

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ دُنْيَا أَدَمَ كَمَا يَحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

The Heart of A True Believer

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ
بِهَا ۖ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ۖ وَلَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ
كَالْأَنْعَمِ ۖ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

“Undoubtedly, We have created for Hell many jinn and men, they have hearts, but understand not therewith and the eyes, they see not there with and the ears, they hear not therewith. They are like cattle, nay, more misguided. They are indeed lying heedless”

(Al Araf 179).

From this verse, we are going to concentrate on one sentence which is that “they have hearts, but they understand not”. There is no doubt that the heart which has the power to understand carries a mighty status in the Divine Court of the Almighty (azza wa jall). As for that heart which has no understanding, that person is indeed considered worse than an animal.

The heart of a Mo'min

When Hadrat Peer Mehr Ali Shah (rehmatullah alaihi) was questioned about the Hadeeth:

قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ

The heart of a believer is the Arsh of Allah (azza wa jall).

He replied, "One meaning is that one should not cause hurt to another person. Another meaning is that one should take one's heart in one's control and protect it against the effects of uncontrollable happiness and sadness etc."

It is said that:

قُلُوبُ الْأَوْلِيَاءِ لَهَا عُيُونٌ

تَرَى مَا لَا يَرَى النَّاسُ

The hearts of the Awliya possess eyes through which they are able to see what ordinary people cannot see.

This is the reason that common people have been referred to as mere cattle. At the same time, these ignorant people are continuously finding fault in the Awliya because of their jealousy and disdain and because of this, they become people who instead of being guided by the Quran, become misled when they read it.

The danger of jealousy

Jealousy is indeed a fire which has displayed its danger in every generation and many eminent people of their generation have become victims of this illness of refuting and insulting the Awliya. At the same time, we must understand that the heart is a mere piece of flesh, yet, the dimension of its greatness cannot be more over emphasised. The Almighty (azza wa jall) has indicated that:

لَا يَسْغِنِي أَرْضِي وَلَا سَمَائِي وَلَكِنْ يَسْغِنِي قَلْبُ عَبْدِي الْمُؤْمِنِ -

"I cannot be confined to the heavens nor does the earth, however, the heart of a true believer have this expansiveness."

The statement of an Arif

If the entire heavens and the entire earth was expanded ten times more and was then placed on one side of the heart of a Mo'min, it would not even be of concern to the Mo'min because it is only an object which is Haadith or mortal while the heart of the Mo'min is the place where the Eternal Divine Being resides.

Three dimensions of the heart

Hadrat Baba Fareed Ganjhe Bakhsh (radi Allahu anhu) has explained that, "O Dervish! when a person cleans his three hearts from the impurity of the world and becomes (so pure in seeking pardon and forgiveness), then the fragrance of this reaches the heart of people. When this happens, there is no doubt that the Taubah of this person is truly Taubah Nasooahah.

Hadrat Sayyiduna Ali (radi Allahu anhu) has stated that:

الْقَلْبُ ثَلَاثَةٌ قَلْبٌ سَلِيمٌ وَقَلْبٌ مُنِيبٌ وَقَلْبٌ شَهِيدٌ - أَمَّا الْقَلْبُ السَّلِيمُ فَهُوَ الَّذِي

لَيْسَ فِيهِ سِوَاءَ مَعْرِفَةِ اللَّهِ تَعَالَى وَأَمَّا الْقَلْبُ الْمُنِيبُ فَهُوَ الَّذِي تَابَ مِنْ كُلِّ شَيْءٍ إِلَى

اللَّهِ تَعَالَى وَأَمَّا الْقَلْبُ الشَّهِيدُ فَهُوَ الَّذِي شَهِدَ اللَّهُ فِي كُلِّ شَيْءٍ -

"There are 3 types of heart. Qalbe Saleem, Qalbe Maneeb and Qalbe Shaheed. Qalbe Saleem is that heart which possess nothing but the Ma'rifah or knowledge of Allah (azza wa jall). Qalbe Maneeb is that heart which turns away from everything except Allah (azza wa jall) and Qalbe Shaheed is that heart which sees the reflection of the Divine Being in everything.

