

narrations transmitted from one dead person to another, which is dubbed as an ineffective method by the Sufis.<sup>1</sup>

### Sufi Quest for the Truth

The Sufi saints acquire the true knowledge through their inner light received from the Everlasting One, the living Prophet (pbuh) and the saints. They strongly believe that this method is the right way. Therefore, they are never deceived by the fear, greed or temptation of anything, nor they expect reverence from anyone.

The Holy Quran said,

يا أيها الذين آمنوا من يرتد منكم عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه  
أذلة على المؤمنين أعزة على الكافرين يجاهدون في سبيل الله ولا يخافون  
لومة لائم ذلك فضل الله يؤتيه من يشاء والله واسع عليم

“O People who Believe! Whoever among you reneges from his religion, so Allah will soon bring a people who are His beloved ones and Allah is their beloved, lenient with the Muslims and stern towards disbelievers – they will strive in Allah’s cause, and not fear the criticism of any accuser; this is Allah’s munificence, He may give to whomever He wills; and Allah is the Most Capable, the All Knowing.”<sup>2</sup> It is called *wilāyat-e-Iḥsān*.

The honourable Sufi saints argued that the Holy Quran narrated the occasion where the prophet Musa (A.) heard the

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<sup>1</sup> The famous six books of hadith do not contain any hadith narrated by Imam Abu Hanifa (r.). This should not imply that he did not know about hadith. (Mazmua Fatwa- V. 2, p 127). Imam Abu Hanifa (r.) was of 100s A.H., while Imam Bukhari and other hadith scholars were of 3<sup>rd</sup> century A.H.-(Author)

<sup>2</sup> Surah Maidah, 54

sound, ‘I am your Lord, take your shoes off.’ from the plants in the Mount *Tūr*. What is the problem if the same texts are heard from the mouth of the pious saints like Mansur Hallaz or Abu Yazid Bostami (r.)?

If the rain says through its sound that ‘I am water’ or the sea whispers with its waves that ‘I am water’, what is the problem with that? The fact that the deaf or the inner sightless people cannot hear or see does not render it false. Whoever understands the voice of these voiceless, like Hazrat Solaiman (a.), can surely understand the message and feelings from the melodic susurrations of the aphonic ocean.

Mawlana Rumi said,

“Wordless language is the higher language.”

It was not objectionable for the prophet Ibrahim (a.) to utter his observations as narrated by the Holy Quran:

هَذَا رَبِّي هَذَا أَكْبَرُ

“It is my lord. It is big.”<sup>1</sup>

If someone deemed his spiritual master to be enlightened by the radiance of Allah, it should be counted within *wilāyat-e-īmān*.

The Holy Quran describes,

لَا أُحِبُّ الْآفِلِينَ

“I do not like the things that set.”<sup>2</sup> (I do not like transient.)

What is their (Sufis) crime? It is as true as the appearance of fire in the coal.

<sup>1</sup> Surah Anam, 78

<sup>2</sup> Surah Anaam, 76

Allama Abdur Rahman Fateyabadi (R.) said in his book *Ganj-e-Raj-e-Mathnawi* published from Lucknow in 1555 A.D.: Hadith: (أنا أحمد بلا ميم) “I am Ahmad without *mīm* (م)”.

بصوری محمد سرور غنڈا\*\* تجلی چو آمد محمد کب

“When the Divine radiance manifested in the shape of Muhammad (pbuh), where did Muhammad (pbuh) remain?”  
The Holy Quran also support this.

وما رميت إذ رميت ولكن الله رمى

“and O dear Prophet Mohammed (pbuh) you did not throw (the sand) when you did throw, but in fact Allah threw”;<sup>1</sup>

And in Surah Fath it is said,

إنا أرسلناك شاهدا ومبشرا ونذيرا لتؤمنوا بالله ورسوله وتعزروه وتوقروه وتسبحوه  
بكرة وأصيلا إن الذين يبايعونك إنما يبايعون الله يد الله فوق أيديهم فمن  
نكث فإنما ينكث على نفسه ومن أوفى بما عاهد عليه الله فسيؤتیه أجرا عظيما

“We have indeed sent you (O dear Prophet Mohammed (pbuh) as a present witness and a Herald of glad tidings and warnings. In order that you, O people, may accept faith in Allah and His Noble Messenger, and honour and revere the Noble Messenger; and may say the Purity of Allah, morning and evening.

Those who swear allegiance to you (O dear Prophet Mohammed (pbuh), do indeed in fact swear allegiance to Allah; Allah's Hand\* of Power is above their hands; so whoever breaches his oath, has breached his own greater promise; and whoever fulfils the covenant he has with Allah

<sup>1</sup> Surah Anfal, 17

– so very soon Allah will bestow upon him a great reward. (Used as a metaphor.)”<sup>1</sup>

(See tafsir-e-Hossaini page 679)

At present, individual and national freedom is the main subject of discussion in the United Nation. There is no dispute or discussion about religion or faith.

There is no dispute or argument against or for any faith oriented ideology or non-faith one. All disputes and fighting are focused around the issues of hoarding wealth and its proper distribution.

Therefore, it can firmly be said that at present there is no war or dispute taking place because of the religion, as there is no sensible reason behind it as well.

The Holy Quran allowed waging war until freedom of religion is secured.

وقاتلوهم حتى لا تكون فتنة ويكون الدين لله

“And fight them until no mischief remains, and only Allah is worshipped.”<sup>2</sup>

This is prophet’s (pbuh) *wilāyat* epoch, as this is his post prophetic era. A hadith is mentioned in ‘Faṣṣ-e-Yunus’ in ‘*Fasusul Hikam*’.

“Shall I not inform you about what is better for you than encountering your enemies in battle so they strike your necks

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<sup>1</sup> Surah Fath, 8-9-10.

<sup>2</sup> Surah Baqarah, 193

and you strike theirs?.....Dhikr (ذکر الله) or remembrance of Allah.”<sup>1</sup>

Since Allah is the Great, His remembrance is also the greatest action, which translates the Divine intimacy and love in tongue, heart and all other limbs.

In Fass-e-Musa of Fasusul Hikam’, Ibn Arabi (r.) mentioned another hadith,

كنت كنزا مخفيا فأحببت أن أعرف

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<sup>1</sup> The above mentioned hadith with this text was narrated in ‘Fasusul Hikam, P 168. And the Arabic text of the hadith is as follows: أَلَا أَنْبئُكُمْ بِمَا هُوَ خَيْرٌ لَكُمْ وَأَفْضَلُ مِنْ أَنْ تَلْقَوْا عَدُوَكُمْ فَتَضْرِبُوا رِقَابَهُمْ (وَيَضْرِبُوا رِقَابَكُمْ؟ ذَكَرَ اللَّهُ). However, there are similar narrations in the books of hadith with slightly different wordings. For example:

عن أبي الدرداء، قال: قال النبي صلى الله عليه وسلم: «أَلَا أَنْبئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرَقِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قالوا: بلى. قال: «ذَكَرَ اللَّهُ تَعَالَى»

Abu Ad-Dardā’ (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Shall I not inform you of the best of your deeds which are the most praiseworthy in the sight of your Lord, and the highest in rank, and better for you than spending gold and silver in charity, and better for you than encountering your enemies in battle so they strike your necks and you strike theirs?" They said: 'Certainly.' He said: "Remembrance of Allah, the Exalted."

This hadith is compiled by Tirmidhi, V 5 P 451, by Imam Ahmad in his Musnad, V 45 P 515. (Translator)

“I was a concealed mystery (hidden treasure), then I loved to manifest.”<sup>1</sup>

The word ‘*walī*’ means intimate friend. Therefore, cruelty or slaying is not acceptable in this era of *wilāyat*; rather, it should be prevailed by Divine love and remembrance. Hence, it is necessary and inevitable to love and follow the perfected saint of the age, which will activate aforementioned great divine intimacy.

The hadith says,

من لم يعرف إمام زمانه فقد مات ميتة جاهلية

Whoever does not know the imam of his time, indeed he died a death of ignorance (*jāhilliyya*).”

In another hadith, it is said,

ومن مات وليس في عنقه بيعة مات ميتة جاهلية

“One who dies without having sworn allegiance will die the death of one belonging to the days of ignorance.”<sup>2</sup>

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<sup>1</sup> This hadith is compiled in Fasse Musuwiyya (Bezel of Musa) of Fasusul Hikam, P 203. It is also quoted in Mafatihul Ghayb or Tafsir Kabir corresponding to the verse 57 of Surah Dhariyat. (Translator)

<sup>2</sup> Full text of the hadith is as follows:

من خلع يدا من طاعة، لقي الله يوم القيامة لا حجة له، ومن مات وليس في عنقه بيعة،  
مات ميتة جاهلية

“One who withdraws his hand from obedience will find argument (in his defence) when he stand before Allah on the Day of Resurrection; and one who dies without having bayat (sworn allegiance) will die the death of ignorance. (Muslim, V 3, P 1473.)

– Translator.

Therefore, it can firmly be concluded that the main objective of *wilāyat-e-muṭlaqa* is to eliminate religious discords. The anti-saints who seek to cause chaos are destined to humiliation. Since, Allah described creating chaos as worse than slaying,

والفتنة أشد من القتل

“Persecution is more grievous than slaying.”<sup>1</sup>

The Holy Quran also says,

وإذا قيل لهم لا تفسدوا في الأرض قالوا إنما نحن مصلحون ألا إنهم هم المفسدون  
ولكن لا يشعرون

“When it is said to them, 'Do not corruption in the land', they say, 'We are only ones that put things right. 'Truly, they are the workers of corruption but they are not aware.’”<sup>2</sup>

They say, ‘we are preaching (*tablīg*) Islam-peach. In reality they are causing divisions among families and societies. As a result of this, religious disputes, divisions, in-fights, hatred and dismay among the Muslims are getting worse day by day, while such behaviours are not observed among the followers of other religions. Unethical activities such as oppression or lawsuits are comparatively low among them.

Since, they know, to some extent, about the moral aspects of their religion and have respect for it. They also follow their respective denominations for practicing their religious rituals, and are liberated from the fear of divorce related *fatawās*, for example. They also preach their faith; however,

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<sup>1</sup> Surah Baqarah, 191

<sup>2</sup> Surah Baqarah, 11-12

they do not incite internal conflicts; rather, they promote reconciliation.

Those who cause chaos among us in the name of religion argue that there is a verse in the Holy Quran that says,

ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر  
وأولئك هم المفلحون

“And there should be a group among you that invites to goodness, and enjoins good deeds and forbids immorality; it is they who are the successful.”<sup>1</sup>

What makes us sad is that they hide the verse no 105 of the same chapter where it says,

ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات وأولئك لهم عذاب  
عظيم

“And do not be like those who became divided and disputed after the clear signs had come to them; and for them is a terrible punishment.”<sup>2</sup>

Those mischievous try to proclaim their innocence. They do not act in accordance with the verses of the Holy Quran, especially, verses 106-108 of Surah Anaam. Moreover, they always spend their time and efforts in exchanging criticism and swearing and in promoting hatred against the followers of other religion. It is said in Surah Anaam,

اتبع ما أوحى إليك من ربك لا إله إلا هو وأعرض عن المشركين ولو شاء الله ما  
أشركوا وما جعلناك عليهم حفيظا وما أنت عليهم بوكيل ولا تسبوا الذين يدعون

<sup>1</sup> Surah Al Imran, 104

<sup>2</sup> Surah Al Imran, 105



من دون الله فيسبوا الله عدوا بغير علم كذلك زينا لكل أمة عملهم ثم إلى ربهم  
مرجعهم فينبئهم بما كانوا يعملون

“Follow what is divinely revealed to you from your Lord; there is none worthy of worship except Him; and turn away from the polytheists. And if Allah willed, they would not ascribe (any partner to Him); We have not made you as a guardian over them; and you are not responsible for them. Do not abuse those whom they worship besides Allah lest they become disrespectful towards Allah’s Majesty, through injustice and ignorance; likewise, in the eyes of every nation, We have made their deeds appear good – then towards their Lord they have to return and He will inform them of what they used to do”.<sup>1</sup>

Therefore, their claim that they are preaching is not true. In fact, they are the ones who create divisions and cause fighting in their own community. It is not the objective of the Holy Quran, outlined in the verse 105 of Surah Al-e-Imran. An intolerant approach in administering *sharīa* ordinance only makes sectarian conflicts inevitable and resultant hardship and unrest will prevail in the society.

