a spiritual guide's love.
- (3) He should do immediately whatever his spiritual guide orders him to do, but he should avoid imitating his actions without his permission. This is because sometimes what you see a spiritual guide doing is suited to his spiritual condition and rank, and such action might serve as a venom for the disciple.
- (4) He should stick to reciting Wazifah that is given to him by his spiritual guide and leave any other Wazifah he is reciting on his own or suggested by someone else.
- (5) In the presence of his spiritual guide, he should pay undivided attention to him alone.

<sup>1</sup> *Fatawa Razawiyah, vol. 12, p. 152*

- (6) Except for Fard and Sunnah, he should not offer any Nafil Salah or recite any Wazifah without his spiritual guide's permission<sup>1</sup>.
- (7) As much as possible, he should avoid standing where his shadow falls on the shadow or even the clothes of his spiritual guide.
- (8) He should not place his feet on the prayer mat of his spiritual guide.
- (9) He should not use his spiritual guide's pots.
- (10) He should not eat or drink or perform Wudu in front of his spiritual guide but with his permission.
- (11) He should not talk to anyone in the presence of his spiritual guide. Instead, he should only focus on him.
- (12) He should not stretch his feet towards where his spiritual guide sits, not even in his absence.
- (13) He should even avoid spitting in that direction.
- (14) He should not criticize what his spiritual guide says or does. In case he is unable to understand his sayings or actions, he should recall the account of Sayyiduna Musa عَلَيْهِ السَّلَام and Sayyiduna Hadrat Khizr عَلَيْهِ السَّلَام.
- (15) He should not wish for saintly miracles from his spiritual guide.
- (16) If any doubt strikes his heart, he should state it (to his spiritual guide) immediately. In case the doubt is not resolved, he

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<sup>1</sup> *Translator's Note: Review from Mufattish required here to see from Sharai point of view whether the meaning conveyed in the highlighted translation is intact with the following source text:*

سوائے فرض و سنت کے نماز نفل اور کوئی وظیفہ اس کی اجازت کے بغیر نہ پڑھے۔

should consider it a lack of his understanding. And, if his spiritual guide does not answer his doubt, he should believe that he did not deserve to be answered.

(17) He should share with his spiritual guide whatever he sees in his dream and also his interpretation of it (if comes to his mind).

(18) He should not disassociate himself from his spiritual guide unnecessarily or without his permission.

(19) He should not raise his voice over his spiritual guide's voice. He should always avoid talking to him in a loud voice. He should keep his talk short as per need and wait for his answer attentively.

(20) He should share his spiritual guide's sayings with people as per their level of understanding. If there is something that he thinks they will not be able to understand, he should avoid sharing it with them.

(21) He should not reject what his spiritual guide says even if he is not correct (rather the disciple is correct) believing that his spiritual guide's mistake is better than his own accuracy.

(22) He should not present someone's greeting or message to his spiritual guide. (This is for those common disciples who have not yet been granted the designation for presenting people's concerns or requests to the spiritual guide. So, if someone requests them to present or forward his greeting to the spiritual guide, they should humbly say, "Dear brother! We are not so far eligible for presenting others' sayings to our spiritual guide.")

(23) He should share his state with his spiritual guide, whether it is good or bad, for the spiritual guide is the spiritual physician. Having been informed about his condition, he will reform him.

(24) He should not stay quiet, relying on his spiritual guide's Kashf<sup>1</sup>.

(25) In the presence of his spiritual guide, he should avoid engaging in any Wazifah. If he has to invoke it, he should do it while hiding himself from the eyes of his spiritual guide.

(26) Whatever spiritual blessings he receives, he should regard them as coming through his spiritual guide. If he sees in his dream or meditation that a certain blessing was bestowed on him through any saint other than his spiritual guide, he should believe that some Wazifah given to him by his spiritual guide has appeared to him in the form of that saint in his dream.

### A'ala Hadrat's Reply

A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stated in response to the above-mentioned manners, "All these manners are correct. Some of them are established in the light of the Quran; some are derived from blessed Ahadith, while others are from the speeches of scholars and the sayings of pious saints. And, all these things are clear to the one who has understood the meaning of Bayt (oath of spiritual allegiance). Our leading and legendary Islamic scholars have written many more manners. However, the aforementioned manners will be practised by only those who have been blessed (by Allah Almighty) with the ability to do so."<sup>2</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الصلوة والسلام عليك يا رسول الله

<sup>1</sup> Divinely-inspired knowledge

<sup>2</sup> Kamiyabi ka Raaz, Nashr Al-Madinnah-tul-Ilmiyyah

## Manners towards a Perfect Spiritual Guide

### (Part 2)

- C Protection of Faith (Pages 78 – 80)
- C Need and Significance of Companionship of a Perfect Spiritual Guide in the Light of Quran, Hadith, and the Sayings of Fiqh Scholars, Muhaddith, Sufis, and Pious Saints رَحْمَتُهُمُ اللَّهُ (Pages 81 – 84)
- C The Way of Attaining Companionship of a Perfect Spiritual Guide (Pages 85 – 86)
- C 26 Parables of Pious Saints رَحْمَتُهُمُ اللَّهُ (Pages 87 – 116)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى  
 سَيِّدِ الْمُرْسَلِينَ  
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

## Manners towards a Perfect Spiritual Guide (Part 2)

Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziayee دامت بركاتهم العلية quotes the following saying of our beloved Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his booklet ‘Zia-e-Durood-o-Salam’: “Whoever recites Salat upon me a hundred times on Friday night and on the day of Friday<sup>1</sup>, Allah Almighty will fulfil 100 of his needs.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Blessings of Companionship of the Pious

It is stated by the leading pious saints رَضِيَ اللَّهُ عَنْهُمْ that there is a great impact of companionship on someone’s personality, character, morals, and manners. A person is affected by the traits of the other person in terms of actions and spirituality. A believer who keeps the company of pious and steadfast people will learn from them excellent attributes like good manners and firmness of faith and attain the blessing of divine recognition. He will also become successful in getting rid of his spiritual defects and immoral traits إِنْ شَاءَ اللَّهُ. Indeed, the holy companions رَضِيَ اللَّهُ عَنْهُمْ attained high ranks and honours due to their companionship with

<sup>1</sup> i.e. from sunset on Thursday to sunset on Friday

<sup>2</sup> Jama’ Al-Ahadees Lil Suyoti, Raqm 7377, vol. 3, p. 75

the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and similarly their blessings were transferred to their followers رَضِيَ اللهُ عَنْهُمْ.

### The Prophet's ﷺ Successor

The scholars رَحِمَهُمُ اللهُ of Islam state that the Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Prophethood is for all (i.e., he was not sent for any specific group of people or region but for everyone) till the Day of Judgement. The upright scholars of Islam and the divine-cognizant رَحِمَهُمُ اللهُ serve as the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ successors in every age. They have inherited knowledge, morals and manners, faith and piety from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They are his heirs in terms of guiding people and calling them to righteousness. They are illuminated with blessings through the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Nur (light). These blessings are transferred to those who truly keep their company.

### Need of Companionship of the Pious

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "A group of my people will continue to be right till the Day of Judgement. They will not be harmed by those who oppose them."<sup>1</sup>

The effect of such people does not cease to exist with time. Their companionship is like a tried-and-tested anti-venom (for spiritual ills). Keeping away from them is similar to taking a deadly venom. Those who are blessed with their companionship will never be miserable. Indeed, keeping their company and staying close to them serve as an effective treatment in terms of self-reformation, elevated morals and manners, and firmness of faith. These great virtues are not acquired through studying or reading voluminous books. These are such intuitive and practical attributes that are acquired through obedience, companionship, devotion and

<sup>1</sup> *Sahih Muslim, Raqm 1920, p. 1061*

spiritual attraction (towards pious people).<sup>1</sup>

Thus, we learnt here that the only practical way to attain self-purification is keeping the company of a perfect spiritual guide and a successor of the Prophet **صَتَى النَّبِيِّ عَلَيْهِ وَالِهِ وَسَلَّمَ**.

And, he is wrong who thinks he can treat the evils of his heart on his own.

### Protection of Faith

In his booklet **رَحْمَةُ اللَّهِ** **نِقَاءُ السَّلَافَةِ فِي أَحْكَامِ النَّبِيِّ وَالْخِلَافَةِ عَلَيْهِ** A'ala Hadrat guides the aforementioned people as a word of warning in a humble manner and states that the Quran and Hadith encompass Shariah<sup>2</sup>, Tariqah<sup>3</sup> as well as Haqiqah<sup>4</sup>. The most apparent and easy among these three is Shariah, but even this easy one has such rulings that could not have been understood by Islamic scholars if these had not been interpreted by leading and legendary authorities [Aimma Mujtahideen]. Similarly, if the statements of these authorities had not been interpreted by Islamic scholars, the general public would not have been able to understand them. Moreover, if the learned scholars neither clarify the meaning and essence of the writings of authorities nor state their implementation for specific rulings, the public will never be able to extract the rulings directly from the books. Instead, they will make thousands of blunders and develop lots of misconceptions.

**Madani Rule:** Hence, there is a rule that people should always obey the upright scholars, who should follow the writings of expert scholars of the field. Similarly, those expert scholars should follow the leading and legendary authorities, who follow

<sup>1</sup> *Haqa'iq 'An Al-Tasawwuf, Al-bab-ul-Saani, Al-Suhbah, p. 47*

<sup>2</sup> *Commandments of Allah and His Noble Prophet*

<sup>3</sup> *Spiritual path*

<sup>4</sup> *The Divine secrets/the Reality*



the guided Imams. And, the guided Imams should follow the Quran and Hadith. Whoever breaks this chain at any point will become devoid of guidance. Indeed, those who leave the true guide will soon fall into a deep well.

### Need for a Spiritual Guide

While guiding the spiritual path-seeker, A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has said that when this (as mentioned before) is the case of Shariah rulings, it is utterly impossible for someone to understand the secrets of Tariqah or divine knowledge directly from the Quran and Hadith without a perfect spiritual guide. This path is very sensitive and very dark too without the light of a perfect spiritual guide. On this path, Satan attacked many reputable people and brought them into deep holes. So, who are you to claim that you will embark on this journey without a perfect spiritual guide and reach your destination safely?

The leading and legendary scholars state that no matter how learned, practising, pious and perfect someone is, he must make a pious and perfect saint his spiritual guide. Indeed, there is no other way (for him to move on).<sup>1</sup>

### Safeguard Your Faith

This is an admonition for those who say that it is not difficult to understand the Quran and Hadith on our own and that truth will reveal to everyone who will study these sources independently. Remember that the faith of people who hold such views and even those who sit with them is always insecure/under threat. Therefore, to safeguard your faith, you should immediately leave the company of such people. Instead, you should get associated with those who practise Sunnah, hold correct beliefs and are devotees of Rasul, travel with the Sunnah-Inspiring Madani Qafilahs to learn/teach about Sunnahs of the beloved Prophet صَلَّى

<sup>1</sup> *Tasawwuf-o-Tareeqat*, p. 108

اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمَ, and seek guidance from authentic books of the upright Islamic scholars.

Sayyiduna Abdul Qadir Isa Shazili رَحْمَةُ اللَّهِ عَلَيْهِ stated that even the holy companions رَضِيَ اللَّهُ عَنْهُمْ did not get their inner selves treated through reciting the Quran alone. Instead, they were associated with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمَ who would teach them and purify their hearts and souls.

Allah Almighty has mentioned this attribute of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمَ in the Holy Quran and stated:

بُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ \*

*Translation: It is He who sent among the unschooled a Messenger from them who recites His verses to them, and purifies them, and teaches them the Book and wisdom.<sup>1</sup>*

Here, we learnt that the purification of the heart and the teaching of the Quran are two different things. Thus, the companionship of a perfect spiritual guide is a must.

**Self-Treatment:** A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ further stated that there is an established rule in the science of medicine that even if someone has read the books of medicine, he cannot treat himself. Instead, he is required to have a physician who will diagnose his illness. Similarly, no one can treat his spiritual illnesses or the evils of his heart on his own. In this regard, he needs a pious spiritual physician.<sup>2</sup>

## Qura'nic Verses regarding the Importance of Companionship

<sup>1</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 28, Surah Al- Jum'u'ah, Verse 02)

<sup>2</sup> Haqa'iq 'An Al-Tasawwuf, Al-bab-ul-Saani, Al-Suhbah, p. 48

Allah Almighty says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَعُوا إِلَيْهِ الْوَسِيلَةَ وَجَابِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ  
تَفْلِحُونَ ﴿٣٥﴾

*Translation: O you who believe! Fear Allah, seek the means of nearness (wasilah) to Him, and perform Jihad in His way that you may attain success.<sup>1</sup>*

Hadrat Allama Maulana Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللَّهِ عَلَيْهِ writes under the exegesis of the above Quranic verse:

“Intercession [the medium] is a general term. Prophets of Allah Almighty, pious saints, good deeds, and holy relics of prophets and saints all are included in this term (i.e. intercession).”

It is stated in Surah Taubah of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

*Translation: O you who believe! Fear Allah and be with the truthful.<sup>2</sup>*

At another place in the Holy Quran, it is stated:

وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ

*Translation: And follow the path of the one who returns to Me in repentance<sup>3</sup>*

From these verses, the scholars have reasoned the need for spiritual guide and association with them.

**Blessed Ahadith regarding the Importance of Companionship**

<sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 06, Surah Al-Maidah, Verse 35)

<sup>2</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 119)

<sup>3</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 21, Surah Al-Luqman, Verse 15)

1. Sayyiduna Abdullah ibn Abbas رَضِيَ اللهُ عَنْهُمَا narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about who was better for us in terms of companionship. So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who you see and [get inspired to] remember Allah Almighty, whose sayings lead to increase your (pious) deeds, and whose actions remind you of the hereafter.”<sup>1</sup>
2. Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “A man is upon the religion of his friend, so you should be careful who you choose to be friends with.”<sup>2</sup>

### Sayings of Scholars of Fiqh and Hadith regarding the Importance of Companionship

1. In his poetic book ‘Al-Murshid Al-Mueen’, Abdul Wahid bin Ashir رَحِمَهُ اللهُ عَلَيْهِ, a renowned scholar of Fiqh, states the importance and effects of the companionship of the pious, as follows: “Keep the company of the divine-cognizant. He will save you from destruction. His sight [of you] will remind you of Allah Almighty. He will lead you to Allah Almighty by diligently helping you assess yourself and protecting you from the hazards of your inner self. By virtue of his companionship, your Fard and Nafl acts of worship will be saved. You will be blessed with the purification of your heart and excessive remembrance of Allah. Thus, he will help you with all the matters related to Allah عَزَّوَجَلَّ.”<sup>3</sup>
2. Allama Muhaddith Tayyibi رَحِمَهُ اللهُ عَلَيْهِ, a renowned scholar of Hadith, states, “No matter how much a scholar is authentic, expert, or one of a kind, it is not good for him to rely on his knowledge alone or consider it sufficient. It is necessary for

<sup>1</sup> *Majma' Al-Zawa'id, Kitab-ul-Zuhd, Raqm 17686, vol. 10, p. 389*

<sup>2</sup> *Jama' Al-Tirmizi, Kitab-ul-Zuhd, Bab 45, Raqm 2385, vol. 4, p. 167*

<sup>3</sup> *Haqa'iq 'An Al-Tasawwuf, Al-bab-ul-Saani, Al-Suhbah, p. 57*

him to keep the company of a perfect spiritual guide who can lead him to the right path.”<sup>1</sup>

### Sayings of Pious Saints and Mystics regarding the Importance of Companionship

The pious saints رَحْمَةُ اللَّهِ are attracted towards a life that is devoted to Allah Almighty. Adhering to the advice of a perfect spiritual guide and accepting their explanation wholeheartedly are among the necessary ingredients of their lives.

1. Hujjat-ul-Islam Imam Abu Hamid Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ said, “Nobody is free of apparent and hidden flaws and diseases but the prophets صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, to get rid of such flaws and diseases, one must get on the spiritual path along with pious saints.”<sup>2</sup>
2. Sayyiduna Imam Sharani رَحْمَةُ اللَّهِ عَلَيْهِ said, “Before I sought the companionship of a spiritual guide, I would study the books of pious saints as my spiritual endeavour. At that time, I would frequently change my methods and could not stick to a single thing. I remained in this state for a long time. In fact, it happens with everyone devoid of a perfect spiritual guide. On the other hand, when you are blessed with a perfect spiritual guide, he shortens the spiritual path for you. Indeed, whoever seeks Tariqah without a spiritual guide remains worried and fails to reach the destination (of Tariqah) throughout his life.”<sup>3</sup>

Hence, it is known that had it been possible to achieve success in Tariqah merely through knowledge and wisdom, both Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ and Shaykh Izz-ud-Din bin Abdus Salam رَحْمَتُهُمَا اللَّهُ would not have needed a perfect spiritual guide.

<sup>1</sup> Haqa`iq ‘An Al-Tasawwuf, Al-bab-ul-Saani, Al-Suhbah, p. 58

<sup>2</sup> Haqa`iq ‘An Al-Tasawwuf, Al-bab-ul-Saani, Al-Suhbah, p. 60

<sup>3</sup> Haqa`iq ‘An Al-Tasawwuf, Al-bab-ul-Saani, Al-Suhbah, p. 49

Imam Ahmad bin Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ had the companionship of Abu Hamza Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ whereas Imam Ahmad bin Surayj رَحْمَةُ اللَّهِ عَلَيْهِ kept the company of Abu al-Qasim Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ.

Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ, despite being Hujjat-ul-Islam, sought a perfect spiritual guide. Similarly, Shaykh Izz-ud-Din bin Abdus Salam رَحْمَةُ اللَّهِ عَلَيْهِ also had the company of a spiritual guide, although he was renowned by the title of Sultan-ul-Ulama.

Shaykh Izz-ud-Din رَحْمَةُ اللَّهِ عَلَيْهِ said, "I did not have the perfect understanding of Islam before I had the companionship of Shaykh Abu al-Hasan Shazili رَحْمَةُ اللَّهِ عَلَيْهِ."

We learnt here that such leading and legendary scholars رَحْمَتُهُمُ اللَّهُ too required a perfect spiritual guide. Hence, the people like us are in much more need of a spiritual guide.<sup>1</sup>

All the aforementioned sayings make it clear that the guidance received in the companionship of a perfect spiritual guide is of great importance. So, if you are seriously looking for a perfect spiritual guide, you should consider it a great blessing of Allah عَزَّوَجَلَّ to have Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ as an ideal personality in this age both in terms of Shariah and Tariqah. His companionship makes people practising Muslims. They get motivated to prepare for the hereafter and fulfil duties towards Allah as well as duties towards people. For more details, you must read Maktaba-tul-Madina publications (e.g., 'A Non-Muslim Family Accepted Islam', 'Precautions of Ameer-e-Ahl-e-Sunnat', 'A Priest Accepted Islam', etc.) regarding the blessed life of Ameer-e-Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

<sup>1</sup> *Lata'if-ul-Manan Wal Akhlaq*

## A Madani Way to Have Companionship with a Perfect Spiritual Guide

If a disciple has some Shar'i constraints that hinder him from having face-to-face companionship with his spiritual guide while his writings and Sunnah-inspiring speeches are available to him, he is advised by Islamic scholars to consider his spiritual guide's writings (books, booklets, articles, etc.), compilations, and speeches as his companionship.

### Books and Compilations

Thus, whoever wants to have the companionship of his spiritual guide and faces some apparent constraints in this regard should keep studying his writings and compilations. He should also listen to his Sunnah-inspiring speeches and Madani Muzakarah daily or at least once a week regularly via audio cassettes. Moreover, he should fix his schedule to fill out the Madani In'amat card having Fikr-e-Madinah (thinking about how much he has acted upon Madani In'amat each day) daily without any gap. While filling out the Madani In'amat card, he should think as though he is answering the questions his spiritual guide is asking him directly. He should disseminate speeches and sayings of his spiritual guide. Whenever possible, he should talk about his spiritual guide and spread his blessings. Following his spiritual guide's instructions, he should travel with the Sunnah-inspiring Madani Qafilahs and keep himself engaged in delivering the call towards righteousness. As much as possible, he should spend his days and nights the way his spiritual guide wants.

All the above-mentioned acts will impact his heart and soul just like the way his spiritual guide's face-to-face companionship does. He will develop an inclination towards good deeds and hate sins. In addition, he will have a lot of other blessings that cannot be expressed in words. **اِنْ شَاءَ اللهُ** It is also important to learn the way of acquiring blessings from the spiritual guide. Regarding this, some necessary manners were discussed in Part 1 of this book.

Now, in Part 2, we are presenting 26 faith-refreshing parables of some leading pious masters. Reading these inspiring parables thoroughly will lead you to a careful and mannerly way of acquiring blessings of your spiritual guide **إِنْ شَاءَ اللَّهُ**. We pray to Allah to save us from the act of disrespecting a perfect spiritual guide and include us among the fortunate and respectful ones.

**أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

## 26 Parables of Pious Saints

Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziayee **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ** quotes the following saying of our beloved Prophet

**صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in his booklet ‘Zia-e-Durood-o-Salam’.

“Indeed Jibraeel gave me glad tidings: Whoever recites Salat upon you **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Allah sends mercy to him and whoever sends Salam to you **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Allah sends peace to him.”<sup>1</sup>

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

### (1) Protection of Faith

Sayyidi and Murshidi A’ala Hadrat Muhaddith of Bareilly **رَحْمَةُ اللَّهِ عَلَيْهِ** states that Satan came to the bedside of Imam Fakhr-ud-Din Razi **رَحْمَةُ اللَّهِ عَلَيْهِ** moments before his death and tried his hardest to make him lose his Iman (as it is this moment that Satan tries his utmost for the person to lose his Iman).