Question asked by Hadrat Ghous Paak (radi Allahu anhu)

Hadrat Ghous Paak (radi Allahu anhu) explains that he one day asked the Almighty, "O Allah! where are you to be found?" The answer came, "I am in those hearts which have become broken in My love."

Remember! Abu Jahl was not an ugly person. In appearance, he was considered good looking, but his heart was impure, which is why he became a cursed person. Hadrat Sayyiduna Bilal (radi Allahu anhu) did not outwardly look good, but his heart was pure and enlightened and because of this, he became a beloved of Allah (azza wa jall) because the heart is the centre of Divine Favour and Attention. Hence, it is very important that we protect our hearts because we also know that a thief will not enter an empty house. In like manner satan would not attack an empty heart, he will attack and try to rob a heart which is filled with Imaan or faith. Hence, we must endeavour to protect it against his never

ending attacks. At the same time, if you cannot manage to protect the heart, then at least become attached to that person who is able to protect this for you!

A piece of flesh within the body

The Holy Prophet (salal laahu alaihi wa sallam) has declared that:

إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

“In the body of people there is such a piece of flesh which if it is good, then the entire body is good and if it becomes bad, then the entire body becomes bad. Listen! it is the heart.”

Abu Jahl only concentrated on purifying and washing his exterior self his entire life and never concentrated on purifying his heart, at the end, he ended as one who is cursed. Hadrat Sayyiduna Bilal (radi Allahu anhu) on the other hand besides keeping his outer-self clean and pure, also made great effort to purify his heart and in the end, he became entitled to ultimate salvation. It is clearly explained in the Hadeeth that:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَعْمَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَنِيَّاتِكُمْ

The Almighty (azza wa jall) does not look at you and your actions, rather He looks at your heart.

From this hadith shareef, it means that the heart is the focal point of Divine attention. If a person becomes a favourite of the nation because he is the favourite of the King, imagine the status of that person who has become a favourite of the Almighty (azza wa jall)?

Preparation for someone's arrival!

We notice that when a government officer is about to arrive in any office, great preparations are made. Everything is cleaned and rearranged, yet, this person only passes a fleeting glance at this when he arrives. Yet, the heart of a Mo'min is that focus point which is being watched by the Almighty (azza wa jall) all the time! Hence, we should clean it of jealousy, hatred, deceit etc so that when the Divine Reflection falls on it, it will become a centre of Divine Grace and Attention. At the same time, through your glance, hundreds of others will also change. If you cannot do this yourself or create this quality in yourself, then become attached to someone who possess this quality of his heart being the centre of Divine Attention.

The strange condition of Hadrat Sayyiduna Bayazid Bustami (radi Allahu anhu)

Once, a strange condition overtook Hadrat Bayazid (radi Allahu anhu). Blood began to flow from his eyes and he found himself outside his physical body. When he returned to his normal state, he declared, "I raised one foot and found myself near the Divine Arsh. I then addressed the Arsh, "O Divine Arsh! I have heard that my True Beloved resides above you". The Divine Arsh replied, "I do not have the power to speak but listen carefully. I have been told that he resides in your heart. It is indeed strange that those who are on earth search for Him in the heavens and those in the heavens search for Him on earth."

(As raarul Awliya).

How can we gain His nearness?

It is reported that once Nabi Moosa (alaihi sallam) asked the Almighty (azza wa jall), "O Allah! which is that action which if I perform, I will become your beloved?" The Almighty (azza wa jall) replied, "O Moosa! that action is indeed very difficult". After declaring this, there was silence. This silence continued for a long time and it came to a stage where Nabi Moosa (alaihis salaam) began to weep with the fear that perhaps the Almighty (azza wa jall) had become angry with him. After this, a message was conveyed by the Almighty (azza wa jall) which was, "This is my remembrance and it is also to weep while waiting for Me. This is the manner through which my servant becomes My beloved servant."