Allah eased the obligation of fasting for the ill and the travellers and said in the Holy Quran,

يريد الله بكم اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على ما  
هداكم ولعلكم تشكرون

“Allah desires ease for you and does not desire hardship for you – so that you complete the count (of fasts), and glorify

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<sup>1</sup> Surah Anaam, 106-107-108.

Allah's greatness for having guided you, and so that you may be grateful."<sup>1</sup>

### Example

I heard people saying that someone can eat both bread and juice by shredding and hitting two coconuts against each other. Likewise, nothing can be achieved until the Bengali people are not shredded with vain speech and then are set to fight against each other. They divide for their own interest. They build *madrasha* in the name of 'hidāya-guidance' and keep sectarian conflicts alive.

It reminds us a story about Mulla Jeon. There were some cunning students in his *madrasha*. One night they told him, 'Hujur, the foxes are barking because of severe cold'.

What do we need to do? He said.

'Hujur, tell the emperor to send some blankets for the foxes. It will help them. They also live in his kingdom.' They suggested.

He wrote to the emperor to send some blankets, which the students later distributed among themselves. At night the foxes were barking as usual. He asked them why they were barking.

They explained that they were happy for getting the blanket and praying for the emperor and him.

He was happy and wrote to the emperor, 'the foxes are praying for you'.

Upon hearing about this incident, one of his neighbours, a barber came to him, 'Hujur, I brought sad news from your home. Your wife has been widowed. I need some money.'

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<sup>1</sup> Surah Baqarah, 185

He wrote to the emperor, ‘One of my neighbours, a barber brought the sad news that my wife had become widowed. The messenger needs some travel expense.’

The emperor was confused and sent his minister for investigation. The minister came and found that Mulla Jeon was still alive. He was confused and asked, ‘Hujur, how can your wife be widowed when you are still alive?’

Mulla Jeon replied, ‘That is right. However, the barber is a Muslim. A Muslim cannot lie. I trust him. Tell the emperor to give him some money.’

Since he was emperor’s teacher as well, his request was honoured.

Likewise, the common blind followers (*muqallid*) are always scared about the hell, infidelity or *fatāwa* on divorce. They have to listen and follow the advice of the clever professional religious charlatans who claim to be the inheritors of the prophet (pbuh) without having any spiritual authorisation. Although they pretend to be a perfect Muslim in their attire or bathroom etiquettes etc, their faith is, in reality, *īmān-e-taqīdī*, which does not qualify to be at the level of knowledge of certainty (*ilmul yaqīn*) or reality of certainty (*ḥaqqul yaqīn*); rather, is grounded on blind imitation devoid of any reasoning or thoughts. Henceforth, they are unable to attain the perfect *wilāyat-e-īmān*, which is originally a small fraction of *wilāyat-e-iḥsān*. As a result, they remain devoid of the divine light and love, as it is rooted in the path of love of Allah, His prophet (pbuh) and His saints. For details, see the second chapter of this book and Tasawwuf –e-Islam p. 272/273.

Mawlana Rumi said,

حب درویشان کلید جنت است \*\* دشمن ایشان سزای لعنت است

“The love of the pious (*darwish*) is a key to the heaven:

Their enemies are worthy of being cursed.”<sup>1</sup>

The prophet (pbuh) said,

عن أنس رضي الله عنه قال قال النبي صلى الله عليه وسلم لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين

(Narrated by Anas (r.). None of you will have (complete) faith until I am dearer to him than his parents and son and all people.<sup>2</sup>

The Holy Quran iterated,

إن الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق

“Indeed those who troubled the Muslim men and Muslim women, and then did not repent – for them is the punishment of hell, and for them is the punishment of fire.”<sup>3</sup>

Mawlana Rumi said,

در حقیقت او بود نائب رسول \*\* در دلش احکام حق گرد و نزل

One is the real inheritor of the prophet (pbuh),

In whose heart, the Divine commands descend.<sup>4</sup>

<sup>1</sup> Pand-e-Nama, Chapter, 14, P 22.

<sup>2</sup> The hadith is compiled in a number of hadith books. Bukhari, V 1, P 12; Muslim, V 1, P 67. (Translator)

<sup>3</sup> Surah Buruz, 10

<sup>4</sup> Mathnawi,

During such perilous situation, people do not see any benefits the society receives from the wealth spent for these clever professional charlatans.

Instead, we see that when our future generations-the young children get into their companionship, the first thing they become accustomed to is begging. After finishing their courses, they do not obtain any significant qualifications to contribute to the society or to the country. They even do not have the quality to become a teacher in primary schools, let alone having qualifications to help the country or its economic development. It is much worse from ethical and religious perspectives; because, the graduates from these Khareji Madarasha<sup>1</sup> do not have any spiritual achievements.

There is a proverb that ‘The Wahhabis cannot become saints and the Shiites cannot become Hafizul Quran’.

As an example, I would like to recall a story mentioned in the book ‘Munazaratus Sadrayyin’.

During ‘Pakistan’ movement, Mawlana Sabbir Ahmad Osmani claimed that he learned through ‘*istikhāra*’ that the position taken by ‘Jamiyyat-e-Ulama-e-Islam is right. On the other hand, we did not hear anything like *ilhām*, *istikhāra*, or

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<sup>1</sup> Khareji madrasha refers to an existing religious education system in Bangladesh that closely follows the doctrine of Deobandi sect. They are also known as Qawmi madrasha, Wahabi madrasha. There exists another madrasha system (Bangladesh Madrasha Education Board) approved and maintained by the government. Both education systems are being run side by side and are quite competitive. During the time of Syed Delawor Hossain Maizbhandari (r.), these Khareji madrasahs were not acknowledged by the government and their qualifications were not recognised as well. (Translator)

*ilqā* from Mawlana Hossain Ahmad Madani of Jamiyyat-e-Ulama-e-Hind .

In reality, later, the claim of Mawlana Sabbir Ahmad Osmani was proven right.

It can easily be realized that they do not have any spiritual relation with Allah. The followers of this sect always seemed irritated. What we witnessed on their face is not indicative of inner happiness. This happiness is often referred as heaven.

In Arabic, it is said:

الجنة ما يرغب به الجنان

“Paradise is what the heart becomes interested in.”<sup>1</sup> that is, with paradise heart and mind become happy.

### **Haram and Halal**

According to the Holy Quran, when one is in dire situation, he can consume impermissible items. However, no one can make permissible impermissible. The Holy Quran talks against it,

قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق

“Say: 'Who has forbidden the ornament of God which He brought forth for His servants, and the good things of His providing?’”<sup>2</sup>

The Holy Quran addressed the matter in detail in another verses.

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<sup>1</sup> Tafsir Ibn Arabi and Allama Isphani

<sup>2</sup> Surah Araf, 32.

يا أيها الناس كلوا مما في الأرض حلالا طيبا ولا تتبعوا خطوات الشيطان إنه لكم  
عدو مبين

“O men, eat of what is in the earth lawful and good; and follow not the steps of Satan; he is a manifest foe to you.”<sup>1</sup>

يا أيها الذين آمنوا لا تحرموا طيبات ما أحل الله لكم ولا تعتدوا إن الله لا يحب  
المعتدين

“O believers, forbid not such good things as God has permitted you; and transgress not; God loves not transgressors.”<sup>2</sup>

These people view that it is impermissible to slaughter any animal in the name of Allah on any occasions. They failed to see that intellectual people would easily understand the inanity of their position. Because, no slaughter can take place without any occasions, like *fātiḥa*, *‘urs*, marriage, gathering, provision of army etc. It is impossible for any peace loving organisations or stable governments to work alongside with such extreme minded people, as much as these provocative people are inherently unable to support any stable system. Many similar incidents took place in the past to support this statement. As a consequence of following their vague desires like Banu Israil, they are inevitably destined to suffer from in-fighting. They Holy Quran narrated about Banu Israil:

فتوبوا إلى بارئكم فاقتلوا أنفسكم

“now turn to your Creator and slay one another.”<sup>3</sup>

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<sup>1</sup> Surah Baqarah, 168

<sup>2</sup> Surah Maidah, 87

<sup>3</sup> Surah Baqarah, 54

Since, they rejected the greatness of the Divine grace bestowed upon a human being and criticise about the saints.

Mawlana Rumi said about criticism:

When Allah wants to shame anyone, He enables his tongue to criticise about His pious slaves.

چون خدا خواهد که پرده‌ی کس درود \*\* می‌شاند رطعنہ‌ی پاکان برد

“When Allah wishes to rend the veil of anyone, (shaming him)

He turns his inclination towards reviling holy men.”<sup>1</sup>

حب درویشان کلید جنت است \*\* دشمن ایشان سزای لعنت است

“The love of the pious (*darwish*) is a key to the heaven:

Their enemies are worthy of being cursed.”<sup>2</sup>

There is a reason for this. The characteristic of their *nafs* is *ammāra bissu* (أمارة بالسوء)-inclined to sin. It resides in the realm of *nāsūt* or apparent world. *Nāsūt* or apparent world is their level. Its character is to commit sins. It is the primitive level of humanity. *Sharī‘a* is prescribed for the people of this level as they have to be chained with commands, which is termed as preventive worship-*ibādāt-e-mutanāfiya* and juridical interactions- *mu‘āmalat-e-i‘tibāriya*.

### State of Relaxed Ordinance

In the era of relaxed *sharī‘ah* ordinance, it has to be annexed to the government system.

Because the Sufi saints had been unable to keep pace with the extreme social structure and with the fomenter crafty

<sup>1</sup> Mathnawi, V 1, 815

<sup>2</sup> Pand-e-Nama, Chapter, 14, P 22.



religious scholars in respect to their observance of the preventative worships, they resorted, since long, to alternative rituals like *murāqaba* and *mushāhada*.

The path or *ṭarīqat* starts from the level of *lawwāma* (لوامة) or self-blaming, as it is the next level after *sharī'a*. This is why it differs from the common understanding of the exoteric people. This is the reason *dhikr* with tongue is categorised as *nāsūtī*-belonging to physicality (ناسوتی) and *dhikr* in heart as *malakūtī* - angelic (ملكوتی).

### Sufi Insights

The Sufī saints are the seekers of purity at the second level of *lawwāma* or self-blaming and they follow the path. They avoid conflicts and follow the light of the knowledge of the perfected saint. They acknowledge the importance of religious ethics over its rituals and prefer obedience to worship. This is the main objective of worship. The Holy Quran said,

قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور

رحيم

“Say: 'If you love God, follow me, and God will love you, and forgive you your sins; God is All-forgiving, All-compassionate.’”<sup>1</sup>

Hazrat once told Sydul Hoque Faqir of Azimnagar, “Sydul Hoque Mia, you should spent time with my Abdul Majid Miah”.