He asked the great Imam, “You have spent all your life in debates. What proof do you have on the Oneness of Allah?”

<sup>1</sup> *Al-Musnad-ul-Imam Ahmed bin Hanbal, Hadees Abdul Rehman bin Owf, Raqm 1664, vol. 1, p. 407*



The Imam gave him one. Since the cursed Satan was Muallim-ul-Malakut (teacher of angels), he refuted it (in his false thinking) on the basis of his false knowledge.

The Imam gave another. He refuted it too (in his false thinking) and so on until the Imam established 360 proofs and Satan nullified them all (in his false thinking). Imam Razi was bewildered at this critical moment and fell into deep despair.

Satan asked him, “Now tell me how you believe in the Oneness of Allah.”

Imam Razi’s spiritual guide, Shaykh Najm-ud-Din Kubra رضى الله عنه, was performing Wudu in a far distant place and seeing this debate spiritually.

He shouted to him, “Why do you not tell him that you believe in the Oneness of Allah without any proof?”

Imam Razi heard the voice of his spiritual guide and repeated his words. He then recited Kalimah Tayyibah and left this world with Iman.<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

We learnt through the above parable that we should always seek Allah’s protection from the evils of Satan. We also learnt here that we should become a disciple of a perfect spiritual guide as his spiritual attention causes the Satanic doubts to go away and also serves as a strong means for the protection of our faith.

*Aakhiri waqt hay aur bara sakht hay*

<sup>1</sup> *Al-Malfooz, Hissah 4, p. 386*

*Mayra Iman bacha mayray Murshid piya*

## (2) An Ideal Disciple

A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ states, "This is called Bayt<sup>1</sup> (or being a disciple) that when a disciple of Sayyiduna Yahya Muneeri رَحْمَةُ اللَّهِ عَلَيْهِ was drowning in the sea, Sayyiduna Khizr عَلَيْهِ السَّلَام appeared to him and said: Give me your hand and I'll get you out of water. He replied: I have already given my hand to Sayyiduna Yahya Muneeri رَحْمَةُ اللَّهِ عَلَيْهِ. I'll never give it to anyone else. At this, Sayyiduna Khizr عَلَيْهِ السَّلَام disappeared and then Sayyiduna Yahya رَحْمَةُ اللَّهِ عَلَيْهِ appeared and got his disciple out of water."<sup>2</sup>

Imam Sharani رَحْمَةُ اللَّهِ عَلَيْهِ has stated in Meezan AlSharia-tul-Kubra that as it is obligatory for us to follow only one among the four Fiqh schools of thought, a disciple is also required to keep himself associated with only one spiritual guide. It is stated in Madkhal Shareef that a disciple should keep good thoughts about all the pious saints of his time but stick to his spiritual guide only, rely on him in all matters, and avoid wasting his time (by moving here and there).<sup>3</sup>

He then says, "Iradat (i.e. firm belief) is the most important condition of Bayt. In this regard, only a minor attention of spiritual guide is required."<sup>4</sup>

*Tayray Hath mayn hath mayn nay diya hay*

*Tayray hath hay laaj ya Ghous-e-Aazam*

May Allah have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Oath of spiritual allegiance

<sup>2</sup> Anwar-e-Raza And Ta'limat-e-Tasawwuf, p. 238

<sup>3</sup> Fatawa Razawiyyah, vol. 21, p. 478

<sup>4</sup> Malfuzaat-e-A'ala Hadrat, Part 3, p. 343

## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (3) Stick Firmly to Only One Door

Someone said to A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, "Sayyiduna Ahmad Zarrooq رَضِيَ اللَّهُ عَنْهُ has stated that if someone experiences any difficulty or harm, he can call out to him saying 'Ya Zarrooq' ( رَضِيَ اللَّهُ عَنْهُ ) and he will come to his assistance instantly."

A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ replied, "I have never done so for such assistance. Whenever I sought any help, I only uttered 'Ya Ghaus' رَضِيَ اللَّهُ عَنْهُ. Indeed, it is better to stick to only one door but firmly."<sup>1</sup>

In his ever-famous, monumental book *Faizan-e-Sunnat*, Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has stated a saintly miracle of A'ala Hadrat on the unique chapter *Faizan-e-Bismillah* (pages 8 to 11) as follows:

"In his own words, A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has related his incident that took place when he was a young man of 21 years. He has stated, 'On 17th Rabi-ul-Akhir 1293 AH, when I was 21 years of age, I was fortunate enough to visit the blessed shrine of the eminent saint Mahbub-e-Ilahi, Nizam-ul-Haq Waddin, Sultan-ul-Auliya رَحْمَةُ اللَّهِ عَلَيْهِ along with my honourable father قُدِّسَ سِرُّهُ الْأَمَاجِدُ and Shaykh Maulana Muhammad Abdul Qadir Badayuni دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. Outside, there was offensive and disturbing activity all around the blessed shrine. It was so noisy and deafening that one could hardly hear anything else. Both the dignified saints with their peaceful hearts entered the sacred chamber of the shrine, where the tomb of Sultan-ul-Auliya رَحْمَةُ اللَّهِ عَلَيْهِ was situated, and occupied themselves. I, disturbed by the noise of the evil activities, stood at the blessed doorstep and requested in the court of Sultan-ul-Auliya رَحْمَةُ اللَّهِ عَلَيْهِ, 'O my Master! These noises

<sup>1</sup> *Al-Malfooz, part 3, p. 307*

are causing hindrance to what this servant has come here for.' Then, reciting بِسْمِ اللّٰهِ I placed my right foot inside the blessed chamber and, by the grace of Almighty Allah, the noise was no more. I thought that people had become silent, but as I turned around, I saw the same immoral activities going on there. When I placed my foot outside the chamber, there was the same noise again. Reciting بِسْمِ اللّٰهِ I placed my right foot inside the blessed chamber again. By the grace of Allah, the noise was no more again. I then realized this was a divinely bestowed saintly miracle of Sultan-ul-Auliya رَحْمَةُ اللّٰهِ عَلَيْهِ and mercy and assistance for me, a worthless servant. Expressing gratitude, I entered the blessed chamber and occupied myself. As long as I stayed there, I did not hear any noise. When I came out, I was disturbed by the same noisy environment and even faced difficulty in getting to my accommodation situated at some distance from the blessed shrine. I mentioned this incident with some righteous intentions. Firstly, it was a divine favour for me, and Allah has said regarding His favours:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

In addition, this contains glad tidings for the devotees of blessed saints رَحْمَةُ اللّٰهِ عَلَيْهِمْ and causes trouble for those who deny. O Allah! For the sake of Your beloved ones رَضِيَ اللّٰهُ عَنْهُمْ, grant us the countless blessings of Your beloved saints in this world, in the hereafter, in the grave, and on the Day of Judgement."<sup>1</sup>

On page 307 of Part 3 of Al-Malfooz, the following statement of A'ala Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ is also written in relation to the above incident: "Viewing this miracle of Sultan-ul-Auliya رَحْمَةُ اللّٰهِ عَلَيْهِ, when I wished to call him for help, the words of 'Ya Ghaus!' ( رَضِيَ اللّٰهُ عَنْهُ ) came out of my mouth instead of Sultan-ul-Auliya's رَحْمَةُ اللّٰهِ عَلَيْهِ name. There at the same place, I then wrote 'Qaseedah Akseer Azam'."

<sup>1</sup> *Ahsan-ul-Wi'a' liaadabi Du'a*, p. 60 to 61

May Allah have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Dear Islamic brothers!** This is a parable of Delhi, the city of 22 saints. This incident contains a vivid saintly miracle of Sayyiduna Khuwajah Mahbub-e-Ilahi, Nizamuddin Auliya رَحْمَةُ اللهِ عَلَيْهِ. Moreover, it serves as a saintly miracle of A'ala Hadrat رَحْمَةُ اللهِ عَلَيْهِ, for when he stepped into the chamber where the blessed tomb was situated, he would not hear the noise of drumbeating and other musical instruments. We have learnt from this parable that even if some ignorant people commit such acts that are not allowed by Shariah at the shrines of the Auliya [pious saints] رَحْمَتُهُمُ اللهُ and we are unable to prevent them, we should not still deprive ourselves of visiting the blessed shrines of Auliya رَحْمَتُهُمُ اللهُ. However, it is Wajib to abstain from getting involved in these evil acts and to consider them evil in our hearts. One should even refrain from looking at such things.

#### (4) Reformation of Disciple

Once, a disciple of Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ imagined that he had attained the level of perfection (in Tariqah). Each night, he would see that angels have him mounted on something, take him to Paradise, and present to him a variety of fruits to eat there. When Sayyiduna Junaid رَحْمَةُ اللهِ عَلَيْهِ visited him, he found him sitting, filled with pride. He asked him about what happened to him; so, he proudly replied about his high status and journey to Paradise. Sayyiduna Junaid رَحْمَةُ اللهِ عَلَيْهِ said to him, "Tonight when you visit Paradise, remember to read لَأَحْوَلُ before eating fruits there." He replied, "Sure."

**Satanic Trick:** The same night when he was carried off to Paradise as usual, he recalled Sayyiduna Junaid's رَحْمَةُ اللهِ عَلَيْهِ words and recited

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. Just as he recited these words, he heard a scream and all that appeared to him as Paradise vanished instantly, and he found him seated on a dunghill in the midst of rotten bones. He recognized that he had actually fallen prey to a trick played by Satan. He then returned to Sayyiduna Junaid رَحْمَةُ اللَّهِ عَلَيْهِ and repented.<sup>1</sup>

**Door to Destruction:** The above parable has taught us an important lesson that even if someone has achieved something extraordinary through the spiritual attention of his spiritual guide towards him, he should continue to be obedient and respectful to him all the time. Indeed, who considers his spiritual guide's blessings unto him as his own competence gets himself to the door of destruction. Thus, a disciple must always believe that all his acts are dependent on his spiritual guide's spiritual attention towards him.

**Being at Your Spiritual Guide's Doorstep:** Hadrat Makhdum Ashraf Jahangir Samnani Kachhochhvi رَحْمَةُ اللَّهِ عَلَيْهِ said, "Even if my status and level of acceptance in the court of Allah is raised to such an extent that my head reaches the divine throne, I will still keep my head at the doorsteps of my spiritual guide."<sup>2</sup>

*Yaqeenan har 'amal mayra tayri nazron say qa'im hay*

*Mujhay shaytan kay makron say paray murshid hatana tum*

May Allah have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## (5) Sword Could Not Harm

Sayyiduna Khuwaja Baha-ud-Din Naqshband رَحْمَةُ اللَّهِ عَلَيْهِ worked

<sup>1</sup> *Kashf-ul-Mahjoob*, p. 486

<sup>2</sup> *Seerat Fakhr-ul-'Aarifeen*, p. 186

as an executioner in the royal court. One day, a culprit was presented before the king and sentenced to death by him. Khuwaja Sahib رَحْمَةُ اللَّهِ عَلَيْهِ brought him to the gallows and blindfolded him. He then took out his sword from the sheath, recited Salah, and moved the sword over the culprit's throat to behead him, but it did not work. He tried it again but the sword could not harm him. Khuwaja Sahib رَحْمَةُ اللَّهِ عَلَيْهِ observed that when he attempted to behead the culprit, his lips moved as if he was reciting something.

**Remembrance of Spiritual Guide:** Khuwaja Sahib رَحْمَةُ اللَّهِ عَلَيْهِ said to him, "I adjure you by Allah to tell me honestly what you were mumbling." The culprit replied, "I was remembering my spiritual guide and also repenting to Allah Almighty." Khuwaja Sahib رَحْمَةُ اللَّهِ عَلَيْهِ asked, "Who is your spiritual guide? What is his name?" He replied, "He is Sayyiduna Ameer Kulal." Khuwaja Sahib رَحْمَةُ اللَّهِ عَلَيْهِ then said, "Where is he now?"

He replied, "In Qarya Wakhar, a place situated in Bukhara."

Hearing this, Khuwaja Sahib رَحْمَةُ اللَّهِ عَلَيْهِ put down his sword and instantly left for Bukhara, saying, "One who can save his disciple from the harm of sword, it is not surprising that serving and obeying such a spiritual guide can lead to protection from hellfire."

So, this incidence caused Khuwaja Sahib رَحْمَةُ اللَّهِ عَلَيْهِ to come into the service of Sayyiduna Ameer Kulal.<sup>1</sup>

*Aankhayn bhi uth chuki hayn zoron peh ya wah go`ee*

*Dam tourtay mareez-e-Isyaan nay hay pukara*

May Allah have mercy on them and forgive us too for their sake!

<sup>1</sup> Daleel-ul-'Arifeen, 40

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## (6) A Fortunate Disciple

Sayyidi and Murshidi A'ala Hadrat رَحْمَةُ اللهِ عَلَيْهِ stated that a disciple of Sayyiduna Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ, in a state of semi-wakefulness, saw a beautiful chair made of ruby and placed on a platform, and Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ was sitting on it. Lots of people were gathered around him and each one was giving him a piece of paper. Sayyiduna Junaid عَلَيْهِ رَحْمَةُ اللهِ then presented all these chits to the glorious court of Allah Almighty. The disciple stood in one corner watching quietly. Sayyiduna Junaid Baghdadi عَلَيْهِ رَحْمَةُ اللهِ watched him for a long time. When he continued to remain quiet, he said to him, "Give me your request and I'll present it." The disciple said, "Is my spiritual guide deposed?" He replied, "By Allah! He is not dismissed nor will he ever be dismissed!" So, the disciple said, "Then, my spiritual guide is enough for me." Just then his eyes opened and he immediately rushed to Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ to report his experience.

Before he could say anything, Sayyiduna Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ said to him, "Give me your request and I'll present it for you." This is known as sincere intention. A disciple cannot attain anything until he believes that his spiritual guide is the best for him among all the pious saints of the era.<sup>1</sup>

*Muhabbat doosron ki dil mayn mayray aabasi hay kiyon*

*Zara dil par tawajjo ho nazar dil par jamana tum*

May Allah have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Al-Malfooz, Part 3, p. 308*



## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (7) Love for Spiritual Guide Leads to Destination

A pious saint رَحْمَةُ اللَّهِ عَلَيْهِ stated, “My spiritual guide had gifted me a handkerchief. One day, my brother unintentionally placed his foot on it. This incident made me very upset and my eyes were filled with tears. This was the very expression of my love for my spiritual guide that instantly led me to the destination [of Tariqah] through his spiritual attention.”<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (8) Learn the Proper Way to Be a Disciple!

A’ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stated that once three dervishes came to Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ, the father of Sayyiduna Mehboob-e-Ilahi رَحْمَةُ اللَّهِ عَلَيْهِ, and requested him for food. He ordered the servant to bring food. He presented to them whatever was available to eat at that time.

One of them threw it away and said, “Come with some better food.”

Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ did not get annoyed at his disgusting behaviour and ordered the servant to present them with better food. They were presented with better food. They threw it for the second time and demanded even better food. Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ still kept calm and ordered for better food. Better food was presented for the third time and the dervishes threw it away again and demanded better food.

<sup>1</sup> *Awarif-ul-Ma’arif*

After the third time, Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ asked that dervish to come near to him and whispered in his ears, "At least this food is better than the dead ox you ate on your way to me."

These words changed his condition. (This is because on their way they were without food for three days and were starving. Eventually, they came across a dead ox that was rotten so they ate from it to survive.) He fell on the feet of Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ.

He lifted him, embraced him, and blessed him with the spiritual bounties he wished to bestow on him.

This embrace has such an impact on him that he began moving in ecstasy and repeatedly said, "My spiritual guide gave me this blessing."

The spectators (who had watched the entire scene that the dervish was blessed by Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ remarked at this comment, "Fool! You came here as a destitute. Sayyiduna

Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ gave you whatever blessing you have now."

So, he replied, "Instead, you are fools. Had my spiritual guide not guided me, how could Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ have blessed me then? This all had become possible because of my spiritual guide's spiritual attention towards me."

Hearing this, Sayyiduna Nizam-ul-Haq رَحْمَةُ اللَّهِ عَلَيْهِ said, "He is true. O brothers! You should learn from him the proper way to be a disciple."<sup>1</sup>

We learnt here that if a disciple receives a spiritual blessing through any pious saint other than his spiritual guide, he should consider it as his spiritual guide's blessing unto him. Similarly,

<sup>1</sup> *Al-Malfooz, Part 1, p. 16*

while visiting a shrine of any pious saint, he should keep the thoughts of his spiritual guide in mind.

May Allah have mercy on them and forgive us too for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### (9) A Respectful Disciple

A'ala Hadrat رَحْمَةُ اللهِ عَلَيْهِ stated that Ali bin Hiti رَحْمَةُ اللهِ عَلَيْهِ was amongst the most distinctive caliphs of Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ. Once, he invited Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ to his house for a meal. Ali Jousuqi رَحْمَةُ اللهِ عَلَيْهِ, a very special disciple of Ali bin Hiti رَحْمَةُ اللهِ عَلَيْهِ, brought the bread but did not know whom to serve first. If he served his spiritual guide first, then it would be disrespectful to Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ, and if he served Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ first, then it would be against the rules of Iradat not to serve the spiritual guide first (because his spiritual guide was the medium through whom he got associated with Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ). So, he turned the plate in such a manner that pieces of the bread landed on both plates at once.

Sayyiduna Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ said to Ali bin Hiti رَحْمَةُ اللهِ عَلَيْهِ, "Your disciple is well-mannered."

He replied, "O my master! He has made great advancements in spirituality and I would like you to take him under your service."

When Jousuqi رَحْمَةُ اللهِ عَلَيْهِ heard the words of his spiritual guide, he moved to a corner of the room and began crying.

Sayyiduna Ghaus-ul-Azam رَضِيَ اللهُ عَنْهُ saw this and said, "Keep him by you. He will drink milk from the only breast that nurtured him.

Then, he (A'ala Hadrat) رَحْمَةُ اللَّهِ عَلَيْهِ said, "A disciple should turn only towards his spiritual guide for all his necessities (i.e. needs)."<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (10) A Perfect Spiritual Guide Covers Up People's Faults

Sayyid Shah Aale Rasool رَضِيَ اللَّهُ عَنْهُ, a great pious saint of Qadiriyyah spiritual order and the Murshid of A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, was born in 1209 AH and passed away on 18<sup>th</sup> Zil Haj 1296 AH. He was the caliph and spiritual successor of Sayyiduna Ache Mian رَحْمَةُ اللَّهِ عَلَيْهِ. He never missed Tahajjud Salah. He was very kind, compassionate, and decent. He would always cover up people's faults.

Once, Mufti Ain-ul-Hasan Bilgrami رَحْمَةُ اللَّهِ عَلَيْهِ, who had a high level of Kashf<sup>2</sup>, attended a congregational prayer, but he soon nullified his intention of prayer.

After the Imam sahb ended Salah, he said to him, "Imam! Why were you thinking about going to the market and buying items there during Salah? How long should we run after you here and there?"

Hearing this, Sayyid Shah Aale Rasool رَضِيَ اللَّهُ عَنْهُ dealt with Mufti Ain-ul-Hasan Bilgrami رَحْمَةُ اللَّهِ عَلَيْهِ strictly and said, "Either you perform prayers individually or run before Imam (in thoughts). Please don't make fun of Shariah. You too lack concentration in prayer while you are criticizing others in this matter. Had you

<sup>1</sup> *Al-Malfooz, p.308-309*

<sup>2</sup> *Visualizing the hidden*

concentrated on your prayer, your attention would not have diverted to what others are doing.”<sup>1</sup>

*Ho namazayn ada pehli Saff mayn sada*

*Ho Khushu' bhi 'ata mayray Murshid Piya*

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### (11) A Saintly Miracle of A'ala Hadrat's Disciple

Once, one of Sayyid Shah Aale Rasool's رَضِيَ اللهُ عَنْهُ (A'ala Hadrat's رَحْمَةُ اللهِ عَلَيْهِ spiritual guide) disciples – who belonged to Badayun – began to wonder how the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ journey of Mairaj took place in such a short space of time. While he was thinking about it, his spiritual guide, Shah Aale Rasool رَضِيَ اللهُ عَنْهُ, was performing ablution.

He called him saying, “Go into my room and bring me a towel.”

So, he went into the room. There was a window in the room. When he looked out the window, he saw a beautiful orchard outside. He could not help but go into the orchard. Whilst walking in the garden, he found himself in a huge city. In the city, he soon started a business. He married in the same city and even had children. He lived there for twenty years.

Suddenly, he heard the voice of his spiritual guide, Shah Aale Rasool رَضِيَ اللهُ عَنْهُ. Startled, he looked and found himself at the window once again. He rushed in and picked up the towel immediately. When he went to Shah Aale Rasool رَضِيَ اللهُ عَنْهُ, he saw that he had just made Wudu and the water was still on his blessed face and his hands were still wet. He got surprised to see this and even astonished.

<sup>1</sup> *Mehfil-e-Awliyya*, p. 559

Shah Aale Rasool رَضِيَ اللهُ عَنْهُ smiled at him and said, “You went there, lived for twenty years, and even married, and here, the water of my Wudu has not dried up yet. I am sure now you understand the truth of Mairaj of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## (12) Reward for Serving the Spiritual Guide

Sayyiduna Khuwaja Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ stated there was a pious saint who spent about a hundred years in Allah’s worship. He would fast in the daytime and stand for prayers throughout the night. He would also advise every passerby to worship Allah Almighty. When he died, someone saw him in his dream and asked about what happened to him after death. He replied that his excessive worship throughout the day and night did not take him to Paradise. Instead, Allah Almighty granted him forgiveness due to the service to his spiritual guide.

