

ان من عباد الله لعباداً ليغبطهم الانبياء والشهداء

"Among the servants of Allah there are some whom the prophets and martyrs envy." He was asked: "Who are they? Describe them to us that perchance we may love them." He replied:

قوم تحابوا بروح الله من غير اموال ولا اكتاب وجوههم نور علي منا برمن نور لا يخافون اذا خاف
الناس ولا يحزنون اذا حزن الناس

"Those who love one another, through Allah's mercy, without wealth and without seeking a livelihood: their faces are luminous, and they sit on thrones of light; they are not afraid, nor do they grieve when men grieve." Then he recited, "أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ Behold! Verily, on the friends of Allah there is no fear, nor shall they grieve; (Q 10:62).

Furthermore, the Prophet (peace be upon him) said that Allah commanded:

من اذي لي وليا فقد استمل محاربتي

"He who hurts a *wali* (saint) has allowed himself to make war on Me."

The object of this discussion is to make it amply clear that *auliya* (saints) of Allah are those to whom He has specially distinguished by His friendship and *walayat* (sainthood). They are His deputies in His kingdom and have been marked out to manifest His actions. They have been blessed with diverse kinds of virtues and *karamat* (miracles). Allah has purged them of their natural corruptions and has delivered them from subjugation to their lower soul and passion, and now their liberality and thoughts are only of Him and their intimacy is with Him alone. Such friends of Allah have been in the past; they are now also and shall be hereafter until the Day of Resurrection.

Allah has exalted the *Ummah* of Muhammad (peace be upon him) above all others and has promised to preserve the religion of Muhammad by Himself. Therefore, through Divine plan for the perseverance of *Shariat* as the traditional and intellectual proofs of this religion are to be found among the *Ulama*, similarly the visible proofs and evidences are to be found among the Saints and Elects of Allah.

Here we have dispute with two groups, namely, the *Mutazilites* and the rank and file of the *Hashwiyya* sect. The *Mutazilites* deny the superiority of any Muslim over other Muslim. But if you deny the peculiarity of a saint, then particularization of the Prophets is also denied and this is infidelity. As regards to the common *Hashwiyya*, they agree on the peculiarity of the saints, but assert that such elects no longer exist, although they did exist in the past. To deny either past or future is the denial of both since one side of denial is no better than another.

Allah has kept the prophetic evidence alive to the present day, and has made the Saints the means whereby it is manifested, in order that the signs of the Truth and the proof of Muhammad's veracity may continue to be clearly seen. He has made the Saints ruler of the universe and now they have become entirely devoted to His business, and have ceased to follow their sensual affections. Through their blessing the rain falls from heaven, and through the purity of their lives the plants spring up from the earth, and through their spiritual influence the Muslims gain victories over the unbelievers.

Among them there are four thousand who remain hidden from mankind and even do not recognize each other and are not aware of the excellence of their states. They under all circumstances remain hidden from themselves and from mankind. The traditions and the sayings of the Saints are evidence and proclaim the truth to this fact, and I myself (Allah be praised!) have had ocular experience of this matter.

But of those who have absolute power to loose and bind and the chosen of the Divine Court are:

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| - <i>Qutb</i> قطب or <i>Ghuth</i> غوث | one |
| - <i>Naqba</i> نقباء | three |
| - <i>Autad</i> اوتاد | four |
| - <i>Abrar</i> ابرار | seven |
| - <i>Abdal</i> ابدال | forty |
| - <i>Akhyar</i> اخيار | three hundred |

All of them know each other and cannot act save by mutual consent. The traditions are evident to this fact and *Sunnis* (orthodox Muslims) agree on their validity. The further detail is not the object here.

Here the people may object on that they know each other to be saints, therefore if such is the case, they must be secure as to their fate in the next world. It is absurd to suppose that knowledge of saintship involves peace and security. It is a recognized fact that a true believer may have knowledge of his faith and yet not be secure, similarly why should not the same hold good to a saint who has knowledge of his saintship? This is also possible that Allah, because of the state of spiritual soundness, refraining from disobedience and detestation of *nafs* (lower soul), cause the saint to know his security and peace in regard to the life of next world. The Sheikhs differ on this question for the reason which I have explained. About those four thousands saints who remain hidden, some have the view that they do not know about their sainthood but some have the contrary view. Similar view is held by the theologians also.

Abu Ishaq Isfrahani and some of the ancients hold that a saint is ignorant of his saintship, while Abu Bake b. Furaq and others among the ancients hold that he is conscious of his sainthood. I say what loss or evil a saint suffers by knowing his own state. Such people think that if one knows about his sainthood he might get indulged into self-conceit and arrogance. I answer that Divine protection is a necessary condition of saintship, and one who is protected from evil cannot fall into self-conceit. It is an absurd and bizarre notion that a saint to whom extraordinary *karamat* (miracles) are continually vouchsafed, does not know himself to be a saint or these *karamat* to be miracles.

Some people are the followers of later and some of former, but their opinion is of no account. The *Mutazilites* totally deny peculiarity and miracles, which constitute the essence of saintship. They affirm that all Muslims when they are obedient to Allah are *auliya* اولياء (friends) of Him. And that anyone who fulfils the ordinances of the faith and denies the attributes and vision of Allah and have faith that believers to be eternally damned in Hell and acknowledges only such obligations as are imposed by reason, without regard to Revelation of Divine Books and arrival of Prophets, is a *wali* (friend). No doubt people also acknowledge him *wali*, but *wali* (friend) of *Satan*.

The *Mutazilites* also maintain that, if saintship involves miracles, all believers must have miracles vouchsafed to them, as both are at par in faith and when they share the

fundamental (faith) they must likewise share in what is derivative. They further maintain that miracles may be vouchsafed both to believers and to infidels, e.g. when anyone is hungry on a journey, suddenly he finds some host or if he is fatigued may find some ride. If it were possible, they add, for anyone to traverse a great distance in one night, the Prophet (peace be upon him) during his travel of Mecca must have been that man to avail the facility, although Allah says, "وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَنَةِ إِلَّا يَشُقُّ الْأَنْفُسَ" and they carry your heavy loads to lands that you could not (otherwise) reach except with souls distressed:" (Q 16:7).

But I say that their arguments are worthless, for Allah said, "سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَىٰ" Glory to (Allah) Who did take His Servant for a journey by night from the Sacred Mosque to the Farthest Mosque," (Q 17:1). This shows that miracles are exceptional, not common but it would have been a common instance if all the companions of the Prophet (peace be upon him) had been miraculously conveyed to Mecca, which would have destroyed all the principles of faith in the Unseen. Faith is a general term, applicable to both righteous and wicked alike, whereas saintship is a distinctive state. Where Allah issued a common decree, there He included His Prophet with the companions to share their loads but when the time for special decree came, Allah conveyed him in one night from Mecca to Jerusalem and thence to a space of two bow-lengths from the Divine presence and showed to His beloved each and every nook and corner of the Universe and when Prophet (peace be upon him) returned ere the night was far spent.

In short, the command of faith implies on commons and command of *karamat* (miracles) imply on elects. Again, to deny special privileges is manifestly unreasonable, as in the king's court there are chamberlains, janitors, grooms, and viziers, who being royal servants are all equal, but everyone is distinguished with a different rank. Similarly, all the believers are equal in respect of their faith, but some are obedient, some wise, some pious, and some ignorant i.e. to deny a quality is denial of the object.

In respect to the true meanings of *walayat* (saintship) there are many hints and sayings of *Sufi* Sheikhs. Now I will bring together as many of these selected hints and sayings as possible.

Abu Ali Jurjani says:

الولي هو الفاني في حاله الباقي في مشاهدة الحق لم يكن له عن نفسه اخبار ولا مع غير الله قرار

"The wali (saint) is one who is annihilated in his own state and subsistent in the contemplation of the Truth. It is beyond him to talk anything concerning himself, or gain rest with anyone except Allah,"

The reason is that to talk about self is to disseminate the knowledge of own state and when his states are annihilated he cannot tell anything about himself. Besides, to communicate one's hidden state to another is to reveal the secret of the Beloved, which cannot be revealed before others. Moreover, when in contemplation it is impossible to regard aught and while under such state, how can he be at rest with mankind?

Junaid said:

من صفة الولي ان لا يكون له خوف لان الخوف ترقب مكروه يحل في المستقبل او انتظار محبوب يفوت في المستأنف و الولي ابن وقته ليس له مستقبل فخاف شيء، و كما لا خوف له لا رجاء له، لان الرجاء انتظار محبوب يحصل او مكروه يكشف و ذلك في الثاني من الوقت، و كذلك لا يحزن لان الحزن من حزنه الوقت، من كان في ضياء الرضا و روضة الموافقة فابن يكون له حزن كما

"The saint is one who has no fear because fear is the expectation either of some future calamity or of the eventual loss of some object of desire or fear to lose what is already with him. The saint is a time-server; he has no fear that anything would frighten him. As the saint has no fear so he has no hope, since hope is the expectation either of gaining an object of desire at some future time or of being relieved from a misfortune. He does not have any grief, because it arises from the rigor of time, One who occupies the place of satisfaction or is in conformity with the Divine decree, how can he grieve?" Allah says, "أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ" Behold! verily, on the friends of Allah there is no fear, Nor shall they grieve; (Q 10:62).

The common people have a notion that as the saint feels neither fear nor hope nor grief, he must be in peace. Whereas, he does not have peace also, for security arises from not seeing that which is hidden, and from turning ones back on time. This characteristic is held by those who pay no regard to their humanity and are not contented with attributes. Fear and hope and security and grief all refer to the interests of the *nafs* (lower soul), and when these are annihilated satisfaction

(rida) becomes an attribute of man, and when satisfaction has been attained his states become steadfast in vision of the Truth, and he turns away from all other states. Then *walayyat* (saintship) is revealed to *wali* and is manifested to him inwardly.

Abu Uthman Maghrabi says:

الولي قد يكون مشهوراً ولا يكون مفتوناً

"The saint is sometimes celebrated but he does not become captive of the world,"

And another says:

الولي قد يكون مستوراً ولا يكون مشهوراً

"The saint is hidden, but he is not celebrated."

Wali refrains from celebration because it may lead to sedition. Abu Uthman considers it legal, subject to that it might not lead to sedition because seduction consists in falsehood. *Wali* is veracious in his *walayyat* (saintship), then how word of *walayyat* can be applicable on a liar. It is impossible for a liar to perform *karamat* (miracles) as its performance would become cause of sedition which follows that the saint is incapable of being seduced.

These two sayings refer to the controversy whether the saint knows himself to be such. If he knows, he is celebrated, and if he does not know, he is fascinated but the explanation of this is tedious and lengthy.

Ibrahim b. Adham asked a man whether he desired to be one of Allah's saints, and on his affirmed reply he said:

لا ترغب في شيء من الدنيا والاخرة و فرغ نفسك لله و اقبل بوجهك عليه

"Do not incline to anything of this or the next world, and devote yourself and turn to Allah entirely and whole heartedly."

Free yourself from the desire of this or the next world because for the sake of that which is transitory, and in case of next world which is everlasting, you are turning away from Allah. Because that which is transitory perishes and its renunciation becomes naught, but that which is everlasting cannot perish, hence its renunciation also is imperishable, therefore, free yourself from both the worlds and prepare yourself for the

friendship of the Truth. Do not let this and the next world to sneak in your heart, turn whole heartedly to Allah. Once you acquire these qualities, *walayat* (saintship), will not be far off from you.

On a question that who was a saint, Abu Yazid replied:

الولي هو الصابر تحت الامر والنهي

"*Wali* is that who remains patient to the command and prohibition of Allah," because the more a man loves Allah the more does his heart revere to what He commands and the farther is his body from what He forbids.

Abu Yazid narrated that once he was told of a saint living in another town. He went to see him and when he arrived at his mosque, incidentally the saint also came forth from his chamber and spat on the floor of the mosque. He turned back without saluting him, and said to himself:

"A saint must keep the *Shariat* (religious law) in order that Allah may protect him in his spiritual state. Had this man been a saint his respect for the mosque would have prevented him from spitting on its floor, or Allah would have preserved him from committing such act."

Abu Yazid further narrated that the same night he dreamed that the Prophet (peace be upon him) said to him,

"O Abu Yazid, the blessing of that which you have done has come to you."

The next day he attained the degree which we behold.

A man who came to visit Sheikh Abu Said entered the mosque with his left foot foremost. The Sheikh gave orders that he should be dismissed, saying, "He who does not know how to enter the house of the Beloved is not suitable for us."

A group of heretics who have adopted Sufism assert that service (devotion) of Allah is necessary only while one is asserting for saintship, but that after one has become a saint service is annulled. This is clearly a deviation as there is no *maqam* (station) on the way to the Truth where devotion or any obligation of service is abolished. I will explain this matter fully in its proper place.

Miracles (*Karamat* کرامات)

You must know that *Karamat* کرامات (miracles) may be vouchsafed to a saint so long as he does not violate the obligations of the *Shariat* (religious law). The orthodox Muslims agree on this point, as intellectually it is also not impossible, because such things are predestined by Allah, and their manifestation does not contradict any principle of the *Shariat*, nor is it disgusting to the mind to conceive them.

A *karamat* کرامت (miracle) is a sign of saint's veracity, and it cannot be manifested to an imposter except as a sign that his pretensions are false. It is an extraordinary act performed while *wali* ولي (saint) is still subject to religious obligations, and whoever is able, through knowledge given to him by Allah, to distinguish by the method of deduction what is true from what is false, he is also a *wali* (saint).

A group of *Sunnis* maintain that *karamat* کرامات (Miracles) are established, but not to the degree of an evidentiary *Mujiza* معجزه (miracle), for example, that prayers may be answered or fulfillment of some desire contrary to custom, and so forth.

We ask, after all what's wrong in it if a true saint while he remains under religious obligations perform an extraordinary act? If they say that *Karamat* کرامت (Miracle) is not a type of that which is predestined by Allah, this is erroneous; and if they say that it is a type of that which is predestined, but its performance by a true *wali* (saint) involves the annulment of prophesy and the denial of special privileges to the prophets, this assertion is also inadmissible, since the *Wali* (saint) is distinguished by *karamat* (miracles) and the prophet by evidentiary *Mujizat* معجزات (miracles). *Mujiza* معجزه (miracle) itself does not render one powerless, rather its acquisition make one powerless. It is conditional with the claim of Prophethood, therefore, *Mujizat* (miracles) are particularized with Prophets and *karamat* کرامات (miracles) with *auliyya* اولياء (saints).

Thus, the saint is a saint and the prophet is a prophet, there is no similarity between them to which one should guard against. It should be clear that the prominence of the prophets depends on their exalted rank and on their being preserved from the corruption of sin, not on miracles or evidentiary miracles of acts which violate custom. And they are equal so

far as they all have the power of working such miracles, but some are superior to others in degree and excellence.

As it has been established that inspite of the equality in performance of miracles the Prophets have excellence over one another, similarly why *karamat* (miracles) which violate customs vouchsafed also to the saints, but of lesser degree as compared to Prophets is not lawful. As, in the case of prophet, *mujizat* (miracles) do not cause one of them to be more exalted or more privileged than another, so, in the case of the saints, a similar act does not causes a saint to be more privileged than a prophet, i.e. the saints cannot be like prophets. This should be a sufficient argument for a sensible person to keep him away from any doubt.

Now, if somebody supposes that when the *karamat* (miracles) of a saint are extraordinary acts which violate custom, should he not claim to be a prophet? I reply that this is impossible, because saintship involves veracity, and he who tells a falsehood is not a saint. Moreover, a saint who pretends to prophesy casts an imputation on (the genuineness of) evidentiary miracles, which is infidelity. *Karamat* (miracle) is vouchsafed only to a pious believer, and falsehood is not obedience, rather sinfulness. Therefore, *karamat* (miracle) of the saint is a proof and evidence of the Prophethood of a Prophet. There is no difficulty in reconciling between *mujiza* (miracle) and *karamat* (miracle). The Prophet establishes his prophesy by establishing the reality of evidentiary miracles, while the *wali* (saint), by the *karamat* (miracles) which he performs, establishes both the prophecy of the Prophet and his own saintship. Therefore, the veracious saints say the same thing as the veracious prophet and his *karamat* (miracles) are with the evidentiary miracles of the Prophet. A believer, seeing the *karamat* (miracles) of a saint, has more faith in the veracity of the prophet, not that it puts him in any doubt as he finds no contradiction between the claims made by them and claim of one is an evidence for other's claim. Therefore, in law, when a number of heirs are agreed in their claim, if one of them establishes his claim the claim of the others is established but not so if their claims are contradictory. Hence, prophet adduces evidentiary miracles as evidence that his prophecy is genuine, and a saint confirms his claim, therefore, it is impossible that any difficulty should arise.

Difference between *Mujiza* معجزه and *Karamat* کرامت

As it has been proved that *mujizat* معجزات (miracles) and *karamat* کرامات (miracles) can not be wrought by an imposter, it becomes necessary to distinguish more clearly between them. The *mujiza* involves publicity and beauty of *karamat* lies in its secrecy, because the benefit of *mujiza* معجزه reaches to others, while the fruition of *karamat* کرامت is peculiar to the performer. Again, the performer of *mujiza* is quite sure of his miracle, whereas the performer of the *karamat* cannot be sure whether he has really performed a *karamat* or is deceived insensibly. He who perform *mujiza* has authority over the *Shariat* (Religious law) and in arranging it he denies or affirms, as Allah commands him. On the other hand, he who performs *karamat* has no choice but to resign himself (to Allah's will) and to accept the ordinances that are laid upon him, because the *karamat* of a saint is never in anyway incompatible with the *Shariat* of the prophet.

It may be said that if miracle is the proof of the prophet's veracity, then it may not be lawful for others as it would become ordinary events; therefore your proof of the reality of *mujizat* annuls your argument establishing the reality of *karamat*. I in reply say that it is not the case. The *karamat* of a saint is identical with, and displays the same evidence as the *mujiza* of a prophet. The exclusivity of *mujiza* exhibited in one instance does not impair the same in the other instance. When the infidels were to put Khubaib (may Allah be pleased with him) on the gallows at Mecca, the Prophet (peace be upon him) seated in the mosque at Medina was seeing and telling to the companions what was going on with Khubaib. Allah also lifted the veils from the eyes of Khubaib, so that he saw the Prophet (peace be upon him) and saluted him, and Allah caused the Prophet (peace be upon him) to hear his salutation, and Khubaib to hear the Prophet's answer. The Prophet prayed for Khubaib and his face turned towards *Qibla*.

Now, seeing of Khubaib by Prophet (peace be upon him) from Medina while he was at Mecca, was an act of violation of custom and an extraordinary act on his part and to see an hidden is a violation to established customs and there is no difference between absence in time and absence in space. Therefore, to see Prophet (peace be upon him) by Khubaib

(may Allah be pleased with him) from such a distance was a *karamat* of absence in space and the *karamat* of later were wrought by those who were absent from the Apostle in time. This is a clear distinction and a manifest proof that *karamat* cannot possibly be in contradiction with *mujiza* (miracle performed by a prophet). *Karamat* is nothing but testimony to the truth of one who has performed a *mujiza*, and they are not vouchsafed except to a pious believer who bears such testimony. *Karamat* of Muslims are an extraordinary *mujizat* (miracles) of the Prophet (peace be upon him), for as his *Shariat* is permanent so must his proof also be permanent. Therefore, the saints are witness to the truth of the Prophet's mission, and it is impossible that a *karamat* should be wrought by an unbeliever.

Ibrahim Khawwas related that once as per his usual state of detachment from worldly things went into solitude in wilderness. After he had gone for some distance a man appeared and made a plea for his companionship. When he looked at him, he felt conscious of a feeling of revulsion which he failed to reconcile. In the mean time that man spoke out and said, "O Ibrahim, do not be vexed. I am a Christian monk, and have come from the confines of Rome in the hope of being thy companion." When Ibrahim came to know that he was an unbeliever, he regained his composure, and felt comfortable to take him as his companion and to fulfill his obligations towards him. He told the monk that he had no eatables with him and feared that their absence might hurt the monk in that wilderness. The monk said, "O Ibrahim, your fame in the world is so great, and you are still concerned about bread and butter?" Ibrahim wondered at his frankness. After spending seven days in the wilderness they were overtaken by thirst. The monk stopped and said, "O Ibrahim, they trumpet your praise throughout the world, now let me see what you possess. The reason for being impatient is that I have been over taken by thirst and can not endure it any more." Ibrahim laid his head on the earth and prayed, "O Lord, do not disgrace me as he although unbeliever, still thought good of me and whatever he has perceived of me, accomplish that." When he raised his head he saw a dish with two loaves of bread and two cups of water. They ate that feast and continued on their way. After another seven days had passed Ibrahim resolved to test the monk ere he could again put him to the proof and said to him, "O monk, now it is your

turn. Let me see the fruits of your mortification." The monk laid his head on the ground and muttered something. Immediately a dish appeared containing four loaves and four cups of water. Ibrahim was amazed and grieved, and got despaired to his state and made up his mind that since the feast had appeared for the sake of an unbeliever, therefore, he would not eat anything from it. The monk bade Ibrahim to eat but he refused and said, "You are not worthy of *karamat*, and it is not in harmony with your spiritual condition. I am amazed about you, if I regard it as *karamat*, it is not vouchsafed to unbelievers and if I regard it as a contribution from thee, I must suspect thee of being an imposter." The monk said,

"O Ibrahim! Eat, and I give you joy of two things. Firstly, I convert to Islam and say *اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمداً عبده و رسوله*, and secondly, of the great honor in which you are held by Allah." Ibrahim asked him that how it was so? He said:

"I had no miraculous powers, but my shame on account of you made me lay my head on the ground and beg Allah to give me two loaves, and two cups of water if the religion of Muhammad (peace be upon him) is true, and two more loaves and cups if Ibrahim Khawwas is one of Thy saints. And when I lifted my head I found this tray before me."

Then Ibrahim had that food, and the monk rose to eminence in Islam. This *karamat* through saint is identical with the evidentiary miracles which are wrought by Prophets and it is a rare event that in absence Prophet shows miracles to others or in the presence of *wali*, other than him is benefited from the *karamat*.

In fact, the one who has attained accomplishment in sainthood cannot be recognized by anyone except the beginner of this path. That monk was like Pharaoh's magicians one of the hidden (saints). Ibrahim confirmed the Prophet's power to violate custom, and the monk also desired to witness the truthfulness of Prophethood and excellence of sainthood and Allah in His Eternal Providence fulfilled his purpose. Therefore, difference between *miracle* and *karamat* is evident. This discussion is very lengthy, for which space in this book does not permit. The manifestation of *karamat* (miracles) to the saints is another *karamat*, as they ought to be kept secret, not intentionally reveal.

My Sheikh used to say that if a saint reveals his saintship and claims to be a saint, the soundness of his spiritual state is not impaired thereby, but if he takes pains to obtain publicity he is led astray by self conceit.

Performance of Miracles by Pretenders to Godhead

The Sheikhs of Sufism and all orthodox Muslims are unanimous that an extraordinary act resembling a prophetic miracle may be performed by an unbeliever, but such act would have no resemblance with miracle and *karamat* and there would be no doubt to believe the performer as an imposter, rather his act would itself be evidence to his falsehood. Thus, for example, Pharaoh lived four hundred years without even once fell sick and when he climbed any high ground the water followed him, and stopped when he stopped, and moved when he moved, yet, no intelligent man has any doubt that he was a liar in his claim to godhead and was an imposter, for they acknowledge that Allah is not incarnate and composite. Had there been more extraordinary acts taken place through Pharaoh still they would have had no doubt to deny his false claim. The wondrous acts of *Shaddad*, the lord of *Iram* and Nimrod should also be judged with the same analogy.

Similarly, we are told on trustworthy authority of Prophet Muhammad (peace be upon him) that in the last days *Dajjal* will appear and claim godhead, and two mountains, one on his left and other on his right, will move with him. The mountain on his right will be the place of felicity, and the mountain on his left will be the place of torment and he will call the people to take him as their god and punish those who will refuse to join him. Allah because of his infidelity will kill people and then will give life to them. His command will be complied with all over the world. But though he should perform a hundredfold amount of such extraordinary acts, no intelligent person would doubt the falsity of his claim, for neither Allah sits on an ass and nor any sort of change can be attributed to Him. Such things fall under the principle of Divine deception.