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<sup>1</sup> Surah Al Imran, 31

“I am a poor man. Majid Miah is rich. He even does not pray or fast regularly. What is it there for me?” He replied.

He said, “Majid Miah’s Quran and books are for him, and your Quran and books are for you. Befriend with him and I will take care of you”.

This conversation indicates that Majid Miah was his perfected obedient aspirant. Sydul Hoque Faqir also spent rest of his life with dignity and honour.

Once Abdul Majid told me, “Sydul Hoque is my son, my offspring are not my son”. It implies that Sydul Hoque inherited his spirituality. Sydul Hoque’s elder son is also spending his life in the way of *ṭarīqa* with dignity. It is a great example of success resulted from the sincere obedience in the path of Divine love.

Mawlana Rumi quoted the *pīr* of Abu Yazid Bostami (r.)

چون سرایدی خدا را دیده‌ای \*\* گرد کعبه صدق برگزیده‌ای

When you have seen me, you have seen Allah:  
You have circled round the Kaba of sincerity.<sup>1</sup>

گرد من طوافی بکن هفتاد بار \*\* این طوافی بهتر از کعبه شمار

Circle around me seventy times,  
Count this circling better than around the Kaba.<sup>2</sup>

کعبه بنیاد خلیل آذر است \*\* دل نظر گاهی جلیل اکبر است

کعبه بنیاد خلیل آزر است \*\* دل گذر گاه جلیل از کعبه شمار

Kaba was built by Ibrahim Khalil,

<sup>1</sup> Mathnawi, V 2, 2247.

<sup>2</sup> Mathnawi,

And heart is the place of the Almighty.<sup>1</sup>

بایزید آن نکته‌ها را هوش داشت \*\* هم چو زرین حلقه‌اش در گوش داشت

Bayazid paid heed to those mystic sayings,

And put them in his ear as a golden ring.<sup>2</sup>

گوشواره چه که کان زر شوی \*\* از فلک و تاثر یا بر شوی

“Your ear will become a gold mine,

Your status will be higher than that of the skies and stars.”<sup>3</sup>

Hafiz Siraji said,

حبلوه بر من مفروش ای ملک الحاح که تو \*\* خانه می بینی و من خانه خدایم بینم

“Stop showing off to me, O the angel of pilgrim

In that place you see the house, while I see Allah’s grand design.”<sup>4</sup> (I see myself as the house of Allah)

Mawlana Rumi said,

موسیا آداب دانان دیگرند \*\* سوخته حبان و روانان دیگرند

“Oh Moses, they that know the conventions are of one sort,

Those souls and spirits burn are of another sort.”<sup>5</sup>

در حق او مدح و در حق تو ذم \*\* در حق او شهد و در حق تو سم

“In regard to him it is praise, and in regard to you it is blame:

In regard to him honey, and in regard to you poison.”<sup>6</sup>

<sup>1</sup> Mathnawi,

<sup>2</sup> Mathnawi, V 2, 2250

<sup>3</sup> Mathnawi,

<sup>4</sup> Diwan-e-Hafez, Ghazaliyat, 357

<sup>5</sup> Mathnawi, V 2, 1764

<sup>6</sup> Mathnawi, V 2, 1754

صد کتاب و صد ورق در نار کن \*\* روئے دل را جانب دلدار کن.

“Put hundreds of books and pages in the fire,  
Turn your heart towards the beloved.”<sup>1</sup>  
(towards enlightened heart of your master)

A hadith said,

حسنة الأبرار سيئات المقربين

“Piety of the pious is a sin for the intimates.”

The next level is *nafs-e-mulhima*- the divinely inspired human nature (النفس الملهمة). A wayfarer or an aspirant is able to experience different inspirations and varied affinities related to a certain level or station such as *rāḍīyah*, *marḍīyyah* and *kāmilah*. They are called *murīd* or aspirant because of their aspiration towards spiritual affinity in accordance with their own ability.

*Sharī‘a* is an elementary level consisting of collective blind following; hence, people of this primary level are termed as ‘*ummah*’ or nation. On the other hand, followers of *ṭariqat* are called ‘*murīd*’, in addition to being part of ‘*ummah*’. A wayfarer can realize his own station through introspection of his own self. At the level of *ammāra*, he is bound to follow the *sharī‘a*. It is the level where human instincts like lust, anger, greed, intoxication, envy etc. remain active; henceforth, people of this level will naturally cause mayhem and blood shedding, if they are not restrained with the chain of *sharī‘a*. In the incident of the creation of Adam (a.), the angels implied about this reality. Therefore, it is necessary for everyone to be truthful to their religious rites and ethics.

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<sup>1</sup> Mathnawi, V

Although, the atheist managed to invent many things, they have been unable to solve any world crises. Instead, new crisis are being added everyday.

Mawlana Rumi said,

اهل الهام خدا عين الحيات \*\* اهل تسويل هوا سم الممات

“Those inspired by Allah are the fountain of life;

Those allured by the enticements of sensuality are the poison of death.”<sup>1</sup>

هم خدا خواهی و هم دنیا دانه \* این خیال است محال است و جنون

“Love Allah as well as the world

It is an impossible illusion and craziness.”<sup>2</sup>

اهل دنیا کا فرمان مطلق اند \* روز و شب در بق و در ذق ذق اند

ره عقل حبز پیچ بر پیچ نیست \* بر عارفان حبز خدا هیچ نیست

“The path of reasoning is nothing but twists and zigzags:

There is nothing for the Divine knower except Allah.”<sup>3</sup>

سایه می یزدان بود بنده می خدا \* مسرده او زین عالم وزنده می خدا

“The shadow of the Almighty is the servant of Allah

Who is dead to this world and living through Allah.”<sup>4</sup>

Dead from temporal perspective and alive in Divinity are the reflection of Divinity.

جسم شان و قلب شان و روح شان \* جمله نور مطلق آمدن بی نشان

<sup>1</sup> Mathnawi, V 3, 3295

<sup>2</sup> Mathnawi,

<sup>3</sup> Bustan, Chapter 18.

<sup>4</sup> Mathnawi, V 1, 423

“Their bodies, hearts and souls are unmarked;  
The absolute light came into them without any sign.”<sup>1</sup>

پسیرفعال ست بی اله چون حق \*\* با سریدان بی سخن گوید سبق

“Pir-e-faal can exert his spiritual effusion;  
He does not need to talk to him.”<sup>2</sup>

دامن او گیسر زودتر بی گان \*\* تارھی در دامن آحسر زمان

“Lay hold of his skirt most quickly without misgiving  
that you may be saved in the skirt of the last days.”<sup>3</sup>

For example, non-recited revelation (الوحی غیر المتلو) is not the language of *nāsūt*. Only the person upon whom it is revealed can understand it.

Hazrat Aqdas often would say, ““If you are oblivious of me, you are as if in Yemen. If you are aware, you are as if with me regardless of your whereabouts”.

It makes us joyous that there are so many perfected saints among his aspirants. They are famous for their influential sainthood at home and abroad. They are not in oblivion of his remembrance.

It is also noted that the hearts of the students become enlightened by the radiance of the knowledge of the teachers. On the other hand, the qualities of the enlightener also get expanded and become greater. A candle does not lose its light by lighting another candle; likewise, a saint’s spirituality does not shrink by spreading grace or spiritual

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<sup>1</sup> Mathnawi,

<sup>2</sup> Mathnawi,

<sup>3</sup> Mathnawi, V1, 424

knowledge; rather, it increases its illumination and magnitude.

The new rain is a heavenly blessing that brings life to different types of lands with various kinds of plants and lives. The divine greatness and spirituality of the perfected saint breathes spirituality into the hearts of the seekers belonging to different *mashrab*. This is an evidence of *ghawsiyyat*.

It is written in Matalab-e-Rashidi, page 268,

غوٹ الاعظم فریادرس بحکم الہی بالصالٰت باشد فرد الافراد صاحب تمام  
ولایت محمد صلی اللہ علیہ وسلم ست کہ جامع التشبیہ و التنزیہ ست وبالائ  
ان رتبہ ولایت نیست مبدی یقینی فرد الافراد اسم اللہ ست

“Ghawthul Azam is a *walī* by birth with the decree of Allah to rescue the destitute. He is *fardul-afṛād*-solitary of the solitaries (فرد الأفراد) and resembles the spiritual attributes of the prophet (pbuh) and he absorbs both divine transcendence and similarity-*tashbīh and tanzīh* (التشبیہ والتنزیہ). There are no higher spiritual ranks above his *wilāyat*. The source of the faith (یقین) for *fardul afṛād* is what consists of the word ‘Allah’.”

It is manifested in the name ‘Ahmad Ullah’.

Mawlana Rumi said,

گفت پیغمبر کہ هست از اتم\*\* کاو بود ہم گوهر و ہم صہم

“The prophet (pbuh) said, “Among my people are some who are one with me in nature and aspiration.”<sup>1</sup>

<sup>1</sup> Mathnawi, V 1, 3462

It is evident in the miracle of changing the course of the river ‘Durang’ and his advice to Syed Muhammad Hashem that Hazrat Ghawthul Azam Maizbhandari Mawlana Shah Sufi Syed Ahmad Ullah (Q.) was a shadow of the spirituality of the prophet (pbuh).

His wish was expressed in his order ‘Go away’ to the river ‘Durang’, and once it was elevated to the highest realm- *al-mala-al-a’lā* (الملا الأعلى), the Divine Will agglutinate his inspirational order.

For example, fire manifests in the burning coal with its qualities and colours. It is called *taṣarruf*. General people perceived it as ‘doa’ or ‘bod-doa’. It implies that the absorbed conscience is the source of all conscience.

It is mentioned in a hadith that ‘*Faqīr*’ is the one when he says ‘be’, it happens’.

Shah Waliullah Dehlowi discussed it in detail in his book *Qawlul Jamil*.

There is another hadith mentioned in page 167 of this book taken from the book *Tasawwuf-e-Islam* page, 56/57

There is a hadith compiled in the book *Mishkatul Masabih*:

قال رسول الله صلى الله عليه وسلم: إن من عباد الله لأناس ما هم بأنبياء ولا شهداء يغبطهم الأنبياء والشهداء يوم القيامة بمكانهم من الله . قالوا: يا رسول الله تخبرنا من هم؟ قال: هم قوم تحابوا بروح الله على غير أرحام بينهم ولا أموال يتعاطونها فوالله إن وجوههم لنور وإنهم لعلى نور لا يخافون إذا خاف الناس ولا يحزنون إذا حزن الناس وقرأ الآية ألا إن أولياء الله لا خوف عليهم ولا هم

يحزنون



The prophet (pbuh) said, there are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High.

A companion asked: Oh Messenger of Allah! Please, tell us. Who are they? He replied: They are people who love one another for the spirit of Allah (They are the lovers who exchange divine love with their breathing), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be on light (in the world of light). They will have no fear when the people will have fear, and they will not grieve when the people will grieve.

He then recited the following verse: “Behold! Verily for the friends of Allah there is no fear, or shall they grieve”.<sup>1</sup>

I would like to mention another hadith taken from the book Taswwuf-e-Islam’ page 56/57

My Servant -----

It is said,

در حقیقت خود تویی ام الکتاب \* \* هم ز خود آیات حق را باز یاب

“In reality, you are the original book,

Recover the true verses from your own being.”<sup>2</sup>

Mawlana Rumi said,

هست قرآن حالهای انبیا \* \* ماهیان بحر پاک کسبریا

“Quran is nothing but the states of the prophet (pbuh),

<sup>1</sup> Mishakatul Masabih, Second Chapter, V 3, P 1396; Sunan Abi Dawud, V 3, P 288

<sup>2</sup> Asrar Shuhud by Shaykh Asiri Lahiji Noorbakshi, Chapter 26.