Sayyiduna Khawaja Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ further stated that the pious saints, spiritual masters, and the truthful people رَحِمَهُمُ اللهُ will be raised on the Day of Judgement having chadors on their shoulders. Thousands of threads will be hanging beneath each chador. Their disciples and those associated with them will hang by holding these threads, pass through the Siraat bridge, and thus enter Paradise along with them.<sup>2</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> *Mehfil-e-Awliyya*, p. 561

<sup>2</sup> *Daleel-ul-'Aarifeen*, p. 82

### (13) Bearing Fruit of Serving a Perfect Spiritual Guide

Sayyiduna Khawaja Ghareeb Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ said, “After becoming a disciple of Sayyiduna Khuwaja Usman Harooni رَحْمَةُ اللَّهِ عَلَيْهِ, I served him for 20 years. I remained so dedicated to him that I never gave myself time for relaxation while serving him. I spent days and nights in this way. Wherever he went on a journey, I would accompany him with the nightdress and the required things. Hence, when he observed my dedication and love towards him, he rewarded me with an immense blessing that reached infinite heights.”

We learnt here that if a disciple finds any opportunity to serve his spiritual guide, he should feel fortunate and never miss it.

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (14) Need for Qufi-e-Madinah<sup>1</sup>

Sayyiduna Nizam-ud-Din Auliya رَحْمَةُ اللَّهِ عَلَيْهِ stated that he heard Shaykh-ul-Islam Farid-ud-Din Ganj-e-Shakar رَحْمَةُ اللَّهِ عَلَيْهِ saying, “I found the courage in the presence of my spiritual guide Sayyiduna Shaykh Bakhtiyar Kaki رَضِيَ اللَّهُ عَنْهُ only once. It was when I asked him for allowing me to live in isolation. He replied, ‘It is not needed now.’ I said, ‘My spiritual guide! You already know that my intention behind it is not to seek fame.’ At this, my spiritual guide remained silent. I felt ashamed of this incident and continued to repent for my mistake throughout my life. I was deeply disappointed in myself for uttering what was not

<sup>1</sup> Qufi-e-Madina is a terminology mostly spoken in the environment of Dawate-Islami. Safeguarding a body organ from sins or misuse (or inappropriate use) is termed as Qufi-e-Madina. Ref: <https://www.dawateislami.net/gallery/10288>

according to his command.”<sup>1</sup>

*Kuch aysi tawajja ho 'ata Peer ki Ya Rab* عَزَّوَجَلَّ

*Kam bolon nighahon ko mayri jo keh jhuka day*

We learnt here that a disciple must refrain from what his spiritual guide has forbidden him to do. He should neither seek any such interpretation that can justify acting against his spiritual guide's command nor think about its advantages or disadvantages. It's because the spiritual guide always says what is good for the disciple.

A'ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ said, “One must abstain at all times from futile talks. It is best to stay silent in the presence of the spiritual guide, but there's no harm in asking for necessary religious rulings. The pious saints state that even Zikr should not be recited while sitting in the presence of the spiritual guide because your concentration will be on something else. In reality, the presence of the spiritual guide does not hinder Zikr, but in fact, it perfects it. What Zikr the disciple does on his own will be without Tawassul [medium] whereas what he does in the presence of a spiritual guide will be Mutawassal [with medium]. Thus, the latter form is a thousand times more effective and excellent than the former.” Then he said, “What matters is the faith, without which the disciple can have no benefit. If the disciple has nothing but love and respect towards the spiritual guide, he will still be in the safe zone.” He further stated, “If you have just a connection, you will receive blessings through a medium. What you only need is faith.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## (15) Attaining Steadfastness in Repentance

<sup>1</sup> *Fawa'id-ul-Fawaad, Part 1, p. 697*

<sup>2</sup> *Al-Malfooz, Part 3, p. 309*



Abu Umar Ismail bin Nujaid Nishapuri رَحْمَةُ اللَّهِ عَلَيْهِ was a companion of Sayyiduna Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ. He passed away in Makkah in 366 AH. He stated that he initially repented in the presence of Sayyiduna Abu Uthman Hairi رَحْمَةُ اللَّهِ عَلَيْهِ and remained steadfast in repentance for some time. One day, suddenly the evil thought prevailed over him and he committed a sin. So, he left the companionship (due to regret) of his spiritual guide, Sayyiduna Abu Uthman Hairi رَحْمَةُ اللَّهِ عَلَيْهِ, (i.e. he gave up attending his court). Even whenever he saw him from afar, his guilt caused him to flee from his sight or hide himself to escape his gaze.

**Your Enemy's Happiness:** One day, unexpectedly he came across his spiritual guide, who said to him: "O son, do not associate with your enemy unless you have sufficient strength to counter it, for the enemy sees your faults and rejoices.

**Your Enemy's Sorrow:** If you are pure (i.e. practising and pious), the enemy will feel sorrow. If (under the influence of Nafs and Satan) you only feel like committing a sin, then come to us so that we bear your affliction (i.e. protect you from the attack of Nafs and Satan), so you do not help meet the objective (i.e. they want to see you non-practising and sinful) of your enemy."

Hearing the reformatory words of his spiritual guide, the heart of Abu Umar رَحْمَةُ اللَّهِ عَلَيْهِ got disgusted of sins أَلْحَمْدُ لِلَّهِ and he remained steadfast in his repentance.<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## (16) Respect for a Perfect Spiritual Guide

Sayyiduna Allamah Qushairi رَحْمَةُ اللَّهِ عَلَيْهِ stated about his perfect spiritual guide Abu Ali Daqqaq رَحْمَةُ اللَّهِ عَلَيْهِ that whenever he went

<sup>1</sup> *Kashf-ul-Mehjoob*, p. 425

to his spiritual guide *Al-Nasrabadi* رَحْمَةُ اللَّهِ عَلَيْهِ, he would make Ghusl first, then he would visit him.

With regards to showing reverence towards the spiritual guide, Allamah Qushairi رَحْمَةُ اللَّهِ عَلَيْهِ was one step ahead of his spiritual guide. He said, "Initially, whenever I got the privilege of visiting my spiritual guide (Abu Ali Daqqaq رَحْمَةُ اللَّهِ عَلَيْهِ, I would fast that day and then make Ghusl, then I would even dare to visit my spiritual guide (Abu Ali Daqqaq رَحْمَةُ اللَّهِ عَلَيْهِ. Several times, it happened that I reached the door of his Madrasah only to turn back out of my lack of resolve to go inside. If I ever overcame my timidity and entered the Madrasah, I would get such a thrill in the body (and the body would be overcome by a sense of numbness) as I reached the middle of Madrasah that one could stick a needle in me without me taking notice of it." <sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (17) Perfect Attention

Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللَّهِ عَلَيْهِ served Sayyiduna Imam Ja'far Sadiq رَضِيَ اللَّهُ عَنْهُ for a long time. He focused on acquiring spiritual blessings from him to such an extent that he never paid attention to anything else.

One day, Imam Ja'far Sadiq رَضِيَ اللَّهُ عَنْهُ asked him to bring a book lying in a recess of his room.

He replied, "Where is the recess, Sir?"

Imam Ja'far رَضِيَ اللَّهُ عَنْهُ said, "You have spent a long time here. Still, you don't know where the recess is?"

<sup>1</sup> *Al-Risala al-Qasheria*, p.328

He replied, “Sir, I have focused on you and acquiring blessings of your companionship to such an extent that I never cared about anything else. How am I supposed to even know about the recess?”

Imam Ja’far رَضِيَ اللهُ عَنْهُ was glad to hear his answer.

He then said, “If this is your condition, you should now move to Bistam. You have accomplished your task here.”<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### (18) Respect for Shoes of a Perfect Spiritual Guide

Sayyiduna Ameer Khusro رَحْمَةُ اللهِ عَلَيْهِ did not only have admiration and devotion for his spiritual guide, but he also had unbounded love for him. Here is a unique example from his life that illustrates how much he loved his spiritual guide. Once, a dervish came to Sayyiduna Nizam-ud-Din Auliya رَحْمَةُ اللهِ عَلَيْهِ and begged for his help. Incidentally, he had nothing in the food bank to offer him that day.

So, he said to him, “Incidentally, nothing is available today. However, whatever offering comes to me tomorrow will be given to you.”

The next day, no offering was brought to Sayyiduna Nizam-ud-Din رَحْمَةُ اللهِ عَلَيْهِ. So, he gave the dervish a pair of his blessed shoes and made him leave.

**Fragrance of Spiritual Guide:** Coincidentally, Sayyiduna Amir Khusro رَحْمَةُ اللهِ عَلَيْهِ who was travelling with the king met the dervish on his way. After knowing that the dervish had come from the city of his

<sup>1</sup> *Shan-e-Auliya*, p. 73

spiritual guide, he asked him about the well-being of his spiritual guide.

While the dervish was talking to him, Sayyiduna Ameer Khusro رَحْمَةُ اللَّهِ عَلَيْهِ felt the fragrance of his beloved spiritual guide. So, he instantly spoke, "I can smell the fragrance of my spiritual guide. Do you possess something related to him?"

At this, the dervish showed him the pair of shoes that he had received from Sayyiduna Nizam-ud-Din Auliya رَحْمَةُ اللَّهِ عَلَيْهِ.

**Pair of Blessed Shoes:** Sayyiduna Ameer Khusro رَحْمَةُ اللَّهِ عَلَيْهِ became restless to see the blessed shoes of his spiritual guide. He asked the dervish, "Would you sell the shoes to me?"

The dervish agreed. At that time, Sayyiduna Ameer Khusro رَحْمَةُ اللَّهِ عَلَيْهِ was having five hundred thousand silver coins that he had received from the king. He handed over all that money to the dervish and took the shoes of his perfect spiritual guide from him in exchange. Then, he put the shoes over his head and headed towards the city of his spiritual guide.

When he approached his spiritual guide, he humbly said, "The dervish was content with five hundred thousand coins only. If he had demanded my life in exchange for your blessed shoes, I would not have hesitated to offer him the same either."<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### (19) The Door of Paradise

Hadrat Peer Sayyid Ghulam Haider Ali Shah Jalalpuri رَحْمَةُ اللَّهِ عَلَيْهِ has stated that Khuwaja Sayyiduna Qutub-ud-Din Bakhtiyar Kaki

<sup>1</sup> *Anwar al-Asafia*, p.335

رَحْمَةُ اللَّهِ عَلَيْهِ (spiritual guide of Sayyiduna Baba Farid رَحْمَةُ اللَّهِ عَلَيْهِ once felt unwell. He asked Sayyiduna Baba Farid Ganj-e-Shakar رَحْمَةُ اللَّهِ عَلَيْهِ to visit the physician and get prescription for him. He followed the instruction and went to the physician. While he was present at the clinic for getting the prescription ready, he heard people chanting outside that a saint was approaching in a palanquin.

A man walking ahead of the palanquin was announcing in a loud voice, "Whoever visits this saint *إِنْ شَاءَ اللَّهُ* will become a dweller of Paradise."

Hence, a large number of people were rushing towards the palanquin to be blessed with the sight of the saint. But Sayyiduna Baba Farid رَحْمَةُ اللَّهِ عَلَيْهِ did not pay attention to him. Instead, when the saint's palanquin neared him, he went inside the clinic. People insisted him to see the saint, but he chose to avoid his sight. When the saint's palanquin moved away, he returned to his spiritual guide *Sayyiduna Bakhtiyar Kaki* رَحْمَةُ اللَّهِ عَلَيْهِ, with the prescription. He asked him about the reason for coming late. So, he told him the whole story.

His spiritual guide *Sayyiduna Bakhtiyar Kaki* رَحْمَةُ اللَّهِ عَلَيْهِ, said, "O dear Farid (add Arabic)! Don't you have desire for Paradise? Why did you miss his sight?"

He replied, "O my master! I was afraid because if I had become a dweller of Paradise after seeing that saint, I would have missed to be in your blessed feet on the Day of Judgement due to being unaware of your place in Paradise. For me, Paradise is the place where I can be blessed with your companionship."

Sayyiduna Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ was so pleased with the answer of his respectful disciple Sayyiduna Baba Farid Ganj-e-Shakar رَحْمَةُ اللَّهِ عَلَيْهِ

عليه that he uttered passionately, “O Farid, if today people become the dwellers of Paradise by seeing that saint, know that whoever passes by your door till the Day of Judgement will become a dweller of Paradise **إِنْ شَاءَ اللَّهُ**”<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## (20) An Exceptional Disciple

When A'la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** was 21 years old, he went with his father to meet Hadrat Shah Aale Rasool Marehrwi **قَدْسِرُهُ** and became his disciple in Qadiriyyah spiritual order. His spiritual guide *Hazrat Shah Aale Rasool* **رَحْمَةُ اللَّهِ عَلَيْهِ** granted him successorship as well as permission to all other spiritual orders (along with making him his disciple) and also awarded him certification (of narration) of Hadith.<sup>2</sup>

**Excellence/Greatness of A'la Hadrat** **رَحْمَةُ اللَّهِ عَلَيْهِ**: Hadrat Shah Aale Rasool **قَدْسِرُهُ** was very cautious in terms of granting anyone his successorship and permission to make a disciple. When he gave A'la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** successorship and permission in all spiritual orders, someone from his surroundings could not bear it and humbly said, “Sir! There is a tradition in your family to grant spiritual successorship after a long spiritual exercise, but we saw that you gave him successorship and permission so quickly?”

Hadrat Shah Aale Rasool **قَدْسِرُهُ** replied, “People usually come to us with filthy hearts and souls that require us to purify them first, and the process of purification takes a long time. But, he came already having a purified heart and required our spiritual order only. Thus, we gave it to him immediately.”

<sup>1</sup> *Zikar Habib* صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p.421

<sup>2</sup> *Hayat A'la Hadrat*, vol. 1, p.39

Then, he spoke to people who had gathered there, “I was having a concern for a long time that has been resolved today **الْحَمْدُ لِلَّهِ**. Now, if Allah Almighty asks me on the Day of Judgement about what I have brought for Him, I’ll present to Him my disciple Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ**.”

Then, he granted A’la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** all those spiritual things and practices that have continued to transfer from generation to generation in Barakatiyyah family.<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

### (21) Two Blessed Sons

Sayyidi A’la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** always remained highly respectful towards his perfect spiritual guide. He would also deliver scholarly lectures and spiritual sermons at his blessed shrine. One day, his spiritual guide’s heir requested A’la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** for two dogs for security purpose. So, he went home, took his two sons along with him to his spiritual guide’s heir, and humbly said to him, “I, Ahmed Raza (**رَحْمَةُ اللَّهِ عَلَيْهِ**), present my two sons<sup>2</sup> at your disposal. They will serve you during the day and also work for you as security guards at night.”<sup>3</sup>

May Allah have mercy on them and forgive us too for their sake!

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

<sup>1</sup> Anwaar Raza, p.378

<sup>2</sup> A’la Hadrat had used the word dogs for his sons out of humbleness. The compiler has modified the word dogs into sons.

<sup>3</sup> Anwaar Raza, p.238

## (22) A Unique Way of Respect

Hadrat Peer Jamaat Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ frequently related the account of Hadrat Peer Buddhan Shah Kala Noori رَحْمَةُ اللَّهِ عَلَيْهِ (for teaching people about the respect of spiritual guide) that he once ordered some jewellery at a goldsmith's shop for the daughter of his perfect spiritual guide. When it was ready, the goldsmith sought his permission to bring it to him for measuring its weight in front of him.

At this, he replied, "Wait! This jewellery is an adornment for the daughter of my spiritual guide. I will consider myself disrespectful if I even look at it."

So, he went outside and then the goldsmith weighed the jewellery.<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## (23) The Guest from the Village of Spiritual Guide

Once, a sweeper from the village of his spiritual guide came to meet Hadrat Peer Buddhan Shah Kala Noori رَحْمَةُ اللَّهِ عَلَيْهِ. In his absence, the sweeper sat on a bundle of leather (out of humbleness) lying in a corner of his house. When Hadrat Buddhan Shah رَحْمَةُ اللَّهِ عَلَيْهِ came out of his room and saw him, he had him sit on a comfortable bed.

He also ordered his servants, "Now, don't use this bundle of leather for making shoes. Instead, use it for making a well bucket since a guest from the village of our spiritual guide has sat on it."<sup>2</sup>

<sup>1</sup> *Mahnamah al-salsabeel, 1947*

<sup>2</sup> *Mahnamah al-salsabeel, 1964*



May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### (24) Respect towards the Offspring of Perfect Spiritual Guide

When Hadrat Sultan-ut-Tariqueen Khuwajah Muhkam-ud-Din Sayrani Owaisi رَحْمَةُ اللهِ عَلَيْهِ was asked by his spiritual guide to marry, he humbly replied, "O my spiritual guide! I am afraid that if I marry and have children, they might disrespect your offspring (and I can't bear any such disrespect)."

His spiritual guide liked his reply and blessed him with lots of prayers.<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### (25) Respect for the Shrine of Spiritual Guide

One day, Sayyiduna Khuwaja Moin-ud-Din Chishti قدسره was teaching his disciples about Tariqat. Whenever he looked at his right side, he would stand (respectfully). All the people were surprised to see this and thought for whom their spiritual guide was standing again and again out of respect. They saw him standing like this several times (but no one dared to ask him about the reason behind it out of respect).

When all of them left but the one who was very close to him, he asked him respectfully, "Sir! During your teaching session, we noticed that you stood again and again as if you were showing respect to someone or something. What was the reason behind it?"

<sup>1</sup> *Mahnamah al-salsabeel*, 1964

Sayyiduna Khuwajah Moin-ud-Din قدسره replied, “The shrine of my spiritual guide Khuwajah Usman Harooni رضى الله عنه is located in that direction. So, whenever I looked at that side, I would stand out of respect. I would stand for the blessed shrine of my spiritual guide.”<sup>1</sup>

May Allah have mercy on them and forgive us too for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## (26) The Miraculous Arrival of Sayyiduna Ghaus ul-Azam

رضى الله عنه

The line ‘شَيْبَا لَه رَضِيَ اللهُ عَنْهُ يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِي’ was engraved on the entrance wall of a mosque located in the Khanqah of Sharaqpur Shareef. Hadrat Mian Sher Muhammad Sharaquri رَحْمَةُ اللهِ عَلَيْهِ – who was a pious saint by birth – would often keep reciting this line as Wazifah.

Once, a man who did not believe in the saintly miracles of pious saints came to Hadrat Sher Muhammad Sharaquri رَحْمَةُ اللهِ عَلَيْهِ. He saw the text that was engraved on the entrance wall of the mosque and spoke to him in a criticizing manner, “You call Hadrat Shaykh Jilani’s رَضِيَ اللهُ عَنْهُ name here. So, does he رَضِيَ اللهُ عَنْهُ listen to your voice in Baghdad?”

Hearing this, Hadrat Sher Muhammad Sharaquri’s رَحْمَةُ اللهِ عَلَيْهِ condition changed and he began to recite ‘يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِي رَضِيَ اللهُ عَنْهُ شَيْبَا لَه’ loudly. Suddenly, the man who had denied the saintly miracles screamed and fell unconscious. When he regained consciousness, he fell into the feet of Hadrat Sher Muhammad Sharaquri رَحْمَةُ اللهِ عَلَيْهِ and announced publicly, “By Allah! When Hadrat (Sher Muhammad Sharaquri رَحْمَةُ اللهِ عَلَيْهِ recited ‘يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِي رَضِيَ اللهُ عَنْهُ شَيْبَا لَه’, I saw Hadrat Shaykh Abdul Qadir

<sup>1</sup> Fawad al-Salkeen Hasht Bahasht, p. 138

Jilani رَضِيَ اللهُ عَنْهُ in the Khanqah saying: Whoever calls me, I reach for his help, but he should be like Sher Muhammad رَحْمَةُ اللهِ عَلَيْهِ.<sup>1</sup>

“يا شيخ عبد القادر جيلانى رَضِيَ اللهُ عَنْهُ شَيْئاً لِّلّهِ”

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<sup>1</sup> *Anees ahle-sunnat*, p. 101

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

## MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE

(Part 3)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى  
سَيِّدِ الْمُرْسَلِينَ

أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط  
بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ ط

### MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE (PART 3)

Devotee of A'la Hadrat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Hadrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziaeye *دامت بركاتهم العالیة* quotes in his booklet 'Zia-e-Durood-o-Salam' the following saying of our beloved Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*:

"Whoever recites Salat upon me once; Allah Almighty sends ten mercies upon him and writes ten virtuous deeds in his Book of Deeds."<sup>1</sup>

صَلُّوا عَلَيَّ عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدًا

### The Origin of Tasawwuf (Sufism) and Tariqah

#### Answer to a Question

The author of a phenomenal book on Tasawwuf entitled 'Haqaiq an al-Tasawwuf' has stated about the origin and importance of Tasawwuf in a very augmentative way. A question arises in the minds of many people that the call to Tasawwuf and Tariqat was not widespread in the early days of Islam and that it emerged after the era of Sahabah and Tabi'een *رَضِيَ اللَّهُ عَنْهُمْ*.