Again, this is also possible that one who pretends to be a prophet may perform an extraordinary act but his act itself will be evidence to his falsehood, just as a similar act performed by a true Prophet proves him genuine. But no such act can be

performed if there be any possibility of doubt or any difficulty in distinguishing the true claimant from the imposter, for in that case the principle of allegiance would be nullified

Moreover it is possible, that a pretender to saintship may perform something of the same kind as *karamat*, and which is in accord with *Shariat* although his own conduct is not praiseworthy. By that miraculous act he confirms the truth of the Prophet Muhammad (peace be upon him) and manifests the grace of Allah vouchsafed to him and does not attribute the act in question to his own power. One who is truthful in his faith without any *karamat*, he according to his belief, will be recognized a *wali* in all his states, although his acts might not be according to belief. The apparent fault of his acts does not deny him from his sainthood, as it does not deny him from his faith. In fact, *karamat* and saintship are Divine gifts, not things acquired by man. The human efforts and actions cannot become the cause of Divine guidance.

I have already mentioned that the saints are not preserved from sin, and neither is it a prerequisite to become a saint, but they are protected from any evil that involves the denial of their saintship. According to the doctrine of Muhammad b. Ali Hakim, the saintship can loose hand but not due to sin. Junaid, Hasan Nuri, Harith Muhasibi and other mystics are also of the same opinion. But those who attach importance to conduct like Sahl b. Abdullah, Abu Suleiman Durani, Abu Hamdun Qassar and others, maintain that saintship involves unceasing obedience, and one is disposed off from the saintship if he commits a grievous sin.

As I have mentioned before, there is a consensus of opinion among the Muslims that by committing a great sin one does not become unbeliever and no saintship is better than another. Therefore, since the saintship of *marifat* (knowledge of Allah), which is the foundation of all nobility and excellence, is not lost due to sin or disobedience, then how is it possible that *walayah* of lesser magnitude should disappear because of sin. The controversy among the Sheikhs on this matter has run to great, and I do not intend to record it here. The most important thing is that you should know with certainty that in what state the miraculous grace is manifested to the saint; in sobriety or intoxication, in rapture or composure. I have already explained the meaning of intoxication and sobriety in my account of the doctrine of Abu Yazid.

Abu Yazid, Dhu al-Nun, Muhammad b. Khafif, Hussein b. Mansur, Yahya b. Maud Razi and one of the groups of Sufism hold that *karamat* (miracles) are not vouchsafed to a saint except when he is in the state of intoxication, whereas the miracles of the prophets are wrought in the state of sobriety. Hence, according to their doctrine, this is the distinction between miracle and *karamat*. Since *Karamat* is vouchsafed to *wali* (saint) when he is enraptured and he does not make any claim for his *karamat*, while the miracle is vouchsafed to Prophet in the state of sobriety, and challenges the people to rival what he has done. Moreover, the prophet has the choice to manifest or conceal his extraordinary powers where and whenever he desires, but the saints have no such choice, as sometimes a *karamat* is not granted to them when they desire it, and sometimes it is bestowed when they do not desire it; for the saint is not a preacher, that his attributes should be subsistent, but he is hidden and his state is praised with annihilated attributes.

Therefore, the prophet is a man of *Sharia* (law) and the saint is a man of inwardly feeling. Accordingly, a *karamat* will not be manifested to a saint unless he is in a state of bewilderment and absence from himself, and fully subjugated to Divine Command. And when he is under such state, his every act is guided by the Truth, for the reformation of humanity attributes is needed to those who remain busy in amusement, or in heedlessness or who are independent of Allah. The Prophets are never busy in amusement, or in a state of heedlessness, and, there is none other than the Prophets who are the friends of Allah in its most true sense. Therefore, instead of steadfastness and fixity, they are left with anxiety and unstable state. The saints while in their state of humanity are veiled, but when the veil is lifted they are bewildered and amazed though realizing the bounties of Allah and *karamat* cannot be manifested except in the state of *kashf* (revelation) because this is the degree of proximity; and here for him gold and stone stand equal and valueless. And amongst the human beings, this state is only endowed to Prophets, and beside them if it is ever endowed to a person, it is temporary and in the state of intoxication. Thus, one day, Haritha (may Allah be pleased with him) while cut off from this world, was revealed the next world to him and he said, "عرفت نفسي عن الدنيا فاستوي عندي حجرها وذهيها وفضتها و مدرها I have got the knowledge of my *nafs* (lower soul) in relation to the world, so that its stones, gold,

silver and its clay are all one and the same to me." Next day he was seen working in a date orchard and on being asked what he was doing, he said that he was busy in earning his livelihood, as there was no remedy without that. His earlier moments were bearer of his that state and his present moments were suitable for this act.

Thus, the state of *sahw* صحو (sobriety) is common with the saints, and *sukr* سكر (intoxication) is the state of Prophets and when the saints return to themselves, they consider themselves as ordinary men, and when they are absent from themselves and attentive to the Truth, their *sukr* (intoxication) is decent, and their readiness and decency is only for Allah and the whole universe becomes like gold unto them. Shibli says, "ذهب أينما ذهبنا و درحيث درنا وقضة في الفضاء", gold wherever we go, and pearl wherever we turn, and silver in the atmosphere."

Imam Abu al-Qasim Qushayri said that once he asked Tabrani about the beginning of his spiritual experience. He told him that on one occasion he needed a stone. Whichever stone he picked up from the river-bed at Sarkhas that would turn into a gem and he threw them all away. This was because stones and gems were the same to him or rather gems were of less value since he had no desire for them.

While I was at Sarkhas, Khawaja Imam Hazami related a tale of his experience to me which is as follow:

In my boyhood I went to a place to get mulberry leaves for silkworms. I climbed a tree and started shaking its branches. Meanwhile, Sheikh Abu al-Fadl b. al-Hasan passed by, but he did not see me, and I had no doubt that he was absent from himself and was wholeheartedly present with Allah. Suddenly he raised his head and spoke with the boldness of intimacy, "O Lord, it is more than a year since Thou hast not given me a small piece of silver that I might have my hair cut. Is this the way to treat Thy friends?"

Imam Hazami said that no sooner had he spoken I saw whole the tree turned to gold. Seeing this, Sheikh Abu al-Fadl exclaimed:

"How strange, even my least hint has become cause of petition; it is against etiquettes to talk frankly in Thy Court."

Once, Shibli threw four hundred dinars into the Tigris. When asked what he had done, he replied, "Stones are to be thrown in the water." They suggested that he might have distributed them among the people. Shibli replied, "Glory to Allah! What plea can I urge before Him if I remove the veil from my own heart only to place it on the hearts of my brother Muslims? It is against the norms of the religion to consider others lesser than oneself."

All these relate to the state of intoxication, which I have already explained and the object here is only to establish the validity of *karamat*.

On the other hand, Junaid, and Abu al-Abbas Sayyari, Abu Bakr Wasti and Muhammad b. Ali Tirmidhi, the author of the doctrine, hold that *karamat* (كرامات) (miracles) are manifested in the state of sobriety (*sahw* صحو) and composure (*tamkin* تمكين), not in the state of intoxication (*sukr* سكر). They argue that saints of Allah are the governors of His kingdom and the overseers of the universe, which Allah has committed absolutely to their charge, therefore their judgments must be soundest of all, and their hearts are most tenderly disposed of towards Allah's creature, for they have already attained their objective. The states of agitation (*talwin* تلوين) and intoxication are the marks of the beginning and when they attain their object agitation is transmuted into composure (*tamkin*) and it is only then that they are blessed with *walayat* (saintship) and their *Karamat* are genuine.

It is well known among *Sufis* that every night the *Autad* (اوتاد) must go round the whole universe. If there should be any place on which their eyes do not fall and some imperfection appears there, they must then inform the *Qutb* (قطب), in order that he may fix his attention on the weak spot, and that by his blessing the imperfection may be removed.

As regards to claim that gold and dust are same to the saint, this is a degree of deficiency in want of *Marifat* (knowledge of Allah) and intoxication and it carries no excellence. More excellent is the man of true sight and sound perception, to whom gold is gold and dust is dust, but he must be aware of their evils and blemishes and should say, "يا صفراء يا بيضاء غري O gold! O silver! beguile some one else, for I am aware of your corruptness." He who sees the corruptness of gold and silver perceives them to be a veil, and Allah will reward him

for having renounced them. But he to whom gold is even as dust, how can he influence someone to renounce dust.

Haritha (may Allah be pleased with him), being in state of intoxication, declared stones and gold were alike to him, but Abu Bakr (may Allah be pleased with him), being in state of sobriety, perceived the evil of laying hands on worldly wealth, and knew that Allah would reward him for rejecting it. Therefore he had renounced it to such an extent that when the Prophet (peace be upon him) asked him what he had left for his family, he answered, "Allah and His Prophet."

Abu Bakr Warraq Tirmidhi related the following:

One day Muhammad b. Ali (al-Hakim) said that he would take me somewhere. I replied that it was for the Sheikh to command. Soon after we set out and reached in a jungle. I saw there a golden throne placed under a green tree on the bank of a fountain. A person clad in beautiful raiment was seated on the throne. When Muhammad b. Ali approached him, he saluted Ali. The man got up from his seat and bade Muhammad b. Ali to sit with him on the throne. After a while, people came from every side until forty were gathered. Then the man waved his hand towards the sky, and suddenly food appeared which all of us feasted. Then Muhammad b. Ali asked a question from him, and he in reply made a long discourse of which I did not understand a single word. After some time the Sheikh begged leave and took his departure, saying to me: "Lucky, you have been blessed for ever." On our return to Tirmidh, I asked him what was that place and who was that man. He told me that the place was Jungle of the Israelites and the man was the *Qutb* on whom the order of the universe depends. I asked him, O Sheikh how did we reach the Desert of Israelites from Tirmidh in such a brief time? He answered, "O Abu Bakr, it is thy business to arrive, not ask questions and seek about state."

This is a mark of sanity, and not of intoxication.

Now I round up this discussion and mention some miracles and stories of *Sufis* as proofs, so that seekers may gain knowledge, *Ulama* have comfort, Researchers have some assets and people are assured in their faith so that no doubt is left in their mind.

Proofs and Arguments on *Karamat* کرامات (Miracles)

Since the reality of *Karamat* کرامات (miracles) have been established by rational and logical arguments, it will be appropriate now to verify their credibility through traditional evidences. A lot has been mentioned in the Hadith (Traditions of Prophet) and Quran and *Sunnah* also proclaims the manifestations of *Karamat* (miracles) and extraordinary acts wrought by *auliya* اولياء (saints) and their denial is to refute the whole manifestations of Quran. For example Allah hath said:

وَوَهَبْنَا لَكُمْ السَّمَاءَ وَآتَيْنَاكُمْ مِنَ السَّمَاءِ مَائِدًا وَجَعَلْنَا لَكُمْ فِيهَا مَنَافِعَ كَثِيرًا لَّعَلَّكُمْ تُعَذِّبُونَ
وَوَهَبْنَا لَكُمْ فِيهَا مَنَافِعَ كَثِيرًا لَّعَلَّكُمْ تُعَذِّبُونَ

"And We gave you the shade of clouds and sent down to you *Manna* and quails," (Q 2:57).

The clouds used to shade them and every night *Manna* and quails were descended on them. If any skeptic should assert that this was an evidentiary miracle of Moses (may blessings of Allah be on him), I raise no objection, because we also say the same that all the miracles of the saints are as evidentiary miracles of Muhammad (peace be upon him). And if someone says that these *Karamat* (miracles) were wrought in the absence, how can these be miracles of Prophet Muhammad (peace be upon him) because his miracles were only those which were manifested in his life time. In reply to this I say that when Moses (may blessings of Allah be on him) was away from his people and went to Mount Sinai, the miracle of *Manna* and quails remained there even in his absence, therefore, for miracle there is no difference between being absent in time and being absent in space. In case of Moses (may blessings of Allah be on him) if the manifestation of miracle can be right in his absence, then the same principle holds good in the case of Prophet Muhammad (peace be upon him) that manifestation of miracle is also right being absent in space.

Allah has mentioned about the miracle of Asif b. Barkhia as when Suleman (may blessings of Allah be on him) desired to get the throne of Bilqis before her arrival to him. Allah wanted to reveal the excellence of Asif and by manifestation of Asif's *karamat* He showed the people of the time that manifestation of *karamat* by saints was admissible. Suleman (may blessings of Allah be on him) asked that who could get the throne of Bilqis before her arrival there. In the words of Quran, " قَالَ عَشْرَيْتُ " said an *Ifrit*, (powerful Jinn) of the

Jinn, 'I will bring it to thee before thou rise from thy council:' " (Q 27:39). Suleman (may blessings of Allah be on him) said "No", and desired the throne to be brought earlier than that. Asif said (in the words of Quran), "أَنَا أَنِيكَ بِهِ قِيلَ أَنْ يَرْتَدَّ إِلَيْكَ " طَرَفَكَ I will bring it to thee within the twinkling of any eye" (Q 27:40). From this proposal neither Suleman (may blessings of Allah be on him) got astonished nor did he refuse as he did not see it an impossible act. It cannot be called a *mujiza* معجزه (miracle) as Asif was not a Prophet, and had it been a *mujiza*, it must have been wrought by Suleman (may blessings of Allah be on him), therefore it was a *karamat* كرامت (miracle).

Besides, Allah has mentioned in the Quran about Mary (may blessings of Allah be on her) that whenever Zakarriya (may blessings of Allah be on him) went into her chamber he found winter fruits in summer and summer fruits in winter, so that he asked Mary (Verse of Quran): "أَتَىٰ لَكَ هَٰذَا" whence (comes) this to you?" She answered "وَمِنْ عِنْدَ اللَّهِ" from Allah." (Q 3:37). Everyone has a unanimous opinion that Mary was not a Prophet. And Allah also mentioned about her in clear words that, "وَهَرَيٰٓ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا غَنِيًّا" and shake towards thyself the trunk of the palm tree; it will let fall fresh ripe dates upon thee. (Q 19:25).

Likewise, we have the story of the men of the cave that how their dog spoke to them, their long slumber and changing sides during sleep. Allah said, "وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكُلُّهُمْ بَاسِطٌ " ذِرَاعَيْهِ بِالْوَصِيدِ and We turned them on their right and on their left sides: their dog stretching forth his two forelegs on the threshold:" (Q 18:18).

All these were extraordinary acts, and since they certainly were not *mujizat*, they must have been *karamat*. And this is also permissible that such *karamat* may be the answering of prayers i.e. through the accomplishment of wishes conceived by one who is subject to *Shariat* or the traversing of great distance in a short time, or the appearance of food from an unexpected place, or reading the thoughts of others, etc.

Once, the Companions of the Prophet requested him to relate to them some marvelous tale of the adherents of the ancient Prophets. The Prophet (peace be upon him) said:

In the olden days three persons were going together somewhere. When night fell they took shelter in a cave, and

while they were asleep a rock fell from the mountain and blocked the mouth of the cave. All three were shocked and apprehended that their escape was impossible. They decided to implore Allah through presenting their best ever deeds before Him as intercessor. The first of them began:

"My father and mother were alive and I had no worldly goods excepts one goat, whose milk I used to give to them and every day I used to gather a bundle of firewood from the jungle and sell it and spend the money in providing food to ourselves. One night I returned home late, and before I could milk the goat and soak their bread in the milk they fell asleep. I without having eaten anything held the bowl in my hand and stood next to their feet, until morning, when they awoke and had their food and I also felt relieved. After this he prayed, `O Lord, if I speak the truth, send us deliverance and come to our aid!`"

The Apostle (peace be upon him) said that thereupon the rock moved a little and a gap appeared. The second man said:

"I had a beautiful cousin, with whom I was deeply in love, but she would not pay any heed to my demand. One day I sent to her a hundred and twenty dinars with a promise that she should keep the money if she spent a night with me. When she came, my heart was overtaken by the fear of Allah. I turned away from her and let her keep the money. Then he said, `O Lord! if my this act has acceptance in Thy court, then deliver us from this cave!`"

The Apostle (peace be upon him) said that then the rock moved a little further and the crevice widened, but not that enough to let them escape. The third man said:

"I had some laborers working for me. When the work was done I gave them their wages except one, who had disappeared. I bought a sheep with his wages. First year its strength increased to two and which became four in the second year and in the next few years it became a large flock. After several years the laborer returned and asked me for his wages. I said to him that he might take the whole flock as that was his property. He thought as if I was making fun of him, but I assured him that it was true, and he went off with the whole flock. Then he pleaded to Allah, `O Lord, if I speak the truth, deliver us from this calamity!`"

The Prophet (peace be upon him) said that he had barely finished his supplication when the rock moved away from the mouth of the cave and let the three men came forth. This act is also violation of the established customs.

A well known tradition narrated by Abu Huraira that the Prophet (peace be upon him) said:

There have been only three men who talked while still in childhood cradle. The one Jesus about whom every one is aware. The second is related to an Israelites monk namely, Jareeh. He was a pious devotee and his mother a house lady was also pious. Once she came to him when he was busy in his devotion and did not open the door of his cell. This happened with the woman continuously for few days and ultimately she cursed his son to be disgraced. Incidentally there was a characterless woman. She told the people that she could wicked the monk and with that intention went to his worship place. Jareeh did not pay any heed to her, and she dejectedly while on her way back met her carnal desire with a herdsman and got pregnant. She made it common in the village that the cause of her pregnancy was Jareeh. She bore a boy. People got retaliated and took the Jareeh to the court of the king. Jareeh facing towards the boy asked him who his father was. The child said that his mother was propagating false accusation against him and his father was so and so herdsman

The third such incident is that of a woman who along with child in her lap was sitting at the door of her house. Incidentally a handsome well dressed rider passed from there. The woman said: "O Lord! Make my son also like him." The boy spoke out and said: "O Lord! Do not make me like him." After a little while a woman of ill repute passed from there. The kid's mother prayed: "O God! Do not make my son like her." The boy immediately said: "O Lord, make me like that woman." The woman surprised on her son's remarks and asked him that why he had said so. The child replied: "That man is an oppressor, whereas that woman is pious and people needlessly talk ill about her."

There is tradition about Zaidah, housemaid of Umar (may Allah be pleased with them) that one day when she came to Prophet (peace be upon him) and saluted him, he asked her that why she was so casual in her visits, for she was faithful

and Prophet (peace be upon him) hold her dear. She said, O Prophet of Allah, I came across a wondrous thing today. On his inquiry she narrated that in the morning she had gone to fetch firewood and after collecting and making a bundle, she put it on a big stone so that it might be convenient for her to lift. In the meantime she saw a rider landing on the ground from the sky. He saluted me and introduced himself as Ridwan the Doorkeeper of Paradise. He asked her to deliver his greetings and following message to you.

“Blessed be you! Paradise has been divided into three sections for your *Ummah*, the first section is of those who would enter Paradise without any accounting, the second section is for those whose accounting would be very lenient, and the third section is for those who would be delivered through your intercession.”

After saying this, he rose towards the sky and when he was in between the earth and the heaven, he saw her feeling difficulty in picking up the wood bundle. He asked her to place the bundle back on the stone and commanded the stone to take the bundle to the door of Umar’s house which it obeyed. After hearing it the Prophet (peace be upon him) along with his companions visited the Umar’s house and saw the arrival and departure marks of the stone. Then he said:

“Praise to Allah! Allah has not raised me from this world until Ridwan has not conveyed me the blessed news about my *Ummah’s* admission to Paradise and Allah by manifesting this *karamat* through a women, has bestowed upon her the rank of Mary.”

In another tradition it is narrated that when Prophet (peace be upon him) sent Ulai b. al-Hadrimi (may Allah be pleased with him) on an expedition, he came across a big river bed. He and his fellow warriors waded through the river and when they had crossed it, none had even his feet wet.

Once Abdullah b. Umar (may Allah be pleased with him) while on his way to some destination saw a crowd. They told him that a lion had blocked their way. He addressed the lion, “O dog! If you have been commanded by Allah, obey Him otherwise let us pass through.” The lion got up and moved to his way.

There is a tradition about Abraham (may blessings of Allah be on him) that he saw a man suspended in the air. He inquired from him that how had he gained that degree. The man replied that it was a normal thing as he had renounced the world and submitted himself to Allah's command. Then he was asked of his desire, to which he asked for his abode in the air so that he might remain separate from the creature.

A non-Arab young man came to Medina with an intention to assassinate the Caliph Umar (may Allah be pleased with him). He found the Caliph in wilderness sleeping on the ground and his whip was under his head. He got amazed to see the carefree style of a man due to whom the whole world was facing affliction. He with an evil thought that it was the best opportunity to assassinate him drew his sword. Suddenly he perceived that two lions had appeared and attacked him. He shouted for help. Umar (may Allah be pleased with him) got up. He narrated the whole story to him and converted to the faith.

During the Caliphate of Abu Bakr, Khalid b. Walid (may Allah be pleased with them) was sent on an expedition in Iraq. There he was presented with gifts, among which there was a small box which had very deadly poison in it. Khalid, taking the name of Allah chucked it into his mouth and swallowed it. People got astonished with his act and many took the right path.

Hasan Basri narrated that there was black man in Abadan whose dwelling was normally in wilderness. One day Hasan purchased few eatables from the bazaar and took them to that man. He inquired about it. Hasan told him that those were eatables which he had brought for him. The man laughed and made a sign with his hand. Hasan said that he saw that everything i.e. stones, lumps, walls etc, in that wilderness became gold. He feeling ashamed of his act and shocked ran away from there.

Ibrahim Adham related

Once I came across a herdsman and asked some water from him. He told me that he had both milk and water with him. I told him that I only desired water. He got up and struck his staff on a stone. The most pleasant and clean water started flowing out from the stone. Observing me in a state of astonishment, he said, "There is nothing to get astonished, for

when man is faithful to Allah, then whole of the universe becomes obedient to him."

Abu Darda and Salman ((may Allah be pleased with them) were eating together and clearly heard the food utensils praising Allah.

Abu Said Kharraz narrated that he used to have food once after every third day. Once when he was traveling in the desert and on the third day he felt weak because of hunger and habitually his body desired for food. He was unable to control over his weakness and hunger, and sat down on the ground. Suddenly he heard a voice calling him:

"Abu Said! Do you prefer food that quiets your lower nature, or an expedient that enables you to overcome your weakness without food?"

Abu Said pleaded to Allah, to give him strength and then he rose and traveled twelve stages without meat or drink.

It is well known that the house of Sahl b. Abdullah at Tustar is called the House of the Wild Beasts and the people of Tustar are agreed that many wild beasts used to come to him, and that he fed and tended them, although Tustar had a big population.

Abu al-Qasim Mervasi was walking on the sea shore with Abu Said Kharraz. They saw a youth clad in a *muraqqa* (patched frock) and carrying a leather water bucket to which an ink-bottle was fastened. Abu Said observed that youth's face was illuminated and he looked to be in high state and accomplished but his appearance dictated him to be a student. Both of them got anxious to know about him and with that aim approached him. Abu Said asked the youth that what the way to Allah was. The youth replied:

"There are two ways to Allah, the way of the common people and the way of the elects. You have no knowledge of the way of elects, but are following the way of the commons, which you pursue to regard your own actions as the cause of attaining to Allah, and consider that an ink bottle is one of the things that interfere with attainment."

Dhu al-Nun Narrated:

Once I embarked a ship voyaging from Egypt to Jeddah. Among the passengers was a youth wearing a patched frock. I desired to have his association but he inspired me with such awe that I even could not talk to him. He was a unique rare personality of exalted spiritual state who constantly kept himself engaged in devotion. One day a man lost his small purse of jewels, and accused that the youth had stolen it. The passengers thought to maltreat him but I reconciled them and sought their permission to talk to the youth. I told him that he was suspected of theft and that I had saved him from maltreatment. I asked his opinion about the theft. The youth looked towards Heaven and uttered some words. The fishes in the sea came to its surface, each with a jewel in its mouth. He took a jewel and gave it to the man who had lost his purse. Then he set his foot on the water and waded away. Thereupon the real thief returned the purse, and the people in the ship repented.

Ibrahim Raqqi²² related that in his novitiate he set out to visit Muslim Maghrabi. He found him in his mosque, leading the prayer. He pronounced *al-hamd* الحمد incorrectly. I thought that I took unnecessary trouble to visit him. I spent the night there and in the morning while on my way to river Euphrates to perform *wadu* (ablution), I saw a lion asleep on the road. I turned back, and was faced by another lion which had been following me. I cried aloud with fear. Muslim came forth from his cell. When the lion saw him they humbled themselves before him. He twisted the ear of each one and rebuked them, "O dogs of Allah! Did I not forbid you not to interfere with my guests?" Then he said to me:

"O Abu Ishaq, you have busied yourself with correcting your outward for the sake of creature; hence you are afraid of them. But we are busy to correct ourselves inwardly for the sake of Allah; hence His creatures are afraid of us."

One day my Sheikh set out from Bayt al-Jinn to Damascus. On our way we came across heavy rain and I was walking with lot of difficulty in the slush. When I looked towards the Sheikh, I noticed that his shoes and clothes were perfectly dry. On my observation he said:

²² Died in 326 A.H.