(The prophets are) the fishes of the holy sea of His Majesty.”<sup>1</sup>

This is how Khashru portrays the lovers’ aspirations:

کیوں نہ قربان ہوں ایسے مرشد پر امیر گفتگو جنکی کلام اللہ سے ملتی ہوی  
ہر ادا جنکی رسول پاک سے ملتی ہوی

‘Why should I not throw myself on the feet of such a *murshid* whose sayings resemble to that of Allah, and his actions to that of the prophet (pbuh)’

حلق می گوید کہ خسرو بہت پرستی می کند \* آری آری می کنم با حلق مارا کار نیست

“People say, Khasru worships the idols.

Yes, Yes I do. I have nothing to do with the people.”

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<sup>1</sup> Mathnawi, V 1, 1538

## Chapter 14

### Preventative Religious Rites

Prayer, fasting, pilgrimage, and compulsory charity are considered among the preventative forms of worship. It is mentioned in a hadith that ‘*Ṣalāt* is not but submissiveness of a peaceful stable soul’<sup>1</sup>

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<sup>1</sup> This is an excerpt from a hadith mentioned in *Ihya Ulum al Din* by Imam Ghazali (r.). The writer Hazrat Syed Delawor Hossain Maizbhandari (r.) quoted it from the book *Mazaqul Arifin* (P 192)-The Urdu translation of *Ihya Ulum al Din*. The full text of the hadith is as follows:

إنما الصلاة تمسكن وتواضع وتضرع وتأوه وتنادم وتضع يديك فتقول اللهم اللهم فمن لم يفعل فهي خداج

*Ṣalāt* is the embodiment of tenacity, modesty, humility, entreaties and repentance. And you put your hands and say ‘O Allah, O Allah’. He who does not do it, is a cheat. (*Ihya Ulum al Din*, V 1, P 150)

The hadith in question is also mentioned in *Quwwatul Qulub* (قوت القلوب) by Abu Talib Makki (r.) with a slight variation in the text:

وقال صلى الله عليه وسلم: إنما الصلاة تمسكن، وتواضع، وتضرع وتباؤس، وتنادم، وترفع يديك وتقول: اللهم، فمن لم يفعل فهي خداج أي ناقصة،

The prophet (pbuh) said, *Ṣalāt* is the embodiment of tenacity, modesty, humility, showing poverty and regret. You raise your

**First: Ṣalāt or Prayer**

The Holy Quran commands,

1. وأقم الصلاة لذكري “Establish prayer for my remembrance.”<sup>1</sup>

The Arabic word ‘*aqim* (أقم)’ means to ‘erect a fallen tent’. *Aqim al khima* (أقم الخيمة) means ‘Erect the tent’

2. ولا تكن من الغافلين “Do not be absent minded.”<sup>2</sup> It should be echoed in outward faculties such as mouth, ear as well as in the bottom of heart.

3. يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى حتى تعلموا ما تقولون

“O believers, draw not near to prayer when you are drunken until you know what you are saying.”<sup>3</sup>

It is a commanding verse. Those people, who are intoxicated in their temporal attachment, should be included within the command of this verse. They recite many things with their tongue in their prayer and observe *ruku*’, *sujūd*, *qiyām*, and *qu’ūd*. However, their mind is not present in the remembrance of Allah and is not patient and attentive to the prayer; rather, inattentive and oblivious.

It is exclusively related with the nature of mind. If the mind keeps roaming distraughtly, it should be brought back to its desired location and be watched over, and should be confined within its vicinity like we do with the animals. As a result, the human animalistic instincts will be tamed like

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hands and say ‘O Allah, O Allah’. He, who does not do it, is a cheat- incomplete. (Quwwatul Qulub, V 2, P 160)

<sup>1</sup> Surah Taha, 14

<sup>2</sup> Surah Araf, 205

<sup>3</sup> Surah Nisa, 43

cows, buffalos or other animals. This method is for those people whose *nafs* is *ammāra* and whose location is in the apparent world (*nāsūt*).

Mawlana Rumi said,

پنج وقت آمد نماز و رهنمون \*\* عاشقان را فی صلاة دائمون

“The prayer is five times, but the guide for lovers is,  
That they are in prayer continually.”<sup>1</sup>

(The Divine lovers are always absorbed in the state of *Ṣalāt*.)

A water bird cannot quench its thirst even if it stays the whole day in water. Likewise, lovers absorbed in the ocean of love are not satisfied with five times prayers; rather, they are always absorbed in prayers or in the remembrance of Allah, as it is indicated in the Holy Quran,

الذين هم على صلاتهم دائمون

“Those who are regular in their prayers.”<sup>2</sup>

Ibn Arabi said in his ‘Tafsir’ that *ṣalāt* (صلاة) is derived from the word ‘*ṣalyun*’ (صلى)- to lit fire’. *Ṣalāt* is to light the fire of Divine love in the heart.<sup>3</sup>

The Holy Quran also says,

تصلی نارا حامية

“Hellfire will be scorched (for its inhabitants)”<sup>4</sup>

<sup>1</sup> Mathnawi, V 6, 2669

<sup>2</sup> Surah Maariz, 23

<sup>3</sup> Tafsir ibn Arabi,

<sup>4</sup> Surah Gashiyyah, 4

It is the esoteric interiority of the prayer and intended for the people of the second level. It starts with ‘*lawwāma*’ (اللوامة)– the level of self blaming’ and stretched to the level of the Divine inspiration (*ilhām*) and beyond.

Mufti Mawlana Syed Aminul Hoque of Farhadabad once told me,

“On one Friday I came to Hazrat Aqdas. When it was Juma prayer time, I finished my ablution in the pond and came back. Hazrat Mawlana Shah Sufi Syed Golam Rahman (Q.) came before me and took my right hand under his left arm and locked it in his hand. He was absorbed in spiritual intoxication and started pacing and was singing some gazals. I could hear the Friday sermon was about to end. I struggled to free my hand from his grip and attended the prayer. After finishing the prayer, I again attended to Hazrat Qebila. He was angry and started shouting at me,

‘What prayer do ye know? Unfortunate! From whose hand did you free your hand?’

I was scared and asked for forgiveness. I remembered what Mawlana Rumi said;

یک زمانہ صحبت با اولیا \*\* بہتر از صد سالہ طاعت ہے ریا

‘A moment with the friends of Allah is better than the hundreds years of selfless obedience (*ibādāt*).’<sup>1</sup>

The Holy Quran ordered to perform the prayer with the word ‘*aqīmū*’ (أقيموا) or ‘establish’. *Ṣalāt* also refers to the correct method of the prayer that has been practiced continuously since the time of the Prophet (pbuh).

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<sup>1</sup> Mathnawi,

The Holy Quran says,

اتل ما أوحى إليك من الكتاب وأقم الصلاة إن الصلاة تنهى عن الفحشاء والمنكر  
ولذكر الله أكبر والله يعلم ما تصنعون

“Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! worship preserves from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.”<sup>1</sup>

This is why it is mentioned in a hadith Qudsi that half of the *ṣalāt* is for Allah and the other half is for the slave:

قسمت الصلاة بيني وبين عبدي شطرين، فنصفها لي ونصفها لعبدي،

“I have divided the prayer between Myself and My slave into two halves. Half of it is for Me and another half is for My slave.”<sup>2</sup>

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<sup>1</sup> Surah Ankabut, 45

<sup>2</sup> This is an excerpt from a long hadith of the prophet (pbuh). The full text is as follows:

عن أبي هريرة قال: سمعت رسول الله صلى الله عليه وسلم يقول: " قال الله عز وجل: قسمت الصلاة بيني وبين عبدي شطرين، فنصفها لي ونصفها لعبدي، ولعبدي ما سأل " قال: فقال رسول الله صلى الله عليه وسلم: " اقرءوا: يقول العبد: الحمد لله رب العالمين، فيقول الله عز وجل: حمدني عبدي، ولعبدي ما سأل، فيقول: الرحمن الرحيم فيقول: أثنى علي عبدي، ولعبدي ما سأل، يقول: مالك يوم الدين ، فيقول الله: مجدني عبدي فهذا لي، وهذه الآية بيني وبين عبدي نصفين يقول العبد: إياك نعبد وإياك نستعين - يعني فهذه بيني وبين عبدي - ولعبدي ما سأل، وآخر السورة لعبدي، يقول العبد: اهدنا الصراط المستقيم صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين فهذا لعبدي ولعبدي ما سأل

Spiritual elevation and social development are integrated in the practice of *Ṣalāt*. For example,

1. With the proclamation of the greatness of Allah (Allahu Akbar-), raising two hands symbolises renunciation to this world while closing hands asserts this renunciation.
2. Kneeling in *rukū*- symbolizes an elevation from the animalistic level to the angelic level

It was narrated that Abu Hurairah (r.) said, 'I heard the Messenger of Allah (pbuh) say': "Allah said: 'I have divided the prayer between Myself and My slave into two halves. Half of it is for Me and another half is for My slave.

My slave shall have what he has asked for. When the slave says: 'Al-hamdulillah i rabbil Alameen (All the praise is to Allah, the Lord of all that exists),' Allah says: 'My slave has praised Me, and My slave shall have what he has asked for.' And when he says: 'Ar-Rahmanir-Rahim (The Most Gracious, the Most Merciful),' Allah says: 'My slave has extolled Me, and My slave shall have what he has asked for.' And when he says: 'Maliki yawmiddin (The Only Owner of the Day of Recompense),' Allahs says: 'My slave has Glorified Me.

This is for Me, and this Verse is between me and My slave in two halves.' And when he says: ' Iyyaka na'budu wa iyyaka nastain (You alone we worship, and You Alone we ask for help),' He says: 'This is between Me and My slave, and My slave shall have what he has asked for.'

And the end of the Surah is for My slave.' And when he says: 'Ihdinas-siratal-mustaqeema, siratal-allhdhina an'amta alayhim a lad-dallin (Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not(the way) of those who earned Your Anger, nor of those who went astray),' He says: 'This is for My slave, and My slave shall have what he has asked for.'" (Sunan Ibn Majah, V 2, P 1243) – (Translator)



3. The slave portrays himself as the bearer of the Divine wills. In sitting position, the slave resembles himself to a mountain like unmovable object of this *nāsūtī* world and presents himself as the receiver of the Divine wills.
4. In prostration, he presents himself as an obedient admirer and surrenders himself like the angels, proclaiming the greatness of Allah with the recitation of *tasbīḥ*.
5. *Tashahhud* symbolises what happened between Allah and His prophet during *mi'rāj*. It starts with the prophet (pbuh) reciting (*attaḥiyyātu*) to praise Allah. In reply, Allah sent salutation and His mercy upon him (pbuh) by saying '*assalāu 'alayka*'. At the end of it, supplication to send peace upon reader and the believers are recited.

After that, peace and salutation are sent upon the prophet (pbuh) and his family members and Hazrat Ibrahim (a.) and his family members.

Afterwards, the prophet (pbuh) supplicated for guidance to right path and salvation in the '*rabbānā ātinā*' at the station of '*quṭub-e-irshādī*'

6. Salam is a supplication to be with Allah after travelling to Allah and for the welfare, peace and salvation of the people, making it a symbol of universal love and cordiality.

This method of worship is a great mercy of the prophet Muhammad (pbuh). There has not been such perfect universal comprehensive method of worship before. The method of calling to prayer is also general in nature, melodious and meaningful.

It is, with the same token, a warning to the seekers. Like a clock, it reminds people five times daily to do good deeds and awakens the sense of purity and remembrance of the Creator in the heart to purify body, soul and the attires.