The answer is: Sahabah and Tabi'een *رَضِيَ اللَّهُ عَنْهُمْ* were closely and firmly connected to the Noble Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Hence, there was no need for preaching Tasawwuf.

<sup>1</sup> *Jami'al-Tirmizi, Raqm 474, vol. 2, p. 28*

## Madani Reasons

In that blessed era, people were already pious, righteous, struggling, and naturally inclined towards worshiping. They would try to excel one another in following the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thus, they did not need any additional knowledge or science that could lead them to attain the objectives of Tasawwuf. Instead, they had already achieved these objectives practically.

## Madani Example

Take an example of a native Arab. He knows the use of Arabic language, for he has inherited it from his parents. He is naturally aware of the composition of eloquent Arabic poetry although he might not have studied the sophisticated rules of Arabic grammar and linguistics. Thus, he is not in need of studying the science of Arabic language which is indeed a necessary requirement for the one who is not a native Arabic speaker and wants to learn Arabic language.

## Who are Sufis?

Although Sahabah and Tabi'een رَضِيَ اللهُ عَنْهُمْ are not termed Sufis, they were Sufis practically. It is because what Tasawwuf and Tariqat include is that the person should live not for his desires but for Allah عَزَّوَجَلَّ and should always be attentive towards Allah رَضِيَ اللهُ عَنْهُمْ with all his heart and soul. Sahabah رَضِيَ اللهُ عَنْهُمْ possessed all such attributes with perfection. They were not satisfied with only adhering to Islamic beliefs and performing Fard acts of Islam, but they also exercised intuition and passion and did all Nafil worships adored by the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They refrained not only from Haraam (forbidden) acts but also from Makrooh (disliked) acts in Shariah. By virtue of this, they acquired blessed insight. The stream of wisdom erupted from their heart. They were blessed with divine mystery.

## The Best Eras

The same was the situation of Tabi'een and Taba Tabi'een رَضِيَ اللهُ عَنْهُمْ. 'Quroon-e-Salasaah' was the best-ever era of Islam. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "The best of eras is my era, and then the one closer to it, and then the one closer to that."<sup>1</sup>

## Why was the Science of Tasawwuf Needed?

After these excellent eras passed, the spirituality started to weaken as the closeness to the era of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ decreased. People started becoming heedless of Allah's worship. This situation led the people of faith and piety to the compilation of Tasawwuf for the purpose of calling people towards Allah and making them attentive towards Him. Thus, Tasawwuf and Tariqah are not something to be considered an addition to Islam. In fact, they are derived from the blessed life of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the lives of his companions. The foundation of Tasawwuf is based on the way of pious people, glorious Sahabah رَضِيَ اللهُ عَنْهُمْ, Tabi'een رَضِيَ اللهُ عَنْهُمْ, and Taba Tabi'een رَضِيَ اللهُ عَنْهُمْ. Thus, this practical way is none other than the actual way of Islam.

Shaykh Ahmad Zaroq رَحِمَهُ اللهُ عَلَيْهِ said, "Just as the scholars of Shariah have safeguarded the boundaries of Shariah, the scholars of Tasawwuf have protected the spirit and manners of Shariah."<sup>2</sup>

## The Significance of Tasawwuf and Tariqat

**Shari' Rulings:** There are two types of Shar'i rulings that humans are obliged to do. The first type is related to apparent actions whereas the other type is related to hidden actions. In other

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<sup>1</sup> (Bukhari and muslim)

<sup>2</sup> Fawaid at-Tasawwuf, 298

words, one type of rulings is related to the physical body whereas the other type is related to the actions done spiritually.

**The rulings related to physical actions are further classified into two types:**

1. **Physical Injunctions:** These rulings refer to actions that have to be carried out. For example, Salah, Zakat, fasting, Hajj, and other obligatory acts of worship, etc.
2. **Physical Prohibitions:** These rulings refer to actions that have to be avoided. For example, murder, adultery, alcohol, stealing, and other major sins, etc.

**The rulings related to spiritual actions are also classified into two types:**

1. **Spiritual Injunctions:** These rulings refer to spiritual actions that have to be carried out. For example, faith in Allah, belief in angels, heavenly books, and all prophets and messengers عَلَيْهِ السَّلَام, devotion, truthfulness, humility, absolute trust in Allah, etc.
2. **Spiritual Prohibitions:** These rulings refer to spiritual actions that have to be avoided. For example, disbelief, hypocrisy, arrogance, self-glorification, selfishness, ostentation, grudge, envy, etc.<sup>1</sup>

### The Most Important Deeds

Although both physical and spiritual actions are worthwhile, according to the Noble Prophet صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the deeds related to spirituality are more important than the physical ones. This is because what is inside serves as the basis for what is outside. All the things begin with one's heart. Thus, the spiritual actions are the foundation of physical action. The corruption in the spiritual deeds causes the disruption in physical deeds.

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<sup>1</sup> *Haqiq at-Tasawwuf, 26*



Allah Almighty has said in the Holy Quran:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٠﴾

*Translation: So whoever hopes to meet his Lord, he should perform virtuous deeds and should not ascribe anyone to his Lord as a partner in worship.”<sup>1</sup>*

In the above verse of the Holy Quran, the purification of heart is regarded as a necessary condition for presence and witnessing in the court of Allah.

### Forty Hazards of the Heart

A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has identified about 40 hazards of the heart (which we must be careful of and refrain from) as given below:

1. Ostentation
2. Conceit
3. Jealousy
4. Grudge
5. Arrogance
6. Love for praise
7. Love for respect
8. Love for the materialistic world
9. A desire for fame
10. Respect for the wealthy

<sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 16, Surah Al-Kahf, Verse 110)

11. Contempt for the poor
12. Following desires of the heart
13. Laziness (in religious matters)
14. Ingratitude (towards the blessings of Allah)
15. Greed
16. Miserliness
17. Far-fetched aspirations
18. Suspicion
19. Displeasure with what is right
20. Taking pleasure in what is wrong
21. Deceit
22. Treachery
23. Breach of trust
24. Obliviousness
25. Strictness
26. Covet
27. Flattery
28. Relying on the creation (instead of the Creator – Allah Almighty)
29. Being neglectful towards the Creator – Allah Almighty
30. Being oblivious of death
31. The audacity to disobey Allah
32. Hypocrisy

33. Adherence to Satan
34. Slavery to desires/Obedience to the self
35. Inclination towards vanity
36. Dislike for righteous deeds
37. Lack of fear
38. Impatience
39. Absence of sincerity
40. Self-loathing and negligence in fulfilling rights to Allah, etc.<sup>1</sup>

According to the elders رَحِمَهُمُ اللَّهُ, it is necessary to get associated with a perfect spiritual guide and become his disciple in order to attain purification and enlightenment of heart and protect it from the above-mentioned hazards. By virtue of his spiritual blessings, the perfect spiritual guide will enlighten the dark and strict heart and bring it to life. In this regard, اَلْحَمْدُ لِلَّهِ comprehensive and detailed information is provided on the subject of Shari'ah and Tariqat in the first and second part of the present book 'Manners towards a Perfect Spiritual Guide'. In the third part, the topics 'Blessings of Visualizing One's Spiritual Guide' and 'Benefits of Reading blessed Shajarah' are discussed. اِنْ شَاءَ اللَّهُ. A thorough and focused study of this part of the book will provide a lot of information to the reader and guide him towards acquiring blessings of the spiritual guide.

May Allah Almighty enable us to fulfil the rights of being associated with the spiritual guide and give us strength to do practical efforts for spreading the teachings of Tasawwuf and Tariqah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Fatawa Africa*, p. 133

## Visualizing the Spiritual Guide

The grand spiritual guide of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, Hadrat Shah Aale Ahmad Achhe Mian قَدْسِرَه, writes in his book 'Aadab-us-Salikeen' that there are three stages of devotion.

1. Devotion to the spiritual guide
2. Devotion to the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
3. Devotion to Allah Almighty

## Special Closeness to Allah

Referring to Maulana Jami's رَحْمَةُ اللَّهِ عَلَيْهِ book 'Nafhaat-ul-Anas', Hadrat Achhe Mian رَحْمَةُ اللَّهِ عَلَيْهِ states that the general closeness to Allah is attained by all believers whereas only specific people (among the people of Tariqat) are entitled to the special closeness to Allah. They are the ones who are devoted to Allah Almighty by being devoted to the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by means of devotion to the spiritual guide.<sup>1</sup>

## Devotion to the Spiritual Guide

We learnt here that devotion to the spiritual guide is the first step towards getting blessed with the great reward of closeness to Allah (through devotion to the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). So, the disciple should never think of himself as a separate entity from his spiritual guide. Instead, he should keep in mind that his stillness and movement both are in control of his spiritual guide and that only his spiritual guide can understand him and reform his internal and external conditions. He should demonstrate through his actions that he has no control over himself. He should avoid ostentation and self-praise in his conduct. However, he must remember that the first destination of devotion to the

<sup>1</sup> (Saraj-ul-Awarif)

spiritual guide is the act of visualizing him perfectly. Thus, it is learnt here that visualizing the spiritual guide holds great significance in the success of disciples.

### The Proof of Visualizing the Spiritual Guide

It is reported in Tirmizi (*vol.5, p. 503, Raqm 8*) that Sayyiduna Hasan bin Ali رَضِيَ اللهُ عَنْهُمَا asked his maternal uncle Hind bin Abi Halah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the looks of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that he could store it in his mind. The scholars consider this Hadith as a proof for visualizing the spiritual guide. Other Hadiths are also a testimony to it that the companions رَضِيَ اللهُ عَنْهُمْ, while narrating such a Hadith, used the words “as if I am looking at the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”<sup>1</sup>

Moreover, it is clearly stated in Al-Muwahib al-Ladunniyah and the books of Fiqh that one should visualize the face of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while visiting his shrine. All these points serve as evidence for the act of visualizing the spiritual guide.<sup>2</sup>

### Practices that Simplify the Process of Visualizing the Spiritual Guide

Remember, a disciple cannot succeed unless he is drowned in the existence of his spiritual guide. To be successful in the process of visualizing his spiritual guide, he should increase his love for him as much as possible. The more the intensity of love, the more it will be easy for him to visualize the spiritual guide. His spiritual guide should be the focus of all his thoughts. He should observe the actions, habits, and attitude of his spiritual guide and try to follow them. The sight of his spiritual guide should dominate his thoughts all the time. He should walk, sit, and eat the way his

<sup>1</sup> *Sahih al-bukhari. Raqm 6929, vol. 4, p. 380*

<sup>2</sup> *Al-Mawahib-ul-Laduniya, vol. 4, p. 581*

spiritual guide does. Wherever and whenever possible, he should talk about his spiritual guide, share his sayings, and narrate the blessed incidents associated with him. All of this will reflect his love for him. It is quoted in 'Jami' Sagheer' that the more you love something, the more you talk about it.<sup>1</sup>

### Talking about the Beloved

Shaykh Abdul Haq Muhaddith Dehlvi رَحْمَةُ اللَّهِ عَلَيْهِ writes in the preface of his book 'Akhbar-ul-Akhyar': The devotee loves to talk about his beloved. Similarly, the beloved is also delighted with this act of the devotee. In fact, talking about the pious saints of Allah is such a blessed worship that can be done by everyone at any time, and this can get them closer to Allah Almighty. Thus, if a disciple keeps thinking as well as talking about his perfect spiritual guide, he will find his mind better prepared for visualizing him إِنَّ شَاءَ اللَّهُ.<sup>2</sup>

**Important Note:** Remember that only those can reach the spiritual destination who are always respectful towards their perfect spiritual guide, whether he is near or far away. Otherwise, they will be deprived of the blessings of the perfect spiritual guide. Therefore, it is important for the disciple to be aware of the nature of his spiritual guide so that he avoids doing anything that can displease him. He should keep himself engaged, as much as he can, in doing what his spiritual guide likes.

For example, if the spiritual guide likes respecting elders, staying serious, and practising Qufi-e-Madinah (i.e. striving to safeguard tongue, gaze, and all other body organs from the acts of disobedience towards Allah and His Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he (the disciple) must adopt these attributes. Moreover, he must follow the system formed by the spiritual guide, especially

<sup>1</sup> Al-Jame-us-Sagheer with Faiz-ul-Qadeer, Raqm 8312, vol6, p.40

<sup>2</sup> Akhbar al-Akhirat, p.6

central executive body, other departments, and whichever department he is working under and try to stay serious. Otherwise, the one who speaks excessively or comments uselessly may face some kind of loss.

Similarly, if the spiritual guide likes a disciple who has a mindset of **striving to reform himself and people of the entire world**, he should strive to become the one, if he is really desirous of acquiring blessings of his spiritual guide, by acting upon Madani Inamaat, travelling with Madani Qafilahs, and spending time in performing other Madani acts. All these actions will please his spiritual guide who will then make the process of visualizing him easy for his disciple through his special attention towards him **إِنْ شَاءَ اللَّهُ**. As a result, that fortunate disciple will easily attain the core objective (i.e. the life pleasing Allah and His Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**) of the visualization of the spiritual guide.

### Allah is Watching Us

In order to lead a successful life, one must remember that Allah is watching him. This Madani thought keeps him away from sins and guides him towards the path of righteousness. We have been directed towards this Madani thought at several places in the Holy Quran.

### Seven Quranic Verses

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

*Translation: Indeed, Allah is a Protector over you.<sup>1</sup>*

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ﴿١٤﴾

*Translation: Does he not know that Allah sees him?<sup>1</sup>*

<sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 04, Surah Al-Nisa, Verse 04)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

*Translation: Certainly, your Lord is watching.*<sup>2</sup>

وَبُؤْمُوعَكُمْ آيِنَ مَا كُنْتُمْ ۗ وَ اللّٰهُ بِمَا تَعْمَلُونَ بَصِيْرٌ ﴿٤﴾

*Translation: He is with you wherever you are, and Allah sees all that you do.*<sup>3</sup>

يَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ ﴿١٩﴾

*Translation: He knows the deception of the eyes and that which the hearts conceal.*<sup>4</sup>

إِنَّ اللّٰهَ خَبِيْرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

*Translation: Allah is aware of all that you do.*<sup>5</sup>

ۗ إِنَّ اللّٰهَ بِمَا تَعْمَلُونَ بَصِيْرٌ ﴿١١٠﴾

*Translation: He sees all that you do.*<sup>6</sup>

The above Quranic verses make it clear that Allah Almighty is watching everyone. He knows whatever is hidden in the hearts and stolen by the eyes. His knowledge encompasses everything. In order to have firm faith in these attributes of Allah Almighty and turn our bad state into good one, we must focus at the thought that Allah is watching us.

<sup>1</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 30, Surah Al-Alaq, Verse 14)

<sup>2</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 30, Surah Al-Fajr, Verse 14)

<sup>3</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 27, Surah Al-Hadid, Verse 04)

<sup>4</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 24, Surah Al-Mu'min, Verse 19)

<sup>5</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 28, Surah Al-Hashr, Verse 18)

<sup>6</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 01, Surah Al-Baqarah, Verse 110)



The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the peace of our heart and mind, the most generous and kind, said: “Worship Allah as if you are watching Him, and if you are unable to do so, then have firm faith that He is watching you.”<sup>1</sup>

**Real Success:** It is difficult for a human being to visualize something without first seeing it. Since we have seen neither our Allah Almighty nor our beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the reason we love and are devoted to our dear spiritual guide is that he is the beloved of Allah Almighty and His Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, if we strive to visualize our spiritual guide, إِنَّ شَاءَ اللهُ we will be able to form an image of his blessed sight. After some time, (with the blessing of visualizing the spiritual guide) we will be blessed with the visualization of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and ultimately it will lead us to fully concentrate on the attributes of Allah Almighty which is our real purpose. Then, إِنَّ شَاءَ اللهُ we will be able to have the perfect visualization that Allah is watching us. This thought will help us refrain from sins and engage in the acts that please Allah Almighty. This is the real success.

Imam Rabbani Hadrat Mujaddid Alf Thani رَحْمَةُ اللهِ عَلَيْهِ has said, “Successfully achieving the state of visualizing the spiritual guide is a sign of perfect association between disciple and spiritual guide. And, there is no other way closer than this one to be blessed with the closeness to Allah Almighty.”<sup>2</sup>

Similarly, it is stated by Shah Waliullah Muhaddith Dehlvi رَحْمَةُ اللهِ عَلَيْهِ in ‘Intibah fi Salasil Auliya رَحْمَةُ اللهِ عَلَيْهِ’ and Aala Hadrat رَحْمَةُ اللهِ عَلَيْهِ in ‘Al-Yaqoot Al-Wasitah’ that the visualization of the spiritual guide as well as the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ serves as a means to reach Allah Almighty. This is because the

<sup>1</sup> *Sahih al-Bukhari, Raqm 50, vol. 1, p. 31*

<sup>2</sup> *Maqtubaat, vol. 3*

visualization of the spiritual guide leads to spiritual training in mysticism.<sup>1</sup>

### Method of Visualizing the Spiritual Guide

A'la Hadrat Shah Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ stated, "For visualizing the spiritual guide, one should sit alone attentively at a calm and quiet place in the direction of the house of the spiritual guide or his shrine if he has passed away. Now, silently and respectfully along with the utmost humility and devotion, visualize the face of the spiritual guide and think himself as being seated in front of him. He should imagine that the Noble Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessings and light are filling the heart of his spiritual guide, below which his own heart is fixed, and the drops of blessings are flowing from the heart of his spiritual guide into his heart. He should increase doing this practice of visualization until it becomes second nature to him. إِنْ شَاءَ اللَّهُ he will experience that the face of his spiritual guide has become his constant companion helping him with all his work (through the blessings of Allah and His Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and telling him solution to any problem he faces in the path of Tariqat.<sup>2</sup>

### Another Madani Method of Visualizing the Spiritual Guide

Once, while Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was on his journey to Madinah, he was asked if the visualization of the spiritual guide should be done.

He replied, "How can I deny something that is a part of Tariqat?"

When he was asked about the method of visualizing the spiritual guide, he suggested reading what A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has

<sup>1</sup> *Intaba fi salasil Oliya Allah, p.41-42*

<sup>2</sup> *Al-Wazifa-tul-Karima, p.36*

described in his booklet 'Al-Wazifah Al-Karimah'. When he was requested to tell something more, he said, "You can also visualize your spiritual guide by imagining that he is standing respectfully with folded hands in front of the Green Dome and bowing his head having tears in his eyes. Think yourself as standing behind your spiritual guide in the same respectful manner having tears in your eyes too. Visualize that blessings are being showered upon your spiritual guide from the Green Dome and the same are being showered upon you from your spiritual guide. Practise this method of visualization on a constant basis so that you can do it perfectly."

Then, he was asked about the result of this way of visualizing the spiritual guide.

He replied, "إِنْ شَاءَ اللَّهُ he will find his spiritual guide with him always."

(But it requires the disciple first to make his heart transparent and remove all the filth of sins away from it.)

### Madani Practice regarding Visualizing the Spiritual Guide Initially

Initially, to pave the way for visualizing the spiritual guide successfully, the following practices can be useful:

On a daily basis, though only for a few moments, or after every Salah, try to fix your thoughts on that you saw your spiritual guide somewhere meeting people, he was making Wudu somewhere, he embraced you affectionately someday, he delivers speeches in a certain way, you were with him at Sahari and Iftar time somewhere, he indicated towards something in a certain way, or looked at you smiling. Thus, you should try to recall all those moments when you met him or saw him doing something. إِنْ شَاءَ اللَّهُ this practice will make the process of visualizing your spiritual guide easy for you and also increase your love and devotion for him. إِنْ شَاءَ اللَّهُ the more you love your spiritual

guide, the more you will hate sins and incline towards good deeds surprisingly.

It is stated in Tazkirah Masha`ikh-e-Naqshbandiyah that the practice of visualizing the spiritual guide should be strengthened by the disciple to such an extent that he becomes a reflection of his spiritual guide in all his activities, actions, dealings, and practices. This is the very stage that marks the opening of further ways of Tariqat for the disciple.

### Blessings and Benefits of Reciting Blessed Shajarah

The devotee of A'la Hadrat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyayee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ quotes the following saying of our beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his booklet 'Zia-e-Durood-o-Salam':

“Undoubtedly, your names along with your identity are presented to me. Therefore, recite excellent Salat upon me (i.e. with most beautiful words).”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### Wirds and Wazifahs<sup>2</sup>

Hadrat Abdul Qadir Isa Shazili رَحْمَةُ اللهِ عَلَيْهِ states that the word *Wird* is singular and used for a fixed spiritual invocation. Its plural form is *Auraad* which, according to the people of Tariqat, refers to words or invocations advised by the elders to be recited by the disciples after Fajr Salah (or at different scheduled times). Lexically, *Auraad* means something that arrives or descends. In

<sup>1</sup> *Musannaf Abd al- Razzaq, vol.2, p.214 Raqm Al-Hadith 3111*

<sup>2</sup> *Wirds/Auraad and Wazifahs/Wazaif (spiritual invocations) refer to a sacred and blessed word or a group of words recited usually in a fixed number for spiritual or physical benefits.*

the terminology of the elders, it indicates the divine blessings that descend upon the hearts and bring them to action.<sup>1</sup>

The elders رَحْمَةُ اللَّهِ have strictly advised the followers of Tariqat to remain consistent in reciting Auraad and Wazaif. They have also admonished them for waiting for getting free time for reciting Auraad. It is because the life is too short and our worldly matters keep on increasing (instead of decreasing) by the passage of time.