"Yes; Allah has preserved me from all kinds of quagmire ever since I put unquestioning trust in Him and guarded my heart from the desolation of cupidity."

Once I got involved into an intricacy and was unable to solve it. I with an intention to meet Sheikh Abu al-Qasim Gurgani set out for Tus. When I reached there I found him alone in the mosque of his house, and he was expounding precisely the same difficulty to a pillar. I asked the Sheikh that with whom was he talking. He answered, "O son, Allah caused this pillar to speak and ask me this question."

An old man lived in a village Ashlatak of Farghana, who is one of the *Autad* of earth. He was renowned as Bab Umar. An old woman called Fatima also lived with him. I went from Uzband to meet him. When I entered his presence he asked that how I had come. I replied that I wanted to meet him and seek blessings from him. He said:

"O son! I have been seeing you since such and such day, and I continue to see you as long as you are not removed from my sight."

When I computed the days and years, it was the very day on which my conversion began. Then the Sheikh said:

"To traverse distance is child's play. Make this visit an occasion of spiritual progress, for man of the way of Truth never commit himself to an act which is not the cause of progress of his spiritual state."

Then he bade Fatima to bring something to eat. She brought a dish of fresh grapes and dates, although it was not the season of grapes and to procure dates in Farghana was also impossible.

On another occasion, when I was committed to secluded devotion at the tomb of Sheikh Abu Said at Minha, I saw a white pigeon came and hid itself under the cloth covering of the sepulcher. I supposed that the bird had escaped from its owner, but when I looked under the cloth nothing was to be seen. The same event took place the next day and also on the subsequent day. I was lost in amazement, until one night I dreamed of the saint and asked him about that mystery. He answered, "That pigeon is my good conduct which comes every day for my companionship."

Abu Bakr Warraq relates that once Muhammad b. Ali handed him over some of his writings with the instructions that those were to be thrown in river Oxus. Since he had not the heart to do so, therefore, he kept them at his house and lied to Sheikh that he had obeyed his instructions. Sheikh asked him if he had observed anything at the time of obeying his instruction. He had no answer except to say that he had observed nothing. Then the Sheikh said, "You have not obeyed me; go back and throw them into the river."

Overwhelmed with Sheikh's insight, he went back and threw the papers into the river. Suddenly, the water parted and a chest with its lid open appeared, As soon as the papers fell into it, the lid closed and the water joined again and the chest vanished. He went back to him and told him what had occurred. He answered, "Now you have thrown them in."

On his request to unveil the mystery the Sheikh said:

"I composed a work on theology and mysticism which could hardly be comprehended by the intellect. My brother Khidr (may blessings of Allah be on him) desired it of me, and Allah bade the waters bring it to him."

I might adduce many more of these tales without exhausting them, but my purpose in this book is to establish the principles of Sufism. As regards derivatives and matters of conduct books have been compiled by the traditionalists, and these topics are also disseminated from the pulpit by preachers. Now I will give, in one or two sections, an adequate account of certain points bearing on the present discussion, in order that I may not have to return to it again.

Superiority of the Prophets over Saints

Sheikhs of Sufism have unanimous opinion that the saints at all times and in all circumstances are followers of the prophets, and confirm their mission. The prophets are superior to the saints, because the end of saintship is only beginning of Prophethood. Every prophet is a saint, but none is a prophet among the saints. The human attributes of the prophets are non-existent with them, while the saints attain this state temporarily. The short-lived state of the saints is the permanent *maqam* (station) of the prophets and which to the saints is a *maqam* that is a veil to the prophets.

The *Sunni Ulama* and the *Sufi* mystics are unanimous on this view, but a small group of *Hashwiyya* which is known as *Mujasima* (Image) of Khurasan who talk in a self-contradictory manner concerning the principles of *Tawhid* (Unification). Although they do not know the fundamental doctrine of Sufism, but pretend to be saints. Saints they are indeed, but the saints of the Devil. They maintain that the saints are superior to the prophets, and it is a sufficient proof of their error that they declare an ignorant to be more excellent than Muhammad (peace be upon him), the Chosen of Allah.

The similar opinion is held by another likened sect who pretend to be *Sufis*, and admit the doctrines of the incarnation of Allah and His descent (into human body) by transmigration and the division of His essence. It is one of the two reprobated sects about whom I have promised to give detail account. Both these sects claim to be Muslims, but they agree with the Brahmans in denying special privileges to the prophets. Whoever denies the excellence and superiority of Prophets, is an infidel. Moreover, the prophets are preacher of the Truth and Imams, and the saints are their faithful followers, and it is absurd to suppose that the follower of an Imam is superior to the Imam himself. The truth is that the degrees and ranks, experiences, and spiritual powers of all the saints together would appear as nothing compared with one act of a true prophet, because the saints are seekers and devotees, whereas the prophets are accomplished and have attained their object. They are commanded to preach and guide the people to the way of Truth.

If anyone of heretics should urge that an ambassador sent is usually inferior to the person to whom he is sent, as e.g. Gabriel (may blessings of Allah be on him) is inferior to the Prophets, in reply I say that their presumption is wrong, as when a king sends his ambassador to someone, he ensures that the recipient is better than the ambassador, therefore, Gabriel (may blessings of Allah be on him) was sent to the Prophets and all the Prophets are superior to him. But if an ambassador is sent to a group of people or to a nation, then it is mandatory that he should be superior to them. Since Prophets came to their people as ambassadors and they were superior to them, about which no sensible person has any doubt, nor does any ambiguity arises in his heart. Therefore,

one moment of the prophets is better than the whole life of the saints, because the saints when they attain their goal only then talk of their contemplation and while still being human, their humanity is annihilated. On the other hand, contemplation is the first step of the Prophets; and since the Prophet's starting stage is the saint's goal, hence, they cannot be judged by the same standard.

Among the *Sufis*, all the seekers of the Truth are unanimous that excellence of *walayat* lies in Union and at this *maqam* (station) man attains such a degree of rapturous love that his wisdom is enraptured in gazing upon the acts and in his longing for the actual Agent. He regards the whole universe as Agent and sees nothing but His manifestations. Thus Abu Ali Rudbari says, "لوزالت عنا رويته ما عبدناه" were the vision of that which we serve to vanish from us, we should lose the name of servanthship," for we derive the glory of worship solely from vision of Him.

This is the beginning state of the prophets, inasmuch as separation is inconceivable in their states. They are entirely in the essence of union, whether they affirm or deny, whether they approach or turn away, whether they are at the beginning or at the end. Abraham, in the beginning of his state, looked on the stars and moon and said "هَذَا رَبِّي" this is my Lord," and when he looked on the sun he said "هَذَا رَبِّي" this is my Lord" (Q 6: 76-78), because his heart was overwhelmed by the Truth, he was united in the essence of union and did not see else or if he had seen aught else he saw it with the eye of union and in the reality of that vision he disavowed his own and said "لا أحب الأفلين" I love not those that set" (Q 6: 76). As he began with union, so he ended with union. Saintship has a beginning and an end, but Prophethood has no beginning or end. The prophets were prophets from the beginning, and shall remain so till the last, and before they existed they were prophets in the knowledge and will of Allah.

Abu Yazid when asked about the state of the prophets, he replied:

"May Allah forbid! We have no power to raise an opinion on them, and in our notions of them we are wholly ourselves. Allah has placed their denial and affirmation in such an exalted degree that human vision cannot reach unto it."

Accordingly, as the rank of the saints is hidden from the perception of mankind, so the ranks of the prophets are hidden from the judgment of the saints. Abu Yazid was a unique incredible personality of his age. He says:

My spirit was taken to the heavens. It looked at nothing and gave no heed, though Paradise and Hell were displayed to it. Then it was passed through creature and veils but it paid no heed. Then I became a bird, and flying in the air of the Absolute until I passed into the sphere of purification and gazed upon the field of Eternity and beheld there the tree of Oneness. When I looked at the tree I myself was all that. I cried, "O Lord, Thou art with me, but I cannot attain to Thee, and I cannot escape from the veil of my selfhood. What am I to do?" Allah spoke:

"O Abu Yazid, thou must win release from thy `thou-ness` by following My beloved (Muhammad (peace be upon him)). Smear thine eyes with the dust of his feet and follow him continually."

This is a long narrative. The *Sufis* call it the ascension of Bayazid. The term "ascension" denotes proximity to Allah and the ascension of prophets takes place outwardly and in the body, whereas that of saints takes place inwardly and in the spirit. The body of an Apostle resembles the heart and spirit of a saint in purity and nearness to Allah. This is a manifest superiority. And this is so because saint is enraptured and intoxicated in his state so much that he is withdrawn from himself and in that state his human attributes are annihilated and he is adorned with the gift of proximity with the Truth. When he returns to the state of sobriety all those evidences have taken shape in his mind and he has gained knowledge of them. Accordingly, there is a great difference between one who is carried thither in person and one who is carried thither only in imagination and thought.

Superiority of Prophets and Saints over Angels

The whole community of *Sunnis* (orthodox Muslims) and all the *Sufi* Sheikhs agree that the prophets and such of the saints as are guarded from sin are superior to the angels. The *Mutazilites* differs with this view, and declares that the angels are superior to the prophets. They say angels being of more

exalted rank, of subtle constitution, and the most obedient to Allah, qualify them for their superiority over all creatures.

We say that the reality is contrary to their view. The body obedience, an exalted rank, and a subtle constitution are not the cause of Allah's kindness, for excellence lies where Allah wills. All these qualities of angels were possessed by *Iblis* (Satan), yet he is universally acknowledged to have become accursed. Hence, superior is he whom Allah blesses with His grace and makes him His chosen one.

The superiority of the prophets is evident by the fact that Allah commanded the angels to prostrate Adam; for the state of one who is prostrated is higher than the state of who prostrates. It may be argued that, just as a true believer is superior to the Kaba, an inanimate mass of stones, although he bows down before it, so the angels may be superior to Adam, although they bowed down before him. In reply I assert that no one says that a believer bows down to a house or an altar or a wall but all say that he bows down to Allah, whereas everyone admits that the angels bowed down to Adam. Allah said, "اسْجُدُوا لآدَمَ bow down to Adam" (Q 2:32), i.e. We said and commanded the angels to bow down to Adam, whereas when believers were commanded to bow down, Allah said, "وَأَسْجُدُوا وَأَعْبُدُوا رَبَّكُمْ" (Q 22:77) i.e. prostrate yourselves, and adore your Lord." (Q 22:77) i.e. prostrates to Allah and commit yourself to His devotion. Therefore, Kaba cannot be compared to Adam. A traveler may worship Allah while on his ride, and he is excused may the ride be not facing the direction of Kaba, and in like manner, one who has lost his bearing and is unable to determine the direction of the Kaba, will have done his duty in whatever direction he may turn to pray. The angels had no excuse or compulsion to bow down to Adam and the one who made an excuse for himself became accursed. These are clear proofs to any person of insight.

Again, this also may be in consideration that in one respect angels are under compulsion to have *marifat* (knowledge of Allah), for they are free of every lust, covetousness, and evil. Their nature is devoid of hypocrisy and guile, and obedience is their food and their drink is the abode of the Commands of Allah. Whereas lust is an impediment in human nature which is ever inclined to commit sins and be impressed by the vanities of this world. Satan has so much power over human bodies that he circulates with the blood in their veins and the

nafs (lower soul) which is the cause of all wickedness is closely attached to him.

Therefore, one whose nature has all these qualities and who, inspite of the violence of his lust, refrains from immorality, and notwithstanding his covetousness renounces this world, and though his heart is still tempted by the devilish thoughts, turns back from sin and averts his face from sensual depravity in order to occupy himself with devotion and persevere in piety and mortify his *nafs* (lower soul) and contend against the Satan. So in reality, such creature is superior and of higher rank to angels who are not pitched against lust, and are devoid of food and pleasure, and has no care for wife and child and kinfolk, and need not have recourse to means and instruments and are not absorbed in corrupt ambitions.

By my Lord! I am surprised on that man who keeps an eye on excellence of an act or considers beauty and elegance an honor or recognizes property and profit as dignity and nobility. These apparent delights may be taken away at any time, then why does not he aspire for the grace and bounties of the Lord of the Universe, so it remains with him and his heart be satisfied and delighted both in this and the next world.

Gabriel (may blessings of Allah be on him), who worshiped Allah many thousands of years in the hope of gaining a robe of honor, and the honor bestowed on him was that of acting as Muhammad's groom on the night of the ascension. How could he be superior to one who disciplined and mortified his *nafs* (lower soul) by day and night in this world, until Allah looked on him with favor and granted him the grace of His vision and delivered him from all hazards?

When the pride of the angels passed all bounds and every one of them boasted the purity of his conduct as evidence and spoke ill of mankind, Allah resolved to show them their real state. He therefore bade them to choose three of the chiefs among them, in whom they had confidence, to go to the earth and be its governors. They were commanded to reform its people and to establish justice among them. So three angels were chosen, but before they came to the earth one of them perceived its corruption and begged Allah to let him return. When the other two arrived on the earth Allah changed their nature so that they felt a desire for food and drink and were inclined to lust, and Allah punished them on that account, and

the angels recognized the excellence and superiority of mankind to themselves.

In short, the elects among the true believers are superior to the elects among the angels, and the ordinary believers are superior to the ordinary angels. Accordingly, those men who are preserved and protected from sin are more excellent than Gabriel and Michael (may blessings of Allah be on them), and those who are not thus preserved are better than Recording Angels.

There are lot many sayings on this subject as every Sheikh has talked something. Allah awards superiority to whom He pleases, over whom He pleases. This is curtailed but complete narration of the Hakimis sect about Sufism, discussion on subjects linked up with their doctrine and the disagreement among the *Sufis* in reference to their doctrine.

You must know that saintship is a Divine mystery which is revealed only through conduct. A saint is known only to a saint. If this matter could be made plain to all reasonable men it would be impossible to distinguish the friend from the foe or the spiritual adept from the heedless. Therefore Allah so willed that the pearl of His love should be set in the shell of popular contempt and be cast into the sea of affliction, in order that those who seek it may hazard their lives on account of its preciousness and dive to the bottom of this ocean of death, where they will either win their desire or bring their mortal state to an end.

I wanted to give more detail but fearing the reader's tiredness and inattentiveness, I have followed the brevity path which should be enough for the seekers of the Path.

The Kharrazis

They are the followers of Abu Said Kharraz, who wrote brilliant works on Sufism and attained a high degree in detachment from the world. He was the first to explain the state of annihilation and subsistence, and his whole doctrine is recounted in these two terms. Now I will explain their meaning and will elucidate that how and where people erred in understanding this doctrine, in order that you may know exactly what this sect is and how their spokesmen misunderstood its objectives.

Subsistence (**baqa** بقاء) and Annihilation (**fana** فنا)

Allah hath said:

مَا عِندَكُمْ يَنْفَدُ وَمَا عِندَ اللَّهِ بَاقٍ

"What is with you must vanish: what is with Allah will endure:" (Q 16:96), and:

كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"All that is on earth will perish: But will abide (forever) the Face of Thy Lord – full of Majesty, Bounty and Honor." (Q 55:26-27)

You must know that **fana** فنا (annihilation) and **baqa** بقاء (subsistence) carries different expressions both in reference to dictionary and culturally. The formalists are more puzzled by these words than by any other technical terms of the *Sufis*. Etymologically **baqa** بقاء (subsistence) has three meanings:

- The first kind of **baqa** (subsistence) is that begins and ends in annihilation, e.g. this world, which had a beginning and will have an end, and is now subsistent;
- The second kind of **baqa** is that subsistence which came into being and will never be annihilated, viz. Paradise and Hell and the next world and its inhabitants;
- The third kind of **baqa** is that subsistence which always was and always will be, viz. the subsistence of Allah and His eternal attributes.

Accordingly, knowledge of **fana** فنا (annihilation) lies in your knowing that this world is perishable, and knowledge of subsistence lies in your knowledge that the next world is everlasting. Allah says:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

"But the Hereafter is better and more enduring." (Q 87:17), Here أَبْقَى has been used in exaggeration, for the life of the next world is such subsistence which has no annihilation.

But in reference to a state (**hal** حال) the meaning of annihilation (**fana**) and subsistence (**baqa**) are:

- Ignorance perishes and knowledge subsists:
- Disobedience perishes and obedience subsists:

When a man is obedient and acquire knowledge, due to subsistence of *dikr* ذِكر (remembrance of Allah) his forgetfulness is annihilated, i.e. when anyone gains knowledge of Allah and subsists in knowledge of Him, the ignorance is annihilated from him, and when he is annihilated from forgetfulness he becomes subsistent in remembrance of Him, and this is to efface an evil quality through good attribute.

But the elects among the *Sufis* attach different meaning to the terms in question, as they do not refer these expressions to knowledge or to state (*hal*), but apply them solely to the degree of perfection attained by the saints and they are those people who have become free from the pains of mortification and have escaped from the prison of *maqamat* (stations) and arisen high from the change of states. Their struggles have succeeded in attainment of their object, so that they have seen all things visible, and have assimilated all they heard. They have fully grasped the knowledge of their hearts and are aware of the secrets therein. And after attaining such degree, recognizing the worthlessness of their achievements, they got annihilated in the object of desire, and in the very essence of desire have lost all desires of their own. The *karamat* (miracles) becomes veil for them and *maqamat* (stations) are damaging for them. Their states are dressed in clad of wretchedness and while with the object, are objectless. They are free from all and have no affection left for intimated things. Allah said:

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ

"That those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given)." (Q 8:42).

And I have personally contributed to this fact:

فَنَيْتُ فَنَائِي بِفَقْدِ هَوَائِي فَصَارَ هَوَائِي فِي الْأُمُورِ هَوَاكَ

"I annihilated my annihilation by annihilating my desires;
Now on all matters my desire is sacrificed on your will.

When one is annihilated from his attributes, he becomes subsistent, i.e. when one in the presence of attributes, gets annihilated from the evils of his attributes, then he in the annihilation of desires subsists with the subsistence of desire, then he is neither near nor far, neither stranger nor intimate and similarly he is neither sober nor intoxicated, neither

separated nor united, neither he is affected by destruction nor by non-existence. He is left with no name, sign, mark or record. As some elder venerable has said:

وطاح مقامي والرسوم كلاهما فلصت اري في الوقت ولا بعداً
فنييت به عني فيان لي الهدي فهذا ظهور الحق عند الفناء قصداً

"My *maqam* (station) and forms both are vanished, and now there is no proximity or farness for me;
When I got annihilated from my self, it opened the way for my guidance, and manifestation of the Truth depends on the intention of annihilation."

In short, real annihilation from anything involves consciousness of its imperfection and absence of desire for it. One who thinks that annihilation of something can be corrected by being veiled from it, he is wrong. It is not like that a man when he loves a thing should say, that he is subsistent therein or when he dislikes it, he says that he is annihilated there from, for these qualities are the characteristic of one who is still seeking. There is no love or hate in annihilation, and neither there is consciousness of union or separation in subsistence. Some wrongly imagined that annihilation signifies loss of essence and destruction of personality, and that subsistence indicates the subsistence of the Truth in man; both these notions are absurd.

In India I met with a man who claimed to be a preacher and versed in exegesis of Quran and theology. He debated with me on annihilation and subsistence. I found that he knew nothing of annihilation and subsistence, and neither could he distinguish the eternal from the phenomenal. Similarly, there are many ignorant *Sufis*, who consider that total annihilation is possible, but this is a manifest error, for annihilation and separation of the different parts of a material subsistence can never take place. I ask these ignorant that what they mean by this kind of annihilation. If they say that it is annihilation of substance, which is impossible. And if they say that it is annihilation of attributes, which is only possible in so far as one attribute, may be annihilated through the subsistence of another attribute. Both these attributes are present in man. It is absurd to suppose that anyone can subsist through the attributes of another individual.

The Nestorians and the Christians hold this belief and say that Mary (may blessings of Allah be on her) annihilated all the

attributes of humanity by self mortification and that the Divine subsistence became attached to her, so that she was made subsistent through the subsistence of God, and that Jesus was a result and fruition of that and was not originally composed of the stuff of humanity, because his subsistence is produced by realization of the subsistence of God. Therefore, Jesus, his mother and God are all subsistent through one subsistent, which is Eternal and an attribute of Allah.

All this agrees with the doctrine of the sects of the *Hashwiyya*, i.e. *Mujasima* مجسمة and *Mushabah* مشبه, who maintain that the Divine essence is a locus of phenomena and that the Eternal may have phenomenal attributes. I ask all who proclaim such tenets that, can phenomenal be the locus of the Eternal or can the Eternal be the locus of the phenomenal or can the phenomenal be an attribute of Eternal, or can the Eternal be an attribute of phenomenal? Such doctrine is the religion of atheist. They refute the proofs of the phenomenal nature of the universe and if we agree to it, this compels us to say that both the Creator and His creation are eternal or that both are phenomenal, i.e. what is created may be commingled with what is uncreated, or that what is uncreated may descend into what is created. This profligacy suits to the atheist, for when Eternal is called locus of phenomenal or phenomenal is called locus of Eternal then Creator and creation would also be called Eternal. Similarly when it is evident from the argument that creature is phenomenal, then it is must to call Eternal also phenomenal, the locus of a thing is like its substance and when locus is phenomenal so the state would also be phenomenal. For them, whether they call phenomenal as Eternal or Eternal as phenomenal, both lead them to the path of deviation.

In fine, when one thing is linked, united and commingled with another, both things are in principle as one. Accordingly, our subsistence and annihilation are attributes of ourselves, and in the characteristics of our attributes our annihilation is like our subsistence and our subsistence is like our annihilation. Therefore, annihilation is such an attribute which exists with the subsistence of another attribute.

One may speak, however, of an annihilation that is independent of subsistence, and also of a subsistence that is independent of annihilation, in that case annihilation means, "annihilation of all remembrance of other," and subsistence

means, "subsistence of the remembrance of Allah." As "من فني" whoever is annihilated from his own will subsist in the will of Allah," because your will is perishable and the will of Allah is everlasting. When man stands by his own will his object of desire will be annihilated and he will stand by annihilation, but when he is controlled by the will of Allah his desire of object will subsist and he will stand by subsistence. It is similar to the power of fire which transmutes anything that falls into it to its own quality. If the heat and overwhelming power of fire can change the attributes of a thing then why cannot the overwhelming power of Allah's shall change the attributes and surely the power of Allah's will is greater than that of fire. But remember fire affects only the quality of iron without changing its substance, for iron can never become fire.

All the Sheikhs have given subtle indications on this subject. Abu Said Kharraz, the author of the doctrine, says:

الفناء فناء العبد عن روية العبودية والبقاء بقاء العبد بشاهد الالهية

"Annihilation is to get annihilated from one's own humility and subsistence is to subsist in the contemplation of Allah." i.e. it is an imperfection to be conscious in one's actions, and one attains its real spirit when he ignores his acts but is annihilated so as not to see them, and becomes subsistent through beholding the Grace of Allah. Hence all one's actions are referred to Allah, not to one's self, because so far man's actions are connected to him, he is wholly imperfect, and he becomes accomplished when possessed by Allah. Therefore, when one becomes annihilated from things on which he depends, he becomes subsistent through the beauty of Godhead.

Abu Yaqub Nahrajuri says:

صحة العبودية في الفناء والبقاء

"A man's true servanthip lies in annihilation and subsistence," because no one is capable of serving Allah with sincerity until renounces all self-interest. Therefore, to renounce humanity is annihilation, and to be sincere in servanthip is subsistence.

And Ibrahim b. Shaiban says:

علم الفناء والبقاء يدور علي الاخلاص الوجدانية و صحة العبودية وماكان غير هذا فهو المغاليط والزندقة

"The knowledge of annihilation and subsistence depends on sincerity, unity and true servanthship; all else is error and heresy."

When one acknowledges the unity of Allah he finds himself overpowered by the Omnipotence of Allah, and one who is overpowered is annihilated in the might of his vanquisher. When he is absolutely annihilated, he confesses his weakness and sees no other resources except to serve Allah, and he gets access to the court of satisfaction. And whoever explains these terms otherwise, i.e. annihilation as annihilation of substance and subsistence as meaning subsistence of God (in man) are deviating from the right path, and this is religion of Christian, as has been stated earlier.

To my opinion, all these sayings are near to each other in meanings, although they differ in expression and wordings. The real gist of all is that the annihilation in a man takes place through vision of the Majesty of Allah, so that in the overwhelming sense of His Majesty this world and the next world are obliterated from his mind, and states and stations appear contemptible in the sight of his aspiring thought. The *karamat* vanishes from his states and his senses and *nafs* (lower soul) are annihilated and then his annihilation also gets annihilated and his tongue proclaims the Truth, and his mind and body are humble and abased, as in the beginning when Adam's posterity were drawn forth from his loins without admixture of evil and took the pledge of servanthship to Allah. As some elder has said:

لا كنت ان كنت ادري كيف السبيل اليكا افنيتني عن جميعي فصرت ابكي عليك

"Had I attained the path leading to Thyself, I would not have subsisted.