In terms of hygiene, it requires ablution, purity of clothing and is a symbol of civilization.

During the prayer, when an individual searches for his own self, he can realize his location in the spiritual levels and it becomes easier for him to know whether he is in the stations of ‘*ammāra*’, *rāḍia*, *marḍia*, or *kāmila*.

It is said in a hadith,

الصلاة معراج المؤمنين

*Ṣalāt* is the *mi‘rāz* (ascension) for the believers.<sup>1</sup>

In order to maintain the relation with the normal people and to exchange feeling with them at the final perfected station of ‘*sayr ma Allah*’ () or being with Allah, the prophet (pbuh) used say to Ayesha (R.)

مصطفى آمد که سازد همدمی \* کلیمینی یا حمیراء کلیمی

ای حمیراء اندر آتش نه تو نعل \* ناز نعل تو شود این کوه نعل

Mustafa came to make harmony:

Speak to me, O Humayra speak!

O Humayra put the horse-shoe in the fire,

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<sup>1</sup> Imam Fakhr Uddin al Razi (r.) mentioned it when explaining the last verse of Surah Fatiha in Tafsir Mafatihul Ghayb, V 1, P 233; Allama Ismail Haqqi mentioned it explaining the verse 78 of Surah Hajj in V 6, page 64.

that by means of yours horse-shoe this mountain may  
become rubies.<sup>1</sup>

O Aysha, I was sent down to mix up with people. So, O Homaira, cover my burning Divine love with your pleasant conversation like the sound of the horse shoes; so that I can continue mixing up with the people.

This world oblivious of the Divinity can be illuminated with the fire of love, so that I may not be absorbed in the Divine intoxication and may continue to guide and provide divine teaching; so that I may appear as the great savior of the world.

### Second Fasting

‘*Ṣawm*’ lexically means to be quiet, abstinence from food, drink or sexual intercourse.

‘*Ramaḍān*’ means to torch the sins of the mind. Ibn Arabi said in ‘Tafsir ibn Arabi’,

احتراق النفس بنور الحق

“to burn the *nafs* with the light of the Truth”. It is derived from ‘*ramḍ*’ (رمض) which means ‘burning state of human sinful self’.<sup>2</sup>

The prophet (pbuh) said in hadith,

رب صائم ليس له من صيامه إلا الجوع، ورب قائم ليس له من قيامه إلا السهر

‘There are some people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night.’<sup>1</sup>

<sup>1</sup> Mathnawi, V 1, 1972

<sup>2</sup> Tafsir ibn Arabi, V

من صام رمضان، إيماناً واحتساباً، غفر له ما تقدم من ذنبه

“Whoever fasts during Ramadan out of sincere faith and hopes to attain Allah’s rewards, then all his past sins will be forgiven.”<sup>2</sup>

(Whoever fasts and accounts for his own deeds systematically out of sincere faith and uphold three spiritual state; Allah’s fear (*taqwā*-التقوى), purity of heart (*taqaddus*-التقدس) and gratitude (*shukr*-الشكر), then Allah will forgive all his past sins.)

The Prophet (pbuh) also said,

ليس الصيام من الأكل والشرب، إنما الصيام من اللغو والرفث

“Fasting is not only from eating and drinking. Rather, fasting is from vanity and obscenity.”<sup>3</sup>

<sup>1</sup> Syed Delawor Hossain Maizbhandari (r.) referred the hadith to the book ‘Maqalat-e-Qurani, P 140. However, the hadith, narrated from Abu Huraira (r.), is mentioned in a number of books of hadith: Sunan Ibn Majah, V 1, P 539. (Translator)

<sup>2</sup> Narrated by Abu Huraira (r.). Sahih Bukhari, V 1, P 16; Sahih Muslim, V 1, P 523. Syed Delawor Hossain Maizbhandari (r.) also referred the hadith to the book ‘Maqalat e Qurani, P 141. (Translator)

<sup>3</sup> This is an extract from a hadith. The full text is as follows:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: ليس الصيام من الأكل والشرب إنما الصيام من اللغو والرفث، فإن سابك أحد، وجهل عليك فقل: إني صائم

“It was narrated from Abu Hurairah that the messenger of Allah (pbuh) said, “Fasting is not only from eating and drinking. Rather, fasting is from vanity and obscenity. If someone abuses you or acts foolish against you, then say: Indeed, I am fasting.”

وإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل  
إني امرؤ صائم

“So when one of you is fasting, then let him not say obscene speech or make too much noise, and if someone insults him or fights him, then let him say: 'I am fasting.’”<sup>1</sup>

Hazrat Syed Delawor Hossain Maizbhandari (r.) mentioned this hadith from the book ‘Maqalat e Qurani P 142 and referred to Hakim and Imam Bayhaqi (r.). This hadith is compiled in a number of hadith books. Al-Mustadrak ala Sahihayn, V 1, P 595; Sunan Al Bahaqi, V 1, P 449; Sahih ibn Khujaima, V 1, 242. - (Translator)

<sup>1</sup> This is an excerpt from a hadith compiled in Sahih Bukhari. Full text:

عن أبي صالح الزيات، أنه سمع أبا هريرة رضي الله عنه، يقول: قال رسول الله صلى الله عليه وسلم: " قال الله: كل عمل ابن آدم له، إلا الصيام، فإنه لي وأنا أجزي به، والصيام جنة، وإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل إني امرؤ صائم والذي نفس محمد بيده، لخلوف فم الصائم أطيب عند الله من ريح المسك للصائم فرحتان يفرحهما: إذا أفطر فرح، وإذا لقي ربه فرح بصومه

Abu Hurayrah (r.) reported that the Messenger of Allah (pbuh) said: "Allah, Glorified and Exalted, said: 'All the actions of the son of Adam are for him, except for fasting. Indeed, it is for Me, and I am the Reward for it.' Fasting is a shield. So when one of you is fasting, then let him not say obscene speech or make too much noise, and if someone insults him or fights him, then let him say: 'I am fasting.' (I swear) by the One in Whose hand the soul of Muhammad is! The foul smell that emanates from the mouth of the fasting person is more pleasant in the sight of Allah than the smell of musk. The fasting person has two (moments of) joy: one when he breaks his fast, as he feels happy, and the other when he

The commands of fasting<sup>1</sup> is a divine mercy for the seekers of spiritual purity, while it is also a Divine grace to allow those who are unable to fast to give charity to the needy as a way of expiation.<sup>2</sup>

It is evident from the verses of the Quran and the hadith that fasting is a combination of piety, purity of mind and contentment of the heart.<sup>3</sup>

meets his lord, he is happy with his fast." (Sahih Bukhari, V 3, P 26) -(Translator)

<sup>1</sup> Tafsir Hussayni, V 1, P 28. The text is as follows:

در تمهیدات اور ده که صوم در شریعت عبارتست از ناخوردن طعام و شراب و در حقیقت عبارت از خوردن طعام و شراب اما طعام انا ابیت عند ربی یطعمنی و شراب سقاہم شراباً طهوراً و مقدرست کہ این صوم جزء عارفان را دست ندهد

<sup>2</sup> In the footnote, Hazrat Syed Delawor Hossain Maizbhandari (r.) also mentioned following abyat from 'Jami' related to the spirit of fasting:

مرد عارف چویان لذت مترب \*\* نہ بہ اکلش فتد کشش نہ بہ شرب  
اکل و شربش چہ باشد انس بہ حق \*\* دایم او در حق است متغرق  
لقرہ از خوان یطعمش بینی \*\* شربت از چشمہ ساریستینی

The wise man found the sweetness of closeness:

He is not tempted to eat or drink.

No matter what he eats or drinks:

He is always intimate and absorbed in the Divine.

You can experience its taste:

The drink from the heavenly fountain.

(Jami, V 1, Chapter 137.)

<sup>3</sup> In reference to what Syed Delawor Hossain Maizbhandari (r.) said about these three attributes of a fasting person, it is worth mentioning Imam Ghazali's analysis on the spirit of fasting and its subsequent levels:

This is why Hazrat Gawthul Azam Maizbhandari said, “My sons are always fasting.”

It implies that his aspirants are always attributed with the qualities of fasting: piety, purity and contentment, so they are always in the state of fasting. It is an evidence of their great quality. His utterance is also an indication of his spiritual assurance to his aspirants. Like the Hazrat Piran-e-Pir Hazrat Shah-e-Baghdadi said assuring his aspirants:

مريدي هم وطب واشطح وغني\*\* وافعل ما تشاء فالإسم عالي

“Be courageous, my disciple, be cheerful and sing,  
and in ecstasy, act without restraint, for my name is very  
high.”

---

اعلم أن الصوم ثلاث درجات صوم العموم وصوم الخصوص وصوم خصوص الخصوص وأما  
صوم العموم فهو كف البطن والفرج عن قضاء الشهوة كما سبق تفصيله وأما صوم  
الخصوص فهو كف السمع والبصر واللسان واليد والرجل وسائر الجوارح عن الآثام وأما  
صوم خصوص الخصوص فصوم القلب عن الهضم الدنية والأفكار الدنيوية وكفه عما  
سوى الله عز وجل بالكلية

“Know that there are three degrees of fasting: the fasting of common people, the fasting of the elite, and the fasting of the elite of the elite. As for the fasting of the common people, it is restraining the stomach from fulfilling its desires, as has been mentioned. As for the fasting of the elite, it is restraining one’s hearing, sight, tongue, hands, feet, and all limbs from sin. As for the fasting of the elite of the elite, it is the fasting of the heart from unworthy concerns and worldly thoughts and to restrain it entirely from everything besides Allah Almighty.” (*Ihya Ulum al Din*, V 1, P 234.) (Translator)

(Oh my aspirants! Be aspired and contented. Follow my guidance. As my name and status is very high and honoured.)

It also outlines the attributes of the aspirants of Hazrat. Those who do not have aforementioned qualities should not claim to be his aspirants; rather, they are the receivers of his blessings, since they are not interested in the ‘three annihilations’.

Allah Himself is the rewards for fasting. It is mentioned in a hadith:

إن الصوم لي وأنا أجزى به

“Fasting is for me and I am its Reward.”<sup>1</sup>

Similarly, rituals like Hajj and sacrificing animals encourage spending in the cause of Allah and prevent the circle of hoarding wealth. It is also a universal gathering, where a

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<sup>1</sup> This is an excerpt from a hadith narrated by different narrators with various texts. The following hadith is compiled in Sahih Muslim:

عن أبي هريرة، وأبي سعيد رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم إن الله عز وجل يقول: إن الصوم لي وأنا أجزى به إن للصائم فرحتين: إذا أفطر فرح، وإذا لقي الله فرح والذي نفس محمد بيده، لخلوف فم الصائم أطيب عند الله من ريح المسك

“Abu Huraira and Abu Said (r.) reported Allah’s Messenger (pbuh) (as saying): Allah, the Exalted and Majestic, said: Fast (is exclusively) meant for Me and I am its Reward. There are two (occasions) of joy for the observer of fast. He feels joy when he breaks the fast and the he is happy when he meets Allah. By Allah in whose Hand is the life of Muhammad (pbuh), the breath of the observer of fast is sweeter to Allah than the fragrance of musk. (Sahih Muslim, V 2, P 807) – (Translator)



person can have the opportunity to compare his own cultures and manners with that of the universal Muslim civilization and consequently, can ease down his conservatism about religious rituals.

*Zakāt*, *Ṣadaqatul Fiṭr*, Sacrificing, law of inheritance bring about financial equality to the society and cause happiness among the relatives, which is described as a heavenly condition.

