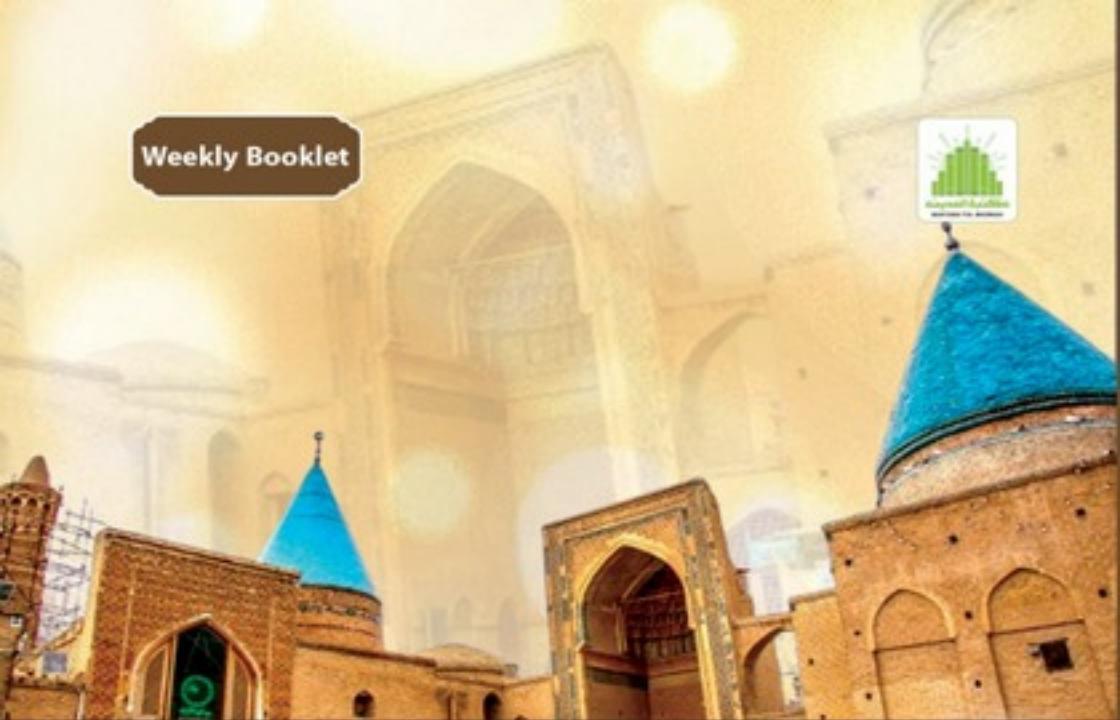


Weekly Booklet



رحمة الله عليه

# Sayyidunā Bāyazīd al-Bisṭāmī

Now You Are Perfected

The Unique Style of  
the Hajj Journey

A Thirty-Year-Long  
Quest for a Sincere Heart

The Memory of a Sin  
Soaked Him in Sweat

Shaykh al-Tareeqah Ameer Ahl al-Sunnah,  
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قامشیرکاتیم  
العشاق

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

رَحْمَةُ اللَّهِ عَلَيْهِ Sayyidunā Bāyazīd al-Bisṭāmī

## Attar's Supplication:

O Allah! Whoever reads or listens to the booklet *Sayyidunā Bāyazīd al-Bisṭāmī* رَحْمَةُ اللَّهِ عَلَيْهِ, make them someone who always loves Your pious servants, and forgive them, their parents, and family without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Excellence of reciting *Ṣalāt* upon the beloved Prophet ﷺ

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Recite an abundance of *ṣalāt* upon me, for indeed your *ṣalāt* upon me is a means of forgiveness for your sins.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mentioning the virtues of our pious predecessors رَحِمَهُمُ اللَّهُ is a means of receiving Allah's mercy. It invigorates and warms the heart, strengthens one's faith, and provides an invaluable treasure of knowledge. In short, every aspect of their lives is full of countless pearls of wisdom for self-reformation. So, let us read a few brief accounts from the life of a great saint of Allah Almighty, Sayyidunā Bāyazīd al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ.

## A Saint from Birth

Sayyidunā Bāyazīd al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ was a saint from birth. The signs of his sainthood appeared even while he was in his mother's womb.