Thou have annihilated me from every thing and now I am crying in Thy remembrance."

Another has also said:

ففي فناءي فناء فناءي وفي فناءي وجدت انت
محوت اسمي ورسم جسمي ساءلت عني فقلت انت

"Annihilation is annihilated in my annihilation and I have found Thy in my annihilation;

I have removed my name and body sign. When I was asked of me, I talked of Thou."

Such are the principles of annihilation and subsistence. Wherever these terms occur in the present work they bear the meaning which I have explained. The foundation and doctrine of the Kharrazi sect and their Imam Sheikh Abu Said is based on annihilation and subsistence and it is in reality a good foundation. That separation and anxiety which is the guarantee of union is never baseless and it is laudable among the seekers of the Path.

The Khafifis

They are the followers of Abu Abdullah Muhammad b. Khafif of Shiraz, an eminent mystic of his time and the author of celebrated treatises on various branches of Sufism. His virtues and literary attainments are unaccountable. He was a man of great spiritual influence, and had totally renounced the lusts of the *nafs* (lower soul). I have heard that he had four hundred marriages. This was due to the fact that he was of royal descent, and after his conversion the people of Shiraz paid great court to him, and the daughters of royal families and nobles desired to marry him for the sake of the blessing which would occur to them. He used to comply with their wishes, and then divorce them before consummation of the marriage. But in the course of his life forty wives, who also remained strangers to him, two or three at a time, used to serve him. One of them the daughter of a vizier lived with him for forty years.

Abu al-Hasan Ali Bakran Shirazi related that one day several women who on different occasions had been his wives gathered together, and each one narrated some story about him. They all agreed that even in privacy none of them had seen the Sheikh possessing any carnal desire. Hitherto each of them had believed that she was peculiarly treated in this respect, and when they learned that the Sheikh's behavior was the same towards them all, they were astonished and doubted whether such was truly the case. Then they thought that since the daughter of the vizier had long association with the Sheikh and who also loved her the most, might be aware of the secrets of Sheikh's carnal desires. Accordingly, they sent two amongst them to question the vizier's daughter. She told them that when Sheikh wedded her and she was informed that he would visit her that night, she prepared a fine repast

and adorned herself assiduously. When he came and the food was brought in, he called her to him and looked for a while first at her and then at the food. Then he took her hand and drew it into his sleeve. She saw that from his breast to his navel there were fifteen knots growing out of his belly. He said, "O daughter of vizier! Ask me what these are." So she asked him and he replied, "These are the knots made by the passions and anguish of my abstinence in renouncing a face like this and food like these." He said no more, but departed, and that is all her intimacy with him.

The form of his doctrine in Sufism is *ghaybat* غيب (absence) and *hudur* حضور (presence). I will explain it as far as possible.

Absence (*ghaybat* غيب) and Presence (*hudur* حضور)

The terms, although apparently opposed to each other, express the same meaning while referring to the real essence of the object. These terms are commonly in use among the theologians. The *hudur* حضور (presence) is presence of the heart with intuitive faith so that what is hidden from it has the same force as what is visible to it. The *ghaybat* غيب (absence) is absence of the heart from all things except Allah to such an extent that it becomes absent from self and absent even from its absence, so that it no longer be able to regard its own absence and its sign is withdrawal from all formal customs, as a prophet is divinely preserved from what is unlawful. Hence, absence from one's self is presence with Allah, and presence with Allah is absence from self. So who is absent from self, would be present with the Truth and who is present with the Truth would be absent from self. Allah is the Lord of the human heart. When divine rapture overpowers the heart of the seeker, the absence becomes like presence (with Allah) for his heart and partnership and division disappear. The self identity finishes, as an elder has said:

ولي فواد وانت مالكة بلا شريك فكيف ينقسم

"Thou are the Lord of my heart, without any partner: how, can it be divided?"

As there is no one except He the sole Lord of the heart, He has absolute power to keep it absent or present as He wills. In reality this is the whole argument and basis for the doctrine and *Sufi* Sheikhs also agree to it. But where dispute has

arisen, the Sheikhs have different opinions on the subject. One group prefers presence over absence and the other declares that absence is superior to presence. It is the same sort of controversy as that concerning sobriety and intoxication. The sobriety and intoxication refers to subsistence of human attributes, whereas absence and presence convey about the annihilation of the human attributes. Therefore, absence and presence are in reality more sublime.

Ibn Ata, Hussein b. Mansur, Abu Bakr Shibli, Bundar b. al-Hussein, Abu Hamza Baghdadi, and Sumnun Muhibb and a group of Iraqi Sheikhs are amongst those who consider absence superior to presence and they say:

"You yourself are the greatest of all veils on the path of Truth. When you have become absent from yourself, the evil contained in thy being are annihilated in you, and your inward state undergoes a fundamental change. The *maqamat* (station) of novices become a veil to you, and the states of the seekers of the Path become a source of calamity to you. The secrets of the nature are manifest and the existing things look contemptible and wretched before your liberality. Your eye is closed to itself and to all other than Allah, and your human attributes are consumed by the flame of proximity to Allah. This is the same state of absence in which Allah created you from the loins of Adam, and made you to hear His exalted words, and distinguished you by the honorary robe of Unification and the garment of contemplation. As long as you were absent from yourself, you were present with Allah unveiled, but when you became present with your own attributes, you got absent from your proximity to Allah. Therefore your *hudur* حضور (presence) is the cause of your perdition. These are the meaning of the following words of Allah,

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ

"And behold! Ye come to us bare and alone as we created you for the first time:" (Q 6:94).

On the other hand, Harith Muhasibi, Junaid, Sahl b. Abdullah, Abu Hafs Haddad, Abu Hamdun, Abu Muhammad Jurairi, Husri, Muhammad b. Khafif, (the author of the doctrine), and others hold that *hudur* حضور (presence) is superior to *ghaybat* غيب (absence). They argue that all excellences are connected

with presence. The absence from one's self is a way leading to presence with Allah, and when the presence is attained, the way becomes a calamity. Hence, one who is absent to himself, certainly he is present with the Truth. Presence is the fruit of absence. Absence without presence is insanity or subjugation and destruction. Therefore, it is must to renounce heedlessness in order that the object of absence i.e. presence is achieved, and when the object has been achieved, the means loses its worth. It is said:

"The absent one is not he who is absent from his country, but one who is absent from attaining desire. The present one is not he, who has no desire but he who has no heart which could harbor object."

Another elder has said:

من لم يكن بك فانيا عن نفسه وعن الهوي بالانس و الاحباب
فكانه بين المراتب واقف لمنال حظ اولحسن ماب!

"The one who is not annihilated from his *nafs* (lower soul), love of people and friends; He, for the attainment of human lusts and desire of better ending, is struck up between the degrees."

It is a well-known story that one of disciples of Dhu al-Nun set out to pay visit to Abu Yazid. When he came to Abu Yazid's worship cell and knocked at the door, Abu Yazid asked, "Who are you, and whom do you wish to see?" The disciple answered: "I want to see Abu Yazid." Abu Yazid said: "Who is Abu Yazid, and where does he live, and what is he? I have been seeking Abu Yazid since long, but I have not found him." When the disciple returned to Dhu al-Nun and told him what had passed, Dhu al-Nun said: "My brother Abu Yazid is lost with those who are lost in Allah."

Somebody requested Junaid to be present with him as he wanted to talk to him. Junaid answered, "O my brother, you have demanded that thing of me that I have long been seeking. For many years I have desired to remain present with the Truth for a moment, but I cannot. How, then, can I become present with you just now?"

Absence involves the sorrow of being veiled, while presence involves the joy of revelation, and under no circumstances the revelation can be equal to veil.

Sheikh Abu Said says:

تَقْشَعُ فِيمَا الْهَجَرِ عَنْ قَمَرِ الْحُبِّ وَالْأَسْفَرِ نَوْرَ الصَّبْحِ عَنْ ظِلْمَةِ الْغَيْبِ

"The clouds of separation have been cleared away from the moon of love, and the light of morning has shone forth from the darkness of the unseen."

The distinction made by the Sheikhs between these two terms is mystical, and on the surface just verbal, for they seem to be approximately the same, as it may be presence with the Truth or absence from self. One who is not absent from himself, is not present with the Truth, and who is present with Him, is absent from self.

The grief of Ayub (may blessings of Allah be on him) in his affliction did not proceed from himself as he was absent from himself in that state. Therefore, Allah did not distinguish his grief from patience, and when he cried, "أَنِّي مُسْتَبِي" truly distress has seized me" (Q 21:83), and Allah said, "إِنَّا وَجَدْنَاهُ صَابِرًا" truly We found him full of patience and constancy." (Q 38:44). The same is also evident from the following narrated by Junaid:

"There was a time when the inhabitants of heaven and earth wept over my bewilderment, then came a time when I wept over their absence and now my state is such that I have no knowledge either of them or of myself." This is an excellent indication of presence.

I have briefly explained the meaning of presence and absence in order that you may be acquainted with the doctrine of the Khafifis, and may also know in what sense these terms are used by the *Sufis*.

The Sayyaris

They are the followers of Abu al-Abbas Sayyari, the Imam of Merv. He was learned in all the sciences and associated with Abu Bakr Wasti. Even today he has many companions and followers in Nasa and Merv. None of the sects of Sufism is in its original form except his, because Nasa and Merv have never been without the leadership of this sect and are religiously maintaining the doctrine of their founder. His disciples and followers from Nasa and Merv carried out interesting discussion through correspondence and I have seen part of it at Merv; it is very fine. Their common topic was

jama جمع (union) and *tafriq* تفريق (separation). These words are common to all scientists and are in use in every branch of learning. Every group uses these words as means of rendering their explanations indelible, but in each case they bear different meanings. Thus, in arithmetic *jama* denotes addition and *tafriq* subtraction of numbers. In grammar *jama* is the agreement of words in derivation. Similarly, the Islamic jurisprudent takes the meanings of *jama* as analogy and of *tafriq* they mean text or *jama* is the text and *tafriq* is analogy. In divinity *jama* denotes the essential and the formal attributes of Allah. But the *Sufis* do not use these terms in any of the significations which I have mentioned. Now, I will explain the meaning attached to them by *Sufis* and the various opinions of the Sheikhs on this subject.

Union (*jama* جمع) and Separation (*tafriq* تفريق)

Allah combined all mankind in His call, as He says:

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ

"But Allah doth call to the home of Peace." (Q 10:25).

Then He separated them in respect of Divine guidance, and said:

وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"He doth guide whom He pleaseth to a Way that is straight." (Q 10:25).

He invited everyone in His call, and selected a group out of them to manifest His will. He gathered them all and gave a command, and then separated them. Then He separated them in such a way that He banished a group with indignity and accepted other with His Grace. And then again in His negative command He united them all but separated some in their affairs, giving to some immunity from sin and to others a propensity towards evil.

Accordingly the real mystery of union is the knowledge and will of the Truth, while separation is the manifestation of that which He commands and forbids. For example he commanded Abraham to behead Ismail, but willed that he should not do so, and He commanded Iblis to prostrate to Adam, but He willed the contrary, and Iblis did not prostrate and He

commanded Adam not to eat the corn, but willed that he should eat it, and so forth. Hence,

الجمع ما جمع باوصافه و التفرقة ما فرق بافعله

"Union is that which He unites by His attributes, and separation is that which He separates by His acts."

All this involves cessation of human volition and affirmation of the Divine will so as to exclude all personal initiatives.

As regards what has been said above on union and separation, all the *Sunnis* and *Sufi* Sheikhs except the *Mutazilites*, are in agreement. However, they have some differences in use of these terms.

- One group applies it to *tawhid* توحيد (Divine unity),
- the other group links these terms to Divine attributes,
- the third group links it to the Divine acts.

Those who refer to *tawhid* (Divine unity) say that there are two degrees of union, one in the attributes of the Truth and the other in the attributes of man. The former is the mystery of *tawhid* (Unification), in which human actions have no part whatsoever, and the latter denotes acknowledgement of the Divine Unity with sincere conviction and unflinching resolution. This is the opinion of Abu Ali Rudbari.

Those, who refer these terms to the Divine attributes, say that union is an attribute of the Truth, and separation is His act in which man's efforts are not involved, for no one is partner to Him in His Godhead.

Therefore union is His substance and attributes, for "الجمع التسويته" union is equality in the fundamental matter" and no two things are equal in respect of Eternity except His substance and His attributes. This means that Allah has eternal attributes, which are peculiar to Him and subsist through Him, and that He and His attributes are not two, for His Unity does not admit difference and number. Therefore, *jama* (union) is not applicable to Him except in the sense indicated above.

There is a separation in the acts of Allah as regards to His commandment, for there is a verdict of being for one and not being to other, but a not being that is capable of being.

Similarly, one is commanded for annihilation and other for subsistence.

There is another group who refers these terms to knowledge and say, "الجمع علم التوحيد والتفرقه علم الاحكام" union is knowledge of the *Tawhid* (Divine Unity), and separation is the knowledge of the Divine ordinances."

Similarly, an elder venerable has said:

الجمع ما اجتمع عليه اهل العلم والفرق ما اختلفوا فيه

"Union is that on which theologians are agreed upon, and separation is that on which they differ."

All the *Sufi* mystics, whenever they use the term separation in the course of their expositions and indications, refer it to voluntary human actions e.g. self-mortification and by union they signify divine gifts e.g. contemplation. Hence, whatever a man gains by means of mortification is separation and whatever he gets through Divine grace and favor is union. Man's glory is this that while his actions exist and mortification is possible, he should escape with the aid of Magnificence of Truth from the imperfection of his own actions, and should consider his actions as wonder of the bounties of Allah. And in regard to righteousness, he should not pay any heed to mortification, so that he depends entirely on Allah and commits all his attributes to His charge and refers all his actions to Him and none to himself, as the Prophet (peace be upon him) told us the mandate of Allah:

لا يزال عبدي يتقرب الي بالنوافل حتي احبه فاذا احبته كنت له سمعاً وبصراً ويداً و فؤاداً و لساناً
بي يسمع و بي يبصر و بي ينطق و بي يبسط

"When My servant seeks proximity to Me by means of works of supererogation, I take him to My friendship and annihilate him in his self, so his acts are not of his own. And when I love him, I am his ear, his eye, his hand, his heart, and his tongue: through Me he hears, sees, speaks and grasps."

He in remembering Me is enraptured by the *dikr* (remembrance) of Me, and his own effort is annihilated and he gets fully absorbed in my *dikr*, so as to have no part in his remembrance, and My remembrance overpowers his remembrance, and the relationship of humanity is entirely removed from his remembrance; then My remembrance is his remembrance, and in his rapture he is praised with that

attribute about which Abu Yazid while in similar state said, "سبحاني! سبحاني! ما اعظم شاني! Glory to me! Glory to me! How great is my majesty!" These words were the outward sign of his speech, but the speaker was Allah. Similarly, the Prophet (peace be upon him) said:

الحق ينطق علي لسان عمر

"Allah speaks by the tongue of Umar."

The fact is that when the Divine Omnipotence fully dominates His superiority over the man, He annihilates the man from his existence, so that his speech becomes the speech of Allah, in spite of the fact that it is impossible that Allah should mingle or make union with created beings or become incarnate in things. He is exalted far above that, and that which the heretics ascribe to Him. It may happen, that Allah's love holds absolute sway over the heart of His servant, and that his wisdom and natural faculties are too weak to sustain its rapture and intensity, and that he loses all control over his self to act. And this state is called *jama* (union). As Prophet Muhammad (peace be upon him) while absorbed in the love of the Truth and overwhelmed by it, when performed some act, Allah referred his act to Himself and said, although this act appeared through your hand but in reality it was not your act, it was Mine.

وَمَا رَمَيْتْ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى

"When thou threwest (a handful of dust), it was not thy act, but Allah's:" (Q 8:17).

But when a similar act was committed by David and about whom it was said:

قَتَلَ دَاوُودُ جَالُوتَ

"David slew Goliath" (Q 2:251).

Here the act has been referred to David because he was in the state of separation. There is a difference between the two states, as the union of one's act is referred to himself while he is phenomenal and Allah refer the other's act to Himself while He is Eternal and all Omnipotent. When someone performs such an act which is not the type of human acts, perforce, its causer has to be Allah. The extraordinary miracles and acts of miraculous grace belong to the similar category.

All ordinary actions are separation, and all acts which violate custom are union. As ascension of Muhammad (peace be upon him) all the way from Mecca, until he stood at the distance of two bow-lengths from the Divine presence, was not an ordinary act, therefore, there is no other way out except to acknowledge it as Allah's act. Similarly, not burning of somebody in the fire, whose act it can be except Allah? Allah bestows these miracles on His prophets and saints, and refers His actions to them and theirs to Himself. Therefore, the acts of His friends are referred to be as His acts, oath of allegiance to them is oath of allegiance to Him and obedience to them is referred as His obedience. As He hath said:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

"Verily those who plight their fealty to thee do not less than plight their fealty to Allah:" (Q 48:10),

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

"He who obeys the Messenger, obeys Allah;" (Q 4:80).

Accordingly, His saints are united by their inwardly feelings and separated by their outwardly behavior. The love of Allah is strengthened by internal union, and the right fulfillment of their duty as servants of Allah is assured by their external separation. As regards to state of union, a Sheikh says:

قَدْ تَحَقَّقْتُ بِسِرِّي فَتَنَّا جَاكَ لِسَانِي فَاجْتَمَعْنَا لِمَعَانٍ وَافْتَرَقْنَا لِمَعَانِي
فَلَمْ عَنْ غَيْبِكَ التَّعْظِيمَ عَنْ لِحْظِ عَيَانِي وَلَقَدْ صِيرَكَ الْوُجْدَ مِنَ الْأَجْسَادِ دَانِي

"When Thou settled in my inward and my tongue secretly conversed with Thee,
We are united in one respect, but separate in another.

Although awe has hidden Thee from the glances of mine eye.
Ecstasy has made Thee near to my inmost parts."

The state of being inwardly united he calls union, and the conversation of the tongue he calls separation. Then he indicates that both union and separation are in his self, and attributes the basis of them to himself. This is very subtle.

The controversy between us and those who maintain that the manifestation of union is the denial of separation, for the two terms contradict each other. When the Divine guidance absolutely sways one, his power to act ceases and he is mortified to himself. This opinion and doctrine is wrong, for a

man must never cease to practice devotion and mortify himself as long as he has the possibility and power of doing so. Moreover, union is not apart from separation, as light from sun, accident from substance, and attribute from object are not apart. Similarly, self-mortification from Divine guidance, *Shariat* (religious law) from the Truth, and requirement from demand are not apart. But it is possible that mortification may precede or follow Divine guidance. When the mortification precede the man's tribulation is increased because he is in a state of absence, while in the later case he has no trouble or pain because he is in presence. Those to whom negation is the source of actions, to them it seem to be the substance of action, thus they commit a grave error. And this is also allowable that a man may attain such a degree that he regards all his qualities as faulty and defective, for when he sees his praiseworthy qualities as malicious and imperfect, his blameworthy qualities will necessarily appear more hateful.

I have adduced these considerations because some ignorant, who have fallen into error which is closely akin to infidelity, say that no result whatsoever depends on our exertion, and that our actions and devotions are faulty and it is better not to do mortifications than doing it imperfectly. I say that all of our deeds agreeably are our actions and actions are referred to cause and source of evils and not to do something is also an act. When both are acts, and act is the centre of cause and evil, then how not to act is better than to act? This is a plain error and a clear deviation and an excellent criterion to distinguish the believer from the infidel. Both believers and infidels agree that their deeds are inherently defective, but the believer, in accordance with Allah's command, thinks a thing done is better than a thing left undone. Thus, *jama* (union) is that although the imperfection of separation is recognized, its authority should not be considered annulled, and *tafriq* (separation) involves that in the veil of union, one considers separation also union. In this context Muzayin Kabir²³ (may Allah have mercy on him) says:

الجمع الخصوصية والتفرقة العبودية موصول احد هما بالآخر غير مفصول عنه

"Union is the state of peculiarity and servanthship is the state of separation, and both these states are inseparable from man."

²³ Abu al-Hassan Ali b. Muhammad al-Muzayin al-Baghdadi, died 328 A.H.

Since the mark of peculiarity is to guard servanthship, therefore, when a claimant of some thing is not meeting the prerequisites of that thing, he is a liar in his claim. It is possible that the tediousness and painfulness of self-mortification and personal effort may be made easy on man but it is impossible that the substance of self-mortification and religious obligation should be removed from anyone, unless he has an evident excuse that is generally acknowledged by the *Shariat*.

I will explain this matter now in order that you may better understand it. Union is of two kinds, healthy union and broken union.

Healthy union is that which takes place in a man when he is in the state of rapture and ecstasy. In such state, the man is under direct watch of Allah Who causes him to receive and fulfill His commandments and adorns him with mortification. Sahl b. Abdullah, Abu Hafs, Abu al-Abbas Sayyari (the author of the doctrine), Abu Yazid, Shibli, Abu al-Hasan Husri, and a number of great Sheikhs used to be continually under such state until the hour of prayer arrived; then they returned to consciousness, and after performing their prayers became enraptured again. This is to say that as long as you are in the state of separation, you are you, who would be fulfilling the command of Allah, but when Allah draws you to Himself, He has the best right to see that you perform His command, and for two reasons He keeps watch over you:

- firstly, in order that the sign of servanthship is firm with you,
- secondly, in order that He may keep His promise that He will never let the *Shariat* of Muhammad (peace be upon him) be abrogated.

In broken union one gets so much absorbed in following the Divine command that he becomes distressed and bewildered, so that he falls into the class of lunatic. Then he is either excused from performing his religious obligations or rewarded for performing them, and the state of him who is rewarded is sounder than the one who is excused.

In short, there is no particular *maqam* (station) or any peculiar state for *jama* (union), as it is the concentration of one's thoughts upon the object of one's desire. Some include it to *maqamat* (stations) and some refer it to part of states

and in either case the desire of the united person is attained by negating his desire, "فصل و الجمع وصل" separation is parting and union is unification," and this holds good in everything. As Jacob concentrated his thoughts of Yusuf, so that he had no thought but of him or Majnun concentrated his thoughts on Laila, so that he saw only her in the whole world, and all created things assumed the form of Laila in his eyes. There are many such examples.

One day, when Abu Yazid was in his cell, some one came and asked that was Abu Yazid there. Abu Yazid answered, "There is none except Allah in the cell.

Some Sheikh related that a dervish came to Mecca and remained in contemplation of the Kaba for a whole year. During that time he neither ate nor drank, neither slept, nor cleansed himself. The contemplation of that house which Allah has referred to Himself became the food of his body and the drink of his soul.

The reality in all these cases is the same, viz. that Allah divided the one substance of His love and bestowed a particle thereof, as a peculiar gift, upon every one of His friends in proportion to their love with Him. Then He lets down upon that particle the shrouds of humanity, the dress of nature, curtain of temperament and veil of spirit, in order that by its powerful working it may transmute to its own quality all the particles that are attached to it. Accordingly lover is raised to the status of beloved and his all acts reflect the same. This state is named *jama* union alike by those who regard the inwardly meaning and those who regard the outwardly expression. Hussein b. Mansur (al-Hallaj) says in this sense:

لبيك لبيك يا مقصدي ومعنائي	لبيك لبيك يا سيدي و مولائي
يا منطقي و اشاراتي و انبائي	يا عين عین وجودي منتهی همتي
يا جملتي و تبايعضي و اجزائي	يا كل كلي و يا سمعي و يبصري

"I am there in Thy service! O my Lord and Master!
I am there in Thy service! O my Beloved and object!

O star of my being, O goal of my desire
O pivot of my speech, my hints and my gestures!

O all of my all, O my hearing and my sight,
O my whole, my element and my particles!"

Therefore, it is not praiseworthy for one to affirm his existence when he has borrowed qualities, and an act of dualism to pay any heed to the phenomenal universe. Both the worlds are despicable to his soaring thought.

Some have been led by their dialectical subtlety and their admiration of phraseology to speak of "the union of union". This is good expression, but if you consider the meaning, it is better not to affirm "union of union" because there should be separation first; only then application of union would be correct and when there is union, it would be out of the result of separation, therefore, one union cannot be imposed on another union. The expression, therefore, is liable to be misunderstood, because one who is "united" does not look forth from himself to what is above or to what is below him and even independent of self also. At the time of ascension when the whole universe was displayed to Prophet (peace be upon him) he did not pay heed to anything because he was at *maqam* (station) of "union of union" and one who is united does not contemplate separation. Hence Allah said,

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

"(His) sight never swerved, nor did it go wrong!" (Q 53:17).