The sublime characters of the Prophet Muhammad (pbuh) is preserved and portrayed in hadith. The Holy Quran is preserved through the contribution of the ḥāfīz-e-Quran. Since the Holy Quran is preserved from any kind of distortion, it is able to provide a universal progressive age-befitting religious system, making it the final religious configuration.

It calls the world to join together upon the teaching of monotheism and faith in Oneness. Its effectiveness and acceptability is beyond any doubt. Despite this, it forbids intimidation or mockery of other religion.

Everyone has the right to choose their own faith according to their understanding and taste. It is called religious freedom. It was discussed in details in the Chapter '*Tawḥīd-e-Adyān*'. It is the progressive contribution of *wilāyat-e-muṭlaqa* that prevents people hate the religion.

Dr. Allama Iqbal said in *Asrar-e-Khudi*,

علم مسلم کامل از سوز دل است \*\* معنی اسلام ترک آفتل است

“The Muslim’s knowledge is perfected by spiritual fervour,  
The meaning of Islam is Renounce what shall pass away.”<sup>1</sup>

<sup>1</sup> *Asrar e Khudi*, P 128.

ای امین حکمت ام الکتاب \* \* وحدت لگمشده ی خود باز یاب  
 کعبه آباد است از اصنام ما \* \* خنده زن کفر است بر اسلام ما  
 شیخ در عشق بتان اسلام باخت \* \* رشتیه ی تسبیح از زنا ساخت  
 پیرها پیر از بیاض موشند \* \* سخره بھر کو دکان کوشند  
 دل ز نقش لاله بیگانه ای \* \* از صنم های هوس بختنا به ای  
 می شود هر مودرازی حشرقه پوش \* \* آه ازین سوداگران دین منروش  
 با سریدان روز و شب اندر سفر \* \* از ضرورت های ملت بی خبر  
 واعظ ما چشم بر بختنا به دوخت \* \* مفتی دین مسبین فتوی منروخت  
 چیست یاران بعد ازین تدبیر ما \* \* رخ سوی میخانه دارد پیر ما

O trustee of the wisdom of the Koran,  
 Find thy lost unity again!  
 The Ka`ba is filled with our idols,  
 Infidelity mocks at our Islam.  
 Our Sheikh hath gambled Islam away for love of idols  
 And made a rosary of the *zunnár*.  
 Our spiritual directors owe their rank to their white hairs  
 And are the laughing-stock of children in the street;  
 Their hearts bear no impress of the Faith  
 But house the idols of sensuality.  
 Every long-haired fellow wears the garb of a dervish—  
 Alas for these traffickers in religion!  
 Day and night they are travelling about with disciples,  
 And ignoring their religious duties.

Our preacher fixed his eyes on the pagoda  
And the mufti of the Faith sold his decision.  
After this, O friends, what are we to do?  
Our guide turns his face towards the wine-house.<sup>1</sup>

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<sup>1</sup> Asrar e Khudi, P 132-133

## Chapter 15

### *Samā‘* or Sufi Music

#### Wisdom behind Sufi Music

The wise saints utilise various wisdoms and methods to call mankind unto Allah. They prescribe performing Sufi songs about Allah, His prophet (pbuh) and the Sufi saints with musical instruments, and performing *zīkr jalī* (الذكر الجلى)-audible *zīkr* and *zīkr khafī* (الذكر الخفى)-silent *zīkr*, as an astute effective method to induce Divine inspiration in the hearts of the seekers.

In Maizbhandari *Tarīqa*, it is not obligatory to perform *zīkr* using musical instruments. However, since Ghawthul Azam Maizbhandari (q.) is the reformer saint of the age of modern science where different people and nations have varied taste and feelings, he gave permission to sing songs or *ghazal* with musical instruments as a component of *zīkr*, conditioned with place, time and context. They holy Quran instructs,

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching”<sup>1</sup>

It is helpful for the followers of every religion of every age and is spiritually effective for human psyche, jinn and even for the animals. When Khawaja Moin Uddin Chishti (q.) arrived in Indian subcontinent, he realized that the local people were fond of music. He included musical instruments as a sagacious component for practicing *ṭarīqa*, and was eventually successful in guiding the inhabitants of the subcontinent to the right path.

Similarly, Ghawthul Azam Maizbhandari (q.) would allow this astute method on certain occasions, as it effectively flushes down the individual through a river of spiritual trance to the ocean of Divine love. Moreover, it is able to bring back the wayfarer to the right path from the path of deviance. In Sufi terminology, it is called ‘*huḍūr-e-qalb* (حضور القلب) or presence of mind, without which no ‘*ibādat*’ qualify to be accepted to Allah, even if they are considered as being valid according to *sharī‘ah* ordinance.

When the seeker performs *zikr* with a present mind to the beats of the instruments and with the symphony of the song, being absorbed in the ecstasy of the Divine love, all of his limbs become awaken and join the performance of *zikr*.

Some are observed quivering or dancing because of the intense ecstasy, while some others will remain absorbed in Divine love with silent *zikr* in their hearts.

The holy Quran praised those who remember Allah in different positions,

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<sup>1</sup> Surah Nahl, 125

الذين يذكرون الله قياما وقعودا وعلى جنوبهم

“Those who remember Allah while standing, and sitting, and reclining on their sides,”<sup>1</sup>

It is said in a hadith,

جذبة من جذبات الله توازى عمل الثقلين

“An intoxicated divine jolt is better than anything in both worlds.”<sup>2</sup>

It is evident that this method of dancing *zikr* originally constitutes a part of orthodox Islamic wisdom. It is neither an innovation nor is it non-Islamic.

Mawlana Ahmad Jaunpuri talked about the permissibility of *samā'* in pages 601-602 of his book ‘Tafsir-e-Ahmadi (published by Karimi Press, Bombay) when explaining the verse,

فبشر عباد الذين يستمعون القول

“therefore give glad tidings to My bondmen. Those who heed attentively”<sup>3</sup>

The ocean of knowledge Mawlana Abdul Gani Kanchanpuri (r.) also discussed about it in his famous book ‘*Ayna-e-Bārī*, and deduced that it is permissible with honest intention. (Ayen-e-bari- Chittagong Islamia Lithu Press)

<sup>1</sup> Surah Al Imran, 191

<sup>2</sup> This hadith is mentioned with a different word ( جذبة من جذبات الحق توازى ) عمل الثقلين in a number of tafsir books. Imam Fakhruddin al Razi (r.) mentioned it in the explanation of the verse 156 of Surah Baqarah, Tafsir Mafatihul Ghayb, V 2, P 134; Tafsir Nisapuri, V 2, P 20 and V 5, P 441; Ruhul Bayan, V 1, P 381. (Translator)

<sup>3</sup> Surah Zumar, 18

The Prophet (pbuh) himself along with his companions listened to innocent songs with musical instruments and quivered because of the Divine absorbance. Afterwards, Imam Abu Hanfīa (r.) and other pious scholars expressed their opinion about its permissibility. Therefore, singing songs with good intention is not forbidden in Islam; but, it is permissible. Its aim is not to show off the dance; rather, its objective is to awaken the Divine aspiration and love in the dispassionate sleeping souls of the human being, who are occupied by their vague desires, and to draw them to the Divine inspiration and unity.

It has been integrated within Maizbhandari spirituality as a modern universal sagacious method of the *wilāyat* of the Prophet (pbuh). As a result, he was able to obliterate obscenity from local songs and to fill it with the love of Allah, His prophet (pbuh) and the saints. The inhabitants of this area became absorbed in ecstasy and divinity.

Remarks of Mawlana Julfiqar Ali about him is narrated in the page 37 of this book.

The Divine intoxication helps man safeguard himself from the pollution of his surroundings and to be inspired by Divine love and sincere worships.

If anyone asked for permission, Hazrat Ghawthul Azam Maizbhandari would allow performing *samā'* or song. Once he ordered a person named Ishaq of Durangh to sing the song 'I whitened my hair and beard living in a bamboo hut'. When he was performing the song, Hazrat listened attentively. His nephew Mawlana Syed Aminul Hoque (q.) used to conduct *samā'* mahfil with musical instruments. Hazrat would often send some individuals there and would say, 'Join my Amin Mia's office.'

Mawlana Jamal Ahmad of village Roshangiri in Fatikchhari Thana narrated on the authority of his father Ali Mia,

Mawlana Abdul Jalil of Farhadabad met Hazrat Ghawthul Azam Maizbhandari (q.) on his way to a mahfil. Hazrat ordered him to join the gathering of his khalifa Abdul Majid Mia instead of going to the *wa'z* mahfil. Although that scholar was not supportive of *sam'ā*, he obeyed his order. Aforementioned Ali Mia was with him.

At first, I heard this narration from Fazal Miazi father of Amzad Ali of Azimnagar. Later Foez Ahmad Chowdhury of Dholey said that the incident was true and he was present at that gathering.

It has not been reported that he ordered anyone to perform *zikr* with instrument. However, he never forbade anyone. It seemed from the abovementioned incidents that although he did not order for it directly, he allowed it indirectly.



## Epilogue

I hope that the readers would understand clearly the objectives and concepts that I tried to articulate in this small book.

It is natural for individuals to have different concepts and reasoning due to their diverse circumstances and individual interests, inasmuch as they are different in their physiques and natures.

In response to some queries about Maizbhandari spirituality, I tried to explain the followings:

1. Maizbhandari Sufi civilization is a universal Sufi philosophy.
2. Sufi civilization is the right guide for the mankind that is approaching to self-destruction.
3. It is a modern reformation in traditional Sufism.
4. The main principle of the followers of this *wilāyat* is to disinterest in transient, to follow the light of the knowledge of the pious saint by avoiding doctrinal schism and to prefer religious spirits over religious rituals. They believe in the greatness of obedience over ritualistic worship.

I am not fully convinced that I have been able to make these notions, which may appear to be easy and simple at first glance, understandable to each and every individual. As Mawlana Rumi said,

علمهای اهل حس شد پوز بند\*\* مانگسیرد شیرز آن علم بلند

“The source of knowledge for the follower of senses became  
a muzzle,

So that he might not receive milk from that sublime  
knowledge.”<sup>1</sup>

خشم و شهوت مرد را حول کند \* ز استقامت روح را مبدل کند

“Anger and lust make a man squint-eyed (deform the  
persona),

They change the spirit from righteousness.”<sup>2</sup>

اندکی از حرص و هوا محکوم غییر \* سینه او از بستان ما مندی دیر

“He, who is subdued because of his greed and desire,  
his chest becomes the house of idols.”<sup>3</sup>

Henceforth, I can assume that a certain type of people might not get the benefit; however, if the majority of people get benefitted by discovering the real truth, I would feel obliged and would consider that my efforts bore the fruit.

Moreover, it might not be effective for everyone in the same manner despite being the real truth; consequently, might not be accepted by all and sundry. Allah proclaimed in the Holy Quran,

يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين

“He misleads many thereby, and He guides many thereby;  
and with it He misleads only those who are rebellious.”<sup>4</sup>

And in Surah Furqan,

أرأيت من اتخذ إلهه هواه أفانت تكون عليه وكيفا

<sup>1</sup> Mathnawi, V 1, 1016

<sup>2</sup> Mathnawi, VI, 333

<sup>3</sup> Mathnawi,

<sup>4</sup> Surah Baqarah, 26

“Did you see the one who chose his own desires as his God?  
So will you accept the responsibility of guarding him?”<sup>12</sup>

In principle, I did not have any intention to talk for or against anyone; nonetheless, I followed the guidance of the Holy Quran when drawing the trajectory of human spiritual development. I was compelled to shed lights on both sides: good and bad, for better understanding. Since, whatever manifests, it is indeed a manifestation of the Divine Attributes and Wills.