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<sup>1</sup> Al-Jāmi' al-Ṣaghīr, p. 87, Hadith 1406

His noble mother states: “When Bāyazīd was in my womb, if I consumed anything of doubtful permissibility, I would feel great unease until I put my finger in my throat and vomited it out.”<sup>1</sup>

The pious predecessors رَحِمَهُمُ اللَّهُ avoided doubtful matters as well as the forbidden. The situation today is so dire that people do not hesitate to engage in definitively forbidden activities and consume illicit gains. For example, some people earn and consume unlawful wealth through usurious transactions, bribery, deliberately weighing and measuring items inaccurately, and lying in business. Similarly, many neglect their duties at work yet take full pay without remorse because their consciences have died.

## Serving His Mother

Sayyidunā Bāyazīd al-Biṣṭāmī رَحِمَهُ اللَّهُ عَلَيْهِ was exceptionally dutiful to his mother. By virtue of this obedience, Allah Almighty granted him a lofty rank. He said: “The honour and greatness Allah has given me are due to the fact that I greatly served my mother.”<sup>2</sup>

He was so obedient to his mother that examples like his are rare, such as the one below.

## Standing All Night with Water

Sayyidunā Bāyazīd al-Biṣṭāmī رَحِمَهُ اللَّهُ عَلَيْهِ relates:

One cold winter night, my mother asked me to bring her a glass of water. When I returned with it, she had fallen asleep. I stood by her bedside holding the glass until the water froze due to the intense cold. When my mother awoke, she asked with affection and concern: “Son, were you standing with the water all night?”

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<sup>1</sup> Tadhkirat al-Awliyā', vol. 1, p. 129

<sup>2</sup> Tadhkirat al-Awliyā', vol. 1, p. 132

I replied: “Yes. You asked for water, and when I returned with it, you were asleep. Out of respect, I could not wake you, and I also did not want you to awaken and suffer from thirst while no water was available.”<sup>1</sup>

Truly, this story is brimming with the spirit of obedience to one’s parents, and it holds a great lesson for us. On one hand, Sayyidunā Bāyazīd al-Bisṭāmī رَحِمَهُ اللهُ عَلَيْهِ cared so deeply for his mother that he attained a high rank. On the other hand, ordinary people like us, who outwardly may appear pious and devoted to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but if our mother speaks, we ignore her or respond harshly. If we do not understand her words, we immediately retort with phrases like: “I don’t have time,” “I’m sleeping,” “Have you lost your mind?” and so on.

When our attitude to our mother is like this, how can our hearts truly focus on worship? How will our habit of committing sins be corrected? How will our conscience awaken? How will humility and devotion manifest in our prayers? Unfortunately, who knows how often we scold our parents during the day! If anyone snaps at their parents because they do not offer prayer; this is also not permitted because that is a matter between them and their Lord.

Our duty is to obey our parents in all matters that fall within the bounds of Islamic law. If they instruct us to act against Islamic law, obedience is not required in that instance. Fortunate are those whose parents depart from this world pleased with them.

## Fortunate People

Amir Ahl al-Sunnah, Shaykh Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states:

أَلْخَذَ لِيَّه My heart is very much content regarding obedience to my parents, and this is because I never even saw my father's shadow. I was probably only one and a half or two years old when my father passed away, so I never had the opportunity to talk to him, let alone displease him.

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<sup>1</sup> Tadhkirat al-Awliya, vol. 1, p. 132

My mother - **أَلْحَدُ لِلَّهِ** - was alive, and she departed from this world in a state where she was pleased with me. It is possible that the attention so many people give me today is a blessing of my mother being pleased with me.

My mother passed away on a Thursday, but three days earlier on a Sunday, she had a heart attack which the family did not realise. I did suspect it was a heart attack, however. I gathered the family together and led them in collective repentance. **أَلْحَدُ لِلَّهِ** My mother also repented and recited the testimony of faith.

**أَلْحَدُ لِلَّهِ** My mother had such awareness of her faith that if anyone in the family uttered an inappropriate phrase, she would tell everyone to repent and recite the testimony of faith. Sometimes, she would even ask me whether something she had said might amount to disbelief.

On the final day, which was the 17<sup>th</sup> night of Ṣafar on a Thursday, I was attending a congregation when I was urgently called home. When I arrived, my mother could no longer speak and was in the throes of death. We recited Surah Yāsīn, and at around 10:15 PM, her soul departed peacefully. Later, my elder sister told me that my mother's last words were reciting the testimony of faith and seeking forgiveness, and that she was yearning for me, repeatedly saying, “Call my son quickly; I do not want him to be far from me.”