In my early days I composed a book on this subject and entitled it "*Kitab al-bayan lahal al-iyān* (The book of Exposition for Persons of intuition)", and I have also discussed the matter at length in the book "*Bahr al-qulub* (The Sea of Hearts)". For the sake of brevity, enough is what has been said.

Among *Sufis* this is the doctrine of Sayyaris which I have explained and this is among those doctrines which are popular and approved by them.

I now turn to the opinions of those heretics who have connected themselves with the *Sufism* and have adopted their phraseology as a mean of disseminating their heresy and are busy in hiding their indignity and falsehood in the cover of the names of Sheikhs. My aim by mentioning them is to expose their errors in order that novices may not be deceived by their pretensions and may guard themselves from mischief.

The Hululis

Allah has said:

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

"Apart from Truth, what (remains) but error? (Q 10:32).

There are two reprobate sects who claim their alliance to Sufism and notwithstanding their moral corruptions erroneously exhaust themselves in their friendship.

One sect refers them to Abu Hulman of Damascus and the traditions which his followers relate of him do not agree with what is written about him in the books of *Sufi* Sheikhs. The *Sufis* regard Abu Hulman as one of them but these heretics attribute to him the doctrines of incarnation, union, and transmigration of spirits. I have seen criticism on them in the book of Muqadmi, and the theologians also have the same opinion of them. Allah knows what the reality is.

The other sect refers their doctrine to Faris, who pretends to have derived it from Hussein b. Mansur (al-Hallaj). None of the followers of Hallaj except this group holds such tenets. I saw Abu Jafar Sadlani with four thousand men, who all were followers of Hallaj and they all cursed Faris on account of this doctrine. Moreover, in the writings of Hallaj there is nothing but profound theosophy.

I say that we need not to know who Faris and Abu Hulman were or what they said, but anyone who holds a doctrine conflicting with *Tawhid* (Unification) and true theosophy has no part in religion at all. If the religion, which is the root and essence, is not firmly based, Sufism which is the branch and offspring of religion, how could it be sound and safe, for revelation, miracles and evidences are only manifested to Unitarians and religious persons.

The adherents of these doctrines have erred in regard to *ruh* روح (spirit), therefore, now I will explain its nature and principles according to the laws of *Sunnah* and in the course of my explanation I will bring forth the sayings, misgivings and erroneous opinions of the heretics in order that your faith may be strengthened, as the subject is relatively complicated.

Spirit (روح **ruh**)

The knowledge of the existence of **ruh** روح (spirit) is obligatory but the intellect is helpless to apprehend its nature. Every Muslim divine and sage has expressed some conjectural opinion in this regard. This was also debated by the unbelievers. Therefore, when the unbelievers of Quraish on the prompting of Jews sent Nadir b. al-Harith to question the Prophet (peace be upon him) concerning the nature and essence of the spirit, Allah in the first place affirmed its substance and said, "وَيَسْأَلُونَكَ عَنِ الرُّوحِ" they ask thee concerning the Spirit (of inspiration)" then He denied its eternity, saying, "قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي" say: The Spirit (cometh) by command of my Lord:" (Q 17:85).

The Prophet (peace be upon him) said:

الارواح جنود مجنونة فما ما تعارف منها اي عتلف وما تتنا كرمناها اختلف

"The spirits are a gathered force: those who are acquainted love one another, and those not, remain aloof to one another."

There are many similar proofs which without touching the nature of the spirit confirm its existence.

Some say that the spirit is that life through which the body lives. This view is also held by a group of scholastic philosophers. According to this view the spirit is such a form which at Allah's command keeps the body alive, and this is from the class which proceeds conjunction, motion, cohesion and this is similar forms by which the body is transported from one state to another.

The opinion of another group is that the spirit is something other than life but life exists through it, just as the spirit does not exist without body, and that the two are never found apart, because they are inseparable, like pain and the knowledge of pain which cannot be separated from each other. According to this view the spirit like life is also a form.

However, **Sufi** Sheikhs and most of **Sunni Ulama** hold that the spirit is a substance, and not an attribute; for so long as it remains in the corporeal body, it continually creates life in the body, and the life of man is an attribute by which he lives, but the spirit is trusted to his body. It is possible that at sometime, spirit may be separated from him while he is still living, as in the state of dream spirit leaves but the life

remains. It is impossible that when spirit leaves, the intelligence and knowledge still remain with the body.

The Prophet (peace be upon him) has said that the spirits of martyrs remains in the form of big birds, therefore, it must be a substance and further said that *الارواح جنود مجنّدة* the spirits are a arrayed force, and no doubt force is subsistent. As it is not possible for any form or quality to subsist, similarly form does not stand by itself. Hence, the spirit is a subtle body which comes and goes by the command of Allah.

The Prophet (peace be upon him) said that on the night of the ascension, he saw Adam, Yusaf, Moses, Aaron, Jesus, and Abraham (may blessings of Allah be on them) in Heaven. Definitely those were their spirits that he saw. If the spirits were form and attribute, it would not stand by themselves so as to become visible, for it would need a locus in substances, and the substances are composed of dense and fine body. When it is lawful to see the spirits, accordingly it is also lawful that they may be in the form of birds or an arrayed force and they move to and fro. Therefore, Hadith and traditions are witness to this and speak on their movements by the command of Allah, as He says, *قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي* say: the spirit (cometh) by command of my Lord:" (Q 17:85).

Here we are at variance with the heretics, who assert that the spirit is eternal and they worship it, and regard it as the sole agent and prudent of things, and call it the spirit of god, and claim that it passes from one body to another. The acceptance of this doctrine is widely spread and is also held by the Christians, though they express it in terms that appear to be in conflict with it. Similarly the Indians, Tibetans, and Chinese, follow this doctrine and is also supported by the Shiites, *Qarmathians*, and *Batiniyan*, and is embraced by the two false sects above mentioned.

As regards to the eternity of spirit all these sects base their belief on certain propositions and bring forward proofs in support of their assertion. I ask them that what they mean by eternity. Do they mean the pre-existence of a non-eternal thing, or an eternal thing that never came into being? If they mean the pre-existence of non-eternal thing, then there is no difference between us, for we too say that the spirit is non-eternal and that it existed before the body, as the Prophet (peace be upon him) said:

"Allah created the spirits before the bodies."

When it is established that bodies are creatures and similarly what is attached to them would also be a creature. The spirit is one of Allah's creatures, which He joins to another sort of His creatures, and in joining them together He creates life through His predestination, i.e. in creativity, spirit is an article and body another different article, when predestination of Allah's wills to give life to something, it commands the spirit to join with the body, so it appear in a living body as life. Certainly to consider the movement of the *ruh* (spirit) from body to body is not right by any means, because, just as a body cannot have two types of life, so it is not possible for a spirit to transport itself in two bodies. Had these facts not been affirmed in Hadith and by Prophet Muhammad (peace be upon him) whose truthfulness is beyond any doubt, and if the matter was considered purely from the standpoint of a reasonable intelligence, then the spirit would have been considered nothing else but life, and that would have been an attribute, not a substance.

If they say that the spirit is an eternal thing that never came into being. In this case, I ask that whether it exists by itself or by something else. If they say that it exists by itself then we ask them, is it the god of the universe. If they answer that it is not god of the universe, then they affirm the existence of two eternal beings, which is totally absurd, for the eternal is infinite, and essence of one eternal being would limit the other. But if they answer that it is the god of the universe, then I say that it is eternal and its creatures are non-eternal. It is impossible that the non-eternal should commingle with the eternal or become one with it, or transmigrate in it, or that the non-eternal should take the place of the eternal or that anything associated with eternal should also become eternal. The union and separation is for non-eternal, therefore, these are homogeneous and Allah be praised He is above of all. And if they say that the spirit does not exist by itself, but by something else, then it must be either an attribute or a form. If it is a form, it must either be in a locus or not. If it is in a locus, its locus must be like itself, and under such condition neither can be called eternal, and to say that it has no locus is absurd, for a form cannot stand by itself.

And if still they argue that the spirit is an eternal attribute (this is the doctrine of the *Hululis* and those who believe in transmigration) and call it an attribute of the Truth. It is impossible that an eternal attribute of Allah becomes an attribute of His creatures, for, if it is lawful that His life could become the attribute of His creature, similarly this will also be lawful that His power could become their power, and an attribute stands by its object, and in such condition attribute will be eternal and object non-eternal. Therefore, it is established that the eternal has no connection with the non-eternal, and the doctrine of the heretics who affirm this is false.

The spirit is a creature and is created by Allah's command. Anyone who holds another belief is in open error and cannot distinguish between eternal and non-eternal. It is not possible that a saint in his sainthood be ignorant of the attributes of Allah. All praises to Allah Who has kept us safe from heresies and dangers, and have bestowed on us intelligence to examine and refute them by arguments, and have blessed us with faith in order that we may know Him. Therefore, such praise for Him which has no limit, for limited praise comparing the unlimited grace carries no value.

When people who saw only the exterior, heard stories of this kind from theologians, they imagined that this was the doctrine of all aspirants to Sufism. Therefore, because of their misapprehension and shortsightedness, remain ignorant of the beauty and excellence of actual truth and to the loveliness of Divine saintship and to the flashes of spiritual illumination, for they denied the eminent Sheikhs and saints. But this does not make any difference, for eminent *Sufis* regard popular applause and popular censure with equal indifference.

One of the Sheikhs says:

الروح في الجسد كالنار في الحطب فالنار مخلوقة و الفحم مضوعة

"The spirit in the body is like fire in the coal. The fire is created and the coal is fabricated."

Nothing is lawful to be described as eternal except the essence and attributes of Allah.

Abu Bakr Wasti has discoursed on the spirit more than any of the *Sufi* Sheikhs. He said that there are ten *maqamat* (stations) of spirits:

- The spirits of sinners which are imprisoned in darkness and know not what will befall them;
- The spirits of the pious which are in the heaven rejoice in the fruits of their actions and take pleasure in devotions, and walk thereof by the strength of their obedience;
- The spirits of disciples, which are in the fourth heaven and dwell with the angels in the delights of veracity, and in the shadows of their good works;
- The spirits of the beneficent which are in the lamps of light hung with the Throne of Allah, and their food is mercy, and their drink is favor and proximity;
- The spirits of the faithful which thrill with joy in the veil of purity and the station of erectness (*istifa*);
- The spirits of martyrs which are in Paradise in the form of birds, and go where they will in its gardens;
- The spirits of the ardent which stand on the carpet of respect clad in the luminous veils of the Divine attributes;
- The spirits of Gnostics which, in the precincts of holiness, listen at morn and eve to the words of Allah and see their places in Paradise and in this world;
- The spirits of friends which have become absorbed in contemplation of the Divine beauty and the *maqam* (station) of revelation and perceive nothing but Allah and rest content with no other thing;
- The spirits of dervishes, which have found favors with Allah in the abode of annihilation, and have suffered a transformation of quality and a change of state.

It is related concerning the Sheikhs of Sufism that they see the spirit in different shapes, and this may well be, because, as it has been said, spirits exists, and a subtle body is must to make it visible. Allah when wills, manifests the spirit to His servants.

I declare that our life is from Allah, and its stability is through Him, and keeping our being alive is the act of Allah in us, and we live through His creation, not through His essence and attributes. The doctrine of the animists is entirely false. Belief in the eternity of the spirit is one of the grave errors which prevail among the people, although being expressed in different ways. Some have named it as soul and shapeless substance, while the other call it light and darkness, and *Sufi* impostors speak of annihilation and subsistence or union and separation and have adopted similar phrases to mask their

infidelity. But the *Sufis* abjure these heretics, for they hold that saintship and true love of Allah depend on knowledge of Him, and one who does not distinguish eternal from the non-eternal is ignorant in what he says. The intellects pay no heed to what the ignorant say.

The two reprobate sects about whom I mentioned in the start of the chapter, the detail of their doctrine has been covered in this part and still if someone desire more knowledge of the subject may study my other books on the subject.

Now I unveil the portals of the practice and theory of the *Sufis*, furnishing my explanation with evident proofs, in order that you may easily comprehend its meaning, and that any skeptic having insight may be led back into the right way, and that I may thereby gain blessing and Divine reward.

Chapter XV

The Uncovering of the First Veil

Gnosis (**Marifat** معرفت)

Allah said:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

"No just estimate of Allah do they make," (Q 6:91).

The Prophet (peace be upon him) said:

لو عرفتم الله حق معرفته لمشيتم على البحور و زالت بدعا كم الجبال

"If you knew Allah as He ought to be known, you would walk on the seas, and the mountains would move at your supplication."

Marifat معرفت (Gnosis) of Allah has two facets, i.e. cognitional (Ilmi علمي) and emotional (Hali حالي).

Cognitional gnosis is the foundation of all blessings in this world and in the next, for the most important thing for a man at all times and under all circumstances is knowledge of Allah, as He has said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I have only created Jinns and men, that they may serve Me." (Q 51:56).

Here يَعْبُدُونَ means يَعْرِفُونَ i.e. "I have only created Jinns and men, that they may have **marifat** (knowledge) of Me." But the greater part of men neglects this duty, except those whom Allah has chosen and delivered them from the worldly evils and whose hearts He has vivified with His love. Allah said:

وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

"And a light whereby he can walk amongst men," (Q 6:122). Umar the Caliph (may Allah be pleased with him) is such example. And Allah also said:

كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ

"Be like him who is in the depth of darkness," (Q 6:122). Abu Jahl (a Quraish infidel) is such example.

Gnosis is the life of the heart through Allah, and the turning away from all others (than Allah). The worth of everyone is in proportion to his gnosis, and he who is without gnosis is worthless.

Theologians and *Ulama*, means by *marifat* (gnosis) to have right cognition of Allah, whereas for *Sufi* Sheikhs, *marifat* is to keep one's state (*hal* حال) right towards Allah. Hence, they say that gnosis is more excellent than cognition, for right state is possible without right cognition but right cognition is not the guarantee of right state, i.e. knowledgeable person until and unless have right cognition of Allah cannot be Gnostic but one may have cognition of Allah without being a Gnostic. Those who were ignorant of this distinction engaged in useless controversy, and disbelieved each other. Now I will explain the matter in order that all may be benefited.

There is a great difference of opinion as regards to the *marifat* (gnosis) and right cognition of Allah. The *Mutazilites* assert that gnosis involves intellect and except an intelligent person no one can have it. But they are wrong in their contention, as within Islam all the insane are believed to have gnosis and similarly those children who are still not wise enough are deemed to have faith. Were the criterions of gnosis intellect, all the unintelligent must be without gnosis? While unbelievers have intellect but they are charged with infidelity. If intellect were the cause of gnosis, it would follow that every sensible person must be a Gnostic, and all who lack sense must be ignorant of *marifat* (gnosis), which is manifestly absurd.

Another group has the view that reasoning is the cause of *marifat* (knowledge) of Allah, and that such knowledge is not gained except by those who assume it in this manner. This doctrine is also false as demonstrated by Iblis, for he saw many evidences, such as Paradise, Hell, the Empyrean and the Throne of Allah, and many more, yet they did not cause him to have gnosis. Allah has said:

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ

“Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah’s plan,” (Q 6:111).

Were the reasoning, proofs and evidences the cause of gnosis, Allah would have declared it gnosis of cause and not His own will as cause of gnosis. According to the view of *Sunnis* (orthodox Muslims), soundness of intellect and manifest evidences can be the means of gnosis, but not the cause thereof. The sole cause of *marifat* of Allah is His Will and Favor and nothing else, for without His Favor intellect is blind and does not even know itself. None of the intellectuals have ever been able to cognize His reality and when intellect is ignorant to itself, how then can it know another. Similarly, meditation on proofs and evidences and finding reasons thereof without His grace and favor leads to error, for covetous and heretics, all go for reasoning and majority of them do not attain gnosis. But one who becomes the staging place of His Favor and Grace, his all acts are gnosis, his reasoning is quest and his neglect of it is resignation to Allah's will. But in perfect gnosis, resignation is not better than quest, for quest is such a foundation that cannot be neglected, while resignation is such a root that excludes the possibility of agitation, and these two principles do not essentially involve gnosis. In reality man's only guide and enlightener is Allah. Reason and the proofs adduced by reason are unable to direct anyone into the right way. Can any reasoning be more demonstrative than this revelation, "وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ" but if they were returned, they would certainly relapse to the things they were forbidden, (Q 6:28).

When the Commander of the Faithful, Ali (may Allah be pleased with him), was asked concerning gnosis, he said:

عرفت الله بالله وعرفت ما دون الله بنور الله

"I realized Allah by Allah, and that which is not Allah by the *Nur* (light) of Allah."

Allah created the body and committed its life to the spirit, and he created the *dil* (soul) and committed its life to Himself. When intellect and reasons have no power to keep the body alive, how can they give life to *dil* (soul)? So Allah hath said, "أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ" (Q 6:122) i.e. the life is completely in the hands of Allah: and then He said, "وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ" and a light whereby he can walk amongst men," (Q 6:122) i.e. I am the Creator of the light in which believers seek their path. And He also said, "أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ" as one whose heart Allah

has opened to Islam, so that he has received enlightenment from Allah.” (Q 39:22).

As Allah kept opening of hearts with Him, so did He keep its closing also with Him. He said, “خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ” Allah hath set a seal on their hearts and on their hearing, (Q 2:7), and also said, “وَلَا تُطِيعُ مَنْ أَغْفَلْنَا قُلُوبَهُ عَنْ ذِكْرِنَا” and whose hearts We have permitted to neglect the remembrance of Us,” (Q 18:28).

When contraction and expansion and leaps and bounds of heart are in His hands then, it is absurd to consider something other than Him for guidance. Everything except Him is a cause or a mean, and causes and means cannot possibly indicate the right way without the favor of the Causer. Veil is not a guide, rather a robber.

وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ

“But Allah has endeared the Faith to you, and has made it beautiful in your hearts,” (Q 49:7).

See, Allah has referred the beauty and love of Faith to Himself. The gift of piety, which is essentially gnosis, is imposed by Him. The pious has no choice to follow or abandon the path of piety; therefore, unless Allah makes Him known, it is not possible for the creature to gain His gnosis through its own efforts. Abu al-Hasan Nuri says:

لا دليل علي الله سواه انما العلم يطلب لاداء الخدمة

“There is none to point out the way to Allah except Allah Himself; the knowledge is sought only for performance of His devotion.”

No created being is capable of leading anyone to Allah. Those who rely on reasoning are not more sensible than Abu Talib, and there was no greater demonstration than the self of Muhammad (peace be upon him). Since Abu Talib was preordained to infidelity, even through the guidance of Muhammad (peace be upon him) he could not avail any benefit. The first step of reasoning is turning away from Allah, because reasoning involves the consideration of others (than Allah), whereas the basis of gnosis is turning away from all (save Allah). Habitually, the existence of each object is established through reasoning, but attainment of *marifat* (knowledge of Allah) is an extra ordinary act. *Marifat* of Allah can only be attained by unceasing bewilderment of intellect,

and His favor. It cannot be acquired by any human act, and man has no argument except His Grace and Kindness. It involves the opening of heart and Heavenly Bounties, for anything other than this is phenomena. Although it is possible that a phenomenal being may reach to another like itself but it cannot reach the Creator and acquire Him while it exists, for in every act of acquisition one who makes the acquisition is predominant and the thing acquired is under his power. Thus, it is not honor that intellect should be led by the act to affirm the existence of the Agent, but the true honor is that one should be led by the light of the Truth to deny his own existence. In the former case the *marifat* involves logic, and in the later case it becomes an inward experience.

Those who think that intellect is the cause of gnosis should first of all consider that which affirms gnosis in the heart. Whatever the intellect affirms, *marifat* negates it, i.e. whatever shape of Allah is formed by intellect, but He is in reality something different. And even intellect perceives something different, which also won't match the reality. How, then, is there any room for intellect to arrive at gnosis by means of demonstration? Intellect and imagination are homogeneous, and where genus is affirmed gnosis is denied. To conclude the existence of Allah from intellectual proofs is simile and to deny it on the same grounds is nullification. Intellect cannot pass beyond these two principles, which in regard to gnosis are of no use. Believer of such doctrine are not Unitarians.

The intellect tried the best to its capacity, but could not find anything else except itself, therefore, the lovers of the Truth were left with no alternative but to desire and search for Him. They without any mean fell on the shrine of helplessness and after abandoning their comfort got restless and stretched their hands in supplications and sought relief for their souls. And when they got exhausted in their search, the Grace of the Truth aided them i.e. they found the way from Him to Him and got relief from the anguish of absence. They set foot in the garden of intimacy and were awarded rest in delight and happiness.

But when intellect sees that the soul has attained its desire, tries to exert its control, but does not find the way and ultimately settles down in vain and become distressed and resigns. Then Allah after clothing it in the garment of service

commands that while you were independent you were veiled by your faculties and their exercise and when these were annihilated but you remained and when you were isolated, you attained the blessing of approach. Hence, the *dil* (soul) is graced with the proximity of Allah and the intellect is made responsible to serve. And *marifat* (knowledge of Allah) is itself *marifat*.

The gist of the matter is that Allah causes man to know Him through Himself with a knowledge that is not linked to any faculty. This is such a knowledge in which the existence of man is merely metaphorical; hence his egoism by all means is utter treachery, his *dikr* (remembrance of Allah) is without forgetfulness, his acts become faultless and his gnosis is not empty words but actual feeling.

Another group declares that gnosis is the result of inspiration. This is also impossible, because a proof is a criterion to establish the truth or falsehood of *marifat* (gnosis), whereas the inspired have no such criterion. For example, one claims that according to his inspiration Allah occupies space and other claims that Allah does not occupy space, hence one of these contradictory statements should be true, but a proof is necessary in order to decide where the truth lies. Therefore, still both the claimants are dependent on proof and their inspiration is of no use. This view is held by the Brahmans.

In our age, one of the groups has carried this view to an extreme. They pretend to be pious but factually are deviated from the path of Truth. Their assertion is disgusting to all reasonable Muslims and unbelievers, for if ten claimant of inspiration say ten different things on the same matter they all would be called false and none of them would be right. If it be said that whatever conflicts with the *Shariat* (religious law) is not inspiration, I say that this argument is fundamentally unsound, because, if inspiration is to be judged and verified by the standard of the *Shariat*, then gnosis does not depend on inspiration, but on law and prophecy and Divine guidance. Hence, inspiration by any standards is wrong in gnosis.

Yet another group claims that knowledge *marifat* of Allah is intuitive and natural. This also is impossible. Was *marifat* attainable unpremeditatedly all the sensible men would have the knowledge of the Truth but we see that some reasonable men deny the existence of the Truth and hold the doctrines of

simile and nullification. Hence, it is proved that knowledge of Allah is not intuitive and natural. Moreover, if it were so, the man would not have entrusted with this duty to attain it, for it is unreasonable to pain someone for self evident thing, such as one's self, the heaven and the earth, day and night, pleasure and pain, etc., concerning the existence of which no reasonable man can have any doubt, and which he must know even against his will.

But some aspirants to Sufism, considering the absolute certainty have declared it to be must and intuitive because they say: "We know Allah intuitively," giving the name of intuition to this certainty. Substantially they are right, but their expression is erroneous, because intuitive knowledge cannot be exclusively restricted to one class, on the contrary, it belongs to all reasonable men. Furthermore, intuitive knowledge is that appears in the minds of living creatures without any means or evidence, whereas the knowledge of Allah and His *Marifat* involves means. But Master Abu Ali Daqqaq and Sheikh Abu Sahl Saluki and his father, who was a leading religious authority at Nishapur, maintain that the beginning of the gnosis is demonstrative and that its end is intuitive just as technical knowledge is first acquired and finally becomes instinctive.

The orthodox *Sunnis* have the same opinion and they say that in Paradise the knowledge of Allah will be intuitive and if it is lawful there, why can't it be here in this world. Likewise, the Prophets when in this world heard the words of Allah directly, through an angel, or by revelation, knew Him intuitively. We also say the same that the inhabitants of Paradise would know Allah intuitively in Paradise, because Paradise is not a place of affliction. All the Prophets are secure from their end as those who intuitively attain His *marifat* would have no fear of being separated from Allah. The excellence of gnosis and faith is that they are hidden, and if they are made manifest, it would a situation of compulsion without any free will and would shake the foundations of the religious law and the principle of apostasy is annulled, so that the impiety of Balam, Barsia, and Iblis would become meaningless, for it is generally believed that they had *marifat* (knowledge of Allah). In the case of Iblis Quran reveals, *فَبِعِزَّتِكَ لَأُغَوِّيَهُمْ أَجْمَعِينَ* (Iblis) said: `Then by Thy power I will put them all in the wrong - " (Q 38:82). To initiate talk with *فَبِعِزَّتِكَ* by Thy power" and then to get the reply is a

sign of gnosis and the Gnostic while he remains a Gnostic, has no fear of being separated from Allah, and separation only takes place when he loses gnosis but intuitive knowledge is never vanishes.