(Khutbaate Shere Rabbani p. 127)

Hardness of the heart!

In one hadith shareef, it is mentioned that one day a sinful person from the Bani Israel declared to Allah (azza wa jall):

يَا رَبِّ كَمْ أَعْصَيْكَ وَأَنْتَ لَا تَعَاقِبُنِي

"O Allah! I am guilty of so much of disobedience, yet, You do not punish me."

At that moment, the Almighty (azza wa jall) sent a message to the Prophet of that period which was:

إِنَّ جُودَ عَيْنَيْكَ وَقَسَاوَةَ قَلْبِكَ اسْتَدْرَأْتَنِي وَعُقُوبَةُ لَوْ عَقَلْتُ

"Inform this stupid person that; is this not enough punishment, that you do not cry (in fear of Me) and your heart has become hard."

(Ziyaul Quran Last Vol. p. 341)

Value of a heart which is broken in His remembrance!

One day, Nabi Moosa (alaihi salaam) asked the Almighty (azza wa jall), "O Allah! where shall I search for You?: The answer came, "in the heart which is broken (in My remembrance)." Nabi Moosa (alaihi salaam) replied, "But I cannot find a heart more in pain in Your Remembrance than mine." The answer came, "Then, wherever you are, I am also there."

(Kashful Mahjub).

For tasting one grain of wheat, he was expelled from Jannah!

It must be remembered that Nabi Adam (alaihi sallam) was not guilty of any sin in Jannah. The reason is that you are considered guilty when you have the intention of committing an act of sin. And the Quran clearly informs us that he forgot and did not have the intention to commit this sin. And yet, what is very strange indeed is that if we look at our life, if we forgetfully, during Ramadan eat five pieces of bread, our fast would still be valid! Even our stomachs have become full! So how come, merely by placing a mere grain of wheat in his mouth, he was expelled from Jannah even though the Quran tells us that he had no intention to commit this? Again, the answer is; so that the Almighty (azza wa jall) would be able to reveal in this world the value of that heart which weeps in His remembrance. To weep in His remembrance is a natural quality of man and it started with Nabi Adam (alaihi salaam). Hence, there was Divine Wisdom behind the story of Nabi Adam (alaihi salaam), but some ignoramuses cannot seem to see beyond their noses and instead of learning a valuable lesson, they instead take a tape measure and start to measure the fault of Nabi Adam (alaihi salaam) while they should in fact try to ponder on why he was sent to the world in the first place. When a heart becomes filled with the remembrance of the Almighty and it continues to weep, then a person is able to become the Moulana Rumi or the Haafiz Jaami of his era.

Clean the heart of pride!

The Awliya explain that there are two types of Faqeer. One is that person who continues to go around begging and the other is that faqeer to whom the whole comes begging. He has the entire riches of the Creator in his hand, yet his hand seems empty. The Ulama also explain that if a person relates a noble and great trait towards himself in pride, then he is robbed of Prophetic mercy. The story of the throne of Bilkis should be remembered. The Jinn replied that he had immense power and yet, his service were not required. In the end, Asif bin Barkhiyah's help was accepted because in the end after describing what he could achieve, he declared, "All this is through the Infinite Mercy of my Lord."

Do not insult a poor person!

Perhaps the poor person is nobler with Allah (azza wa jall) than you. Both the condition of being rich or poor are in the Divine Control of the Almighty (azza wa jall). Even if a person

reads the Kalimah and yet laughs at a poor person, this is nothing but hypocrisy. The Holy Prophet (salal laahu alaihi wa sallam) has declared that, "I am proud of being poor." He has also made Dua, "O Allah! Keep me among the poor, give me death in this state and on the day of judgement let me arise among them." We see on many occasions that poverty sometimes lead to becoming a beloved servant of Allah (azza wa jall) and having riches leads to becoming another Qaarun. If a person is poor and loses the world but not the desire to meet the Creator, then he has lost nothing. However, if a person is rich and wealthy and loses his religion or the desire to meet the Creator, then he has lost everything. This is the reason why it is said that the world is an impurity and a corpse and those who seek it are dogs.