In this regard, Hadrat Ataullah رَحْمَةُ اللَّهِ عَلَيْهِ said, “It is actually a satanic deception to leave Auraad and religious practices with the intention of doing them later in your free time.”<sup>2</sup>

### Shajarah ‘Aaliyah

It has been a common practice of the elders that they grant Shajarah to their disciples and seekers. The Shajarah includes the names of all the elders of the respective spiritual order, necessary Wazaif, as well as particular guidelines.

In Shajarah, the names of the elders are written in such a sequence that links them to the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The disciples are advised to read the Shajarah. By virtue of reading it again and again, شجره عاليه they will eventually learn the names of all the elders of the spiritual order. Moreover, by means of doing *Isal-e-Sawab*<sup>3</sup>, إِنَّ شَاءَ اللَّهُ they will receive spiritual bounties and blessings of perfect saints رَحْمَةُ اللَّهِ عَلَيْهِ. (It is agreed that the blessed Awliya رَحْمَةُ اللَّهِ عَلَيْهِ benefit the people who love them and do *Isal-e-Sawab* to them.)

<sup>1</sup> *Haqaiq an it-Tasawwuf*, p.233

<sup>2</sup> *Tasawwuf kay Haqaiq*, p.233

<sup>3</sup> *Isal-e-Sawab* refers to the act of spiritually donating the reward of virtuous deeds to the Muslims.

#### 4 Madani Pearls about the Benefits of Reading Shajarah of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ

**1st Madani Pearl:** Being fortunate to learn about the blessed chain (of the spiritual order) that connects him to the Noble Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When a disciple remembers that the chain of his spiritual guide, who he gave allegiance to, reaches the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through these elders, he develops a deeper love for them. In fact, love for the spiritual guide and the elders of the spiritual order is the foundation of success in Tariqat.

#### Blessings of Love for the Perfect Spiritual Guide

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated, "Maulana Barakaat Ahmad, the student of my father (Maulana Naqi Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ, was also my brother in Tariqah (disciple of the same spiritual guide). He was an ardent lover of our spiritual guide (Sayyidi Aal-e-Rasool رَحْمَةُ اللَّهِ عَلَيْهِ. There were only a few instances that he took the name of his spiritual guide without having tears in his eyes. (By virtue of so much love for the spiritual guide, he was bestowed upon so much that) When he passed away, I went inside his grave to lower him. Without exaggeration, اَلْحَمْدُ لِلَّهِ I smelt such fragrance in his grave that I had experienced when I first visited the blessed shrine of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the day of his (i.e. Barakaat رَحْمَةُ اللَّهِ عَلَيْهِ death, Maulvi Sayyid Amir Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ dreamt of the Noble Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was on horseback going to some place. He asked: 'O Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Where are you going?' He replied: "To perform the funeral Salah of Barakaat Ahmad."

A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ further said, "These were the blessings of the name of Ahmad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he (Maulana Barakaat

Ahmad

رَحْمَةُ اللَّهِ عَلَيْهِ received by virtue of love for his spiritual guide.”<sup>1</sup>

**2nd Madani Pearl:** The mention of pious people brings about mercy.

It is stated in a blessed Hadith that remembering the pious washes away sins. In another narration, it is stated that (divine) mercy descends when pious people are mentioned. <sup>2</sup>

Sayyid Abdul Wahid Bilgirami رَحْمَةُ اللَّهِ عَلَيْهِ stated in *Sab'a Sanabil*, “The mention of pious masters refreshes the faith of true disciples and their anecdotes strengthen their faith.”

Shaykh Abdul Haq Muhaddith Dehlvi رَحْمَةُ اللَّهِ عَلَيْهِ stated in the preface of *Akhbar-ul-Akhyar*, “The mention of beloved people of Allah Almighty brings about mercy and closeness to Allah.” <sup>3</sup>

**3rd Madani Pearl:** Doing Isal-e-Sawab to the pious masters of your spiritual order by taking their name blesses you with their spiritual attention.

When the disciple reads the blessed Shajarah regularly and does Isal-e-Sawab to the blessed souls of the elders of the spiritual order, their blessed souls get pleased. As a reward, he receives their spiritual attention and acquires countless blessings and benefits of the world as well as the hereafter.

**4th Madani Pearl:** When he (who reads Shajarah) remembers and mentions the pious masters (of his spiritual order) in times of ease, they help him in times of difficulty (like trouble and distress).

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<sup>1</sup> *Malfuzaat, part 2, p. 173*

<sup>2</sup> *Kashf al-Khafa, vol.2, p.65*

<sup>3</sup> *Akhbar al-Akhbar, p.6*

Our beloved Prophet ﷺ said, “Acknowledge Allah Almighty in times of ease and prosperity, He will remember/help you in times of adversity.” (It means He will help you and make things easy for you.)<sup>1</sup>

The blessed practice of reading necessary Aurad, Wazaif, and specific guidelines written in the blessed Shajarah also reminds you of your oath that you took on the hands of your perfect spiritual guide while becoming his disciple. Moreover, **إِنْ شَاءَ اللَّهُ**, it will also bless you with the countless blessings of the world as well as the hereafter.

**Consent of the Spiritual Guide:** It is necessary for the disciple to stick to reading only those Aurad and Wazaif that are granted to him by his perfect spiritual guide. He should leave any other Wazifah taken from other books (than the Shajarah) or given to him by someone other than his spiritual guide. He should try not to read any Wird or Wazifah without the permission of his spiritual guide. According to pious masters, the practice of reading any Wird or Wazaif without the consent of the spiritual guide can cause an irreversible loss in Tariqat.

**Necessary Caution!** Shaykh Abul Mawahib Sayyiduna Shaykh Abdul Wahab Sha'rani رَحْمَةُ اللَّهِ عَلَيْهِ states in his world-famous publication *Al-Anwar-ul-Qudsiyyah Fi Marifat Qawaid Al-Sufiah*, “A disciple is not allowed to read any Wazifah without the permission of his spiritual guide. However, it is permissible for the spiritual guide to ask his disciple to leave reading a certain Wazifah and adopt another one. As soon the disciple is instructed to do so, he should obey the instructions immediately. Moreover, it is not permissible for the disciple to be critical (of his spiritual guide’s decision) either even in his heart. For example, he might think in his heart why he has been asked by his spiritual guide to

<sup>1</sup> *Al-Jame-us-Sagheer with Faiz-ul-Qadeer, Raqm 3317, vol. 3, p. 331*



leave a certain Wazifah while it was good.” (These are the reasons why disciples fail in the path of spirituality.)

**Reason of Prohibition:** The reason behind asking the disciple to leave a certain Wazifah is that sometimes the spiritual guide, on the basis of his insight, sees that reading a certain Wazifah might prove harmful to his disciple. For example, it might take away his sincerity.

There are many acts that have a high level of virtue in Shariah, but when the self is involved in these acts, they become wasted (i.e. with a lower level of virtue) and the disciple is not even aware of all this. Thus, he should always remain obedient to his spiritual guide and protect himself from having evil thoughts and doubts.<sup>1</sup>

**Blessings of the Consent of Spiritual Guide:** The consent of the spiritual guide regarding any Wird or Wazifah enables the disciple to attain its perfect blessings and real success. Indeed, reading Aurad and Wazaif that are allowed by the spiritual guide reveals incomparable spiritual blessings and benefits.

**Madani Wisdom:** One of the wisdoms behind taking permission for Wazaif and Aurad is to seek his spiritual attention besides the implicit and explicit instructions he has already provided. His spiritual attention will serve as alchemy for Wazaif and Aurad he has allowed his disciple to read.

**Divine Willingness:** Sometimes, people present their problems to the perfect pious saint for seeking solution. Then, on the basis of divinely-inspired knowledge, he advises them to read a certain Wazifah or do a certain act (e.g. filling and submitting Madani Inamaat card on a monthly basis or travelling with the Madani Qafilahs in the way of Allah), and **اِنْ شَاءَ اللهُ** their problem will be solved. Thus, when they witness the blessing (of doing that act)

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<sup>1</sup> *Anwaar qudsiya*

and the result of reading that Wazifah, it is actually the blessing of that perfect pious saint by the bestowal of Allah Almighty.

Therefore, it is better for you in both the world and the hereafter to stick to what your spiritual guide has advised you to do or act.

## Ten Amazing True Incidents

### Protection from Scorpion

An Islamic brother from Bab-ul-Madina (Karachi) reported an incident that happened during his travel with the Madani Qafilah, in the company of the devotees of Rasul, in the Interior Sindh.

He stated: “We, the participants of the Qafilah, would regularly read a Wird from Shajarah Qadiriyyah Attariyyah that was permitted by Ameer-e-Ahl-e-Sunnat to be read by all his disciples and seekers.

The Wird is given below: **أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ**

Among the virtues of this Wird is that reading it in the morning and evening three times each **إِنْ شَاءَ اللَّهُ** serves as a means of protection from snakes, scorpions, and other dangerous animals.<sup>1</sup>

All the participants of Qafilah would recite this prayer collectively. Those were the rainy days. We were residing in a Masjid and there were fields nearby. An Islamic brother was delivering a speech from Faizan-e-Sunnat. When he finished his speech, he found out that a dangerous scorpion had been lying beneath him for hours and he could not realize it.

But **أَلْحَمْدُ لِلَّهِ**! It could not even dare to harm him since he had recited the aforementioned Dua from Shajarah Qadiriyyah Attariyyah. Thus, he remained safe from a big trouble by the grace of Allah **عَزَّوَجَلَّ**.

<sup>1</sup> *Al-Wazifa tul-Kareema, p. 10-11*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 2. Snake Leaves without Biting

The same Islamic brother also reported that when they slept at night, someone saw that a horrible black snake came slithering from the surrounding field and sit on the chest of an Islamic brother sleeping nearby. It remained on his chest for long hissing again and again towards his face but could not bite him. It seemed as if something had kept the snake from harming him. As he was the disciple of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ* and had also attained blessings of reciting the aforementioned Dua from Shajarah Qadiriyyah Attariyyah, *الْحَمْدُ لَيْتَهُ* the snake could not dare to bite him and even returned after a while. In this way, *الْحَمْدُ لَيْتَهُ!* he remained safe from a misfortune.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 3. Scorpion in the Sheet

A preacher of Dawat-e-Islami from Punjab said that he would regularly recite the aforementioned Wird.

He reported, "Once, while I was preparing to sleep during my travel with a Madani Qafilah, I felt something was there in my sheet close to my belly. I shook the sheet and tried to sleep again. A few moments later, I again felt movement of something inside the sheet. So, I moved my hand over it to check if something was really there but could find nothing. Later on, when I felt the same movement again, I stood up quickly and shook out the sheet. I was shocked to see that a horrible black scorpion fell down it. I thanked Allah Almighty that He saved me from the harm of that scorpion by virtue of reciting the (aforementioned) Wird from Shajarah Shareef."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

#### 4. Scorpion's Venom

An Islamic brother from Sukkur, a city of Bab-ul-Islam (Sindh), reported, "Before I joined the Madani environment of Dawat-e-Islami, a scorpion had bitten me. I can't express in words the intensity of the pain caused by venom. According to my doctor, I have got a new life. Then, **اَلْحَمْدُ لِلّٰهِ**! I joined the Madani environment of Dawat-e-Islami and also became a disciple of Ameer-e-Ahl-e-Sunnat

**دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**. I would regularly recite the Auraad of Shajarah Attariyyah, including the aforementioned Wird. Once I felt there was some insect inside my blanket. So, I caught it by wrapping the blanket over it and also began to check it with my fingers thinking it might be an insect. After moving it for some time, when I could not identify what it was, I threw it down from the blanket. I screamed to see that it was a dangerous scorpion. **اَلْحَمْدُ لِلّٰهِ** by virtue of reciting the Wird granted by a perfect spiritual guide (Ameer-e-Ahl-e-Sunnat), that scorpion could not dare to bite me despite that I unknowingly touched it several times."

**صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ**

#### 5. Angry Snake

On hearing about blessings of the aforementioned Wird written in Shajarah Attariyyah, the Nazim [in-charge] of a Madrasa-tul-Madinah in Madina-tul-Auliya, Multan, reported his incident.

He said, "Once, I stayed at a Masjid during my travel with a Madani Qafilah in the company of the devotees of Rasool. After Maghrib Salah, the participants of the Madani Qafilah sat together and ate food conforming to Sunnah of the Noble Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. After they had finished meals, I stood up to clean the dining mat and began collecting utensils and things like bones, etc. As there was a dim light in the Masjid, I felt that something like a big bone was lying at a little distance. I extended my hand and picked it up. Soon I realized that it was a living thing as it

wiggled in my hand and so, frightened, I left it quickly. To pick it up again when I extended my hand towards it, I could hardly stop myself to let out a scream. I was left speechless due to fright as it was a snake angrily hissing at me. What I thought was a bone was indeed a snake. It had actually hunted a lizard and was about to swallow it. But, due to my intervention, it lost its prey (i.e. lizard) and hence it was annoyed and ready to attack me furiously. However, it appeared as if some invisible force was stopping it to touch or harm me. Meanwhile, an Islamic brother saw all this and threw a brick at the snake from a distance and it got injured and started tossing about. Then, he threw another brick at it which ultimately killed it. **!الْحَمْدُ لِلَّهِ**, By virtue of reciting the (aforementioned) Dua daily in the morning and evening, I remained safe from the harm of the snake in spite of taking it in my hand.”

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## 6. Venomous Sting

An Islamic brother had been in Johannesburg, South Africa, for a journey of 26 months and was also honoured with Ameer-e-Ahl-e-Sunnat’s **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** Wakalat [representativeness] and permission to make people disciples of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** in the respective spiritual order. He reported an incident (that had happened before his foreign travel).

He said, “While travelling with a Madani Qafilah in the company of the devotees of Rasool, I reached a mountainous region of Azad Kashmir. As it was a far flung and isolated area, the participants of the Qafilah felt fear of being harmed by any venomous animal. So, all of us recited the (aforementioned) Dua from Shajarah Qadiriyyah Attariyyah. It is because reciting it in the morning and evening is a means of protection from snakes, scorpions, and other dangerous animals.”

He further stated, “While sleeping at night, I felt as something like insect was slithering inside my shirt. When I unbuttoned my shirt to look inside, I was terrified to see that a big black scorpion was moving on my chest and coming towards my armpit. I was so speechless in fright that I could not even dare to throw it away. When the scorpion could not find the way to exit, it embedded its venomous and furious sting into my arm and I cried loudly. I was sweating. Hearing my scream, the participants of the Qafilah woke up and one of them instantly killed the scorpion by a glass lying nearby. When I regained my consciousness, I was amazed as well as delighted to find that although a black blister had formed on my skin where the scorpion embedded its sting, **!الْحَمْدُ لِلَّهِ** I neither felt any pain nor I had any poisonous effect of the bite.”

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## 7. Protection of Life and Wealth

An Islamic brother who belonged to Naya Abad, a locality in Babul-Madina, Karachi, and was initiated into the Qadiri Attari spiritual order through Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** reported, “I would regularly recite the following Dua written in Shajarah Qadiriyyah Attariyyah granted to me by my spiritual guide:

**بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي وَوُلْدِي وَ أَهْلِي وَمَالِي**

It is among the virtues of this Dua that the one who recites it in the morning and evening three times each gains protection of his religion, faith, life, wealth, and family.<sup>1</sup>

Once, I was working in my office. Co-workers were also around. Suddenly, some dacoits broke into the office and, holding weapons, they started looting. At that time, I was having a sum of Rs 90,000 in my lower pocket whereas few notes were in my

<sup>1</sup> *Al-Wazifah al-Karimah, Raqm 14*

front pocket. However, I had no worries since I had recited the (aforementioned) Dua from Shajarah Qadiriyyah Attariyyah granted to me by my spiritual guide. Thus, I was sure that my life and wealth will remain safe *إِنْ شَاءَ اللَّهُ*. Meanwhile, a dacoit approached me and took out Rs 50 from my front pocket. At this, I began to think that whether the amount was Rs 50 rupees or 90,000, all was supposed to remain safe by virtue of reciting the (aforementioned) Dua. While I was having these thoughts, dacoits looted thousands of rupees from people in the office; and when they were about to leave the office, the dacoit who had taken out Rs 50 from my pocket came near me and put 50 rupees back into my pocket, saying, ‘Maulana! See, you will remember me.’”

*صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ*

## 8. Protection of Children

The same Islamic brother reported another incident.

He said, “The protection of one’s children besides the protection of life and wealth is also stated in the virtues of the (aforementioned) Dua. So, once, about 25-30 bedclothes fell on my three-year-old daughter in the room under which she was pressed. Nobody in the house could know what happened to her. After much time had passed, when my mother entered the room and picked up the bedclothes, she screamed to see that my daughter was lying beneath. But, then, she was amazed and delighted to find that my daughter was alive despite that she remained under the bedclothes for many hours. She quickly stood up weeping. We all thanked Allah *!الْحَمْدُ لِلَّهِ* that He saved my daughter.”

*صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ*

## 9. Blessing in Business

An aged Islamic brother lived in Afandi Town, a locality in Hyderabad, Bab-ul-Islam (Sindh). He had a beard and was a Sunnah-practising Islamic brother. He belonged to a business community and was initiated into the Qadiri Attari spiritual order through Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ*.

He reported his incident and said, "Once, we purchased some raw material to extract oil on a large scale. Later we realized that we were getting one litre less oil per pack than what we had expected. It signalled a huge loss. At this, I took out Shajarah Qadiriyyah Attariyah granted to me by my spiritual guide and looked for some Wird (to be recited for dealing with such a problematic situation) and so I found in it the virtue of reciting Sayyid-ul-Istighfar.

### Sayyid-ul-Istighfar:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا  
اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ  
أَبُو لَكَ بِنِعْمَتِكَ عَلَيَّ وَ أَبُوءُ بِذُنُوبِي فَا غُفْرَلِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ 1

**Virtues:** By virtue of reciting this Istighfar once or thrice in the morning as well as in the evening, the sins of the reciter are forgiven. If the reciter dies during that day or night, he will be considered a martyr. Further, Allah *عَزَّوَجَلَّ* protects him from committing the act that may cause him loss.

Hence, I made Sayyid-ul-Istighfar my Wird. Soon I experienced the blessing of the Wird (Sayyid-ul-Istighfar) that I recited with the permission of a perfect spiritual guide. *!الْحَمْدُ لِلَّهِ*, by the grace of Almighty Allah and the favour of His Noble Prophet *صَلَّى اللهُ عَلَيْهِ* *وَالِهِ وَسَلَّمَ*, I gained enormous profit where huge loss was expected

<sup>1</sup> *Sahih Bukhari, raqm. 6302, vol. 4, p. 189*



earlier. Later, I shared the aforementioned Wird with my friends of business community so that they recite it too.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 10. Looting of Passenger Bus

A preacher of Dawat-e-Islami from Hyderabad, Bab-ul-Islam, Sindh, reported, “On 19<sup>th</sup> Rajab 1419 AH, after offering Maghrib Salah, I got on an AC coach to travel to Bab-ul-Madina (Karachi) for the purpose of acquiring information about a Madani Qafilah scheduled from Hyderabad to Hind/India. Within just half an hour we had travelled, I saw five individuals stood up in the bus suddenly and cried out loudly saying, ‘All of you, raise your hands and bow your heads.’ Three of them were holding guns. One of them slapped the driver, removed him from the driving seat, and took control of the bus. All passengers were scared. Some women started screaming. The dacoits were rotating guns in their hands and asking everyone to keep quiet. Then, they pointed guns at each passenger saying, ‘Hand over to us whatever money you have or you will be shot dead.’ Now, there was a complete silence in the bus. Only threatening voices of dacoits or sigh of some women could be heard.

I was wearing a green turban and engaged in reciting Salat (upon the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ having Tasbeeh in my hand and also presenting Istighasa<sup>1</sup> in my heart to my spiritual guide. Since I was having a handsome amount of money in my pocket, I was a little bit worried yet calm and satisfied as I would regularly recite the Wird from Shajarah Attariyyah, by virtue of which everything, including one’s life, wealth, faith, and children, gains protection by Allah Almighty. Since some young passengers were also on board, there was a possible danger of their clash (in case they lost their temper) with the dacoits who then might open fire

<sup>1</sup> A terminology used in Tasawwuf; the act of seeking help

that could harm anyone in the bus. Anyways, I kept reciting Salat and presenting Istighasa to my spiritual guide. Meanwhile, dacoits approached a young passenger who was sitting beside me. Three of them scanned him and snatched all the money he had. However, surprisingly, none of the dacoits scanned me or said anything to me.

Instead, when the fourth of them came, after scanning the person sitting beside me, he asked me gently, 'Did anyone check you?'

I shook my head and so he went away.

A passenger sitting behind my seat had put his bundle of currency notes behind my back. Similarly, a woman had thrown her gold chain towards me from below and that fell near my feet. **!الْحَمْدُ لِلَّهِ**, by virtue of reciting the Wird from Shajarah Attariyyah, I remained safe from being looted, and along with me the currency notes that had been put behind my back and the gold chain too remained protected.

**!الْحَمْدُ لِلَّهِ**, all this was the blessing of reciting the Wird granted to me by my spiritual guide, Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat

**دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**, the perfect spiritual guide of the era."

**Special Assistance:** We have learnt here that when we recite the Aurad and Wazaif, whose permission has been granted to us by a perfect spiritual guide, and also perform deeds following his guidelines, we are blessed with special assistance from Allah Almighty and His Noble Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Instead of seeking permission for any Wird or Wazifah from the spiritual guide, it is better to stick to reciting Aurad and Wazaif already written in Shajarah Shareef granted by him. Several disciples are found independently searching Aurad and Wazaif and seeking individual consent regarding them from the spiritual guide, but they are deprived of reading Shajarah Shajrah already granted to them by the spiritual guide.