On the day of her passing before ‘Ishā’ prayer, I had dinner with my mother. As I was about to leave to pray, she said to me, “Come close, I want to kiss your hands.” I replied, “No, I should kiss yours instead.” In any case, my mother departed from this world in a state where she was very pleased with me.

Human nature sometimes leads us to fall short in obedience to our parents. Therefore, on occasions such as Laylat al-Barā‘ah, the arrival of Ramadan, and

other significant days, we should seek forgiveness from our parents and, if possible, from all family members. We should leave no stone unturned to make amends.

Keep your parents happy as much as you can. If they ask for money, give them more than what they ask. If they ask for £1, give them £5. If they request £10, give them £50. By serving your parents in this way, they will pray for you. **إِنْ شَاءَ اللَّهُ** You will then succeed in both worlds.

Remember, if your parents command something against Islamic law, do not obey them. For example, if they tell you to shave your beard, do not do so, for if you do, you will be sinful. In matters where Allah and His Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** have given a command, it is not permissible to obey anyone else, even your parents.

### The Rights of Two Beings Cannot Be Fulfilled at Once

Sayyidunā Bāyazīd al-Bisṭāmī **رَحِمَهُ اللَّهُ عَلَيْهِ** served his mother with devotion and sought her prayers. Once, while reciting Surah Luqmān at a madrasah, he reached this verse:

**أَنِ اشْكُرْنِي وَلِوَالِدَيْكَ<sup>ط</sup>**

Be grateful to Me and your parents!<sup>1</sup>

He went to his mother and said:

I cannot fulfil the rights of two beings at once, so either you ask Allah to entrust me to you so I may continue serving you, or you relinquish all your rights and entrust me to Allah, so that I may devote myself fully to worshipping Him.

Since his mother was a pious and virtuous woman, she replied: “Son, I relinquish all my rights and entrust you to Allah.”

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<sup>1</sup> Al-Quran, Luqman, verse 14; translation from Kanz al-‘Irfān

After this, Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ travelled to Syria and immersed himself in acts of worship. He undertook spiritual struggles in deserts for three years. He was so immersed in the *dhikr* of Allah Almighty that he did not eat.

Remember! Such people are granted spiritual sustenance, meaning Allah Almighty grants them unseen strength by which they no longer depend on food or drink.

## Now You Are Perfected

Bāyazīd Al-Biṣṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ visited many pious predecessors رَحْمَتُهُمُ اللَّهُ and gained spiritual benefit from their company. Among these blessed personalities was Imām Ja‘far al-Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ.

Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ remained in the service of Imām Ja‘far al-Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ for a long time.

One day, the Imam said, “O Bāyazīd! Bring me the book that is kept in that niche.”

He inquired, "Where is that niche?"

Imām Ja‘far al-Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ said, “You have been with me for so long, but you still do not know where the niche is?”

He replied, “How could I? I have never raised my head to look around while in your company.”

Hearing this, the Imam became exceptionally happy and said, “Now, you are perfected. Return to Biṣṭām.”<sup>1</sup>

When a person is in the company of elders, teachers, or spiritual masters, instead of looking around or inquiring about others, he should sit with his head bowed in utmost respect. He should consider himself an empty bowl because only an empty vessel can be filled, and one that is already full cannot receive more. Sometimes, people go to scholars or spiritual masters and test them by asking all kinds of questions, unaware that they are being tested. Remember! If your reverence is

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<sup>1</sup> Tadhkirat al-Awliyā', vol. 1, p. 130



complete, you will surely receive spiritual benefits. How they are received can be understood from the following account.

### The Crippled Child Started Walking

A group of thieves once set out to loot. They stayed at an inn and pretended to be travellers on the path of Allah Almighty. The innkeeper was a pious man, and with the intention of pleasing Allah Almighty, he treated them well. The next morning, the thieves left, and after stealing during the day, they returned in the evening to the same inn. To their amazement, the innkeeper's son, whom they had seen crippled the night before, was now walking freely!

They asked the innkeeper, "Is this not the same crippled boy we saw yesterday?"

He replied with great reverence, "Yes, he is the same one."

They asked, "How did he recover?"

He replied, This is all due to your blessings, the travellers on the path of Allah Almighty. Whatever food was leftover from what you had eaten, we fed to our crippled son with the intention of healing, and we massaged his body with your leftover water. Allah Almighty cured him through the blessing of your leftover food and water."