Soul and body!

A human is a combination of both. One is made up of physical things like sand, water etc. and the other is something created in the world of "Kun", in other words through instant Divine Command. The physical being of a person is the reflection of the impurities of this world, while the soul is the reflection of the Divine Being. This is the reason that the physical body sleeps while the soul never sleeps. The body becomes joyous with laughter while the soul becomes joyous through weeping. The body becomes happy with eating while the soul becomes happy through hunger. The body becomes weak without eating while the soul becomes weak through eating. The physical body is seen like everything else in the world, but the soul cannot be seen, even though it is everywhere in the body. If the Almighty (azza wa jall) even for one millisecond turns away his attention from this universe, it would immediately be destroyed. In like manner, if the soul no longer remains attached to the body, the body will die. We can say that the body is like a veil while the soul is hidden inside it. The body dies during sleep, while the soul becomes free. The entire central point of the soul is the heart. It is also not that heart which we see physically through which blood is flowing. The real heart of a person is connected to Aalim-e-Amr and it contains that expanse which is not even found in the heavens and earth.

The distance that the soul and body can travel

The body is only confined to this earth while the soul can travel until the Divine Arsh. The voice of a person can only be heard to a certain distance while the voice of the soul and heart can be heard throughout the heavens as well. We know of the hadith shareef where the Almighty (azza wa jall) becomes the power of speaking and listening which a beloved servant possesses. In this way, he is able to achieve the following:

1. The voice of Hadrat Sayyiduna Umar (radi Allahu anhu) was heard by Hadrat Saariyah (radi Allahu anhu) thousands of kilometres away while he was in Madina shareef.
2. The Awliya are able to listen to the Divine Pen as it records in the Divine Tablet.
3. The soul through the heart is able to see behind as it sees in front.

We should strive to protect the soul

When the body becomes sick, we are prepared to spend millions in medication and health care, yet, when our soul is sick, we are not even prepared to brighten it with love for Allah (azza wa jall) and His beloved Prophet (salal laahu alaihi wa sallam). Neither are we prepared to spend time and effort in curing it. Yet, we fail to understand that when the soul leaves the body, the body is dead and useless and people call it a dead body. Yet, in spite of this, we continually fail to understand the true status of the soul.

This is the state of people who have really pure and clean hearts

It is mentioned that the miracle of Hadrat Sultan Bahu (rehmatullah alaihi) was such that whosoever saw him instantly became a Wali or Saint. He has mentioned also that this special gift was given to him by the Holy Prophet (salal laahu alaihi wa sallam) himself. One day, he became ill. He then instructed his mureeds to call a certain doctor who was a Sikh. However, this Sikh doctor refused to come because he complained that if he came, he would become a Muslim which he did not want. He then advised the mureeds to bring the kameez or shirt of Hadrat Sultan Bahu (rehmatullah alaihi) and by merely smelling this shirt he would be able to diagnose the illness and then be able to recommend the correct medication. When the great saint heard this, he gave his mureed his kameez and also informed them that what he was able to do, his kameez would also be able to do. When this Sikh doctor received the kameez and when he held it to his nose, he immediately accepted Islam!

The meaning of Faqeer according to Hadrat Ghous Paak (radi Allahu anhu)

He has explained that the “Faa” in this word means to become “fanaa fillah” or completely lost in the remembrance of Allah (azza wa jall). By “Qaaf” is meant Quwat or to give the heart strength for the remembrance Allah (azza wa jall) and to be always pleased with His Divine Decree. By “Yaa” is meant to always have hope in the Divine Mercy of the Almighty (azza wa jall) and by “Raa” is meant to turn away from everything and turn towards Allah (azza wa jall).

Being wealthy should not stop you from being a Faqeer

Hadrat Ghous Paak (radi Allahu anhu) who is also Suldaanul Fuqarah and Sayyidul Awliya used to wear a turban which sometimes was valued at seventy dirhams in those days per length. One day, a poor person approached him and he did not have any money in his pocket, he immediately removed his turban and handed it to the poor person. In the eyes of the true Awliya, both of these conditions of being poor and wealthy were equal at the same time.