## Shajarah Qadiriyyah Attariyyah

If the Islamic brothers, who are either disciples or seekers [Talibs] of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**, read Shajarah Qadiriyyah Attariyyah thoroughly, they will see that there are around 51 Auraad and Wazaif written in it. For example, (i) For blessings in sustenance, (ii) For relief of grief and sorrow and the payment of debt, (iii) For forgiveness of all sins, (iv) For removing anxiety and all sorts of problems, (v) For protection from every affliction, (vi) For protection from snakes, scorpions, and other dangerous animals, (vii) For compensation for each and every loss of the day and the night, (viii) For protection of faith till death, (ix) For protection of religion, faith, life, wealth, and children/family, (x) For protection from Satan and his troops, (xi) For getting success in every (lawful) matter and for subjugating enemies, (xii) For protection from Hell and the resolution of several other problems, the Auraad and Wazaif are written in Shajarah Shareef.

**Attention:** Any Islamic brother or sister who has been initiated into the Qadiri Attari spiritual order through Ameer-e-Ahl-e-Sunnat

**دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** is allowed to recite Aurad and Wazaif written in Shajarah Qadiriyyah Attariyyah. This pocket-size Shajarah Shareef can be obtained from Maktaba-tul-Madinah, Shaheed Masjid, Kharadar, Karachi or any other branch of Maktaba-tul-Madinah in your city.

Those who are willing to recite the Aurad and Wazaif written in Shajarah Shareef and want to become disciple or Talib of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** should use the form given at the end of this book, write their name there along with age and father's name, and send the filled-out form to Maktab No. 6, Global Madani Markaz of Dawat-e-Islami, Mohalla Sodagaran, Old Sabzi Mandi, Karachi. By means of this, you will be initiated into the Qadriyyah Attariyyah spiritual order.

## Madani Sayings of Leading Pious Masters

**Making Good Use of Time:** Hadrat Ibn-e-Ujayba رَحْمَةُ اللَّهِ عَلَيْهِ stated, “A man should get over all hindrances and preoccupations, and while setting himself against his self-desires, he should rush towards returning to Allah Almighty. In this regard, he should not procrastinate because the people of Tariqah make the most of their time and never waste it.”<sup>1</sup>

**Zikr Done Inattentively:** Hadrat Ibn Ataullah Iskandari رَحْمَةُ اللَّهِ عَلَيْهِ said, “You must not stop doing Zikr (Aurad and Wazaif) just because you are unable to do it by heart. Moreover, giving up doing Zikr altogether is even worse than doing Zikr inattentively. It is quite probable that you are elevated to the level of doing Zikr with all your heart from doing Zikr inattentively. The people of Tariqah never left their Aurad and Wazaif even after reaching higher degrees of spirituality.”

**The Crown:** Hadrat Abu al-Hasan Darraj رَحْمَةُ اللَّهِ عَلَيْهِ stated, “According to Hadrat Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ, the people of Marifat<sup>2</sup> never leave their Aurad (or Wazaif) and acts of worship in spite of having gained spiritual powers, light and blessings. They love worshipping Allah more than the king loves his crown to remain on his head.”

Looking at the Tasbeeh that Hadrat Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ had in his hand, someone asked, “Why do you still need to recite (Aurad and Wazaif/Azkar<sup>3</sup> on) this Tasbeeh after having attained such a high level of spirituality?”

He replied, “How can I leave something (i.e. Aurad and Wazaif) that has helped me reach Allah Almighty?”

<sup>1</sup> *Haqa'iq 'an al-Tasawwuf*, p. 233

<sup>2</sup> *People who truly know about Allah; the divinely-cognizant people*

<sup>3</sup> *Plural of Zikr (i.e. act of mentioning Allah)*

**Repenting of Negligence:** Hadrat Ibn Ataullah رَحْمَةُ اللَّهِ عَلَيْهِ stated that none other than the ignorant underestimates the value of Aurad (and Wazaif). If someone has left Azkar, Aurad, and Wazaif due to the aforementioned causes, he should instantly repent of his negligence and return to spiritual awakening. For acquiring uncountable blessings of the world and the Hereafter, he should make a firm intention of reciting regularly the Aurad he has chosen from Shajarah Shareef and also try to increase the number of Aurad gradually from Shajarah Shareef.<sup>1</sup>

Remember that the purpose of reciting Wazaif or carrying out any other good deed should only be to seek the pleasure of Allah Almighty. If He is pleased with us, all our works will be done perfectly.

**Dua:** O Allah! Grant us the utmost love and devotion to our spiritual guide as well as pious masters of the spiritual order and enable us to acquire blessings of visualizing our spiritual guide and receive bounties of reciting Shajarah Shareef. آمين!

آمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Haqa`iq 'an al-Tasawwuf, p. 234

## Shajarah Aaliyyah<sup>1</sup>

Pious Masters of Qadiriyyah Razaviyyah Ziaiyyah Attariyyah  
Spiritual Order

# Shajarah

(Spiritual lineage of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,  
the founder of Dawat-e-Islami, Allamah Maulana Abu Bilal  
Muhammad Ilyas Attar Qadiri (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ))

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<sup>1</sup> *The Grand Shajarah*

## Dates of Demise and the Places of Burial

| S#  | Names  | Demise                          | Shrine         |
|-----|--|---------------------------------|----------------|
| 1.  | The Beloved Rasool<br>صلى الله عليه وآله وسلم    | 12 Rabi'-ul-Awwal, 11 AH        | <b>Madinah</b> |
| 2.  | Sayyiduna Ali<br>رضي الله عنه                    | 21 Ramadan, 40 AH               | <b>Najaf</b>   |
| 3.  | Sayyiduna Imam Hussain<br>رضي الله عنه           | Friday, 10th of Muharram, 61 AH | <b>Karbala</b> |
| 4.  | Imam Zayn-ul-Aabideen<br>رضي الله عنه            | 18th of Muharram, 94 AH         | <b>Madinah</b> |
| 5.  | Sayyiduna Imam Baaqir<br>رحمة الله عليه          | 7 Zul-Hijjah, 114 AH            | //             |
| 6.  | Sayyiduna Imam Jafar Sadiq<br>رحمة الله عليه     | 15 Rajab, 148 AH                | //             |
| 7.  | Sayyiduna Imam Musa Kaazim<br>رحمة الله عليه     | 5 Rajab, 184 AH                 | <b>Baghdad</b> |
| 8.  | Sayyiduna Imam Raza<br>رحمة الله عليه            | 21 Ramadan, 202 AH              | <b>Mashhad</b> |
| 9.  | Sayyiduna Maroof Karkhi<br>رحمة الله عليه        | 2 Muharram, 200 AH              | <b>Baghdad</b> |
| 10. | Sayyiduna Imam Sari Saqati<br>رحمة الله عليه     | 13 Ramadan, 253 AH              | //             |
| 11. | Sayyiduna Imam Junayd Baghdadi<br>رحمة الله عليه | 27 Rajab, 297, 298, 299 AH      | //             |
| 12. | Sayyiduna Imam Shibli<br>رحمة الله عليه          | 27 Zul-Hijjah, 334 AH           | //             |

|     |  |                                |                             |
|-----|--|--------------------------------|-----------------------------|
| 13. | Imam Shaykh Abdul Waahid<br>رَحْمَةُ اللَّهِ عَلَيْهِ    | 26 Jumadal Aakhir, 425 AH      | //                          |
| 14. | Imam Abul Farah Tartoosi<br>رَحْمَةُ اللَّهِ عَلَيْهِ    | 3 Sha'ban, 447 AH              | //                          |
| 15. | Imam Abul Hasan Hakkaari<br>رَحْمَةُ اللَّهِ عَلَيْهِ    | 1 Muharram, 486 AH             | //                          |
| 16. | Imam Abu Saeed Makhzoomi<br>رَحْمَةُ اللَّهِ عَلَيْهِ    | 7 Sha'ban , 513 AH             | //                          |
| 17. | Sayyiduna Ghaus-e-Azam<br>رَحْمَةُ اللَّهِ عَلَيْهِ      | 11 Rabi'-ul-Aakhir, 582 AH     | //                          |
| 18. | Shaykh Sayyid Abdur Razzaq<br>رَحْمَةُ اللَّهِ عَلَيْهِ  | 6 Shawwal, 623 AH              | //                          |
| 19. | Sayyiduna Abu Saalih<br>رَحْمَةُ اللَّهِ عَلَيْهِ        | 27 Rajab, 632 AH               | //                          |
| 20. | Sayyid Muhiyyuddin<br>رَحْمَةُ اللَّهِ عَلَيْهِ          | 22 Rabi'-ul-Awwal, 656 AH      | //                          |
| 21. | Sayyid Ali Baghdadi<br>رَحْمَةُ اللَّهِ عَلَيْهِ         | 23 Shawwal, 739 AH             | //                          |
| 22. | Shaykh Sayyid Musa<br>رَحْمَةُ اللَّهِ عَلَيْهِ          | 13 Rajab, 763 AH               | //                          |
| 23. | Shaykh Sayyid Hasan<br>رَحْمَةُ اللَّهِ عَلَيْهِ         | 26 Safar, 781 AH               | //                          |
| 24. | Shaykh Sayyid Ahmad Jeelani<br>رَحْمَةُ اللَّهِ عَلَيْهِ | 19 Muharram, 853 AH            | //                          |
| 25. | Shaykh Bahauddin<br>رَحْمَةُ اللَّهِ عَلَيْهِ            | 11 Zul-Hijjah, 921 AH          | <b>Hyderabad<br/>Dukkon</b> |
| 26. | Sayyiduna Ibraheem Ayrji<br>رَحْمَةُ اللَّهِ عَلَيْهِ    | 15 Rabi'-ul-Aakhir, 953/940 AH | <b>Delhi</b>                |



|     |   |                               |                            |
|-----|---|-------------------------------|----------------------------|
| 27. | Muhammad<br>Nizamuddin Bhekari<br>رَحْمَةُ اللَّهِ عَلَيْهِ   | 9 Zul-Qa'dah, 981 AH          | <b>Kakori</b>              |
| 28. | Qadi Ziyauddin<br>Maroof Baijiya<br>رَحْمَةُ اللَّهِ عَلَيْهِ | 22 Rajab, 989 AH              | <b>Lakhno</b>              |
| 29. | Shaykh Jamal-ul-<br>Awliya رَحْمَةُ اللَّهِ عَلَيْهِ          | 1 Shawwal, 1047 AH            | <b>Ko'ra<br/>Jahanabad</b> |
| 30. | Sayyid Muhammad<br>Kaalpuwi رَحْمَةُ اللَّهِ<br>عَلَيْهِ      | 6 Sha'ban, 1071/1030<br>AH    | <b>Kalpi</b>               |
| 31. | Sayyid Ahmad<br>Kaalpuwi رَحْمَةُ اللَّهِ<br>عَلَيْهِ         | 19 Safar, 1084 AH             | //                         |
| 32. | Sayyid Fadlullah<br>رَحْمَةُ اللَّهِ عَلَيْهِ                 | 14 Zul-Qa'dah, 1111 AH        | //                         |
| 33. | Sayyid Barakatullah<br>رَحْمَةُ اللَّهِ عَلَيْهِ              | 10 Muharram, 1142 AH          | <b>Marharah<br/>Mazhar</b> |
| 34. | Sayyid Aal-e-<br>Muhammad<br>رَحْمَةُ اللَّهِ عَلَيْهِ        | 16 Ramadan, 1164 AH           | //                         |
| 35. | Sayyiduna Shah Ham<br>zah رَحْمَةُ اللَّهِ عَلَيْهِ           | 14 Ramadan , 1198 AH          | //                         |
| 36. | Aal-e-Ahmad<br>Achchay Miyan رَحْمَةُ<br>اللَّهِ عَلَيْهِ     | 17 Rabi'-ul-Awwal, 1225<br>AH | //                         |
| 37. | Sayyid Shah Aal-e-<br>Rasool رَحْمَةُ اللَّهِ عَلَيْهِ        | 18 Zul-Hijjah, 1296 AH        | //                         |
| 38. | Imam Ahmad Raza<br>Khan رَحْمَةُ اللَّهِ عَلَيْهِ             | 25 Safar, 1340 AH             | <b>Bareilly</b>            |
| 39. | Shaykh Ziyauddin<br>Madani رَحْمَةُ اللَّهِ<br>عَلَيْهِ       | 4 Zul-Hijjah, 1401 AH         | <b>Madinah</b>             |

|     |   |  |  |
|-----|---|--|--|
| 40. | Maulana Abdus Salam Qadiri<br>رَحْمَةُ اللَّهِ عَلَيْهِ |  |  |
|-----|---|--|--|

## Isal-e-Sawab

In order to attain blessings in the world and the Hereafter and protection and salvation from calamities and afflictions, make it your habit to present Sawab to the aforementioned pious masters of Qadiryah Attariyah Silsilah on the dates of their demise.

Every day after Fajr Salah, recite Shajarah Aaliyyah once, then Salat-e-Ghausiyyah seven times, Surah Al-Fatihah once, Ayat-ul-Kursi once, Surah Al-Ikhlās seven times, and Salat-e-Ghausiyyah three times in the end. Present its Sawab to the holy court of the Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all other prophets عَلَيْهِمُ السَّلَام, the blessed companions

رَضِيَ اللهُ عَنْهُمْ, and the holy saints رَحِمَهُمُ اللهُ. During Fatihah, mention the name of your spiritual guide with whom you have taken Bay'at even if he is alive, as Isal-e-Sawab can be done even during someone's lifetime. Also pray for his long and safe life. اِنْ شَاءَ اللهُ you will receive blessings from Ghayb.

Getting associated with the Madani environment of Dawat-e-Islami, travelling with Sunnah-inspiring Madani Qafilahs, acting upon Madani Inamat, staying engaged in other Madani activities, and distributing the audio of reformative speeches and booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also serve as the best way of Isal-e-Sawab.

## Durood-e- Ghausiyyah:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ  
مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَالْإِلَهِ وَبَارِكْ وَسَلِّمْ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ  
الْمُرْسَلِينَ

أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ

# MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE (Part 4)

## Key Topics / Highlights / Contents

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- C Shariah and Tariqah (Pages 171-174 )
- C 6 Humble Quotes of Leading Pious Masters رَحْمَةُ اللَّهِ عَلَيْهِ (Pages 174-186)
- C Purpose of Seeking a Spiritual Guide (Pages 180-186)
- C Remedy for Satanic Whispers [Wasawis] (Pages 180)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى سَيِّدِ الْمُرْ  
سَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ

## MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE

### (PART 4)

Aashiq-e-Aala Hadrat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziayee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ quotes in his booklet “Zia-e-Durood-o-Salam” the following saying of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

“He who forgets to read Salat upon me has certainly forgotten the path to Paradise.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

#### Rectification of Heart

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would rectify the hearts and purify the souls of his companions more and also make it clear to them that reformation of the self and treatment of inner (spiritual) illnesses depend on the rectification of the heart.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Beware! There lies a piece of flesh within the body. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart.”<sup>2</sup>

**Peace of Heart:** When it has become clear that our self-reformation correlates with the rectification of our heart, we must make efforts to rectify our heart as we take care of our body. It means we should clean our heart from all the bad things or habits that Allah Almighty has ordered us to avoid, and adorn it (our heart) with all the good attributes that Allah Almighty has

<sup>1</sup> *Majma' al-Zawa'id, vol. 10, p. 255 raqm al-Hadith 17307*

<sup>2</sup> *Bukhari, p. 25*

commanded us to adopt. Only then will we be able to attain purity of the heart and become truly successful.

Allah Almighty stated in the Holy Quran:

يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

*Translation: The Day when neither wealth nor sons will be of benefit. Except he who comes to Allah with a sound heart.<sup>1</sup>*

At another place in the Holy Quran, it is stated:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

*Translation: Say, "My Lord has forbidden public and private indecency, sin, unjust transgression,<sup>2</sup>*

Similarly, at another place in the Holy Quran, it is stated:

وَ لَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ<sup>٣</sup>

*Translation: and do not go near inward and outward indecency,<sup>3</sup>*

According to the commentators, the hidden or secret indecencies mentioned in the above Quranic verses refer to self-praise, ostentation, envy, hypocrisy, etc.

### The Reality of 7 Body Parts

If someone understands the reality of Islam and the fact that Islam calls towards reformation of the heart and body, he will work on rectifying his heart too. In actuality, he begins getting rid

<sup>1</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part, Surah Al- Al-Shu'ara, Verse 88-89)

<sup>2</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 08, Surah Al-A'raf, Verse 33)

<sup>3</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 08, Surah Al-An'am, Verse 151)

of the sins performed by these seven body parts: 1) Tongue 2) Ears 3) Eyes 4) Hands 5) Feet 6) Stomach 7) Private parts. Afterwards, he embellishes these body parts with acts of worship and obedience.

Indeed, these body parts are ways leading to the heart. If they are marked with the darkness of sins, they will make the heart hard and have no Nur [light]. If they are illuminated with the light of obedience and worship, then the heart receives peace and Nur [light].<sup>1</sup>

The illumination of heart assists the one, who walks the path of Tariqah, at the time of spiritual struggle and worship.

**Important Instructions:** Since the path of spiritual struggle is very long and hard, it is very difficult to cover this path alone for the one who goes along this path. Therefore, it is significant for him to associate himself with a perfect spiritual guide. It means that he should become a disciple of a spiritual guide who is pious and follower of Sunnah, whose sight reminds him of Allah Almighty and the Noble Prophet ﷺ, whose talks inspire him to love the teachings of Quran and Sunnah, whose companionship motivates him to prepare for the death and the Hereafter, who teaches him how to remain steadfast in the path to piety, and guides him how to refrain from sins, particularly.

It is necessary for the spiritual seeker to identify the defects of his inner self, rush towards repentance, and most importantly refrain from sins. He should never think of the any sin however small it is. Instead, he should look to the greatness of Allah Almighty, following the example of companions رَضِيَ اللهُ عَنْهُمْ who would consider even small sins as destructive.

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ stated, “You all do deeds that you consider smaller than a strand of hair, whereas we would consider such deeds to be among the destroying ones in the time

<sup>1</sup> Haqa`iq ‘an al-Tasawwuf, p. 26

of the Noble Prophet  
 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ<sup>1</sup>

Imam Barkaumi رَحْمَةُ اللهِ عَلَيْهِ said, “He who does not know his own faults is likely to go to destruction very soon, for indeed, sins lead to Kufr [disbelief].”<sup>2</sup>

**Repentance of People of Tariqah:** The leading pious masters stated, “The people of Tariqah do not only repent of sins, as common people do, but they repent of everything that have ever caused them to be ignorant towards Allah Almighty.”

Hadrat Zun-noon Misri رَحْمَةُ اللهِ عَلَيْهِ stated, “The repentance of the common people is of sins, whereas the repentance of special people (i.e. the spiritual wayfarers) is of heedlessness.”

Hadrat Abdullah Tamimi رَحْمَةُ اللهِ عَلَيْهِ said, “There is a difference among people who repent. Some repent of sins and mistakes, some repent of slips and moments of heedlessness, and some repent of seeing their own acts of obedience and good deeds.”

Sayyiduna Atiyyah Bin Urwa رَحْمَةُ اللهِ عَلَيْهِ reported that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “A man attains the rank of a pious person when he sacrifices doing the things that are not impermissible for protecting himself from doing the things that are impermissible under Shariah.”

Shaykh Ahmad Zarrooq رَحْمَةُ اللهِ عَلَيْهِ stated, “Repentance that is not followed up with piety is false (i.e. weak) repentance. And the piety that does not manifest steadfastness is deficient.”

You should try to understand the aforementioned Hadith and the statement of Shaykh Ahmad Zarrooq رَحْمَةُ اللهِ عَلَيْهِ through the

<sup>1</sup> Haqa'iq 'an al-Tasawwuf, p. 81

<sup>2</sup> Risalah Qshiriyah, p 2



following Madani Inam<sup>1</sup> given by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ to his disciples:

Do you observe Qufl-e-Madinah of the eyes whilst walking and keep your eyes lowered as much as possible? Do you have the habit of unnecessarily looking here and there, for example, looking at the sign/advertisement board, etc.?

Although apparently there is no Sharai harm in just looking here and there, but the Madani wisdom behind asking to stop from it is to close the door of casting evil glances right from the beginning.

Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated that if you allow your eye to look at what is Mubah<sup>2</sup>, it will become courageous, and soon it will ask for something unlawful. Therefore, to remain steadfast in repentance of casting evil glances, it is necessary to have piety (e.g. to adopt the habit of lowering your gaze) after repentance. Likewise, if someone has repented of casting evil glances but has not adopted piety, for example he did not try lowering his gaze, his repentance will remain weak and he might fall into the sinful act of casting evil glances again. Similarly, steadfastness in piety is also necessary. It should not be the attitude that he lowers his gaze sometimes whereas he moves it here and there at other times. If this is the case, his piety is weak, and due to the lack of developing the habit of lowering his gaze, he might indulge in casting evil glances again. Hence, after repentance it is necessary to have piety and remain steadfast in it in order to avoid the sinful act of casting evil glances.