This doctrine is full of danger to the people, therefore, only as much knowledge is sufficient which be able to save one from danger and evil. One should only be aware of this much that the man's knowledge and his gnosis depend entirely on the information and eternal guidance of the Truth. It is possible that man's certainty in gnosis may increase or decrease now and then, but any increase or decrease is impossible in the reality of *marifat*, since in either case it would be weakened. You must not let blind conformity enter into your knowledge of Allah, and know Him through His attributes of perfection which can only be attained through the providence and favors of Allah. The proofs and intellect are absolutely under His control If He wills He makes one of His actions a guide for some one to shows the way to Himself, and if He wills otherwise, He makes that same action an obstacle that prevents one from reaching Him. Thus Jesus (may blessings of Allah be on him) was to some a guide that led them to gnosis, but to others he was an obstacle that hindered them from gnosis. One group called him the servant of Allah and the other group took him as son of God. Similarly, some were led to Allah by idols, sun and moon, while others were led astray by taking them as their godhead. Were demonstration cause of *marifat*, every demonstrator would be Gnostic, which is totally wrong. Allah elects some people and makes everything proof of their *marifat*, so that they gain gnosis of the Court of the Truth and know Him. These are the means of *marifat* for them but not the immediate causes of it, and one means is no better than another in relation to Him who is the Author of them all. The Gnostic's affirmation of a means is a sign of dualism, and regard to anything except the object of knowledge is polytheism.

مَنْ يُضَلِّلِ اللَّهُ فَلَا هَادِيَ لَهُ

"To such as Allah rejects from His guidance, there can be no guide:" (Q 7:186). When a man is doomed to perdition in the Preserved Tablet, nay, in the will and knowledge of Allah, how can any proof and demonstration lead him aright? "من التفت الي " من الاغيار فمعرفة زنا One who cares for other, his *marifat* is *duality*." Who is overwhelmed and annihilated in the love of Allah how

anything other than Him can conquer him. When Abraham came out of the cave at day time, he did not observe anything although the proofs and wonders of nature are in abundance and more clear at day time. But when he came out at night he saw a star (رَأَى كَوْكَبًا). Had reason been the cause of his *marifat*, the proofs and wonders are more evident during day time. So, Allah, as He pleases and by whatever means He pleases shows His servant the way to Himself and opens to him the door of gnosis, so that he attains to a degree where the very essence of gnosis appears alien and its attributes become harmful to him, and he is veiled by his gnosis from the object known and realizes that his gnosis is merely a pretension. Dhu al-Nun says:

إياك ان تكون بالمعرفة مدعيًا

"Beware lest thou make claim to gnosis," embrace its reality, so you might be delivered."

So, anyone who is blessed with revelation of His excellence, his self becomes burden and his attributes a source of corruption. He who belongs to Allah and to whom Allah belongs is not connected with anything in the universe. The gist of *marifat* (gnosis) is to recognize that all belongs to Allah. When one knows that all possessions are in the absolute control of Allah, then he has no fear of being veiled from self or mankind. Ignorance is the cause of veil and as soon as it is annihilated, the veil vanishes and because of the *marifat* both the worlds become equal to him.

Now I will mention some of the numerous sayings of the Sheikhs.

Abdullah b. Mubarak says:

المعرفة ان لا تتعجب من شيء

"Gnosis consists in not being astonished by anything," because astonishment arises from an act exceeding the power of the doer, and Allah is Omnipotent and it is impossible that a gnosis should be astonished by His acts. If there be any room for astonishment, one must needs marvel that Allah exalts a handful of earth to such a degree that it perceives His commands, and drop of blood to such an eminence that it discourses of love and knowledge of Him, and seeks vision of Him, and desires union with Him.

Dhu al-Nun says:

حقيقة المعرفة اطلاق الخلق علي الاسرار بمواصله لطائف الانوار

"Gnosis in reality is to get knowledge of the secrecies of the created through the elegant splendors," i.e. until Allah, in His providence, illuminates the heart of man and keeps him safe from contamination, so that all created things have not even the worth of a mustard seed in his heart, the contemplation of Divine mysteries, both inward and outward, does not overwhelm him with rapture and when one is blessed with such state, his every look becomes an act of contemplation.

Shibli says:

المعرفة دوام الحيرة

"Gnosis is continual amazement." Amazement is of two kinds, i.e. amazement at the essence and amazement at the state. The former is polytheism and infidelity, but the latter is gnosis, for no gnosis can have any doubt concerning the existence of Allah and intellect has no access to His state, resultantly one is amazed on the existence and state of the Creator. Hence someone has said:

يا دليل المتحيرين زدني تحيرًا

"O Guide of the amazed, increase my amazement!" In the first place, he affirmed the existence of Allah and the perfection of His attributes, and recognized that He is the object of creature's search and He is the accomplisher of their prayers and the Author of their amazement. Then he requested for increase of amazement and recognized that in seeking Allah the intellect have no alternative but amazement and confusion. This is very fine sentiment.

It is also possible that knowledge of Allah's Self may involves one in amazement of his own being, because when a man knows Allah he sees himself entirely subdued by the Divine Omnipotence, his amazement is increased and say that since his existence is dependent on Him, then who and what am I? The Prophet (peace be upon him) said, "من عرف نفسه فقد عرف ربه" he who knows himself has come to know his Lord," i.e. he who knows the annihilation of self knows Allah to be Eternally Subsistent. Annihilation destroys intellect and all human attributes, and when intellect fails to apprehend substance then nothing is left except amazement.

Abu Yazid said:

المعرفة ان تعرف ان حركات الخلق و سكناتهم بالله

"Gnosis consists in knowing that the motion and rest of the creation depend on Allah." And without His permission no one has the least control of His kingdom, reality is reality through Him, effects are effects through Him, attributes are attributes through Him, and every static or moved is static or moved through Him, for no one can perform any action until He creates the ability to act and puts the will in his heart to act, and that human actions are metaphorical and that Allah is the real Agent.

Muhammad b. Wasi describing the gnosis says:

من عرف الله قل كلامه دام تحيره

"One who has attained the *marifat* of Allah, his words are few and his amazement perpetual," i.e. only that which is expressible can be expressed. Principally expressions have a limit and if the object which is being expressed is limitless, how finite can express correctly the infinite? And since the infinite cannot be expressed it leaves no resource except perpetual amazement.

Shibli says:

حقيقة المعرفة العجز عن المعرفة

"Real gnosis is the helplessness to attain gnosis," i.e. inability to know the real nature of a thing that of which a man has no clue except the powerlessness of attaining it. Therefore, he shall not make any claim at his own, because his helplessness is a quest, and so long as the seeker of the Path depends on his own faculties and attributes, he cannot properly be described by the term *Ajz* عجز (helplessness) and when these faculties and attributes depart, then his state is not helplessness, but annihilation.

Some, who affirm the attributes of humanity and subsistence of the obligation to decide with sound judgment and the authority maintained over them by Allah's proof, declare that gnosis is powerlessness, and that they are incapable to attain anything. This is deviation and committing mischief. I say in desire of what they have become so helpless? Incapability has two signs, which are not to be found in them:

- firstly, the annihilation of the faculties of desire, and
- secondly, the manifestation of the Magnificence of Allah.

Where the annihilation of the faculties take place, there is no room for outward expression and if powerlessness is interpreted through expression, the interpretation of inability would be nothing but inability. And where the Magnificence of Allah is revealed, no clue can be given and no discrimination is conceivable. Hence one who is powerless does not know that he is so, or that the state attributed to him is called incapability. Incapability is other than Allah, and the affirmation of *marifat* is only through *marifat* and so long as there is room in the heart for other, or the possibility of expressing other save Allah, true gnosis is not attained. The Gnostic is not Gnostic until he turns aside from all that is not the Truth.

Abu Hafs Haddad says:

منذ عرفت الله ما دخل في قلبي حق ولا باطل

"Since I have come to know of Allah neither truth nor falsehood has entered in my heart."

When a man is committed to desire and passion he turns to the *dil* (soul) which guides him to the *nafs* (lower soul) which is the place of evil. Similarly, when he finds the evidence of gnosis, he turns to the *dil* (soul) which guides him to the spirit, which is the source of truth and reality. But when soul is other, inclination to it is not right. Hence, the created demands all the proofs of gnosis from the soul which is centre of desire and passion and Gnostics are free of desires and passions and they do not incline towards *dil* (soul). They do not get rest from anything except Allah and they are always inclined towards the Truth. This is the difference between one who turns to the soul and one who turns to Allah.

Abu Bakr Wasti says:

من عرف الله انقطع بل حرس انقطع

"He who has attained the *marifat* of Allah, he is cut off from all things, nay, he is dumb and wretched," i.e. he is unable to express anything and all his attributes are annihilated. So the Prophet (peace be upon him), while he was in the state of absence, he was the most eloquent of the Arabs and non-

Arabs and when he was taken to the proximity of Allah, he said,

لا احصي ثنا عليك

"I know not how to utter Thy praise."

He further said:

"O Allah! My tongue is not that capable to render Thy praise. How and what should I say? I am dumb and stateless. Thou are what Thou are. My speech would be either about my ownself or about Thou, for if I talk of my ownself I am veiled and if I try to speak about Thou, in Thy proximity I deem unworthy to utter anything."

Answer came:

لعمرك اذا سكت عن ثنائي فاكمل منك ثنائي

"By your life! Your incapacity to praise me is the greatest praise." i.e. if thou deemest thyself unworthy to praise Me, I will make the universe thy deputy, that all its atoms may praise Me in thy name."

Chapter XVI

The Uncovering of the Second Veil

Unification (Tawhid توحيد)

Allah said,

وَالْهُنَّكَ إِلَهٌ وَاحِدٌ

"And your God is One God:" (Q 2:163),

قُلْ هُوَ اللَّهُ أَحَدٌ

"Say: He is Allah, the One and Only;" (Q 112:1),

لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ

"Take not (for worship) two gods: for He is just One God: your God is one" (Q 16:51).

And the Prophet (peace be upon him) said:

There was a man in earlier times. He had no good deed whatsoever except that he pronounced Allah to be one. When he was dying he said to his folk that his body should be burnt after his death and half of his ashes be thrown into the river and rest of the half to be scattered in the air when there was a strong wind, so that no traces of him to be left. His folks did as they were told. Allah bade the air and the water to preserve the ashes, which they did so. On Resurrection when Allah will raise that man from the dead, He will ask him why did he cause himself to be burnt, and he will reply: "O Lord, from shame to Thee, for I was a great sinner," and Allah will pardon him.

The real *tawhid* توحيد (unification) consists in declaring the unity of a thing and in having a perfect knowledge of its unity. Allah is Alone, without any partner and argument. No one is partner to His acts. The Unitarians acknowledge Him from His attributes and their knowledge of unity is called Unification.

Unification has three aspects:

- Unification of Allah for Allah, i.e. His knowledge of His Unity;

- Allah's Unification of His creatures, i.e. His decree that a man shall pronounce Him to be One, and admission of Unification in his heart;
- Men's unification of Allah, i.e. their knowledge of the unity of Allah.

When a man knows Allah he declares His unity, for He is one, and is free of union and separation. Neither duality is lawful for Him nor is His unity a number so as to be made two by the predication of another number. Similarly He is not bounded so as to have six directions, and then every direction to be fixed to other six directions, so the addition of numbers would never end. He has no space, and that He is not in space, so as to need a substance, nor a substance, which cannot exist without another like itself, nor a natural constitution, in which motion and rest originate, nor a spirit so as to need a frame, nor a body so as to be composed of limbs; and that He does not become immanent in things, for then He must be homogeneous with them; and that He is not joined to anything, for then that thing must be a part of Him; and that He is free from all imperfections and exalted above all defects; and that He has no similar, so that He and His creature should make two; and that He has no child whose begetting would necessarily cause Him to origin and union; and that His essence and attributes are unchangeable; and that He is endowed with those attributes of perfection which believers and Unitarians affirm, and which He has described Himself as possessing; and that He is exempt from those attributes which heretics arbitrarily impute to Him; and that He is Living, Knowing, Forgiving, Merciful, Willing, Powerful, Hearing, Seeing, Speaking, and Subsistent; and that His knowledge is not a state in Him, nor His power solidly planted in Him, nor His hearing and Sight so detached in Him, nor His speech divided in Him; and that He together with His attributes exists from Eternity; and that objects of cognition are not outside of His knowledge, and that entities are entirely dependent on His will; and that He does which He wills, and Wills that which He Knows, and creature has no cognizance thereof; and that His decree is an absolute fact, and that His friends have no resource except resignation; and that good and evil are pre ordained by Him, and is the Only Being that is worthy of hope or fear; and that He creates all benefits and injuries; and that He alone gives judgment, and His judgment is all Wisdom; and that no one has any possibility of attaining unto Him, and that

the inhabitants of Paradise shall behold Him; and that He is free of any simile; and that such terms as "confronting" and "seeing face to face" cannot be applied to His Being; and His saints may enjoy the contemplation of Him in this world. Those who do not acknowledge Him to be such are guilty of impiety.

As has been said at the beginning of this chapter that unification consists in declaring the unity of a thing, and that such a declaration cannot be made without knowledge. The *Sunnis* have declared the unity of Allah with true comprehension, because, seeing a subtle work and a unique act, they recognized that it could not possibly exist by itself, and finding manifest evidences of origination in every thing, they perceived that there must be an Agent who brought the universe into being – the earth and heaven and sun and moon and land and sea and that moves and rests and their knowledge and speech and life and death, for all these an artificer was indispensable. Accordingly, the *Sunnis*, rejecting the notion there are two or three artificers, declared that they are satisfied with a single artificer who is perfect, living, knowing, almighty, and independent of partner. And inasmuch as act requires at least one agent, and the existence of two agents for one act involves the dependence of one on the other, it follows that the Agent is unquestionably and certainly is one.

Here we are at variance with the dualists, who affirm light and darkness, and with the *Magians*, who affirm *Yazdan* and *Ahriman*, and with the philosophers, who affirm nature and potentiality, and with the astronomers, who affirm the seven planets, and with the *Mutazilites* who affirm creators and artificers without end. I have briefly refuted all these vain opinions in a book entitled *al-Riayat be-huquq Allah*. I must refer anyone who desires further information to study this book or the works of the ancient theologians. Now I will turn to the signs and indications which the Sheikhs have talked on this subject.

Junaid said:

التوحيد أفراد القدم عن الحديث

"Unification is to separate the Eternal from phenomenal,"

That is to say, not to regard the eternal as a locus of phenomena, or phenomena as a locus of the eternal; and to know that Allah is Eternal and that we are phenomenal, and that nothing of mankind genus can be connected with Him, and that nothing of His attributes is mingled in created, for there is no homogeneity between the eternal and the phenomenal and eternal was existent before phenomenal. As Eternal was not dependent on phenomenal before their existence, similarly eternal has no need of phenomenal after their existence. This is contrary to the doctrine of those who hold spirit to be eternal. They have been mentioned earlier. If someone considers eternal to descend into phenomena or phenomena to be attached to the eternal lawful, then no proof remains of the eternity of Allah and the origination of the universe. This is the faith of atheists. May Allah save us from such belief?

In short, in all the actions of phenomena there are proofs of unification and evidences of the Divine Omnipotence and signs which establish the eternity of Allah:

ففي كل شيء له آية تدل على أنه واحد

"Everything in the universe is His sign, which speak of the Unification of Allah."

But the men are too heedless and that's why they leaving Him aside, desire from others and are intoxicated in praise of others. When He does not require any help in creation or annihilation, then how come that He would need the help in their subsistence.

Hussein b. Mansur (al-Hallaj) says:

اول قدم في التوحيد فناء التقريد

"The first step in unification is the annihilation of separation,"

The meaning of *tafrid* تفريد is pronouncement that one has become separated from imperfections, and *tawhid* توحيد means the declaration of a thing's unity. Therefore, in *tafrid* (separation) it is possible to affirm that which is other than God and this quality may be ascribed to others besides Allah. But in unity it is not possible to affirm other than Allah and unity may not be ascribed to anything except Him. Thus, partnership in *tafrid* (separation) is permissible but not in unification. Accordingly, the first step in unification is to deny

(that God has) a partner and to put admixture aside, for admixture on the way (to God) is like seeking the way without a lamp.

And Husri says that we have five principles in unification:

رفع الحدث وإثبات القدم وهجر الاوطان ومغارقة الاخوان ونسيان ما علم وجهل

- "To do away with phenomenal,
- affirmation of eternity,
- departure from familiar dwellings,
- separation from brethren, and
- forgetfulness of known and unknown."

To do away with phenomenal consists in denying that phenomena have any unification or that can possibly attain to His holy essence.

The affirmation of eternity consists in being convinced that Allah always existed, as has already been explained in discussing the saying of Junaid.

The departure from familiar dwellings means, departure from habitual pleasures of the lower soul and the forms of the world, and for the adepts, it refers to departure from lofty stations and glorious states and exalted *karamat* (miracles).

The separation from brethren means turning away from the society of mankind and diverting full attention towards Allah, for any thought of other than Allah is a veil and imperfection for the Unitarian. The more his thoughts are associated with others (than Allah) the more is he veiled from Allah? It is agreed among all the religions that unification is the fixing and concentration of mind and thoughts, whereas to care for or content with others (than Allah) is a sign of dispersion of thought.

And forgetfulness of a thing which is known or unknown means that the knowledge of the created is bounded with state and attribute or genesis and nature, and whatever the knowledge of mankind affirms about, for unification denies it. Similarly whatever their ignorance affirms about it is merely contrary to their knowledge, for ignorance is not unification, therefore, knowledge of the reality of unification cannot be attained without denying the personal initiatives in which knowledge and ignorance consists. When insight overwhelms

it is knowledge but when heedlessness overwhelms it is ignorance.

Some elder related that once while he was attending the discourse of Husri, he fell asleep and he dreamed that two angles descended from Heaven and listened discourse of Husri for some time. Then one of the angels said to the other, that whatever Husri had said was theory and not *tawhid* (unification). When he awoke up he heard Husri explaining *Tawhid*. Husri looked at him and said, "It is impossible to speak of unification except theoretically."

Junaid said:

التوحيد ان يكون العبد شبحاً بين يدي الله يجري عليه تصارييف تدبيره في مجاري احكام قدرته في لجج بحار توحيده بالفناء عن نفسه وعن دعوة الخلق له وعن استجابته لهم بحقائق وجود وحدانيته في حقيقة قربيه بذهاب حسه وحركته لقيام الحق له فيما اراد منه وهو ان يرجع اخر العبد الي اوله فيكون كما كان قبل ان يكون

"The reality of Unification is that when Allah on the path of His predestination plan enforces His decree, the man should consider himself a puppet before Him and annihilate his desires and authority in the sea of His unity; should annihilate his *nafs* (lower soul), be not attentive to the call of the people and annihilate his movements while in proximity and through the realization of knowledge and essence of *Tawhid* stands by the will of the Truth so that his end is like his beginning and attains the state in which he was before his existence."

This means that the Unitarian has no authority, power or choice to interfere in the will of Allah and is absorbed so much in the unity of Allah that he has no regard to himself, for in the state of proximity his *nafs* (lower soul) is annihilated and senses vanishes. The commandments of Allah are enforced on him as He pleases. One is so annihilated in his desires that that he becomes like an atom as he was in the eternal past when the covenant of unification was made, and Allah answered the question which He Himself had asked, and that atom was only the object of His speech. Mankind do not find any joy to extend some sort of invitation to such a person who have attained this *maqam* (station) and neither such person has any affection with the mankind that he should respond to their call.

This saying indicates the annihilation of human attributes and perfect resignation to Allah in the state when a man is

overpowered by the revelation of His Majesty, so that he becomes a passive instrument and a subtle substance that feels nothing, i.e. he is annihilated to everything and his body becomes an object for the mysteries of Allah. His speech and actions are attributed to Him and his every attribute stands by Him. He is annihilated to everything and his subsistence becomes an evidence of the secrecies of the Truth, so much so that his speech and acts are referred through Him and his all attributes stand by Him. Still he remains subject to the ordinances of the *Shariat* (religious law), so that the proof of the Truth may be established, but he will be annihilated from the vision of everything.

Such was the *maqam* (station) of Prophet (peace be upon him) when on the night of the ascension he was borne to the station of proximity, although, there was a gap in the *maqam*, but not in proximity. His object was far above the intellect of people and their imaginations and thoughts. The mankind found him absent and he found himself in absence. He was amazed on his being without attribute after getting annihilated in the attribute of annihilation. His natural chemistry and temperateness of disposition did not remain fixed at one point. His *nafs* (lower soul) moved to the place of soul, and soul moved to the place of spirit, and spirit moved to the place of the inward and inward reached to the proximity of the Truth and he was liberated from everything and he desired that his body should be destroyed and his personality be dissolved, but Allah's purpose was to establish His proof. He bade the Prophet (peace be upon him) to remain in the state that he was in. He gained strength from the command and through this strength attained the *maqam* (station) of existence by Allah and when he was back to his own state, he said:

اني لست كاحدكم اني ابيت عند ربي فيتعمني ويسقيني

"I am not like any one of you. Verily, I pass the night with my Lord, and He gives me food and drink, thus, my life and existence is bounded with Him."

And he also said,

لي مع الله وقت لا يسعني فيه ملك مقرب ولا نبي مرسل

"I attain a particular time from Allah in which none of the trusted angels nor does any Prophet have any room."

Sahl b. Abdullah said:

ذات الله موصوفة بالعلم علي مدركة بالاحاطة ولا امرعية بالابصار في دار الدنيا وهو موجودة بحقائق الايمان من غير حد ولا احاطة ولا حلول وتراه العيون في العقبي ظاهراً وباطناً في ملكه وقدرته قد حجب الخلق عن معرفة كنه ذاته ودلهم عليه بآياته. و القلوب تعرفه والعقول لا تدركه ينظر اليه المومنون بالابصار من غير احاطة ولا ادراك

"The limit of Unification is that you should recognize that the essence of Allah is endowed with knowledge, that is neither comprehensible nor visible to the eye in this world, but He in the light of the reality of faith, exists without any distinction and comprehension; and He by His Grace is manifest in His kingdom; and that mankind is veiled from knowledge of the ultimate nature of His essence, although He guides one through manifestation of His signs and wonders; and that the hearts know Him, but the intellect cannot reach unto Him; and that believers shall behold Him with their (spiritual) eyes, without comprehending His infinity." This saying is very comprehensive and includes all the principles of unification.

And Junaid said that the noblest saying concerning unification is that of Abu Bakr (may Allah be pleased with him) who said:

سبحان من لم يجعل لخلقه سبيلا الي معرفته الا بالعجز عن معرفته

"Glory to Allah, who has not vouchsafed to His creatures any means of attaining unto knowledge of Him except through helplessness to attain unto knowledge of Him."

Many have mistaken the meaning of these words and supposed that helplessness of gnosis implies to non-existence of gnosis. This is absurd, because helplessness refers only to an existing state, not to a state that is non-existent. For example, a dead man is not incapable of life, but he cannot be alive while he is dead and a blind man is not incapable of seeing, but he cannot see while he is blind and a lame is not incapable of standing, but he cannot stand while he is lame. Similarly, a Gnostic is not incapable of gnosis so long as gnosis is existent, for it is must and resembles intuition.

This saying may be brought applicable with the doctrine of Abu Sahl Saluki and Master Abu Ali Daqqaq, who assert that gnosis is acquired in the first instance, but finally becomes intuitive. And intuitive knowledge is that the possessor is compelled and incapable of putting it away or drawing it to himself. Hence, according to this saying, unification is the act of Allah in the heart of His creature.

Shibli says;

التوحيد حجاب الموحد عن جمال الاحدية

"Unification veils the Unitarians from the Beauty of Oneness," because if unification is said to be the act of man, and an act of man does not cause the revelation of Allah, and in the reality of revelation that which does not cause revelation is a veil.

Man with all his attributes is other than Allah, for if his attributes are taken as divine, then he himself must be taken as Divine, and then perforce, to whom this attribute belong to, he is also His attribute and he would also be the Truth. Similarly, Unitarian, Unification, and the One, all three, will be the causes of the existence of one another and this is precisely the Christian Trinity. If any attribute prevents the seeker from annihilating himself in unification, he is still veiled by that attribute, and while he is veiled he is not a Unitarian, for all except Allah is vanity, and this is the interpretation of "لا اله الا الله" there is no God but Allah."