The poverty and richness of Hadrat Nizaamudeen Alwliya (radi Allahu anhu)

It is reported that every day nearly a hundred thousand dirhams used to arrive at the blessed court of the Mehboob-e-Ilaahi, Hadrat Nizaamudeen Awliya (radi Allah anhu) but in the evening nothing used to remain! He used to explain that, "Faqeer or poverty is not where a person lives in a dilapidated house and continues to wear clothes which are patched. True Faqeer is when wealth is as the feet of a person and you do not even look at it instead you only concentrate on thinking of the Divine Creator (azza wa jall).

Once someone saw Hadrat Imam Jafer Saadiq (radi Allah anhu) wearing extremely expensive clothes. They asked him, "You are the son of the Holy Prophet (salal laahu alaihi wa sallam) and you wear such expensive clothes". He then removed this upper clothing and beneath it, they found a cheap set of clothing. He then explained, "The upper clothing is for the people of the world and the one beneath is for the sake of my Creator (azza wa jall)."

Different types of Bay'at

It must be borne in mind that the life of the Awliya have always been according to the dictates of the Sunnah. There are nine types of Bay'at which are to be found in the Hadith shareef:

1. Bay'at of accepting Islam.
2. Bay'at of khilaafah.
3. Bay'at of migration or Hijrah.
4. Bay'at of Jihad.
5. Bay'at of Arkaan-e-Islam, (in other words, to uphold the principles of Islam).
6. Bay'at of Tamassuk bis Sunnah (or to uphold the Sunnah).
7. Bay'at Ijtinaab anil Bid'ah (or to refrain from Bid'ah).
8. Bay'at Sam'a wat Taa'ah (or simply speaking to listen and obey).
9. Bay'at Mahabbah (or Bay'at where it was sworn that they would love the Holy Prophet (salal laahu alaihi wa sallam). All of this is to be found in the Ahadith.

The Khilaafah of the Holy Prophet (salal laahu alaihi wa sallam) is of two types. Zaahir and Baatin or simply speaking, outer and inner. The outer khilaafah was displayed by rulers and kings. The inner khilaafah was then divided into three departments.

1. The first was the protection of the outer words of the Holy Quran as enacted by the Hufaa and Quraan.
2. The second department is one where the meaning, the secrets etc. of the Quran are explained and this is enacted by the Ulama, the Mufasssireen and
3. The third department which is the cleaning of one's inner self or cleaning of the nafs is that department which is enacted by the Awliya or Saints.

This is the reason that when people speak about Bay'at, this last department has become more famous because in essence, the cleaning of one's nafs is in reality the hidden meaning and purpose of Khilaafah. It is also the reason why every Saint was a student of some Islamic scholar and every true Islamic scholar was the mureed of some Saint. In conclusion, we can say that every aspect of this signifies the khilaafah of the Holy Prophet (salal laahu alaihi wa sallam) which he has blessed each group with.

At the same time, we can conclude that when every Nabi is a Khalifah of the Almighty (azza wa jall) in this world and when each category of person is a representative of the Holy Prophet (salal laahu alaihi wa sallam), therefore, making Bay'at with that Saint would signify making direct Bay'at with the Holy Prophet (salal laahu alaihi wa sallam) and therefore Bay'at with the Almighty (azza wa jall). If a person makes Bay'at at the hands of a Qaaderi saint who in time frame is many years away from Hadrat Ghous Paak (radi Allahu anhu) but the hands of his Murshid is connected properly and not broken, then the minute you make Bay'at with that Murshid, you are making Bay'at directly with Hadrat Ghous Paak (radi Allahu anhu) and from the great Saint, you are making Bay'at directly with the Holy Prophet (salal laahu alaihi wa sallam)! It also means that when you make Bay'at, you are swearing allegiance in these nine departments of Bay'at.