The leading pious masters have stated that in order to attain true repentance, persuade your heart towards piety, and understand

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<sup>1</sup> "Inam" is the singular of "Inamat." Every question (in 40 Madani Inamat) is called a 'Gift' – a gift for the Hereafter.

<https://www.dawateislami.net/bookslibrary/en/40-madani-inamat>

<sup>2</sup> An act doing or not doing which is neither an act of reward nor a sin

the secrets of Tariqah, one must associate himself with a perfect spiritual guide and have his companionship.

**Sayyiduna Imam-e-Azam رَحْمَةُ اللَّهِ عَلَيْهِ**: In spite of having learnt the science of religion and Shariah deeply, Imam-e-Azam Abu Hanifa

رَحْمَةُ اللَّهِ عَلَيْهِ, who was himself an ocean of knowledge, pursued the blessed companionship of Imam Jafar Sadiq رَحْمَةُ اللَّهِ عَلَيْهِ for learning the science of Tariqah.

Imam-e-Azam رَحْمَةُ اللَّهِ عَلَيْهِ stated, “Had I not spent two years of my life (in the companionship of Imam Jafar Sadiq رَحْمَةُ اللَّهِ عَلَيْهِ, I would have been destroyed.”

So, we learn here that it is necessary to get associated with a perfect spiritual guide keeping in view the difference between a perfect and faulty spiritual master. Besides, it is also important to know the purpose of seeking a spiritual guide so that you may not fall prey to satanic misguidance and whispers. **!الْحَمْدُ لِلَّهِ**, along with explaining the Shariah and Tariqah commandments, the purpose of seeking a spiritual guide has also been elaborated in the following pages.

### Commandments of Shariah and Tariqah

Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stated, “Shari’ah is the source whereas Tariqah is a river which has appeared out of it. As a matter of fact, when a river flows from the source (or a place from where water emanates), it no longer requires the source for supplying water to the earth, on which it flows (as the river becomes fully independent). However, Shariah is such a mighty source and foundation that its river, which is Tariqah, will always remain in need of it every moment. If it breaks its connection with Shariah, it will not receive water from it and will also cease to exist.”<sup>1</sup>

<sup>1</sup> *Maqal-e-'Arfa` ba 'Uzaz-e-Shar'-o-'Ulama`*

## Rulings of Shariah

In the presence of Sayyiduna Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ, a man discoursed upon divine recognition [Marifah] and said, “Do the possessors of Marifah attain such a status that they are not in need of doing any deed and they abandon apparent deeds?”

To this Sayyiduna Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ replied, “Having such thinking or beliefs is nothing but a deadly sin. Even those people who steal and fornicate are better than those who have such views.”

He further stated, “Were I to live a thousand years, I would not miss even a single Nafl and Mustahab act of worship that I have assigned to myself, let alone Fard and Wajib acts, without Shari excuse<sup>1</sup>.”<sup>2</sup>

## Respect of Qiblah

Once, Sayyiduna Ba-Yazid Bustami رَضِيَ اللَّهُ عَنْهُ went to see a man who was renowned for his claims of sainthood and asceticism. The man spat in the direction of the Qiblah in his presence. [On seeing this] Ba-Yazid Bustami رَضِيَ اللَّهُ عَنْهُ came back without meeting him.

He said, “This man is not trustworthy of observing even a single manner of Shariah! How can he be trusted with his other claims regarding divine secrets?”

He further stated, “When you see a man who is endowed with great saintly miracles to such an extent that he can fly in the air, do not be deluded by him until you have tested him through the criteria of Shariah.”<sup>3</sup>

PG. No. 173 is completely MISSING.....

<sup>1</sup> Usually one that is considered valid in Islamic Jurisprudence

<sup>2</sup> Al-Yawaqit wa al-Jawahir

<sup>3</sup> Al-Risalah al-Qashiriyah, pp. 38-39

Shaykh Ahmad Zarooq رَحْمَةُ اللَّهِ عَلَيْهِ said, “It is not correct to follow a spiritual guide who does not follow Sunnah even if he demonstrates thousands of saintly miracles (as such miracles are termed ‘Istidraj’ or a delusion.)”<sup>1</sup>

### Quran and Sunnah

Hadrat Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ stated, “Our Tariqah is conditional on Quran and Sunnah. One can never walk the path of Tariqah without following the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and adhering to his Sunnah.”<sup>2</sup>

Despite being the shining stars in the sky of sainthood, the perfect pious saints were never careless with doing pious deeds. They would continue to perform good deeds excessively yet show humility.

### Points to Ponder

Aala Hadrat’s رَحْمَةُ اللَّهِ عَلَيْهِ father, Raees-ul-Mutakallimeen, Sayyidi Allama Maulana Naqi Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ has quoted the following sayings of some leading pious masters about humbleness.

### Six Quotes on Humbleness

(1) Hadrat Abu Sulaiman Darani رَحْمَةُ اللَّهِ عَلَيْهِ stated (out of humbleness), “If sins of the entire world are summed up, they will be less than my own sins.”

(2) Hadrat Muhammad Wasay رَحْمَةُ اللَّهِ عَلَيْهِ stated (out of humbleness), “If sins smelled bad, nobody would be able to sit beside me.”

<sup>1</sup> Haqa’iq ‘an al-Tasawwuf, p. 487

<sup>2</sup> Haqa’iq ‘an al-Tasawwuf, p. 487

(3) Once, Hadrat Khuwaja Fuzail Bin Ayaz رَحْمَةُ اللَّهِ عَلَيْهِ said (out of humbleness), “Had I not performed Hajj this year, all pilgrims would have been granted forgiveness. It is not beyond the bounds of possibility that they would be deprived of the mercy due to my presence.”

(4) Whenever Hadrat Ata Sulami رَحْمَةُ اللَّهِ عَلَيْهِ saw someone falling ill, he would beat his own stomach and say (out of humbleness), “It is me that the creation<sup>1</sup> is cursed.”

(5) Hadrat Sari Saqati رَحْمَةُ اللَّهِ عَلَيْهِ used to say (out of humbleness), “I see my face in the mirror daily to check whether it has turned black. Had my spiritual guide not supplicated for me, I would have been disfigured or swallowed up by the earth. I wish not to die in my hometown as I am afraid the ground will not accept my dead body and will cause me embarrassment in the eyes of my fellow city dwellers.”

(6) Hadrat Ibn-e-Sammak رَحْمَةُ اللَّهِ عَلَيْهِ would mostly say (out of humbleness), “O myself! You talk like pious people but act like hypocrites.”<sup>2</sup>

We have learnt here that the genuine Sufis or people of Tariqah always keep Shariah in mind. Moreover, despite having been blessed with closeness to Allah Almighty, they remain trembling out of His fear. Thus, those who act against Shariah and say the things like “we have reached such a state of spirituality that we do not need to adhere to Shariah injunctions; these are the matters of Tariqah which not everyone can understand”, they indeed deceive themselves as well as people around them.

### Consistency in Pious Deeds at Old Age

Hadrat Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ at his old age did not skip any of Wazaif/Aurad and Nafl acts of worship that he continued in his

<sup>1</sup> Allah's creation, for example, humans, animals, etc.

<sup>2</sup> Suroor-ul-Quloob, p.214

youth. When he was urged to skip some of these Nafl acts, He replied, “Whatever I attained in the beginning was due to these practices. How is it possible that after attaining such a degree I skip them now?”<sup>1</sup>

Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ عَلَيْهِ stated, “It is false to believe that the Shari obligations no longer apply after reaching a certain spiritual level. Leaving off Shari obligatory acts of worship is heresy, and engaging in the unlawful [Haram] is iniquity (i.e. sin), and under no circumstances do the Shari obligations cease to apply.”

It has become clear in the light of the aforementioned statements of pious saints that the rules of Shariah and Tariqah are not different. Now, in the next pages, you will read about becoming a disciple and the respective cautions.

### Purpose of Seeking a Spiritual Guide

Before becoming someone’s disciple, you should keep in mind the four conditions of eligibility for a spiritual guide as mentioned in the first part of this book with reference to Aala Hadrat’s رَحْمَةُ اللَّهِ عَلَيْهِ ‘*Fatawa Africa*’.

It is so sad that some people have a self-made criterion for judging a perfect spiritual guide that he should be expert in preparing amulets and practicing spiritual incantations and he should be able to resolve worldly matters of people. This criterion is not correct. In fact, a spiritual guide is sought only for the matters of the hereafter. Additionally, worldly benefits, like cure for diseases, resolution of material problems, are also received. But it is not correct to seek a perfect spiritual guide only for dealing with worldly problems.

Therefore, sayings like “had your spiritual guide been perfect, you would have got rid of problems, afflictions, diseases, influence of

<sup>1</sup> *Kashf al-Mahjob*, p. 459

jinns, etc.” reflect only ignorance and stupidity. A perfect spiritual guide is not sought for such purposes. He is only sought for the matters of the hereafter.

Aala Hadrat’s رَحْمَةُ اللَّهِ عَلَيْهِ son Mufti-e-Azam Hind Maulana Shah Mustafa Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states in his commentary of Qaseedah ‘Al-Istimdad’ written by Aala Hadrat Mujaddid-e-Deen-o-Millat Shah Ahmad Raza Khan Bareilvi رَحْمَةُ اللَّهِ عَلَيْهِ, “Imam Sayyiduna Abdul Wahab Sharani رَحْمَةُ اللَّهِ عَلَيْهِ wrote in Meezan-us-Shariah-til-Kubrah: Indeed, all the Imams, the Awliya, and the Ulama (and the leading pious masters رَحْمَتُهُمُ اللَّهُ intercede for their followers and disciples. And (i) when the souls of any of their disciples departs (from this world), (ii) when Munkar and Nakeer question them in the grave, (iii) when their books of deeds are revealed on Judgement Day, (iv) when they are called to accountability, (v) or when their deeds are weighed, and (vi) when they walk on the bridge of Siraat, they watch over them at all times and never become heedless of them at any place.”<sup>1</sup>

So, we have learnt that a spiritual guide is sought for the matters of the hereafter so that he may, with the help of Allah Almighty, assist and provide ease to his disciple in every difficult state of grave and the hereafter.

Let’s take guidance from two faith-refreshing true incidents of Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ regarding what to seek from a perfect spiritual guide or pious saint after getting associated with him or having companionship of pious saints.

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<sup>1</sup> *Al-Meezan al-Kubra*, vol. 1, p. 53

### A Majzub<sup>1</sup> in Bareilly Shareef رَحْمَةُ اللَّهِ عَلَيْهِ

Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stated: There was a Majzub named Bashiruddin in Bareilly. He lived in the Akhunzada Masjid. I desired to meet him. One night at eleven, I reached him and sat down on the floor. He was sitting on a bed in a cell.

He stared at me for about 15 to 20 minutes and then asked, "O son! Who are you to Maulana Raza Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ?"

I replied, "I am his grandson."

On hearing this, he sprang up from the bed, lifted me up from the ground, and pointing towards the bed put me besides him on the bed.

He then asked, "Have you come for the court case?"

I said there is a court case, but I did not come with that intention. All I came for was prayer for forgiveness. So, he supplicated for about half an hour continuously, saying, "May Allah shower His favours! May Allah shower His favours! May Allah shower His favours!"<sup>2</sup>

We learnt from this incident that we should not seek worldly benefits from pious saints رَحْمَتُهُمُ اللَّهُ. Instead, we should only seek the hereafter through their companionship.

### Nearness to a Perfect Pious Saint

Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stated: During my first Hajj, I was sitting inside a Masjid in Mina at Maghrib time. In those days, I would invoke a lot of Wazaif. Although I find myself in a state, about which the leading Islamic scholars have stated that the

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<sup>1</sup> 'Jazb' means attraction, and a 'Majzub' is the one who is attracted to Allah.

'Majzub' is also defined as the one who is lost in divine meditation. (Note added by the translator)

<sup>2</sup> Al-Malfoz Sharif, vol. 4, p. 382



performance of Sunnah Salah is exempted for such a person, I have never missed any of my Sunnah Salah, **!الْحَمْدُ لِلَّهِ** However, when everyone performed Salah and left the Masjid, I saw a person sitting and facing Qiblah in the inner section of the Masjid. He was busy in Wazaif. I was in the yard close to the door of the Masjid. We were the only people in the Masjid at that time. Suddenly, I heard a buzzing sound like that of a honeybee. I immediately remembered the Hadith Sharif, “The hearts of Awliya of Allah give out a buzzing sound similar to that of a honeybee.” I stopped my Wazifa and intended to proceed towards this Wali for the prayer of forgiveness.

Aala Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** has said that **!الْحَمْدُ لِلَّهِ** I never visited any Wali of Allah with intentions other than prayer of forgiveness. I had hardly taken two steps towards him when this Wali turned around, looked at me, raised his hands towards the sky, and repeated aloud three times, “Oh Allah! Forgive this brother of mine.” I understood that he was informing me that he had fulfilled my desire and would now like to be left alone to continue his work. With that in mind, I immediately returned (from the Masjid).<sup>1</sup>

**!الْحَمْدُ لِلَّهِ**, we learnt through the religious mindset of Aala Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** that the companionship of pious saints is sought with the objective of betterment in the matters of the hereafter. Thus, while getting associated with a perfect spiritual guide, one should keep in mind the same objective so that he may not be misguided by satanic whispers due to lack of knowledge.

### Antidote to Whispers

It is possible that someone has recited Wazaif, visited the shrines of pious saints, or had his spiritual guide make prayer for getting

<sup>1</sup> *Al-Malfoz Sharif, vol. 4, p. 385*

his or someone else's disease cured or problem solved, but he could not attain the desirable results. In such case, due to lack of knowledge, Satan may whisper in his heart that his problems are not yet solved even after such a long duration.

Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat writes in 'Faizan-e-Ramadan' [Blessings of Ramadan]: "One should not worry in case of apparent delays. The divine strategies are beyond our comprehension. For example, look:

- C Pharaoh was drowned after 40 years of prayers of Sayyiduna Musa Kaleemullah عَلَيْهِ السَّلَام.
- C Sayyiduna Yaqoob عَلَيْهِ السَّلَام met Sayyiduna Yusuf عَلَيْهِ السَّلَام after 80 years of his prayers.<sup>1</sup>

Also, keep in mind that when the resolution of someone's problem or cure for someone's disease is destined as per the divine will, the respective means begin to exist in the world.

Hadrat Abdul Qadir Al-Jazairi رَحْمَةُ اللَّهِ عَلَيْهِ stated, "When Allah Almighty desires something, He gets ready its means."<sup>2</sup>

The pious masters' saintly miracles that resolve someone's problems are an example of such means.

It must also be noted that Allah knows better what is good for each one of us. For example, if someone is unemployed or if someone is suffering from cough in his home. Prayer is made for him but his cough does not go away at all. It might be possible that he had chances of developing cancer, but Allah Almighty has replaced it with cough.

Similarly, someone has cancer and does not have money for his medical treatment or he has someone make prayer for him but could not become healthy. Now, it might be possible that Allah

<sup>1</sup> *Faizan-e-Ramazan*, p. 122

<sup>2</sup> *Haqa'iq 'an al-Tasawwuf*, p. 65

Almighty tested him in this world with this disease and replaced his worldly pain with the blessing of dying with faith and attaining the Noble Prophet's ﷺ neighbourhood in Paradise.

Allah Almighty said in the Holy Quran:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ ۗ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

*Translation: and it is near that you dislike something even though it is good for you; and it is near that you prefer something even though it is bad for you; Allah knows, and you do not.*<sup>1</sup>

Sayyiduna Abu Saeed Khudri رضى الله عنه reported that the Noble Prophet ﷺ said: When a Muslim makes a prayer to Almighty Allah, its acceptance is a must, provided that he does not pray for something sinful or unlawful or for causing pain to any unconcerned Muslim. However, the effect of prayer is either seen in this world or reflected in some other ways such as the occurrence of upcoming worldly or heavenly calamities is repelled or prevented for the person and he remains unaware of such calamity. Besides this, a person may also see the effect of his prayer on the Day of Judgement – the time when it will be much needed. On that day, every Muslim will wish that none of his prayers would be answered in the world and all would be stored for that day.<sup>2</sup>

### Repulsion of Calamities

It is mentioned in another detailed Hadith that Allah Almighty will call His people on the Day of Judgement and say, "I answered such and such prayers of yours at a certain time but replaced their effects, like a calamity was approaching you and I put it

<sup>1</sup> [Kanz-ul-'Irfan (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 216)

<sup>2</sup> Tahat al-Quloob

away from you as replacement by means of your so-and-so prayer and thereby I saved you from an agony.”<sup>1</sup>

We learnt here that if the effect of our prayer is not revealed to us, if it is stored for the hereafter, or if some approaching calamity is repelled, all of this serves as a proof of Allah’s mercy towards us. We also learnt that some afflictions are a means for driving out big calamities. Sometimes, Allah Almighty also tests His servants. Through afflictions and calamities sins are removed and our ranks are elevated.

We should make this prayer: O Allah! Bestow upon us blessings of both the worlds without testing us and replace our sins with good deeds. Grant us protection from every difficulty and calamity. Also, grant us an end with faith (i.e. death with faith and safety) in Madinah, burial in Jannat-ul-Baqi, and the Noble Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ neighbourhood in Paradise.

أَمِينِ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Pay Attention!

From what we read in the previous pages, it has become clear that a perfect spiritual guide is chosen so that one’s matters of the hereafter get better. Additionally, worldly problems also get resolved by virtue of it. However, when sometimes such problems are not resolved, there exists some divine wisdom. Thus, keeping in view the difference between a perfect and an imperfect spiritual guide, one should associate himself only with a rightly deserving spiritual guide who fulfils the conditions of Shariah and Tariqah. It is not allowed to become a disciple of someone who does not adhere to Shariah, for example, someone who does not offer Salah, shaves his beard or trims it less than a fist-length, watches films and dramas, uses abusive language, tells a lie, meets the women who do not take care of observing purdah, has

<sup>1</sup> *Tahat al-Quloob*

women kiss his hands or has them press his feet, etc. If someone has become a disciple of such person unknowingly, he must immediately nullify his Bayt [oath of spiritual allegiance] to him.

It is necessary to avoid such so-called spiritual guides in every condition who try to cover their unlawful acts or misdeeds by saying that Shariah and Tariqah are two different things. We are not allowed in any way to leave Fard or Wajib in Shariah or indulge ourselves in sinful acts.

All the above discussion has made it clear that Shariah and Tariqah are not separate from each other. Instead, Shariah is always needed to make progress in Tariqah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ وَ السَّلَامُ  
 عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ  
 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE (Part 5)

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- C Shari Status of Talib [The Seeker] (Pages ----- )
- C Ruling on Salik & Majzub (Pages ----- )
- C 7 Incidents of Perpetrators
- C Harms of Distributed Devotion
- C Death of Jinns

- C 12 Blessings of Becoming Disciple of a Perfect Spiritual Guide
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى سَيِّدِ  
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 الرَّحِيمِ

## MANNERS TOWARDS A PERFECT SPIRITUAL GUIDE (PART 5)

Devotee of Aala Hadrat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziayee دامت بركاتهم العالیه quotes in his booklet 'Zia-e-Durood-o-Salam' the following saying of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

“Whoever recites Salat upon me a hundred times, Allah Almighty will write between both of his eyes that he is free from hypocrisy and the hellfire; and Allah Almighty will keep him with the martyrs on the Day of Judgement.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Two Unforgettable True Incidents

The following saintly miracle is of the present era's great saint of Qadiriyyah Razaviyyah Attariyyah spiritual order, Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziayee

دامت بركاتهم العالیه. Your will not only be highly delighted to read it but also feel how much fortunate you are that, in this era of trials and tribulations, Allah Almighty has blessed you with association and companionship of His devoted saint, in the form of Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه.

### (1) An Inborn Blind Man Regains His Sight

<sup>1</sup> *Majma' al-Zawa'id, vol. 10, p. 253, raqm al-Hadith 17298*



A preacher of Dawat-e-Islami from Gulzar-e-Taiba (Sargodha), Punjab, reported: It was about 1995. I heard good news that Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ would deliver his Sunnah-inspiring speech in Wah Cantt. Hence, I prepared a Madani Qafilah of the devotees of Rasul عَلَيْهِ وَآلِهِ وَسَلَّمَ through an individual effort so that they gain blessings of Sunnah-inspiring Ijtimah at the end of their journey. My brother-in-law was also there among the participants of Qafilah. He had some doubts in his beliefs due to his company of those who deny saintly miracles. Meanwhile, a man came who was born blind. He was Hafiz [the one who has memorized the Quran by heart] and someone's disciple in the Naqshbandiyyah spiritual order. He was also a Talib to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ and his devotee too. He insisted for traveling with Qafilah. He was told that it would be difficult for him to travel for three days as he was blind. But he continued to insist having tears in his eyes.

He said, "Let me meet this great Wali (Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ at least for once in my life."

Thus, he was allowed to join the Qafilah due to his extreme passion and sentiments.

When our Qafilah reached the destination (i.e. the venue of Ijtimah) after three days of journey, we could not see the stage clearly due to a huge crowd present there. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ was delivering his speech.

Suddenly, during the speech, he said to the participants of the Qafilah, "It will rain in a few moments, but it will not last long. So, nobody should worry about it."

When I heard these words, I spontaneously looked at the sky but found no clouds there. The sky was clear and there were no signs of rain. But as soon the speech ended, the cool wind began to blow surprisingly during prayer time and then there were light showers. Indeed, the rain corresponding to the blessed words of

the perfect spiritual guide – Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** – increased our love and devotion for him.