When the thieves heard this, tears flowed from their eyes. They wept and said, "This is only a result of your good opinion of us. In reality, we are grave sinners. We are not travellers on the path of Allah Almighty, but thieves. This favour from Allah Almighty has touched our hearts. We take you as our witness that we repent."

From that moment on, they repented and adopted the path of piety, remaining steadfast upon their repentance until their final breath.<sup>1</sup>

Dear Islamic brothers! Did you see that? The disabled child recovered due to the leftovers of the robbers! This was the result of the inn owner's true devotion; he served the robbers believing them to be travellers in the path of Allah Almighty, when in reality, they were thieves.

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<sup>1</sup> Qalyūbī, p. 20 selected

Remember this: The matter is entirely one of devotion. If we look at something through the lens of devotion, we will perceive one thing, but if we look at the very same thing through the lens of criticism, we will perceive something entirely different. If we approach a person with love and devotion, we will even smell fragrance from their sweat; however, if we approach them with the intention of criticism, even their fragrance will smell like an odour to us.

## The Tale of the One Who Spat in the Direction of the Qiblah

Sayyidunā Bāyazīd Al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ was extremely careful in observing proper decorum. He would avoid the company of anyone he saw acting disrespectfully. Once, he went to visit a renowned elder about whom he had heard much praise. During the visit, this elder spat in the direction of the Qiblah.

Upon seeing this, Sayyidunā Bāyazīd Al-Bisṭāmī left, saying, “This person is not trustworthy regarding one of the Prophet’s etiquettes. How can he then be trustworthy regarding the sainthood that he claims?”<sup>1</sup>

## He Would Not Spit on the Road

Out of respect, whenever Bāyazīd Al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ walked towards the masjid for prayer, he would not spit on the road, as he was about to present himself before Allah Almighty.<sup>2</sup>

Reflect over our condition! We spit carelessly wherever we wish. Some people do not hesitate to spit and clear their noses on the streets of Mecca and Medina, even though these are the blessed streets that had the honour of kissing the sacred feet of the beloved Prophet ﷺ. Of course, in situations of genuine necessity, like a medical condition, a person is excused. But one is not compelled to spit on roads and alleyways.

<sup>1</sup> Risālah Qushayriyyah, p. 38 selected

<sup>2</sup> Tadhkirat al-Awliyā', vol. 1, p. 130

Remember! Spitting on roads is misconduct, and in sacred cities like Mecca and Medina, greater caution is needed. In short, the more respect we observe - **إِنْ شَاءَ اللَّهُ** - the more benefit we will receive.

"The respectful is blessed whilst the disrespectful is deprived."

Ultimately, unless a person acts upon Islamic law, he cannot achieve any rank on the spiritual path. In this age, some people neglect their prayer, shave their beards or keep them very short, yet they call themselves "masters of *ṭarīqah*", making grand claims of spiritual status. Due to the public's lack of religious knowledge, many people today are running their own businesses in the name of *ṭarīqah*.

## The Unique Hajj Journey

When we go for Hajj, we put up a "Hajj Mubarak" sign on our homes, wear the *ihrām* with great pomp and show, and take pictures at the airport.

Sayyidunā Bāyazīd al-Biṣṭāmī's Hajj journey was very unique. During his travels, he would offer two units of prayer every few steps and say: "Since I am going to present myself before the greatest King, I must proceed in this manner."

In this unique way, it took him 12 years before he finally reached Mecca.<sup>1</sup>

## Is the Luggage on the Camel or on Something Else?

The following year, after performing Hajj, Sayyidunā Bāyazīd al-Biṣṭāmī **رَحِمَهُ اللَّهُ عَلَيْهِ** set out for Medina, with hundreds of people accompanying him. Since he loved solitude and disliked being surrounded by crowds (because excessive praise and attention often distract a person from worship), he devised a way to separate himself from them.

He placed a heavy load on a camel, which astonished the people, and they exclaimed, "You have burdened a helpless animal with so much weight!"

He replied, "Look closely! Is the load on the camel or on something else?" When they observed carefully, they saw that the luggage was not on the camel but

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<sup>1</sup> Tadhkirat al-Awliyā', vol. 1, p. 130

suspended in the air. Their eyes widened in amazement, and he said to them, “I concealed myself from you, and you became suspicious of me for burdening a helpless animal. Now, when I show you reality, you do not have the courage to bear it.” After saying this, he freed himself from the crowd and continued on alone.<sup>1</sup>

### A Thirty-Year Quest for a Sincere Heart

Once, a man came to Sayyidunā Bāyazīd al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ and said, “Help me become sincere, so that my affairs may be set right.”