The Bay'at of ladies in the time of the Holy Prophet (salal laahu alaihi wa sallam)

Sayyidah Aameemah binte Ruqayyah (radi Allahu anha) narrates that a few women presented themselves in front of the Holy Prophet (salal laahu alaihi wa sallam) to make Bay'at. They then declared, "O Prophet of Allah! We make bay'at with you not to create any partners with Allah (azza wa jall). We will not steal, we will not commit adultery and we will not kill our children. We will not accuse anyone wrongfully and will obey you in doing good". The Holy Prophet (salal laahu alaihi wa sallam) then advised them, "Those of you who have the strength and ability, they should also declare, 'That Allah (azza wa jall) and His Prophet (salal laahu alaihi wa sallam) are more Merciful upon them than their own selves.'" They then asked him to stretch out his blessed hands so that they could take bay'at with him. The Holy Prophet (salal laahu alaihi wa sallam) replied, "I do not accept the hand of ladies and when I speak to one female, it is like I have spoken to nearly a hundred of them."

How should one make Bay'at of ladies?

The Holy Prophet (salal laahu alaihi wa sallam) never used to touch the hands of any ladies. He used to only advise them and thereafter they used to swear allegiance. This has also been reported in the Sahih Bukhaari shareef by Hadrat Sayyidah Ayesha Siddiqah (radi Allahu anha). In the modern age, those ladies who do not make Pardah in front of their Peers and their so called Peers actually touch the hands of these ladies, this type of Bay'at is strictly not allowed in Islam and is not even considered as Bay'at. Such types of peers are actually business people and thieves of religion. They are misguided and also wish to misguide others. After looking at the different facets of Khilaafah, we come to realize that

a proper Peer has to be a certified scholar, someone who is practicing the Shariah and Sunnah etc. Someone who is not of this quality, you should never give your hands in Bay'at to him.

Objections against wearing woollen clothing as the great Saints used to wear

It is quite surprising that people would object to this when this is actually found in the Hadith shareef. In the Bukhari shareef it is reported that once, after the Holy Prophet (salal laahu wa sallam) had washed his blessed face and blessed hands, he wore a jubba made of wool. In another hadith shareef, Sayyidah Ayesha Siddique (radi Allahu anha) narrates that the Holy Prophet (salal laahu alaihi wa sallam) used to mostly wear woollen clothing. In the Mishkat shareef, it is also reported that Nabi Yunus (alaihis salaam) used to also wear mostly woollen clothing.

Muraaqibah and chillah

The Holy Prophet (salal laahu alaihi wa sallam) was in the habit of retiring into seclusion for certain number of days. Sometimes three days, seven days, ten days, thirty days and sometimes forty days at a time. In the Sahih Bukhari shareef, Hadrat Sayyidah Ayesha Siddiqah (radi Allahu anha) narrates that, "The Almighty (azza wa jall) had created in his blessed heart the habit of being in seclusion and he used to complete this by retiring to the cave of Hira." This is also found in the Mishkat shareef. This is the basis of chilla which has become an important part of Tasawwaf.

It must be borne in mind that all of these explanations and presentations are part of cleaning the inner heart and soul.

Yearly Urs celebration!

The basis of having a yearly Urs shareef of any Saint is based on the fact that every year, the Holy Prophet (salal laahu alaihi wa sallam) used to himself visit the graves of the martyrs of Uhud. A mimbar was also placed for him at this spot where he used to give advice to people.

Increase in Ibaadah

Some people even object to increase in Ibaadah. Some of them have not even heard of Nafil etc. If we look at what is happening in Saudi Arabia, they merely perform the Fard salah, there are no Sunnah or Nafil which is performed before or after the Fard. Yet, these ignoramus fail to realize that the blessed feet of the Holy Prophet (salal laahu alaihi wa sallam) used to actually become swollen due to his many rakah of salah. Even though the Holy Prophet (salal laahu alaihi wa sallam) is pure of all sins, yet, he used to make such Ibaadah so that it became a message for his Ummah and means of cleansing one's heart.