When Ibrahim Khawwas met Hussein b. Mansur at Kufa, he asked him, "O Ibrahim, in search of what have you spent your whole life?" Ibrahim answered: "I have struggled a lot in *tawakul* (trust in Allah)." Mansur said: "You have wasted your life in cultivating your spiritual nature: what has become of annihilation in unification?"

The Sheikhs have discussed at large the terms by which unification is denoted. Some say that it is an annihilation that cannot properly be attained unless the attributes subsists, while the others say that it has no attribute whatever except annihilation. The analogy of union and separation must be applied to this question in order that it may be understood.

I declare that *tawhid* (unification) is a mystery revealed by Allah to His servants that cannot be expressed in words at all, much less in high-sounding phrases, for explanatory terms and those who use them are other than the Truth, and to affirm what is other than Him in unification is to affirm polytheism. So under such conditions, *Tawhid* will be referred as sportiveness, although the Unitarian is always very serious about *Tawhid* and does not keep any concern with extravagancies.

Chapter XVII

The Uncovering of the Third Veil

Faith (*Iman* إيمان)

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا

"O ye who believe! Believe." (Q 4:136),

يَا أَيُّهَا الَّذِينَ آمَنُوا

"O ye who believe!" (Q 4:135).

The Prophet (peace be upon him) said:

الايمان ان تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر

"Faith is belief in Allah, His angels, His (revealed) books and day of Resurrection."

Etymologically, *iman* إيمان (faith) means verification. Everyone has discussed a lot concerning the meaning of faith (*iman*) according to *Shariat* (religious law) and there is a lot of controversy among them. The *Mutazilites* hold that faith includes acts of devotion, both theoretically as well as practically; hence they say that a man who commits sin, no more retains his faith. The *Kharijites* are of the same opinion and declares a man infidel if he commits a sin. Some declare that faith is simply a verbal profession, while others say it is only knowledge of Allah. And some of the *Sunni* scholastics assert that it is mere verification. I have written a separate book explaining this subject, but here purpose is to establish what the *Sufi* Sheikhs believe.

Like the scholastics, the *Sufi* Sheikhs are also divided on this question in two groups. One group which includes Fudayl b. Iyad, Bashr Hafi, Khair al-Nassaj, Sumnun al-Muhibb, Abu Hamza Baghdadi, Muhammad Jurairi and a great number of others hold that faith is the totality of verbal profession, verification and practice. But the other group which includes Ibrahim b. Adham, Dhu al-Nun, Abu Yazid, Abu Suleman Durani, Harith Muhasibi, Junaid, Sahl b. Abdullah, Shaiq Balkhi, Hatim Asam, Muhammad b. al-Fadl Balkhi and a number besides hold that faith is verbal profession and

verification. Among the scholastics Malik and Shafii and Ahmad b. Hanbal maintain the former view, while Abu Hanifa, Hussein b. Fadl Balkhi, Muhammad b. al-Hasan, Dawud Tai and Abu Yusuf support the latter view.

The difference between them is entirely one of the expressions and is devoid of substance. I will now briefly explain, in order that you may acquire its knowledge to safeguard against charging someone for contradicting the principle of faith.

Both *Sunni Ulama* and *Sufi* Sheikhs are agreed that faith has essence and a derivative. The essence of the faith is confirmation in the heart, and the derivative is observance of the Divine command. Arabs commonly and customarily transfer the name of an essence to a derivative by way of metaphor, e.g. they call the sun light "the sun". In this sense the one of the groups apply the term faith to the obedience, for man cannot save himself from Divine punishment without being obedient to His command. The mere confirmation without performance of the Divine commands is not sufficient to secure one from punishment. Therefore, the more one is devoted the more he is secure from punishment. Since obedience together with confirmation and verbal profession is the cause of security from Divine punishment, therefore, they bestow on obedience the name of faith.

The other group asserts that gnosis, not obedience, is the cause of safety and deliverance, for the devotion without gnosis is of no avail. But contrary to this, if one has gnosis but lacks in worship will be ultimately delivered, though it depends on the will of Allah whether he shall be pardoned by His grace or through the intercession of the Prophet (peace be upon him), or whether he shall be punished according to his transgressions and then be permitted to Paradise. Those who have gnosis, although they are transgressors and guilty, by reason of their gnosis would not remain for ever in Hell, while those who have only acts without gnosis do not enter Paradise. So it becomes clear that worship and obedience are not the causes of the cause of deliverance. The Prophet (peace be upon him) said, "لَنْ يَنْجُوَ أَحَدُكُمْ بِعَمَلِهِ" none of you shall be delivered because of his acts." The Prophet (peace be upon him) was asked that even would he also be treated in the same way and he replied, "يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ لَا تَنْجُو إِلَّا بِإِذْنِ اللَّهِ بِرَحْمَتِهِ" yes, I too, though Allah may cover me with His Grace." Hence in reality, without any controversy among Muslims, faith is gnosis,

admission, and performance of acts. One knows Allah by His attributes, and the most elect of His attributes are:

- those concerned with His Magnificence,
- those concerned with His Majesty, and
- those concerned with His Excellence.

As regards to the later the created have no clue of it except to recognize His Excellence and deny all sorts of imperfection from Him. As regard to formers, the one whose object is His Magnificence is always longing for vision and that whose object is His Majesty would always abhors his own attributes and his heart is stricken with awe and fear. So longing is the result of the effects of love, and so is abhorrence of human attributes, because the lifting of the veil of human attributes is the very essence of love. Therefore faith and gnosis are love, and obedience and devotion are the signs of this love. So, when soul is the place of friendship, eyes the honored place of sight, life the place of warning and spirit place of contemplation, then his body should not neglect the command of Allah and who neglects His command knows Him not.

It is very common now a day among the aspirants to Sufism. When a group of heretics saw the excellence and respect of the real *Sufis*, they pretended themselves to be like them and started saying that the pain of the worship and obedience only last until you do not attain *marifat* (knowledge of Allah) and once you have attained it the pain of the worship and obedience vanishes from the body. I say no, rather when you have gnosis, the spirit is filled with longing and His command is held in greater veneration than before. But I do consider that a pious man may reach a point where he is relieved from the irksomeness of obedience and devotion through the increase of Divine aid, so that he performs without trouble what is troublesome to others. This state is not achievable without a longing that produces violent agitation.

Some say that faith is God gifted, while others say that it springs entirely from man and this has long been a matter of controversy among the people in Transoxania. Those who assert that faith come entirely from Allah, they in one sense believe on sheer compulsion, because man must then have no choice. Those who assert that it springs entirely from man believe on free-will, though man cannot know Allah except through the knowledge that He gives him. The way to *Tawhid*

(unification) lies between compulsion and free-will. Faith is an act of man but it is linked to the guidance of Allah, as He said:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

"Those whom Allah (in His Plan) willeth to guide – He openeth their breast to Islam; those whom He willeth to leave straying – He maketh their breast close and constricted," (Q 6:125), i.e. inclination to believe is the guidance of Allah, while belief is the act of man. The signs of the desire of guidance in the heart are that:

- One must have firm belief of unification in the heart;
- His eyes are refraining from forbidden sights and looking heedfully on evidences;
- His ears are desirous of listening to His word;
- His belly is empty of what is unlawful;
- His tongue is committed to speak only the truth, and
- His body is refraining from all unlawful activities.

If one fulfills all these only then he can establish his claim matching the reality and acts. Hence those who assert that faith comes entirely from Allah, maintain that gnosis and faith may increase or decrease. Although everyone is agreed on that increase or decrease is not possible in *marifat* (knowledge of Allah) because if it is lawful in *marifat*, then per force the object of gnosis must also be liable to increase or decrease. So when fluctuation is not lawful on the Object, then how it could be lawful on His *marifat*, for *marifat* cannot be anti *marifat*, therefore, increase or decrease would take place in acts and in other areas. Everyone is agreed upon that obedience may increase or decrease and this fluctuation is in acts and in other areas. *Hashwiyān* who links themselves to both these groups are involved in a strange confusion as some of them hold that obedience is an element of faith, while others declare that faith is a verbal profession and nothing else. Both these doctrines are unjust.

In short, faith is the absorption of all human attributes in the desire and search of Allah and seekers of the Truth must acknowledge that the might of gnosis overwhelms the attributes of agnosticism, and where faith exists agnosticism is banished, for, as it is said, "إذا طلع الصباح بطل المصباح" a lamp is of no use when the dawn rises," and no argument is required to establish the outbreak of day. And Allah has said, "إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا Kings, when they enter a country, despoil it," (Q

27:34). When gnosis is established in the heart of the Gnostic, all the effects of doubt and skepticism and agnosticism are vanished, and the influence of gnosis subdues his senses and passions so that in all his acts, visions and words he remains within the grip of His Authority.

Someone asked Ibrahim Khawwas concerning the reality of faith. He replied:

I have no answer to this question just now, because whatever I say now would be mere expression. This question is of such nature which demands its answer through practical action. I am setting out for Mecca, and you are also destined for Mecca. Be my fellow traveler, so you may find the answer. He consented and joined Ibrahim in his journey to Mecca. As they journeyed through the desert, every day two loaves and two cups of water appeared. Ibrahim gave one to him and took the other for himself. One day an old man riding on a horse came to them. When he saw Ibrahim, he got down from the horse and conversed with Ibrahim for a while, and then he left. The fellow asked Ibrahim that who was the elder man. Ibrahim told him that it was the answer of his question. On his further quest, Ibrahim told him:

"He was Khidr, who pleaded to let him accompany me, but I refused, for I feared that in his company I might put confidence in him instead of Allah, and then my trust in Allah would have been vitiated. Real faith is trust in Allah." As Allah has said, "وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ" but on Allah put your trust if you have faith." (Q 5:23). Muhammad b. Khafif says:

الایمان تصدیق القلب بما اعلمه الغیوب

"Faith is the belief of the heart in that knowledge which comes from the Unseen." The true faith is to believe in that which is hidden. The vision of Allah is not possible through eyes. The state of belief in a man can not take place until he receives strength and aid from Allah and it is not attainable until it is bestowed by Allah. All the Gnostics get gnosis and knowledge from Him. He is the One who reveals gnosis and knowledge in their hearts and has kept it away from man through his own struggle. Therefore, who establishes the faith of His gnosis in his heart, is a pious man.

Now I will discuss the matters of practice and will explain their difficulties.

Chapter XVIII

The Uncovering of the Fourth Veil

Purification from Foulness

After faith, the first thing incumbent on Muslims is purification, so they be able to say their prayers. The purification is to cleanse the body from filth and pollution, and to wash the three members (face, hands, and feet), and to wipe the head with water as the *Shariat* prescribes or to perform dry ablutions with dust in the absence of water or severe illness. The laws on purification are known to everyone.

Purification is of two kinds, outward purification and inward purification. As prayer is not just without purification of the body, similarly gnosis also is not right without the purification of the heart. The water for body purification must be clean, unpolluted, free of impurity, and unused. For inward purification, the *Tawhid* (unification) must be pure and belief undefiled. The *Sufis* are always connected in purification outwardly and in unification inwardly. The Prophet (peace be upon him) said:

"Be constant in ablution, that two guardian angels may remain friendly with thee,"

And Allah has said:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (Q 2:222).

The one who keeps his body clean, the angels keep him as friend and who keeps his heart prosperous with unification, Allah make him His friend. The Prophet (peace be upon him) used to call in his invocations, "اللهم طهر قلبي من النفاق" O Allah, keep my heart pure from hypocrisy." Although hypocrisy never touched the heart of the Prophet (peace be upon him), he regarded the honor and respect bestowed on him as an affirmation of other than Allah, and in unification it is hypocrisy to affirm other than Allah.

Although each aspect of the *karamat* (miracles) of Sheikhs are eye opener and perfect guide for the disciples but ultimately at

the *maqam* (station) of excellence the same becomes a veil between the seeker and the Benefactor of the honor and *karamat*, may the attention be towards self or other, hence Abu Yazid said:

نفاق العارفين افضل من اخلاص المريدين

"The hypocrisy of Gnostic is better than the sincerity of disciples," for which is a *maqam* (station) to the novice is a veil to adept. The novice desires and struggles to gain *karamat* (miracles), but the attention of the adepts is fixed on the Giver of *karamat*. In fact, the affirmation of *karamat*, or of anything that involves the thought of other than Allah, appears hypocrisy to the people of the Truth, for *karamat* involves embracing others.

Accordingly, where the friends of Allah because of the proximity of *maqam* (station) are in difficulty and danger, that is a *maqam* (station) of deliverance for all sinners, and where sinners are in difficulty and danger, there the infidels are fearless of their infidelity. Because, if infidels knew as sinners know, that their sins are displeasing to Allah, they would all be delivered from infidelity. Similarly if sinners knew, as the friends of Allah know, that all their actions are defective, they would all be saved from sins and purged of contamination. Therefore, outward and inward purification must go together.

- When a man washes his hands he must wash his heart also from the love of worldliness,
- when performs cleansing after urination or natural evacuation he must purify his heart from love of others,
- when he puts water in his mouth he must purify his mouth from the remembrance of others (than Allah),
- when he washes his nose he must make promise not to smell the lust in future,
- when he washes his face he must turn away from all familiar objects and turn towards Allah,
- when he washes his arms he must forego all his authority,
- when he wipes his head he must resign his affairs to Allah, and
- when he washes his feet he must not form the intention of taking his stand on anything except according to the commands of Allah.

Thus he will be purified both inwardly as well outwardly, for all the outward acts are combined with inward, as to mention of faith through tongue is an outward action and its confirmation through heart is an inward action. The validity of intention depends on heart and obedience and devotion is the work of the body.

The method of spiritual purification is to deliberate and mediate on the evils of this world and to perceive that it is false and transitory and except through self-mortification the heart does not get independent of it. The most important act of mortification is to observe the external rules of discipline diligently in all circumstances. Ibrahim Khawwas said:

"I pray Allah to give me everlasting life in this world, in order that, while mankind after getting free from the pain of the worldly devotion and obedience is engrossed in the pleasures of the Paradise and forgotten the devotion of Allah, I may observe the rules of religion amidst the affliction of the world and remember Allah."

It is related that Abu Tahir Harmi lived forty years in Mecca, and he never attended to natural call in the vicinity of the sacred place and always went outside of the sacred territory whenever he had to release himself. He used to say that he would not pour the water which he had used to cleanse himself on ground that Allah had called His.

When Ibrahim Khawwas was ill of dysentery in the principal mosque at Rayy, he had to perform sixty ablutions in the course of a day and night, and ultimately died in the water.

Once, Abu Ali Rudbari got afflicted with devilish thoughts about purification. One day he went to the river at dawn time and remained in the water till sun rose. During that interval his mind kept on troubling him until he cried out: "O Allah! Grant me peace." He heard a voice from Unseen saying: "Peace consist in knowledge."

Sheikh Sufyan during his disease which led him to death, for the performance of one prayer he purified himself for sixty times and said: "I shall at least be clean when I leave this world."

One day Shibli purified himself with the intention of entering the mosque, he heard a Heavenly voice saying:

"You have washed your outward self, but how about your inward purity?"

He turned back and gave all his possession in charity and spent the next whole year in no more clothes than were necessary for prayer. In the same condition he came to Junaid, who said to him:

"O Abu Bakr, that was a very excellent purification which you have performed, may Allah always keep you purified!" so, after that, Shibli was never without purification.

When he was dying and could no longer purify himself, he made a sign to one of his disciples that he should purify him. The disciple did so, but forgot to let the water flow through his beard. Shibli was unable to speak. He seized the disciple's hand and pointed it to his beard, whereupon the rite was duly performed.

Shibli also said that whenever he neglected any rule of purification, always some vain conceit arose in his heart.

Abu Yazid said:

"Whenever a thought of this world occurs to my mind, I perform purification; and whenever a thought of the next world occurs to me, I perform a complete ablution," This world is temporary and place of filth, therefore, its thoughts are also filthy, whereas the next world is the place of absence and repose, and the result of thinking of it is like pollution, hence impurity involves purification and pollution involves total ablution.

One day Shibli purified himself. When he reached to the door of the mosque a voice whispered in his heart:

"Is it your purification that you have entered to My house with such boldness?" Shibli turned back, but the voice asked:

"Do you turn back from My door? Whither will you go?" Shibli was unable to bear it and he uttered a loud cry. The voice said:

"Do you protest before Me?" Hearing this, Shibli stood still and the voice came:

"Do you pretend to endure My affliction?" Shibli exclaimed:

"O Allah, I implore Thee to help me before Thyself."

The *Sufi* Sheikhs have discussed the true meaning of purification in quiet length, and have commanded their disciples not to cease from purifying themselves both

outwardly and inwardly. Since they are the travelers of the way to the Court of the Truth, therefore, they have a principle that he who outwardly desire to worship must purify himself outwardly with water, and he who desires to be in proximity of the Truth must purify himself inwardly. The outward purity takes place through water and inward purity is attained with repentance. Now I will explain the principles of repentance and its corollaries.

Repentance (*Tauba* توبه) and its Collieries

You must know that *tauba* توبه (repentance) is the first *maqam* (station) for the seekers moving on the way to the Truth, just as purification is the first step of those who desire to serve Allah. Hence Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

"O ye who believe! Turn to Allah with sincere repentance." (Q 66:8).

وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا

"Turn ye all together towards Allah," (Q 24:31).

And the Prophet (peace be upon him) said:

ما س شيء أحب إلي الله من شاب تائب

"There is nothing that Allah loves more than a youth who repents"; and he also said:

التائب من الذنب كمن لا ذنب له

"He who repents of his sins is even as one who has no sin"; then he added, "إذا أحب الله عبد لم يضره ذنب" when Allah loves a man, sin shall not hurt him," then he recited "إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ" for Allah loves those who turn to Him constantly," (Q 2:222).

When the Prophet (peace be upon him) was asked about the signs of repentance, he replied, "regret". And "sin shall not hurt him" means that he will not become an infidel on account of sin, and neither his faith will be weakened. When sin cannot cause loss to one's faith, then that loss of sin which leads one to deliverance is actually not a loss.

Etymologically *tauba* توبه means "return", therefore, it is said that *tauba* really involves the turning back from what

Allah has forbidden through fear of what He has forbidden. The Prophet (peace be upon him) said, "الندم توبه" penitence is the act of returning." This saying comprises of three things which are involved in *tauba*, namely:

- the first condition of *tauba* (repentance) is to regret for the previous disobedience of the command of the Truth,
- the second condition is not to commit any sin in the prevailing situation, and
- finally determine not to sin again.

These three conditions involves in repentance, because when one is wholeheartedly regretful, the other two conditions make part of repentance. Similarly *nadamat* ندامت (contrition) may be due to three causes:

- The first is the fear of Divine chastisement while having an eye on his wrong doings and feel regretful of his evil actions.
- The second cause could be the desire of Divine favor and certainty that it cannot be gained by evil conduct and disobedience therefore, he is regretful to his evil actions in struggle to gain Divine favor.
- The third cause is that he feels shame of ever present Allah and feels regretful on being disobedient to Him.

In the first case the penitent is *taib* تائب (repentant), in the second case he is *munib* منيب (a penitent), and in the third case he is *auwab* اواب.

Similarly, *tauba* (repentance) has following three *maqam*.

- *Tauba* توبه (repentance), for fear of Divine punishment;
- *Inabat* انابت (penitence) for desire of Divine reward; and
- *Aubat* اوبت for the sake of obeying the Divine command.

Tauba توبه (repentance) is the degree of the common believers, and implies repentance from grievous sins. Allah said, "يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا O ye who believe! Turn to Allah with sincere repentance." (Q 66:8).

Inabat انابت (penitence) is the *maqam* (station) of the saints and elects of Allah, for whom He said, "مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ who feared (Allah) Most Gracious unseen, and brought a heart turned in devotion (to Him):" (Q 50:33).

And *aubat* اوبت is the characteristics of the Prophets and Apostles, for Allah said, "نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ" how excellent is Our service! Ever did he turn (to Us)!" (Q 38:30,44).

Repentance (*tauba*) is to return from grievous sins to obedience, penitence (*Inabat*) is to return from minor sins and to step in the valley of love and *aubat* is to return to Allah after disregarding own self. Hence, the difference between turning to obedience from sins, to love from devilish thoughts, and from own self to Allah, need no explanation.

Tauba (repentance) has its origin in the stern prohibitions of Allah and in the heart's being aroused from the slumber of heedlessness and immediately comprehending own faults. When a man recognizes his evil conduct and repulsive deeds he tries to seek deliverance from them, and Allah opens the door of repentance for him and leads him back to the pleasantness of obedience. According to the opinion of *Sunnis* and all the *Sufi* Sheikhs, a man who has repented of one sin may continue to commit other sins and nevertheless receive Divine recompense for having abstained from that one sin. And this is also possible that through blessing of that recompense he might abstain from other sins, i.e. suppose someone is habitual of drinking and fornication and later on he repent from fornication but remain committed to drinking, under such situation his repentance to fornication would be lawful and right. But the a sect of the *Mutazilites* hold that no one can properly be called repentant unless he avoids all grievous sins. But their doctrine is wrong, because a man is not punished for the sins that he has not committed. When one renounces or do not commit certain kinds of sins he has no fear of being punished for that, consequently, his repentance is admitted and becomes effective.

Similarly, if he performs some religious duties and neglects others, he will be rewarded for those which he performed and will be punished for those which he neglected. Moreover, if anyone who does not have the means or vigor to commit a sin, and still he repents, he is repentant, for *nadamat* ندامت (contrition) is one of the kinds of repentance. In prevailing condition he regretted on his past sins and through that repentance he has gained contrition and firmly resolved not to commit it again, even though he should have the power and means of doing so at some future time.

As regards to the manners and definition of repentance, the *Sufi* Sheikhs hold diverse opinions. Sahl b. Abdullah and a group of Sheikhs have the opinion that:

التوبته ان لا تنسى ذنبك

"Repentance consists in not forgetting your sins," And that one should remain conscious about them, so that later on because of good deeds he may not be misled to conceit, for regret and shame on evil doings has preference over good deeds. One who remembers his misdeeds is never affected by vanity.

Junaid and others take the opposite view and say that:

التوبته ان تنسى ذنبك

"Repentance consists in forgetting the sin." They argue that the penitent is a lover of Allah, and the lover of Allah is in contemplation of Him, and in contemplation it is wrong to remember sin, for in contemplation remembering of sin is itself a sin. Because one wasted some time in committing the sin and rest of the time he wastes in remembering it, for mentioning of oppression is a veil of sincerity.

This controversy goes back to the difference of opinion concerning mortification and contemplation which has been discussed in the doctrine of the Sahlis.

Those who hold the *taib* تائب (penitent) to be self-dependent regard his forgetfulness of sin as heedlessness, while those who hold that *taib* تائب (penitent) dependent on the Truth regards his remembrance of sin as polytheism. Hence, if penitent is with self attributes his pertinacity is still resolvable and when he is annihilated to his attributes then it is not right to discuss his trait. Therefore Moses while his attributes were subsistent said (words of Quran), "تُتَبُّ إِلَيْكَ" to Thee I turn in repentance," (Q 7:143). But the Prophet (peace be upon him), while his attributes were annihilated, said, "لا احصي ثناء عليك" I cannot render Thy due praise."

In short, the mention of grief while in proximity is itself a grief. It behooves the penitent not to remember his self, and then why the remembering of his sins. Indeed, remembrance of sin is a sin, because it is the place of dislike and sin is also a hateful thing therefore, its remembrance and mentioning would also be hateful, as it is not lawful to mention of even other than sin. Since mention of a crime is a crime, similarly

to forget the crime is also a crime, for remembrance and forgetfulness is connected to your self. Junaid said that he read many books, but never found anything as instructive as this verse:-

إذا قلت ما اذنبت قالت مجيبة حياتك ذنب لا يقاس به ذنب

“When I asked my beloved, what is my sin? she said in reply: Your existence is such a grievous sin that all other sins are worthless before it.” When in the proximity of beloved physical presence is unlawful, then what to talk of his attributes!

In short, repentance is a divine strengthening and sin is a corporal act. When contrition prevails over the heart the body has no means of repelling it. As in the beginning no human force could prevent repentance, so how any of his acts could prevent repentance in the end. Allah has said. “فَتَابَ عَلَيْهِ إِنَّهُ هُوَ” and His Lord turned towards him: for He is Oft Returning,” (Q 2:37). There are many verses in the Quran to the same fact, which are too well known to require citation.

Repentance is of three kinds:

- The first one is from immorality to the way of rectitude;
- the second is from right to what is still more right, and
- finally from self hood to Allah.