He replied, “For 30 years, I have been imploring Allah Almighty to grant me a sincere heart, saying, ‘O Allah! Bless me with a sincere heart.’ But I have not yet succeeded in attaining it. When my own heart is devoid of sincerity, how can I cast a glance of sincerity upon you?”<sup>2</sup>

The people of the past had such reverence for righteous saints, that they believed even one sincere glance from them could transform their lives. Those saints, despite their high status, displayed immense humility, such that Sayyidunā Bāyazīd al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ did not consider himself sincere and turned the man away.

### Overpowered by the Fear of Allah Almighty

Once, Sayyidunā Bāyazīd al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ was overwhelmed by the fear of Allah Almighty and his body began to tremble. A disciple, surprised at this state, asked, “We also fear Allah Almighty, but how does this condition overcome you?”

He answered, “The spiritual rank I have attained is the result of thirty years of effort and struggle against the *nafs*. How can I make you grasp in a moment what took me thirty years to achieve?”<sup>3</sup>

Sayyidunā Bāyazīd al-Bisṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ fought his *nafs* for 30 years before attaining a lofty rank. We, on the other hand, want to attain and learn everything immediately.

<sup>1</sup> Tadhkirat al-Awliyā', vol. 1, p. 131

<sup>2</sup> Tadhkirat al-Awliya, vol. 1, p. 146

<sup>3</sup> Tadhkirat al-Awliya, vol. 1, p. 146, selected

Sometimes, those who join the religious environment of Dawat-e-Islami desire to become preachers as soon as possible. A child who has just learned to speak cannot graduate from university; he must work hard for many years to achieve that.

## Assisting the Islamic Army

Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللهِ عَلَيْهِ was a great saint of high rank, blessed by Allah Almighty with saintly marvels. Once, when the Muslims were fighting an army of disbelievers in Rome, the Islamic forces began to retreat. A soldier in the Muslim army was a great devotee of Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللهِ عَلَيْهِ. In desperation, he called out, "O Shaykh Bāyazīd, assist us!"<sup>1</sup> At that very moment, a terrifying fire appeared, the army of disbelievers fled, and the Muslims were granted victory.<sup>2</sup>

## Blood in Urine

Though Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللهِ عَلَيْهِ attained a high spiritual rank, his self-accountability and tender-heartedness were profound. One night, he stood on the roof of his house silently, holding onto a wall for the entire night. As a result, blood began to pass in his urine. When people asked him the reason, he explained: "There are two reasons. First is that I was deprived of worshiping Allah Almighty last night. Second is that I committed a sin in my childhood. The fear of these two things overwhelmed me such that it felt as though my heart was bleeding, and that blood came out through my urine."<sup>3</sup>

We spend our nights in heedlessness, asleep while the pious servants of Allah Almighty dedicate their nights in worship. Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللهِ عَلَيْهِ explained how a childhood sin weighed so heavily upon him. The sin of a minor is

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<sup>1</sup> If Satan whispers: "Only Allah Almighty can help, so how could Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللهِ عَلَيْهِ help someone who called upon him?" Then, read the booklet entitled *King of Jinns*, written by the Amir of Ahl al-Sunnah.

<sup>2</sup> Tadhkirat al-Awliyā', vol. 1, p. 146

<sup>3</sup> Tadhkirah al-Awliyā', vol. 1, p. 133, selected

not recorded, but despite this, he was so fearful that blood appeared in his urine due to the physical stress he experienced out of remorse.

We are adults, fully aware that certain actions are sinful and acts of disobedience to Allah Almighty, yet we commit them openly without hesitation. We sleep through *Fajr* prayer, oblivious to the fact that our family and neighbours may notice our negligence. When we have no fear of Allah Almighty, what is left to fear from anyone else? When we feel no shame before the beloved Prophet ﷺ, what shame remains before anyone else?

Our condition has become so wretched that we openly commit sins, use foul language, lie blatantly, break promises deliberately, and shave our beards, even though it is forbidden. It is stated in a blessed hadith: “Trim the moustaches and let the beards grow; do not resemble the Jews.”<sup>1</sup>

Unfortunately, we feel no fear or shame in imitating the Prophet’s enemies by shaving our beards. We consume the wealth of usury and bribery with pleasure, adulterate products openly, and cheat in business.