The excellence of mostly remaining silent.

The Ahadith books are full of advice on the excellence of mostly remaining silent and the evils of over speaking. Yet, some people even object to this behavior of the great Awliya. In the Mishkaat shareef it is mentioned that on most occasions, the Holy Prophet (salal laahu alaihi wa sallam) used to remain silent. In ibn Maja shareef, a hadith shareef is mentioned wherein it is mentioned that the Holy Prophet (salal laahu alaihi wa sallam) once declared, "When you realize that a person speaks very little and is independent of the world, then try to achieve his nearness."

To eat less and not to eat at all during certain parts of the day!

There is no reason to explain the excellence of this habit and most people know it already. Most Muslims are aware that the Holy Prophet (salal laahu alaihi wa sallam) remained hungry for days on end and this was by choice. Hence, this has become an integral part of Sufism. Its advantages can only be experienced by that person who acts upon it.

It is also seen that all of this is part of the Sunnah which very few people practice. The same reward is allocated to these acts as is allocated to other acts of Sunnah. If we are able to reawaken these Sunnahs, we will be given the reward of a hundred martyrs.

Become a mureed but of whom?

Make sure that the person is someone well versed in Islamic shariah and possesses the correct beliefs of the Ahle Sunnah wa Jamaah because there are many out there who dress as Khidr but are robbers of peoples Imaan and faith. At the same time, when you do find a proper Peer, respect him and remember that he is carrying an institute which has been allocated to him by the Holy Prophet (salal laahu alaihi wa sallam) himself! When in front of the Peer, do not speak unnecessarily and only speak when spoken to.

A mureed sometimes becomes the salvation for a Peer!

Some great saints have even gone to extent of declaring that, "I only make mureeds so that perhaps through (the presence) of a true mureed, I will also be forgiven."

When night appears!

Hadrat Sayyiduna Fuzail bin Ayaz (radi Allahu anhu) (who was also a student of Imam Azam (radi Allahu anhu) declares that, "When night is about to appear, my heart becomes excited because now is the time when a person will be separated from the world and become attached to his Creator. Yet, tragically, even before I have satisfied this spiritual quest, the morning arrives."

Viewing the Divine Presence every moment!

Hadrat Sayyiduna Bayazid Bustami (radi Allahu anhu) has stated that, "There are certain slaves of Allah (azza wa jall) meaning the (Awliya), who, if for one moment, they are hidden from the Divine Being of Allah (azza wa jall), they do not consider themselves a Muslim at that moment."

Seeing the Holy Prophet (salal laahu alaihi wa sallam) every moment!

Hadrat Sayyiduna Shaikh Abul Abbas Mursi (radi Allahu anhu) declares that, "If for one moment, I am not able to see the Holy Prophet (salal laahu alaihi wa sallam) then at that moment, I will not consider myself a Muslim."

Another aspect of their vision

It is said that once a certain Muhaddith related a hadith shareef in front of Shaikh Rooh Baha Bakri (radi Allahu anhu). Even though the chain of narrators was correct, yet the great saint declared that these were not the words of the Holy Prophet (salal laahu alaihi wa sallam). The muhaddith insisted that he had studied the books of "Asmaa ul Rijal" and therefore had presented what he had seen. The saint replied, "Shall I look at your study or shall I look at the blessed features of the Holy Prophet (salal laahu alaihi wa sallam)? Look in that direction, the Holy Prophet (salal laahu alaihi wa sallam) is indicating that these are not his words."!

Three serious sins which can rob you of your Imaan!

Hadrat Abul Qasim Hakim (rehmatullah alaihi) declares that once someone asked him this question in Samarkhand as to which are those actions that can make a person lose his Imaan. He replied:

1. After having Imaan, one does not give thanks to the Almighty (azza wa jall) for this great gift.
2. One does not have fear of losing one's Imaan.
3. To oppress the Muslims.

(Tambeehul Ghaafileen - Imam Faqeeh Abu Lays Samarqandi).