“The hard shell of human nature is your chalice

This cosmic shape of clay is your flower bed.”

The reformer of the age Ghawthul Azam Maizbhandari Mawlana Shah Sufi Syed Ahmad Ullah (q.) is such a great divine personality who, with the decree of Allah, makes the impossible desires of the people possible through his spiritual exertion. He discriminates none based on their colour or faith; rather, he accepts all regardless of their cast or creed and responds to their pleas. This is why he is the great saviour or Ghawthul Azam. He strove to bring mankind together to a common ground of monotheism and common ethics, similar to the holy pilgrimage, by relaxing the rituals and customs of different nations and tribes. It is

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<sup>1</sup> Surah Furqan, 43

<sup>2</sup> Hazrat Syed Delawor Hossain Maizbhandari (r.) quoted a verse from Asrar e Khudi, P 128, by Allama Iqbal in the footnote:

علم مسلم کامل از سوز دل است \* \* معنی اسلام ترک آفتل است

“The Muslim’s knowledge is perfected by spiritual fervour,  
The meaning of Islam is Renounce what shall pass away.”

the most effective way to prevent bloodshed of the innocent docile people at the hands of the religious fanatics. He was the perfect embodiment of the sublime character of the Prophet (pbuh).

The long life of the great Sufi persona Hazrat Hasan Basri (21 A.H-110 A.H) gives us a comprehensive picture of Sufi struggle. It shows us:

1. How one can safeguard himself from the temptation of this temporal world while living in the society.
2. Benefits of reliance on the Creator.
3. The reality of true inseparable relation between oneself and his Creator.
4. Importance and benefits of monitoring own instincts.

He said, 'He, who freed himself from temporal temptation is indeed successful and can lead the mankind to the path of successes'. Such struggle and reflection encourage a person to do good deeds and help them forsake sins. (Comments of Allama Iqbal are mentioned on the other page.)

Abu Hamja Khareji, who belonged to the despicable *Khāreji* sect, resembles Hasan Basri (r.) in some of the ethos such as piety and remembrance. During second century of A.H., the life of Hazrat Rabia Basri (R.) sketched a true picture of the importance and dominance of Divine love and aspiration over everything else. (See '*Tasawwuf-e-Islami*' by Dr. Mustafa Hilmi, translated by Raees Ahmad Jafari)

Abovementioned personalities are the great epitome of the morality of the Prophet Muhammad (pbuh).

It has also been proven that this Sufi civilization has been the non-violent successful Islamic way for ethical salvation since the time of the companions of the Prophet (pbuh). Although there has been emergence of various Sufi orders to meet the

requirements of different age and contexts, indeed, they were congruous and their objectives remained the same.

A critical study of the teachings of Hazrat Ghawthul Azam Mazibhandari and the Sevenfold Principles provides an indication to the simple and easiest lifestyle for mankind and a way of easy salvation that is closely related to the religious principles. His utterances are free from slander, far sighting, futuristic and enrich the morality. It shows the effective path of salvation for the aberrant humanity. It is a well articulated authentic manifestation of human reflection and the perfect Islamic principle.

It is said in a hadith,

تموتون كما تعيشون وتبعثون كما تموتون

“You will die how you live and you will be raised how you die”.<sup>1</sup>

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<sup>1</sup> This is an excerpt of a long hadith. Hazrat Delaowr Hossain Maizbhandari (r.) quoted it from ‘Tanwirul Qulub-القلوب P 39. The hadith is narrated twice in Tafsir Ruhul Bayan in relation to the tafsir of the verse 199 of Surah Al e Imran (V 2, P 156) and verse 54 of Surha Ta ha (V 5, P 397). The full Arabic text of the hadith is as follows:

عن ابن عباس رضى الله عنهما ان جبريل جاء الى النبي عليه السلام فقال يا محمد ان ربك يقرئك السلام وهو يقول مالى أراك مغموما حزينا قال عليه السلام يا جبريل طال تفكرى فى امر أمتي يوم القيامة قال أفى امر اهل الكفر أم فى امر اهل الإسلام فقال يا جبريل فى امر اهل لا اله الا الله محمد رسول الله) فاخذ بيده حتى اقامه الى مقبرة بنى سلمة ثم ضرب بجناحه اليمين على قبر ميت فقال قم ياذن الله فقام رجل مبيض الوجه وهو يقول لا اله الا الله محمد رسول الله فقال جبريل عد الى مكانك فعاد كما كان ثم ضرب بجناحه الأيسر فقال قم ياذن الله فخرج رجل مسود الوجه ازرق العينين وهو يقول وا حسرتاه و ندامتاه فقال له جبريل عد الى مكانك فعاد كما كان ثم قال يا محمد على هذا يبعثون يوم القيامة وعند ذلك قال رسول الله صلى الله عليه وسلم تموتون كما تعيشون وتبعثون كما تموتون

It is reflected on by the Holy Quran as well,

قال رب لم حشرتني أعمى وقد كنت بصيرا

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Narrated from Ibn Abbas (r.) that the angel Jibreel came to the Prophet (pbuh) and told him ‘O Muhammad (pbuh), your Lord has sent you *salam*.’ ‘Why do you look so sad and worried? The Prophet (pbuh) said, ‘ O Jibreel, I have been thinking about the condition of my ummah on the Day of Judgement for a long time. He (a.) replied ‘(Have you been thinking) about the non-believers (*ahlul kufr*) or the believers (*ahlul Islam*)? He (pbuh) said, O Jibreel, about the people of (There is no deity except Allah, Muhammad (pbuh) is his messenger).

Jibreel (a.) took hold of his (pbuh) hand and took him to the graveyard of Bani Salma. He stroke with his right wing on a grave and said, ‘Rise with the permission of Allah.’ A man with white face rose while saying ‘La ilaha illa Allah, Muhammadur rasullah- There is no God except Allah, Muhammad (pbuh) is his messenger’. Then Jibreel said go back to your place and he returned to his previous state.

Then he stroke with his left wing (on a grave) and said ‘Rise with the permission of Allah.’ A person with a black face and blue eyes came out of the grave while saying ‘Alas! What a regret!’. Jibreel (a.) told him, ‘Return to your place.’ and he returned to his previous state. Then he (a.) said, ‘O Muhammad (pbuh), they will be resurrected upon this on the day of judgement.

At that moment, the Messenger of Allah (pbuh) said, ‘You will die how you live and you will be resurrected how you die’.

“He will say, “O my Lord, why have You raised me blind, whereas I was sighted?”<sup>1</sup>

As it was implied in the aforementioned hadith, the devotees can receive the spiritual effusions of Hazrat Ghawthul Azam, even after his demise. A poet said,

سزارات کامل همکام بخش\* \* بدلهای عشاق آرام بخش

“Shrines of the saint remove all sorrow and sadness  
And shower the lovers’ hearts with peace.”

If anyone among the aspirants of Sheikh Abu Said Abul Khair (r.) intended to go for pilgrimage, he would tell them to visit the shrine of Sheikh Abul Fazal, and to circle around it seven times. He used to say that it would fulfil all of your desires. (Mataleb-e-Rashidi 143)

Four types of people usually gather around such Divine saints.

1. *Tāif* (Wanderer), who only wanders around for a while and then returns.
2. *Ākif* (Reflector), who carefully observes and reflects on the difference between a saint and common folks.
3. *Rāki* (kneeler), who bends towards this Divine grace.
4. *Sājīd* (who prostrates), who believes in this Divine greatness manifested in human being. Like the angels, he considers the saint higher than himself, and enthusiastically lowers himself to receive the divine effusions. Inasmuch as a land lowers itself to get the water from surrounding areas, a wayfarer, presenting himself as ignorant and humble, submits

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<sup>1</sup> Surah Ta ha, 125

the ‘self’ at the feet of this perfected personification—the real *ka’ba*- of Divine greatness.

Ka’ba is derived from the word *ka’ab* (كعب) which means ankle. The Holy Quran named this submissiveness as prostration. It said,

وإذ جعلنا البيت مثابة للناس وأمنا واتخذوا من مقام إبراهيم مصلى وعهدنا إلى إبراهيم وإسماعيل أن طهرا بيتي للطائفين والعاكفين والركع السجود

“And remember when We made this House (at Mecca) a recourse for mankind and a sanctuary; and take the place where Ibrahim stood, as your place of prayer; and We imposed a duty upon Ibrahim and Ismail, to fully purify My house for those who go around it, and those who stay in it (for worship), and those who bow down and prostrate themselves.”<sup>1</sup>

Reflecting on the inner meaning of this verse, Mawlana Ayyub Ali said in his poem,

“Like the pilgrimage in the holy city

is the gathering at your door on the tenth of Magh.”

10<sup>th</sup> of Magh is the famous ‘*urs* sharif of Hazrat Ghawthul Azam Maizbhandari (q.). Moinul Alam, a visitor wrote about this gathering of the Divine lovers in his article titled as ‘Contribution of Maizbhandar to folklore’ published in Purbani’, 26 Falgun, 1372 Bangla,

‘After attending the ‘*urs* at Maizbhandar, I realized a new dimension of it. In addition to its religious influence, it has another dimension; a big gathering of people of East Pakistan. Songs are dominant among all other rituals of ‘*urs*.

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<sup>1</sup> Surah Baqarah, 125



At one place I saw a very old man, Kalachan Faqir of Matlab Thana singing with a heart melting melody: ‘My life flows in the river of sadness. I was born with sorrow’. Old singer Muhammad Abdul Jabbar of Comilla were playing ‘dotara’, and Mahbubur Rahman Chowdhury, son of Mofjal Ali Chowdhury and an adolescent member of a noble family, was playing ‘monjury’. None of them knew each other. They were singing songs together during the few days of ‘urs and forgot their different life style, social status or age. They would return to their casual lives after ‘urs. Kalachan Faqir would start his profession, Abdul Jabbar would focus on his business, and adolescent Mahbub would start preparation for his final exam at school.

However, these folklore singers got a renewed enthusiasm by their acquaintance at Maizbhandar ‘urs. Local people got a new life.’

Mawlana Rumi said,

جسم حنا کی از شعاع سردی \* شد منور از چپراغ احمدی

“The eternal radiance manifested in the earthen body,

Enlightened by the light of Ahmadi.”

(What was hidden before the creation,

Manifested in the light of Ahmadi.)

The Author

چون سرا آمدندای سر تفضی \* از چپراغ احمدی مصطفی

ای نو سازی ادیان کهن \* تو صدای توندای تو دهن

بش شادان رقص کن با هم سری \* و نشش کن بوی گلاب و عمری

A call came from my beloved one

Who is the light of Ahmad Mustafa.  
You are the reformer of the old rituals  
You are my voice, my rhythm and my words.  
Be happy and dance together  
Spread the smell of perfume.  
Kaba is my destination and I am on the move  
Sunnah is my guide and my essence is pure .  
Wearing saint-clad, I am guiding the path  
I saw the flash of piety in forsaking the vain.  
I faced so many calamities and sorrows  
You are my bosom, manifested in many forms.  
You are reflected in many faces  
Your beauty is everywhere, within myself.  
You are mine, I am yours, and I see you everywhere  
So nothing is there except you.  
Hossain is passionate for you and is everywhere for you  
Left everything and is advancing to you.  
Piran-e-Pir Abdul Qadir Jilani (q.) said in his book ‘Fathur  
Rabbani’,

ذهاب دينكم بأربعة أشياء

الأول: أنكم لا تعملون بما تعلمون

الثاني: أنكم تعملون بما لا تعلمون

الثالث: أنكم لا تتعلمون ما لا تعلمون فتبقون جهالاً

الرابع: أنكم تمنعون الناس من تعلم ما لا يعلمون

“Your religiosity will be lost because of four (four kinds of people will not get guidance and will remain ignorant):

First: You do not do what you know.