Contrast our pitiful state with the condition of Sayyidunā Bāyazīd al-Biṣṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ, a saint of Allah Almighty who, after recalling a sin from his childhood—a sin not even recorded—became so distressed that blood appeared in his urine.

## The Memory of a Sin made him Sweat Profusely

The hearts of our pious predecessors رَحِمَهُمُ اللَّهُ would tremble whenever they recalled their sins. Sayyidunā ‘Utbaḥ al-Ghulām رَحْمَةُ اللَّهِ عَلَيْهِ, another saint, once passed by a house where he committed a sin in the past. Overcome with tender-heartedness and remorse, he was drenched in sweat.

When people asked him, “Why are you in this state?”

He replied, “At one time, I committed a sin in this house, and whenever I pass by, I remember it vividly and feel great remorse. This is why I am in this state.”<sup>2</sup>

<sup>1</sup> Ṣaḥīḥ Muslim, p. 125, Hadith 602-603, derived

<sup>2</sup> Ḥilyat al-Awliyā’, vol. 6, p. 246, Hadith 8471, selected

Ponder over this! Who knows how many sins we commit in a day, in an hour, or even a minute, yet we feel no remorse because our conscience has completely died. Remember, we must all stand in the court of Allah Almighty, regardless of our wealth, power, status, or rank. Remember this verse:

اَلْحَسِبُّكُمْ اَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَاَنْتُمْ اِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

*Do you think that We have created you without purpose and that you will not be returned to Us?<sup>1</sup>*

Everyone must stand in the court of Allah Almighty. Whoever denies this cannot be called a Muslim. Yet, when committing sins, we forget this reality. In worldly matters, we show respect to our elders when we meet them by covering our heads with a scarf or a cap, or immediately hide a cigarette or throw it on the ground and crush it with our shoe. If we feel such shame before our elders, why do we not feel the same before Allah Almighty, who is **عَالِمُ الْغَيْبِ وَالشَّهَادَةِ**? Nothing is hidden from him, and He forbids us from all kinds of immodesty, both apparent and hidden.

If only our conscience would awaken and we realised that Allah is always watching us. When we have this awareness - **اِنْ شَاءَ اللّٰهُ** - we will feel remorse for our sins. From remorse comes the avoidance of sins, and from avoiding sins comes both worldly and spiritual success **اِنْ شَاءَ اللّٰهُ**.

May Allah grant us the blessings of Sayyidunā Bāyazīd al-Bisṭāmī **رَحْمَةُ اللّٰهِ عَلَيْهِ**.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

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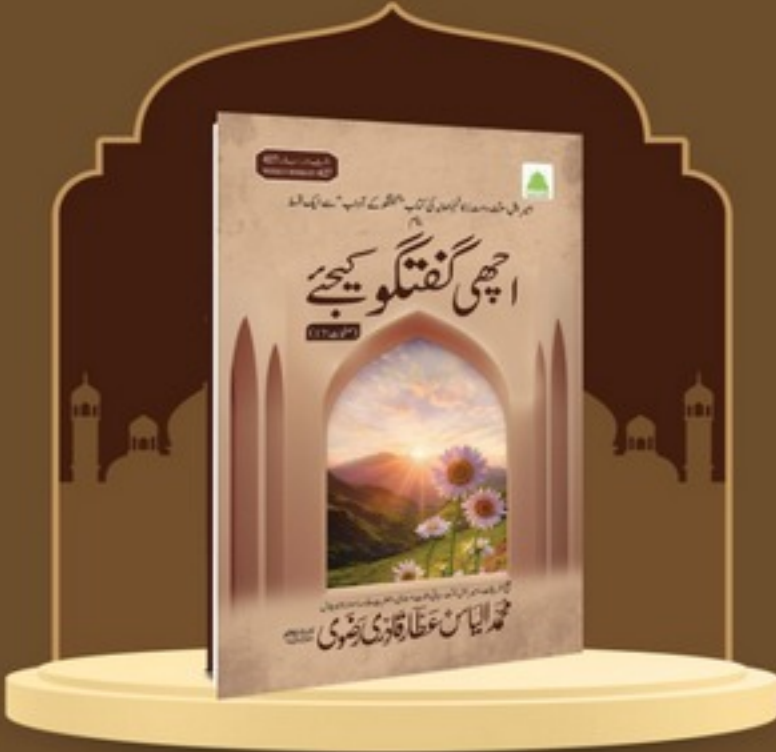
<sup>1</sup> Al-Quran, Al-Mu'minūn, verse 115; translation from Kanz al-'Irfān

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