Imaan in between hope and fear

Once a saint was questioned about this and he replied, "If the Almighty (azza wa jall) has given specific Command that only one person will be punished in the fire of Hell, I have extreme fear that perhaps that person is me. If I have certainty and hope that the Almighty (azza wa jall) will display Divine Mercy on only one person, then I have hope in this Divine Mercy that it would be me."

How can one fight the satan?

Hadrat Zun nun Misri (radi Allahu anhu) advises us, "If the satan is watching you from a place where you cannot see him, then seek the Divine Protection of Allah (azza wa jall) Who is watching the satan from that place which the satan cannot see."
(Tafseer Zia ul Quran).

A question asked to Hadrat Owais Qarani (radi Allahu anhu)

As per the instructions of the Holy Prophet (salal laahu alaihi wa sallam), when Hadrat Sayyiduna Umar and Hadrat Sayyiduna Ali (radi Allahu anhum) finally met Hadrat Sayyiduna Owais Qarani (radi Allahu anhu), they asked him. "O Owais, have you seen the beauty of the Holy Prophet (salal laahu alaihi wa sallam)?" He replied, "Yes, I have seen this but you have only seen the shadow and reflection of the Holy Prophet (salal laahu alaihi wa sallam)".

(Jawaahirul Bihaar).

This is not to say that he was greater than the blessed Ashaab. No creation after the Ashaab can be greater than the Ashaab, he was merely delivering a message to Muslims that would come later on; on how to see the Holy Prophet (salal laahu alaihi wa sallam) with the eyes of the heart which sees the real essence of something.

The shoes of his Peer

It is said that once, Hadrat Sayyiduna Nizaamudeen Awliya (radi Allahu anhu) gave a poor person his shoes. When his special and favorite mureed, Ameer Khusro (rehmatullah alaihi) heard about this, he paid this poor person ten thousand rupees for the shoes. When he arrived at the blessed court of his Peer, he was asked, "How much did you pay for the shoes?" Ameer Khusro replied, "I have paid ten thousand rupees for it." The blessed Peer replied, "Even now, you have purchased it very cheaply." In other words, the message from this is that, in monetary terms, nothing can be compared to the blessing of being the mureed of a special peer.

How to cure a weak memory?

Once Hadrat Sayyiduna Imam Shaafi (radi Allahu anhu) visited one of his Shaikhs and teachers and complained about the weakness of his memory. The Shaikh replied that he should refrain from committing sins. The great Imam reports that "I then became surprised as to where is sinning and where is weakness of memory?" The shaikh replied, "Without doubt, knowledge is Nur which is not given to a sinful person."

The sufis become happy with tribulation rather than any gift

A saint has declared that, "We become so happy with trial and tribulation as a person of the world becomes happy with some gift."

The generosity of the Saints

Hadrat Sayyiduna Abul Hasan Kharqaani (radi Allahu anhu) explains that, "If the Almighty (azza wa jall) gives a thousand miracles to a certain saint and only one miracle to another saint, then such is the generosity of a saint that he will even give this one miracle to the other saint"

(Qassasul Awliya).

Become friends with the pious

Hadrat Hasan Basri (radi Allahu anhu) advises us, "Become friends with the pious among the people of Imaan so that on the day of Judgment they will be able to intercede for you. On that day, the disbelievers will say, "we have no intercessors and no helpers."
(Tafseer Mazhari).

A mureed in the hand of his Peer

The saints have advised that a mureed should give himself into the hands of his Peer as a dead body is given to people to perform the ghusal.

Do not trouble the angel on your left shoulder!

Shaikh Jalaaludeen Bukhaari (rehmatullah alaihi) explains that, "A special mureed is that mureed who even for twenty years does not trouble the angel on his left shoulder to record any sin or transgression against his name. This method is achieved in this manner that when he performs a sin, he immediately makes Taubah so that no sin is recorded and allows the Angel on his right shoulder to advise the Angel on his left shoulder to wait a little because this person is going to make Taubah very soon and when Taubah is made immediately, then no sin is recorded."