While we were on our way back home after the Ijtimah had ended, luckily, we came across the vehicle of Ameer-e-Ahl-e-Sunnat

**دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**. Then, as expected, all Islamic brothers got off the bus and gathered around the vehicle of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**. When he saw us, he slid open the car window, offered Salam to us, and asked us about our well-being. Since the Ijtimah had gone successful, he seemed very happy about it. I joined other Islamic brothers to kiss the hands of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**. However, my brother-in-law, who was standing at the corner and watching all this, neither met him nor expressed any affection towards him.

**The Inborn Blind Man:** Meanwhile, the inborn blind man somehow approached the vehicle of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** and knocked the front part of the car to seek the attention of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**. Someone indicated to Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** that the man was suffering from congenital blindness and requested for doing Dam [blowing onto him] and also to pray for him.

**Vision Restored:** Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** moved his head down to look at the blind man with his saintly eyes and took out a torch from a bag lying in the car dashboard. As soon he directed the torch light towards the eyes of the blind man and blew onto him as a sign of making Dam, the blind man instantly shuddered and his vision got restored.

On getting his vision restored, that Islamic brother shouted in excitement and cried, “I can see. I can see. My vision has got resorted.”

Then, he stepped towards Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** and fell at his feet. This unbelievable incident astonished all 35 people there who witnessed it. It was night. They remained

struck with awe for a while. Afterwards, when they regained their consciousness, their eyes were filled with tears out of sentiments they had on witnessing a saintly miracle of the Wali of the current era. The condition of the inborn blind man was fascinating. He was extremely happy on the restoration of his vision and was continuously exhibiting his devotion and love towards Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**.

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** embraced him and patted him, saying, “Dear son! Allah **عَزَّوَجَلَّ** is the curer.”

**Repentance of Unbelief:** On witnessing the foregoing faith-refreshing incident, my brother-in-law (who had stayed in the company of those who deny the saintly miracles) could not hold his sentiments and fell at the feet of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**, having tears in his eyes. He repented of his unbelief as well as previous sins. Further, he made intention to keep beard according to Sunnah and also became disciple of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** in the Qadiriyyah Razaviyyah Attariyyah spiritual order.

**Heart Awakened:** Hence, through divinely-bestowed authority, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** restored the vision of a man who was born blind on the one hand ... on the other hand he blessed a man with the light of the true path.

**أَلْحَمْدُ لِلَّهِ**, my brother-in-law experienced a Madani revolution in his life. When he returned home, he not only started offering Salah with Jamaat [congregation] but also advised others to do the same. He threw TV and VCR out of his home and began to call people towards righteousness, having been associated with the Madani environment of Dawat-e-Islami.

Dear Islamic brothers! The devotees of a perfect Wali are comprised of disciples, Talibs [seekers], and admirers. All these three (i.e. being a disciple, Talib, or admirer) are excellent ways for acquiring blessings of a Wali. Indeed, having trust and perfect love (for a Wali) yields amazing blessings, as we saw in the

forementioned case of a fortunate Hafiz who was a Talib of Ameer-e-Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ. Due to his love, respect, trust, and perfect association with Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ, his vision got restored.

(Couplet)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us too for their sake! Ameen!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Now we present an account of a young man who had fallen severely ill. He was neither a Talib nor a disciple of Ameer-e-Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ, but his love and devotion towards him gave him a new life.

## (2) Blessings of Leftovers of a Perfect Pious Saint

An Islamic brother who lived in Heerabad, a place located in Hyderabad, Bab-ul-Islam Sindh, reported: There was an Islamic brother who was a disciple of someone in Naqshbandiyyah spiritual order. He fell ill and was diagnosed with some deadly disease. One day, I met him. He hugged me and started crying. He told me that doctors had refused to treat him because, according to them, the cure of his disease had not been discovered so far in the science of medicine. Thus, they did not want to keep him unaware.

He then said, “My parents have lost all hope regarding my life. I also have the same feelings for myself. I have sought the help of several spiritual healers too. Some say that someone has done black magic on me. Others say that I am under the influence of some Hindu jinn. I have lost thousands of rupees for getting myself healed. Now I am penniless and borrow money from people for managing my expenses. My sister who lives in Lahore

has come to meet me thinking it might be the last time she is meeting me. Similarly, some other relatives of mine have also gathered at my home. I have not been able to eat anything for about fifteen days; even I am unable to digest water. When I drink it, it causes me terrible pain inside. In such condition, when I look at my little children, my eyes get filled with tears.”

He kept weeping while talking to me.

I hugged him and consoled him saying, “My brother! A disease is not the only way to death (i.e. one can die even if he is not suffering from any disease.). Don’t lose hope. Trust in Allah عَزَّوَجَلَّ. He will bless you with some way out.”

This Islamic brother was neither a disciple nor a Talib of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ. However, he had deep love and respect for Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ. So, I told him that I have some Tabarruk [blessed leftover] of Ameer-e-Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ.

There is a Hadith stating, “There is cure [Shifa] (for diseases) in the leftover of a believer.” When the leftover of a common believer contains cure for diseases, how much blessed will be the leftover of a Wali [pious saint] of Allah.

Saying this, I presented to him the seed of a mango that was sucked by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ.

(Note: Before this Islamic brother, four patients whom the doctors declared as untreatable had already been cured by using this Tabarruk of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ.

Showing his love towards Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, he took that seed from me passionately and returned home with a new hope.

That Islamic brother phoned me on the third day. He was very happy.

He said, “Earlier, my condition was that I was even unable to drink water. But **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** by virtue of Tabarruk of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**, I can now eat bread with curry made of bottle gourd. Moreover, the pain I was feeling before has also subsided now. Please pray to Allah **إِنْ شَاءَ اللَّهُ** to bless me with full recovery.”

Then, he consulted Majlis-e-Maktoobat-o-Taweezat-e-Attariyah, obtained Taweezat-e-Attariyah [Islamic amulets], and also started plates course (a kind of spiritual treatment). **أَلْحَمْدُ لِلَّهِ** soon, by virtue of Taweezat-e-Attariyah he was completely healed and got rid of the deadly disease. He then also became a Talib of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**. **أَلْحَمْدُ لِلَّهِ** afterwards, he was also seen participating actively in the lighting arrangements for celebrating blessed birthday of the beloved Rasul **صَلَّى اللَّهُ عَلَيْهِ** in Rabi-ul-Awwal, 1425 Hijri.<sup>1</sup>

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

**Blessings of Pious Saints:** If the disciples, Talibs [seekers], and admirers of pious saints are desirous of attaining their blessings, they must demonstrate their devotion towards them by keeping themselves engaged in Madani activities, seeking Allah Almighty's pleasure day and night. In this way, they will attain the blessings of pious saints **إِنْ شَاءَ اللَّهُ**, no matter whether they are their disciple, Talibs, or just admirers.

(Couplet)

<sup>1</sup> Summarized Booklet, Part 2, p. 13

## Antidote to Negative Thoughts

**Negative Thoughts:** After reading the aforementioned parables, one might be perplexed by such negative thought: Can anyone provide cure besides Allah عَزَّوَجَلَّ?

**Antidote to Negative Thoughts:** Undoubtedly, by Himself, only Allah عَزَّوَجَلَّ provides cure (i.e. the real curer is only Allah عَزَّوَجَلَّ, but by the bestowment of Allah عَزَّوَجَلَّ, His servants can also provide cure. However, if anyone believes that so-and-so person can provide cure to others without the power given by Allah عَزَّوَجَلَّ, then such a person is certainly an unbeliever. Whether it is cure or medicine, no one can give even an iota to others without the power given by Allah عَزَّوَجَلَّ.

Every Muslim has the belief that whatever the prophets عَلَيْهِ السَّلَام and saints رَحِمَهُمُ اللَّهُ give (to others), they give it only by the power given to them by Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ forbid, if anyone has the belief that Allah عَزَّوَجَلَّ has not empowered any prophet or Islamic saint to cure diseases or to grant anything, then such a person is denying the commandment of the Holy Quran.

Read verse 49 of Surah Aal-e-Imran in the 3rd part with its translation, *إِنْ شَاءَ اللَّهُ* negative thoughts will be eradicated and Satan will be unsuccessful and disappointed.

Mentioning the blessed saying of Sayyiduna Isa عَلَيْهِ السَّلَام, the Noble Quran states:

وَأَبْرَأُ الْأَكْمَهَ وَالْأَبْرَصَ وَ أَحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

*Translation: I cure those who are blind by birth and the lepers, and I bring the dead back to life with the command of Allah;<sup>1</sup>*

Did you notice? Sayyiduna Isa عَلَيْهِ السَّلَام is clearly and openly proclaiming that he gives eyesight to the inborn blind, cures the

<sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 03, Surah Ale-Imran, Verse 49)

lepers, and even resurrects the dead by virtue of the divinely bestowed power.

Various kinds of powers and authorities have been bestowed upon the prophets by Allah عَزَّوَجَلَّ. Further, by the blessing of the prophets عَلَيْهِ السَّلَام, powers are also given to the pious saints رَحْمَةُ اللَّهِ, and they can also provide cure and bestow much more.<sup>1</sup>

If you read, for example, the book 'Nashr-ul-Mahasin al-Ghaliyya' written by Imam Yafii رَحْمَةُ اللَّهِ عَلَيْهِ, you will find that he has reported various saintly miracles of Ahle Sunnat's leading scholars and saints, like healing the inborn blind, travelling a long distance within few moments, etc.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Sharai Status of Talib [Seeker]

#### (Sharai Verdicts Issued by Dar-ul-Ifta Ahkam-e-Shariat)

**Question No. 1:** What is the Sharai ruling on becoming Talib [seeker] of another perfect spiritual guide when one's own spiritual guide is already present?

**Answer:** It is permissible for the one whose spiritual guide is already present to become Talib [seeker] of another spiritual guide, who fulfils the conditions of being a perfect spiritual guide, taking the blessed Bayt. Whatever blessings he attains through this spiritual guide should be considered the blessings of his own spiritual guide.

Sayyidi Aala Hadrat Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: There is no problem in seeking blessings of a spiritual

<sup>1</sup> Faizan-e-bismillah, part no, 51-52

<sup>2</sup> Jamia Karamat-e-Auliya, part no 137



guide other than one's own if he fulfils the conditions of being a spiritual guide, no matter what mainstream spiritual order he belongs to. His blessings should be considered the blessings of one's own spiritual guide, as it is quoted in 'Saba Sanabil Mubarakah' on the authority of Sultan-ul-Auliya, Imam-ul-Haq wa al-Deen رَضِيَ اللهُ عَنْهُ.<sup>1</sup>

It is stated in 'Ahkam-e-Shariat' and 'Malfuzat-e-Aala Hazrat' رَحْمَةُ اللهِ عَلَيْهِ: It is forbidden to change the Bayt [oath of allegiance] for no valid Sharai reason. However, it is permissible as well as recommended to renew one's Bayt (i.e. to become Talib). Moreover, the one who is initiated into some spiritual order other than Qadiriyyah spiritual order can take Bayt with another spiritual guide in the exalted Qadiriyyah spiritual order without breaking ties with his own spiritual guide. Such Bayt will not be regarded as a new one but a renewal of the old one. This is so because all spiritual orders lead to the exalted Qadiriyyah order.<sup>2</sup>

It is permissible for the disciples of a spiritual guide [i.e. the one who strongly fulfils the conditions of being a spiritual guide] to become Talib of another spiritual guide.

It is stated in Fatawa Faiz-ur-Rasul: If someone's spiritual guide is alive, some other spiritual guide can also impart him spiritual education, Wazaif [invocations], Ijazah [permission of spiritual allegiance], as well as Khilafah [spiritual successorship]. This is permissible especially when someone is far away from his own spiritual guide and the other spiritual guide who is near him is associated with the same spiritual order that his spiritual guide follows.<sup>3</sup>

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<sup>1</sup> *Fatawa Ridawiyah, vol.26,p.579*

<sup>2</sup> *Ahkam-e-Shariyyat, part 2,p.129*

<sup>3</sup> *Fatawa Faiz-e-Rasool*

Mufti-e-Azam Hind Allama Muhammad Mustafa Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ stated: Having done Bayt on the hands of a spiritual guide who strongly fulfils the conditions of being a spiritual guide, it is not correct for a person to do Bayt on someone else's hands. However, he is allowed to seek spiritual blessings from someone other than his own spiritual guide (i.e. he can become Talib of someone other than his own spiritual guide.)<sup>1</sup>

It is stated in the anecdotes of Sayyiduna Abu al-Hussain Ahmed Noori رَحْمَةُ اللَّهِ عَلَيْهِ, the spiritual guide of Mufti-e-Azam Hind رَحْمَةُ اللَّهِ عَلَيْهِ: One should not make someone his disciple, who is already a disciple of someone else. However, there is no issue in making him his Talib.<sup>2</sup>

Thus, keeping in view some good purpose or (spiritual) benefits, one can become Talib of a spiritual guide, who strongly fulfils the conditions of being a spiritual guide, other than his own spiritual guide while he is alive. It is permissible as per Fatwa stated in *Fatawa Razaviyyah vol. 26, p.558*. Moreover, the practice of becoming as well as making Talib of leading pious saints has been evident; particularly one can read the biographies of Shaykh Abdul Haq Muhaddith Dahalvi رَحْمَةُ اللَّهِ عَلَيْهِ and Shaykh Ahmad Mujaddid Alf al-Thani رَحْمَةُ اللَّهِ عَلَيْهِ.

**Question No. 2:** What is the difference between a disciple and a Talib?

**Answer:** While explaining the difference between a disciple and a Talib, Sayyidi Aala Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Disciple' is a slave<sup>3</sup> whereas 'Talib' is the one who benefits

<sup>1</sup> *Fatawa Mustafwiya 534*

<sup>2</sup> *Malfoozaat attari part 8, p.119*

<sup>3</sup> *Disciple is termed as a slave here, for he has surrendered to his spiritual guide. (Note by the translator)*

from (or seeks blessings of) some spiritual guide other than his own spiritual guide either in case of his unavailability when needed or even in his presence, keeping in view some good purpose already known to him (his spiritual guide). Whatever blessings he acquires through him should be considered the blessings of his own spiritual guide.<sup>1</sup>

**Question No. 3:** Is it necessary to follow the instructions of the spiritual guide we have become Talib of? Does he, just like our own spiritual guide, also have some rights over us?

**Answer:** A Talib acquires blessings from his second spiritual guide (i.e. the one he has become Talib of). While defining the concept of spiritual blessings, Sayyidi Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ states: Blessings refer to filling someone's heart with spiritual bounties and light.<sup>2</sup>

Such spiritual state can be achieved only when the Talib truly loves his second spiritual guide (i.e. the one he has become Talib of), obeys his commandments (that do not categorically deviate from the commandments of Allah عَزَّوَجَلَّ and Rasul صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), and does all such permissible things that please him. He should respect him very much and keep his own sayings, actions, and attitude compatible with his guidelines (that are not against Shariah). In this way, he will become successful in acquiring his spiritual bounties and blessings.

Whenever the commandments of his first spiritual guide (i.e. his actual spiritual guide whose hands he has done Bayt on) contradicts with the commandments of his second spiritual guide (i.e. the one he has become Talib of for seeking his blessings) and both are purely in line with Shariah, he should give preference to the commandments of his first spiritual guide.

<sup>1</sup> *Fatawa Razaviyyah, vol. 26, p.557*

<sup>2</sup> *Fatawa Razaviyyah, vol. 26, p.563*

**Question No. 4:** What title should be used for the spiritual guide one has become Talib of? Shaykh, Matlub, or Rehbar?

**Answer:** Sayyidi Aala Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has used the same word 'Shaykh' (i.e. spiritual guide) for the second spiritual guide too.<sup>1</sup>

**Question No. 5:** When and under what circumstances one needs to become Talib of another spiritual guide in the presence of his own spiritual guide?

**Answer:** One needs to become Talib of another spiritual guide in the following conditions:

1. If someone's spiritual guide passes away while the education of Tariqah is incomplete, it is better for him to become Talib of another spiritual guide. Sayyidi Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ responded to a question related to the similar situation and stated: It is permissible (i.e. on the basis of some valid reason, it is correct in the light of Shariah to become Talib of another spiritual guide). Shariah has no restriction in this regard if the spiritual guide (the one someone wants to become Talib of) fulfils the four conditions of eligibility (that have been discussed at the beginning of this book) for becoming a spiritual guide. If he lacks any of these conditions, it is not permissible to do the blessed Bayt on his hands. Moreover, in such a situation, it is even not allowed for anyone to become his disciple (as he is not eligible to become a spiritual guide). Then, one should do Bayt on the hands of someone else who serves as a spiritual guide, strongly fulfilling the conditions of being a spiritual guide.<sup>2</sup>

<sup>1</sup> *Fatawa Razaviyyah, vol. 26, p.580*

<sup>2</sup> *Fatawa Razaviyyah, vol. 26, p.578*

2. Another condition is if someone's spiritual guide is alive but for some reason, it is difficult to seek spiritual guidance from him. For example, the spiritual guide lives far away and the long distance serves as a barrier to seeking his spiritual guidance. In such a situation, one can become Talib of another spiritual guide who strongly fulfils the conditions of being a spiritual guide.

However, there remains no need for becoming Talib of another spiritual guide if one's own spiritual guide has created a Sunnah-inspiring vast network and organized system in the form of a non-political global movement for preaching Quran and Sunnah. This system provides him with the Madani pearls of spiritual guidance from his spiritual guide in the form of speeches, anecdotes, as well as Madani environment, and all this serves as a means of his spiritual training on a regular basis even if he is physically away from his spiritual guide.

Once, Sayyidi Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was asked: Someone's spiritual guide is alive, but due to some valid reason it is not possible for him to seek his spiritual guidance. In such circumstances, will it be better for him to stay spiritually ignorant or become Talib of another spiritual guide for seeking spiritual guidance?

Aala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ replied: Seeking (spiritual guidance) is better than remaining ignorant (i.e. it is better to become Talib of another spiritual guide). However, it is not permissible for someone to go against his own spiritual guide. Whatever spiritual blessings he receives (from another spiritual guide he has become Talib of) should be considered spiritual bounties of his own spiritual guide.<sup>1</sup>

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<sup>1</sup> *Fatawa Razaviyyah, vol. 26, p.584*

### Allah and His Rasul know best.

Mufti of Dar-ul-Ifta Ahkam-e-Shariat,

C Jama Masjid Al-Khair, Galaxy Park,

C Block 2, Clifton, Bab-ul-Madina (Karachi)

6<sup>th</sup> Jamadi-ul-Ula, 1425 Hijri

25<sup>th</sup> June, 2005 CE

### Sharai Rulings on Salik<sup>1</sup> and Majzub<sup>2</sup>

Ashiq-e-Aala Hadrat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Hadrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziaeye **دامت بركاتهم العالیة** quotes in his booklet 'Zia-e-Durood-o-Salam' the following saying of our beloved Prophet

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

"Whoever recites Salat upon me once, Allah Almighty sends mercy upon him ten times and writes ten virtuous deeds in his book of deeds."<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

'Suluk' means treading a path whereas 'Salik' means the one who treads a path<sup>4</sup>. The Salik combines both Shariah and Tariqah (in his practice). Having being awakened spiritually, he makes a gradual progress in the path of spirituality. Thus, he does not lose

<sup>1</sup> Pursuer of the divine path. (Note by the translator)

<sup>2</sup> 'Jazb' means attraction, and 'Majzub' is the one who is attracted to Allah. Majzub is also defined as the one who is lost in divine meditation. (Note by the translator)

<sup>3</sup> Jamia Tirmizi, vol. 1, p.24

<sup>4</sup> This is the literal meaning of Suluk and Salik.

control over his consciousness. On the other hand, the Majzub, after spiritual awakening, reaches the spiritual heights instantly and remains absorbed there. Thus, he loses control over his consciousness and gets cut off worldly interests or attractions. It means Majzubs are such special creatures of Allah who do not have any interest in the world or creation. They neither eat nor drink anything on their own. They neither take bath nor wear anything. They are inattentive to weather conditions (e.g. hot and cold weather) and, similarly, to any profit or loss. They eat if someone feeds them. They wear something if someone makes them wear that. They take bath if someone makes them have bath. In winter, they seem calm without wearing a blanket whereas they seem unworried on wearing a blanket in summer. It means Majzubs (apparently) lose their consciousness. Therefore, the rulings of Shariah do not apply to them. However, they do not oppose the rulings of Shariah either.

### The Footsteps

Hadrat Shaykh Muhiuddin Ibn-e-Arabi رَحْمَةُ اللَّهِ عَلَيْهِ states that every pious saint follows in the footsteps of some prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. For example, Sayyiduna Shaykh Abdul Qadir Jilani رَضِيَ اللَّهُ عَنْهُ said: I follow in the footsteps of the Beloved Rasul, Hadrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Similarly, those who are in the state of Jazb<sup>1</sup> follow in the footsteps of Sayyidiuna Musa عَلَيْهِ السَّلَام. They (i.e. Majzubs) are blessed with the state of Jazb by virtue of their nearness to Allah Almighty. It means they are the ones who are lost in Allah's عَزَّوَجَلَّ love.

### The Excellence of Majzubs

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<sup>1</sup> 'Jazb' means attraction. (Note by the translator)

The Majzubs have been discussed in Islamic books (on Tasawwuf) alongside pious saints. Although they (i.e. Majzubs) cannot be followed, but their excellence and high (spiritual) status have been acknowledged by spiritual masters.



## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ ﷻ**. In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ ﷻ**.



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com) | E-mail: [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)