Second: You act ignorantly without knowledge.

Third: You do not learn what you do not know; as a result, you remain ignorant.

Fourth: You prevent people from learning what they do not know.”<sup>1</sup>

The Holy Quran supports this idea,

يا أيها الذين آمنوا لم تقولون ما لا تفعلون كبر مقتا عند الله أن تقولوا ما لا تفعلون

“O People who believe! Why do you preach what you do not practice? How despicable it is in the sight of Allah that you may preach what you do not practice.”<sup>2</sup>

Oh Allah! Do not include me among them. Grant me the strength to know myself. Do not let me go astray. Keep me pure and grant me the strength to remain pure. Amin, Oh the Lord of the worlds.

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<sup>1</sup> Fathur Rabbani, Fifth Majlis, P 34. (While translating this part, I followed original Arabic text. Hazrat Syed Delawor Hossain Maizbhanari (r.) translated it in a different way. His explanation is quoted within the brackets. – Translator)

<sup>2</sup> Surah Saff, 2-3.

**Comments of the Former  
President of East Pakistan  
Jamiyatul Ulama Alhaj Sher-e-  
Bangla Mawlana Syed Azizul  
Hoque Al Qaderi**

I hope that this book will be highly beneficial to the advanced wayfarers of the spiritual path. May Allah bestow the author with peace and honour in both worlds.

**Faqir Syed Muhammad Azizul Hoque**

(Sher-e-Bangla Al Qaderi)

President

East Pakistan Jamiyatul Ulama

Founder: Jamea Aziziya Odudiya Sunnia

Hathazari, Chittagong, Bangladesh

13/09/1968

## **Comments of the Muhaddith, Former M.P. Mawlana Obidul Aqbar M.A. (Calcutta)**

‘*Wilāyat-e-Muṭlaqa*’ is a very well articulated book in Bengali that discusses about Sufism in great details. Its discussion mostly revolves around the holy personality of the leader of the saints, the life of the purified, Ghawthul Azam Hazrat Shah Sufi Mawlana Ahmad Ullah Maizbhandari (Q.).

It sheds lights on his spiritual personality, criteria of Maizbhandari Tariqa and many other mystical subjects. For ages, there has been lack of such a book in Bengali language. His great grandson and Sajjadah Nasheen Hazrat Shah Sufi Mawlana Syed Delawor Hossain Maizbhandari filled that gap to a great extent by authoring this book.

It clearly portrays his spiritual persona and divine qualities. Moreover, remarks of the pious saints about him made his greatness of his status more visible to the readers. Observation made by Hazrat Shah Sufi Mawlana Safi Ulla (R.), who was the first lecturer at Calcutta Alia Madrasha and a famous saint, stands out among the crowd.

The book also deals with his metaphoric remarks as well as his miracles and his spiritual exertion at great length. Evidences of his being ghawthul azam were also presented. This book has also been greatly enriched from deep and

detailed discussions of many complex Sufi subjects within their related contexts.

Methodologically, the book follows the path of the prominent Sufi books with special focus on Mathnawi by Mawlana Rumi (r.) and ‘Fasusul Hikam’ by Sheikh-e- Akbar Hazrat Muhi Uddin ibnul Arabi (R.). Nonetheless, the author does express his independent and imperative opinions in many places. I have not seen any Bengali books with such in-depth profound discussions, which makes it a great contribution to Bengali literature.

I hope and pray that this book will show the devotee to the right path as well as providing food for thoughts for the independent readers.

With kind regards

Sd/ **Muhammad Obaidul Aqbar**

## **Opinion of Babu Yughesh Chandra Singh, Former Professor of Chittagong Government College**

‘*Wilāyat-e-Muṭlaqa*’ by Mawlana Syed Delawor Hossain is a great intellectual asset. Although the word ‘Maizbhandar’ is being echoed in people’s mouth, its significance is not as much clearer to many of them. This is discussed in this book. It sketched the greatness of the eternal truth with great simplicity.

Nowadays, when a man is more fearsome to his fellow man than the death, when man is engaged in naked ferocity, when he forgets that love is the best religion and that the best struggle is to obliterate man from his ferocity and to lead him to the path of spirituality, this book is a light house in our life.

We are tumbled by the recent bloodshed and we are burnt by the monstrous blazing fire that destructed the religious ethics. As such, this book is a light of hope to recover the inner jewels of our hearts. This book inspired me and showed me a shining light of hope in the darkness of despondency, when I was terrorised by the inhuman cruelty of Pakistan Armi, when the sky and air were trembled day and night by the sound of death, when threat of uncertain future made my life unsustainable.

To these days, I could see the pernicious dance of death, shameless lies, hypocrisy and naked expression of pharisaism. I could see that cruelty disguised in nobility is sinking humanity in the quagmire of animalism.

Nonetheless, I believe that the sins will surely be swept away and the monstrous destruction of non-religiosity will collapse, as an unavoidable decree from the Lord of the universe, Whom 'Maizbhandari' devoted himself to.

This book contains the invaluable guidance to purify human heart. I pray that religious strength regain its place within mankind through the teachings of Maizbhandari.

**Shri Yughesh Chandra Shing**

Retired Professor, Chittagong College

25/12/73



## ***Wilāyat-e-Muṭlaqa* at a Glance**

This *Wilāyat-e-Muṭlaqa* is such a Sufi mirror that reflects the spiritual enterprises of the great personalities of the past stretching back to the time of the Prophet (pbuh) including the period he (pbuh) spent in the cave ‘Hira’.

It is the substance of the long story of the development of humanity. It describes methods of struggle to correct human *nafs*, to subdue animalistic instincts, to strive to elevate human soul to the level of angelic realm, and it portrays the goals of different methods as a one. It often changes its condition and outward appearances according to time and contexts. It is to struggle against the ego, to purify human soul by removing the veil of outwards, to safeguard from sexual lust and desire, and to forsake those temporal activities that hamper the relation between the creation and their Creator.

Solidarity symbolizes everywhere in *wilāyat-e-muṭlaqa*.

It is to be accepted that the struggle the Prophet (pbuh) during pre-*nabuwwat* period, can be termed as the period of ‘Gar-e-Hira’ period. It is observed that this practice and objective continued practically even after that period. There were occasions when ‘*wazd*’ or absorbance in Divine inspiration was prevalent to the extent that one might become unaware of self and others. The incident of Aysha (R.) mentioned in the book ‘*Tasawwuf-e-Islam*’ proves this fact.

‘It was narrated that the Prophet (pbuh) often got absorbed in Divine inspiration even after his (pbuh) prophethood had been exposed. One day Hazrat Aysha (R.) came to him while he was at the state of spiritual intoxication. When he (pbuh) saw her, he asked, ‘Who are you?’

‘I am Aysha’ she replied.

‘Who is Ayesha?’

‘Daughter of Abu Bakr (R.).’

‘Who is Abu Bakr (R.).’

‘He is the friend of Muhammad (pbuh).’

‘Who is Muhammad (pbuh)?’

Hazrat Ayesha (R.) went silent as she understood that he (pbuh) was in a different state.’

It is understood from this incident that the Prophet (pbuh) was in a state where he was oblivious of himself.

One should not be terrified for witnessing the emergence of Sufi civilization after the time of the companions; as it had been manifested clearly and strongly during the period of ‘Gar-e-Hira (Hira cave). It was the pioneer of closeness to Allah and to receive the *nabuwwat*.

Because of the direct patronage and companionship of the Prophet (pbuh), his companions would observe their religious rituals with utmost sincerity, which gradually became weaker and lifeless in latter generations, caused by the passage of time. As a result, the Sufis had to give extra emphasis on this maintain spirituality in their exoteric rituals, without which the reality of religion would become lifeless.

Because of fake religiosity, negative characters such as arrogance, pride, intolerance, conflict, mayhem, abolition of religious ethics became normal.

Hazrat Hafiz Siraji said,

راز درون پرده زردان مست پرس \*\* کاین حال نیست ز احد عالی مقام را

Look for the veiled secret to the intoxicated people,  
It is even not available at the saints of high status.<sup>1</sup>

ریاحلال شمارند و جام باده حرام \*\* زهی طریقت و ملت زهی شریعت و کیش

Showing off is permissible and wine glass is forbidden,  
This is the *tariqat* and religion, it is the *sharī'at* and character.<sup>2</sup>

مريد طاعت بیگانگان مشو حافظ \*\* ولی معاشر زردان پارسامی باش

O Hafez! Don't be the disciple of a stranger,  
Be with the one whose heart is pure.<sup>3</sup>

The claim that Sufism is non-Islamic and is an entrant to its vicinity is unacceptable. Whenever and wherever the essence of religious rituals lost its spirit, because of too much concentration on formality, these Sufi practices were able to revive it. Because of this the title 'Muhi Uddin- the reviver of the religion' has been appeared.

Due to their spiritual grace, people loved them and took shelter under the roof of Islam in myriad. The history does not imply that Islam has been popular because of some lifeless religious rituals; rather, their fanaticism managed to destroy, to a great extent, people's interest in understanding its tolerance and beauty. It is evident that as a result, Muslims are separated and divided.

<sup>1</sup> Hafez, Ghazaliyat, 7

<sup>2</sup> Hafez Ghazaliyat, 15

<sup>3</sup> Hafez Ghazaliyat, 276

Despite all of these, the Sufi saints have been trying to bring the mankind to the common ethics and morality in order to establish universal equality; since it is not possible to bring them all to the common religious rituals.

*Wilāyat-e-muṭlaqa* manifested in the personality of a great saint to strengthen the struggle of traditional Islam to establish equality. He is the Ghawthul Azam who accumulates all Sufi methods of past and present times. He introduced ‘*Uṣul-e-Sab‘a*’ or the Sevenfold Principles to bestow salvation upon the people by guiding them to a simple life. He is the seal of *walī* and seal of begotten according to the observations of Sheikh-e-Akbar Muhi Uddin ibnul Arabi (R.).

He articulated the easiest path of salvation from atheism and religious fanaticism. He called upon the world population to have faith in religious morality, belief in Allah and trust in the great saint who is enlightened by the Divine grace while remaining in their own religion.

He encouraged obedience of the divinely great personality and fulfils the desire of a seeker. It is evident in every phase of his life. (please, see life and miracles of Hazrat Gawthul Azam)

The author has enlightened Bengali literature with the light of Sufi civilization by authoring such an analytical book in Bengali language. It is philosophically true.

The language is embedded with truth and is neutral, and brings the Sufi flavour to Bengali literature.

The evidences are also akin to the main sources. Presentation appears to be systematic describing prophetic trilogy to the last level of spirituality till the era of *wilāyat-e-muṭlaqa*.

I hope that the readers will be able to grasp the importance of universal unity in Sufi civilization and the higher status of Sufi saints in Islam. What is the Divine grace in the great creation of Allah – mankind? It will be easier for them to find the simple, easy and effective life style leading them to Divine closeness. They will be interested in good leadership. Intention to cause mayhem and unrest will be obliterated and peaceful passionate mind will be attained.

I hope that it will help the seekers and the enlightened people to reach their goal and enable them to advance to the highest state of spirituality by weaning the desires of the ego through practicing the Sevenfold Principles introduced by Hazrat Ghawthul Azam Maizbhandari.

With kind regards

**M Nurul Islam**

(Fazel-e-Alia, 1<sup>st</sup> Class)

Banshkali, Chittagong

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*Wilāyat-e-Muṭlaqa*