About the first kind of repentance Allah says:

وَالَّذِينَ إِذَا فَعَلُوا فَاجِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

“And those who having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins –” (Q 3:135).

The second kind of repentance is of Moses who said, “تُبْتُ إِلَيْكَ” to Thee I turn in repentance,” (Q 7:143).

The third kind of repentance is the saying of Prophet (peace be upon him) who said, “وانه ليغان علي قلبي واني لاستغفر الله في كل يوم سبعين ” whenever (seeing the higher *maqam*, from the lower *maqam*) I feel veil on my heart, I repent seventy times a day.”

It is bad and blameworthy to commit sin and praiseworthy to incline to repentance. First kind of repentance is for common people and its commandment is very clear. Until the right path is not met with, occupying the mid way is tranquility and veil.

The second kind of repentance is praiseworthy and this is the repentance of the elects. It is impossible that they should repent of sin or disobedience. Don't you see that whole of the universe is sore for the vision of Allah but Moses repented, because he desired for vision of the Truth with his own volition, and in love personal volition is a taint. Moses renounced his personal volition by saying "تُتُّ" I turn in repentance," but the people thought he had renounced the vision of Allah.

And as to the third kind of repentance, it belongs to the degree of divine love and those who love Allah they repent not only of the imperfection of a station below the station to which they have attained, but also of being conscious of any *maqam* (station) or state. Hence, the *maqamat* (stations) of Prophet (peace be upon him) were continually growing and when he reached the higher station, he used to beg pardon for the lower station and repent from seeing it.

It is not incumbent to remain away from that sin for which repentance has been preferred, for only firm commitment not to commit the sin is sufficient. But still if circumstances force one to commit the same sin again to which he repented, still he would be rewarded for being refrained from that sin for a particular period. Many novices of this path have repented and gone back to wickedness and then once more, in consequence of an admonition, have returned to the true Path. Some elder related that he repented seventy times and went back to sin on every occasion, until at the seventy first time he became steadfast.

Abu Umru Ismail b. Nujaid²⁴ related that as a novice, he repented in the assembly of Abu Uthman Hairi and remained steadfast in repentance for some time. One day suddenly the evil thought prevailed over him and he fell into error. He left the society of Sheikh, and even whenever he saw him from afar his guilt caused him to flee from his sight. One day unexpectedly he came across of him and the Sheikh said to him:

"O son, do not associate with your enemies unless you have sufficient strength to counter it, for an enemy see your faults and rejoice and if you have no faults, enemy will feel sorrow.

²⁴ Abu Umru Ismail b. Nujaid Nishapuri, companion of Junaid, died in Mecca 366 A.H.

If you must sin, come to us, that we may bear your affliction, so you do not achieve the object of your enemy."

The heart of Abu Umru got disgusted of sins and then he remained steadfast on his repentance.

Someone having repented of sin returned to it and then repented once more. He was regretful and felt ashamed and thought that with what face he should turn to Allah. He heard heavenly voice, saying:

"You obeyed Me and We recompensed you, then you abandoned Me and I showed indulgence towards you; and now if you will return to Me, My door of mercy is open for you."

Dhu al-Nun says:

توبة العوام من الذنوب و توبة الخواص من الغفلة

"Ordinary men repent of their sins but the elects repent of their heedlessness." The ordinary men shall be questioned of their outward behavior but the elects shall be questioned concerning the real nature of their conduct. Heedlessness is a pleasure to ordinary men, but a veil to the elect.

Abu Hafs Haddad says:

ليس للعبد في التوبة شيء لان التوبة اليه لا منه

"Man has no part in repentance, because repentance is divine guidance to him from Allah and not from Man." According to this, repentance is not man's effort rather one of Allah's gifts, a doctrine which is closely akin to that of Junaid.

Abu al-Hasan Fushanji says:

اذا ذكرت الذنب ثم لا تجد حلاوته عند ذكره فهو التوبة

"When you remember a sin and feel no delight in it, that is repentance," it is because the remembrance of a sin is either due to regret or due to delight or desire.

One who remembers his sin regretfully he is repentant, whereas one who remembers his sin with a desire and plan is a sinner. The desire of the sin is more evil than the act of sin, for the sin is a short-lived act, but its desire is perpetual. Therefore, one who commits himself in sin for a moment is better than who keeps his heart object of evil desires day and night.

Dhu al-Nun says:

التوبة توبتان و توبة الاستحياء فتوبة الانابة ان يتوب العبد خوفاً من عقوبة و توبة الاستحياء ان
يتوب حياء من كرمه

"The repentance is of two kinds,

- the repentance of return and
- the repentance of shame:

The former is repentance through fear of Divine punishment; the later is repentance through shame of Divine clemency."

The fear is caused by revelation of Allah's Majesty, while the modesty is caused by vision of Allah's Beauty. So one burn with the fire of fear of His Majesty and the other is enlightened by the light of His Beauty and one is in a state of sobriety and other in state of intoxication. Those who feel modesty are intoxicated, and those who feel fear are sober.

This discussion is very lengthy but I have preferred brevity.

Chapter XIX

The Uncovering of the Fifth Veil

Prayer (al-salat الصلاة)

Allah hath said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

"And be steadfast in prayer; Practice regular charity;" (Q 2:43).

The Prophet (peace be upon him) said:

الصلوة وما ملكت إيمانكم

"Look after your prayers and those who are under your care."

Etymologically, *salat* الصلاة (prayer) means remembrance (of Allah) and obedience, but scholastics apply the term especially to the known prayers which Allah has commanded to be performed five different times a day. There are certain preliminaries before a prayer is offered. These are:

- The first and the foremost is purification which involves outward purification from filth and inwardly from lust.
- The next is the cleanliness of clothes. It should be free of any filth and is obtained through lawful means.
- The place of worship should be outwardly free from contamination and inwardly free from all sorts of corruptness and sin.
- The next is turning towards *Qibla*. The outward *Qibla* is Kaba and the inwardly *Qibla* is the Throne of Allah, by which the object is the contemplation of the Truth.
- Then, standing outwardly in the state of ability and inwardly in the garden of proximity but outwardly the lawful timings are must and inwardly to remain in His presence.
- To maintain purity of intention at the time of approaching His Court of Audience and Calling of *Takbir* i.e. *Allah-o-Akbar* in the station of awe and annihilation.
- To stand in the abode of union, and to recite the Quran distinctly and reverently. To bow with humility, and to prostrate with abasement.
- To recite *tashahhud* (invocation) with concentration, and to finish the prayer with annihilation of one's attributes.

When the Prophet (peace be upon him) prayed, there were heard a sound from his breast like sound of a cauldron on fire. And when Ali (may Allah be pleased with him) was about to offer prayer, his hair stood on their ends and penetrated from his clothes. Shaken and trembling he would say that hour had come to fulfill a trust which the heavens and the earth were unable to bear.

Some elder asked Hatim Asam that how did he say his prayer? He said:

When the time of prayer comes I do outward and inward *wadu* (ablution). The outward *wadu* I perform with water and inward with repentance. Then I go to the mosque and perceive that Kaba is in front of me, *maqam* of Ibrahim in the centre of my eye brows, Paradise on my right and Hell on my left, and bridge *Sirat* under my feet and angel of death behind me. After this I call *Takbir* with full pomp, stand with respect, recite Holy Quran with awe, bow with humility, prostrate with lamentation and abasement, observe sitting with calmness and dignity and finally call off my prayer with thanks.

Prayer is such devotion in which novice from beginning to end at each stage finds way to Allah, and he has the vision of these stages. Thus, for novices,

- purification takes the place of repentance,
- dependence on Sheikh takes the place of ascertaining the *Qibla*,
- standing in prayer takes the place of self-mortification,
- reciting Quran takes the place of *dikr* (remembrance of Allah),
- bowing takes the place of humility,
- prostration takes the place of self-knowledge,
- invocation takes the place of intimacy, and
- salutation takes the place of detachment from the world and escape from the bondage of station.

Hence, when Prophet (peace be upon him) became divested of all feelings of delight in complete bewilderment, he used to say, "ارحنا يا بلال بالصلاة" O Bilal, comfort us by the call to prayer."

The *Sufi* Sheikhs have discussed this matter at length and their every point is praiseworthy. Some hold that prayer is a means of obtaining presence with Allah, and some regard it as means of being absent from self. So one group came into

presence from absence and the other got absent from presence. Therefore, in this world at the *maqam* (station) of vision where the people who have the vision of Almighty Allah, among those who are absent become present and those who are present become absent.

I, Ali b. Uthman al-Jullabi, assert that prayer is a Divine command and it can not be the means of presence or absence, because a Divine command does not become a cause or means of anything. The cause of presence is presence itself, and similarly the cause of absence is also absence itself. If prayers were the cause or means of presence, the absentee because of it would have been present and similarly were it the cause or means of absence the absentee would have been present by neglecting to perform it. As its performance is incumbent on all whether they are present or absent, the prayer is sovereign in its essence and is not linked with presence or absence. The prayer is performed in abundance by those who are engaged in self-mortification and also who are steadfast. Thus the Sheikhs command their disciples to perform four hundred *rakaat* in their prayer during a day and night that their bodies may get habitual to devotion. Likewise, those who are steadfast perform excessive prayers in thanks giving for the favors which Allah has bestowed upon them.

As regards to those, who hold natural disposition (اهل احوال), act in two ways. The prayer of one of them is in the perfection of ecstasy, correspond to the "station" of union, so that through their prayers they become united. And the prayers of the second group are when the ecstasy is withdrawn, their prayers correspond to the station of separation, so that thereby they become separated. Those who attain *maqam* of union pray by day and night but those who are at the stage of separation perform no more prayers than what are incumbent on them. The Prophet (peace be upon him) said, "جعلت قرة عيني في الصلاة" The coolness of my eyes lies in prayer," He said so because prayer is a source of joy to the steadfast.

On the night of ascension when the Prophet (peace be upon him) was brought nigh unto Allah, and his soul was loosened from the fetters of phenomenal being, and his *nafs* (lower soul) moved to the place of soul, and soul moved to the place of spirit, and spirit moved to the palace of Mystery and had lost consciousness of all degrees and stations, and was over taken so much by contemplation that all of his human

attributes and needs were annihilated. The Divine evidences were manifested and he reached to the depth of the Truth by abandoning himself and got absorbed in eternal contemplation. He inspired by longing said, "O God, do not return me to the place of affliction, neither let me put in the battlefield of nature and passion!"

Allah commanded: "It is My decree that you shall return to the world for the sake of establishing the religious law, in order that I may give you there what I have given you here."

When he returned to this world, he used to say as often as he felt a longing for that exalted station, "O Bilal, comfort us by the call to prayer!"

Thus to him every prayer was an ascension and cause of nearness to Allah. The eyes of people would see him in prayer but factually his body was in prayer, heart in dedication, and inwardly he used to be on its way to proximity but his body melting in grief. For this reason he called prayer as coolness of his eyes. Apparently he was present in the human body but his spirit used to be at Heavenly Kingdom.

Sahl b. Abdullah says:

علامه الصادق ان يكون له تابع من الحق اذا دخل وقت الصلوة يحثه عليها وينبهه ان كان فاعماً

"It is a sign of man's sincerity that Allah deposes an angel who urges him to pray at the time of the prayer and wakes him up if he is asleep." This mark (of sincerity) was apparent in Sahl himself, for although paralyzed and in his old age, he used to recover at the time of prayer and after having performed his prayer, was unable to move from his place.

One of the Sheikhs says:

يحتاج المصلي الي اربعة اشياء: فناء النفس وذهاب الطبع و صفاء السروكمال المشاهدة

"Four things are necessary to him who prays: His *nafs* (lower soul) is annihilated, loss of the natural desires, inward purity, and has perfect contemplation."

The performer of the prayer has no way out but annihilation of the *nafs* (lower soul) and which is attained only by concentration of thought. When he has fully concentrated his thought then he rule over his *nafs* (lower soul), for his substance is based on separation and can not fall under the expressions of union. The loss of the natural desires is not

possible without the affirmation of the Divine Majesty, because His Majesty becomes the cause of the destruction of all that is other than Him. Similarly the purity of inmost heart is not possible without love and excellence in contemplation is not attainable without the purity of the inmost heart.

It is said that Hussein b. Mansur (al-Hallaj) had made it compulsory for him to perform four hundred *rakaat* of prayer in a day and a night. On being asked that why he took so much trouble though he had attained a very high degree, he answered:

"You see pain and pleasure but the lovers are annihilated to their attributes, what concern they have with pain or pleasure! Beware lest you call indolence maturity and lust search for Allah."

Some elder narrated that he was praying behind Dhu al-Nun, when he pronounced the *Takbir* (Allah-o-Akbar), got fainted and fell down like a lifeless body.

Junaid in his old age did not skip any of the litanies (*awrad*) of his youth. When he was urged to refrain from some of these supererogatory acts of devotion to which his strength was unequal, he replied, "whatever I attained in the beginning was due to these practices, how is it possible that after attaining such a degree I leave them."

It is well known that the angels are ceaselessly engaged in worship. Obedience is their drink and devotion is their diet, because they are spiritual and have no *nafs* (lower soul). Whereas it is the *nafs* (lower soul) discourages men from obedience, and the more it is subdued the easier the worship becomes, and when *nafs* is annihilated, worship becomes the food and drink of man. And for this reason it is right to say that angels are annihilated of their *nafs* (lower soul).

Abdullah b. Mubarak narrated that in his teenage he saw a female ascetic who while praying was bitten by a scorpion forty times, but no change of expression was visible in her countenance. When she had finished, he asked her that why did she not throw the scorpion away from her? She answered, "O son! You are a kid, how it was possible for me to do my own business when I was engaged in Allah's business?"

Abu al-Khair Aqta²⁵ had gangrene in his foot. The physician counseled that his foot must be amputated, but he would not allow this to be done. The disciples suggested that his foot to be cut off while he was praying, for at that time he was unconscious. The physicians acted on this advice. When Abu al-Khair finished his prayers he found his foot amputated.

Abu Bakr Siddiq (may Allah be pleased with him) during his prayers at night used to recite the Quran in a low voice, whereas Umar b. Khattab (may Allah be pleased with him) used to recite in a loud voice. The Prophet (peace be upon him) asked Abu Bakr Siddiq why he did recite Quran in a low voice? Abu Bakr replied, "He, to whom I call hears, may it be high voice or a whisper."

The Prophet (peace be upon him) then asked Umar b. Khattab why he did recite Quran in a high voice? He replied, "To wake the drowsy and drive away the Devil."

The Prophet (peace be upon him) suggested Abu Bakr to recite Quran a bit loudly and Umar to keep a low tone, i.e. to act against their habits.

Some Sheikhs perform obligatory acts of devotion openly, but conceal those which are supererogatory in order that they may escape from ostentation. They presume that anyone who desires that others should take notice of his religious practices becomes a hypocrite. Similarly they say that although they do not take notice of their self devotion and mortification, but people do see and this too is hypocrisy. Some Sheikhs however, exhibit both their obligatory and supererogatory acts of devotion, on the ground that ostentation is unreal and piety is truth, therefore, it is absurd to hide reality for the sake of unreality. They say that empty your heart from ostentation and then worship Allah wherever you will. The Sheikhs are aware of the true spirit of the rules of devotional practices, and have enjoined their disciples to preserve them.

One of the elders said that he traveled for forty years, and never missed a single public service of prayer and he used to be in some town on Friday.

The corollaries of prayer belong to the station of love, of which I will now set forth the principles in detail.

²⁵ Died 340 A.H..

Love (*muhabat* محبت) and Matters Connected Therewith

Allah hath said:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

"O ye who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they love Him –" (Q 5:54),

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

"Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah." (Q 2:165).

And the Prophet (peace be upon him) related that Gabriel (may blessings of Allah be on him) revealed him the command of Allah that:

من اهان لي ولياً فقد بارزني بالمحاربة، وما ترددت في شيء كترددتي في قبض نفس المومن يكره الموت واكره مساعدته ولا بدله منه، وما تقرب الي عبدي بشيء احب الي من اداء ما افترضت عليه، ولا يزال عبدي يتقرب الي بالنوافل حتي احبه، فاذا احببته كنت له سمعاً وبصراً وبيداً ومويداً

"Whoever despises any of my friends has declared war against Me. I do not hesitate in anything as I hesitate to seize the soul of My faithful servants who dislikes death and whom I dislike to hurt, although he has no other way out; and no means whereby My servants seeks My favor is more pleasing to Me than the performance of the obligations which I have laid upon him; and My servant continuously seek My favor by works of supererogation until I love him, and when I love him I am his hearing and his sight and his hands and his helper."

And the Prophet (peace be upon him) said:

من احب لقاء الله احب الله لقاءه

"Allah loves to meet those who love to meet Him," and he also said:

اذا احب الله عبداً قال لجبرئيل يا جبرئيل اني احب فلا نا فاحبه، فيحبه جبرئيل، ثم يقول جبرئيل لاهل السماء ان الله قد احب فلا نا فاحبوه فيحبه اهل السماء، ثم يضع له القبول في الارض فيحبه اهل الارض، وفي البغض مثل ذلك

"When Allah loves a man He says to Gabriel, I love such and such, so do love him; then Gabriel loves him and says to the dwellers in Heaven, `Allah loves such and such,` and they

love him too; then he is famed on earth, so that he is loved by the inhabitants of the earth; and as it happens with regard to love, so does it happen with regard to hate."

The love of man with Allah and Allah's love for man is lawful and established. Both Quran and *Sunnah* (Traditions of Prophet, peace be upon him) are witness to it and *Ummah* has unanimity. It is the attribute of Allah that He loves His friends and His lovers love Him.

Etymologically *muhabat* محبت (love) is derived from *hibbah*, حبه which are seeds that are found placed in desert. The name *hubb* حب was given to such desert seeds (*hibb* حب), because its life is hidden in it. So, love is the source of life just as seeds are the origin of plants. When the seeds are scattered in the desert, they become hidden in the earth, and rain falls upon them. The heat of the sun effect it, summer and winter pass over it but the seeds do not take any heed of them and grow up only when their season fall in and bear flowers and give fruit. Similarly, when love takes its dwelling in the heart, it does not get corrupted by the presence or absence, by pleasure or pain, and by separation or union.

Others have the opinion that *hubb* حب is derived from *hubbi* حبي, "meaning a pool full of stagnant water which having no outsource of receiving fresh water", as when love is collected in the heart of the seeker and fills it, then there is no room for any thought except of the beloved. As when Allah graced Abraham with His friendship, he became empty of everything save the remembrance of Allah and universe became veil for him and he got sick of these veils because of His love and in that state he said (verse of Quran), "فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ", "they are enemies to me; not so the Lord and Cherisher of the Worlds;" (Q 26:77). As regards to this Shibli says, "سميت المحبة محبة" love is called love because it obliterates everything from the heart except the beloved."

Hubb حب also means the four conjoined pieces of wood on which a water pot is placed. So in this sense it would mean, as the wooden stand bears the weight of the pot similarly a lover bears whatever his beloved gives out to him i.e. honor or disgrace, pain or pleasure, fair or foul treatment and it has no bar on him. The role of the lover is the same as of wooden stand to bear the load, as it was created only for this reason.

According to others *hubb* حب is derived from *habb* حَب, the plural of *habbah* حَبَّة and *habbah* is the core of the heart, and means of its existence. In this case *Hubb* حب is called by the name of its dwelling place, a principle of which there are numerous examples in Arabic.

Others derive it from *habab* حباب "bubbles of water and the effervescence thereof in a heavy rainfall." The love is named as *hubb* حب because it speaks of lover's longing for beloved search and vision. The lover has a special kind of emotion and palpitation in his heart which keeps him agitated for his beloved. As the bodies are fond of spirits, similarly the hearts of the lovers are fond of the vision of their beloved and as the body subsists through the spirit, so the heart subsists through love, and love remains active and fresh through vision and union with the beloved.

إذا ما تمنى الناس روحا وراحة تمنيت ان الفاك يا عز خاليا

"When people desire comfort and tranquility,
O my beloved! I wish, I meet you in seclusion."

Others, again, declare that *hubb* حب is a name applied to pure love. The Arabs call the pure white of the human eye حبة الانسان, just as they call the pure black (core) of the heart حبة القلب. Since the heart is the seat of love and eye means of sight, hence the heart and the eye are rivals in love, as the poet says:

القلب يحسد عيني لذة النظر والعين تحسد قلبي لذة الفكر

"My heart envies mine eye the pleasure of seeing,
And mine eye envies my heart the pleasure of meditating."

You must know that the term *muhabat* محبة (love) is used by theologians in many different manners. The restlessness of heart, the desire for the object of love, inclination, and passion are referred as love. But all these refer only to created beings and their mutual affection towards one another. These have no relation with the Eternal and cannot be applied to Allah, who is exalted far above anything of this sort. The term *muhabat* محبة (love) is also refers to beneficence, i.e. the man after attaining the perfection of saintship, is conferred high degree by Allah and He distinguishes him by diverse kinds of His miraculous graces.

It also means excellent praise which Allah bestows on a man for a good action. Some scholastic say that Allah's love, which He has made known to us, belongs to those traditional attributes, like His face and His hand and His settling Himself firmly on His throne, of which the existence from the standpoint of reason would appear to be impossible if they had not been proclaimed as Divine attributes in the Quran and the Sunnah. Therefore we affirm them and believe in them, but suspend our own judgment concerning them. These Sufi Sheikhs however, deny that the term "love" as described above, can be applied to Allah. I will now explain to you the true nature of this matter.

Allah's love of man is His good will towards him and His having mercy on him. Love is one of the names of His will, like satisfaction, anger, compassion, etc, and these names can only be used for the will of the Truth. His will is an Eternal attribute whereby He wills His actions. In exhibition and comparability some attribute have superiority over others. In short, love of Allah towards man consists in:

- extending much favors to him in this world,
- giving him recompense in the next world,
- making him secure from punishment,
- keeping him safe from sin,
- bestowing on him states and exalted stations,
- causing him to turn his thoughts away from all that is other than Him, and
- cherish him with His eternal and peculiar Grace and Bounty, so that man turns to Him by renouncing all other.

When Allah peculiarly distinguishes anyone in this way, that particularity of His will is called "love". This is the doctrine of Harith Muhasibi, Junaid and a large number of the *Sufi* Sheikhs. The theologians belonging to different sects and the *Sunni* scholastics also hold the same opinion. As regards their assertion that Divine love is "praise given to a man for a good action", Allah's praise is His word and which is uncreated, for created cannot join uncreated. And as regards their assertion that Divine love means beneficence, His beneficence consists in His actions. Hence, all these views are substantially in close relation to each other.

Man's love towards Allah is a quality which manifest itself in the heart of the pious believer in the form of veneration and magnification, so that he seeks to satisfy his Beloved and becomes impatient in his desire for vision of Him, and desire of His proximity makes him restless, so he does not find comfort with anyone except Him, and grows familiar with the remembrance (*dikr*) of Him, and renounces the remembrance of everything besides. Repose becomes forbidden to him and rest flees from him. He is cut off from all habits and associations and renounces sensual passion and longing of love overwhelm him, so that he submits himself before the command of Allah and knows Him by His attributes of perfection. It is impossible that man's love of Allah should be similar in kind to the love of His creatures. The love of mankind demands attainment of the beloved and to have full knowledge of him. This is a corporeal love, whereas the lovers of Allah while in His proximity are annihilated to themselves, how they can be desirous of such state.

The seeker stands to himself in friendship, but who annihilates himself in love stands by his beloved, and the actual wayfarer of this path are those who have annihilated themselves and are completely overpowered by the love of the Truth, because a phenomenal being has no means of approaching the Eternal save through the omnipotence of the Eternal. He who knows what the real love is feels no more difficulties, and all his doubts depart.

Love has two aspects:

- The love of like towards like, which is a natural inclination and satisfaction of the *nafs* (lower soul). It desires to have physical feel and sensual intercourse with the beloved.
- The love of one who is not homogeneous. This is to get satisfaction from some of the attributes of his beloved, e.g. hearing without speech or seeing without eye.

The people who are captivated by love are of two kinds:

- those who regard the favor and beneficence of Allah towards them, and are led by that regard to love the Benefactor:
- those who are so enraptured by love that they reckon all favors as a veil (between themselves and Allah) and by regarding the Benefactor are led to (consciousness of)

His favors. They are on a higher degree of state than the former.

In short, love is a term which is common in all the nations and religions and is found in every dictionary. No sensible person can hide its meanings. Among the *Sufi* Sheikhs Sumnun al-Muhibb holds a peculiar doctrine concerning love.

He asserts that love is the basis and foundation of the Path to Truth, and status of states and *maqamat* (stations) is of stages. Every stage of the seeker can decline save love; for love is not destructible in any circumstances so long as the seeker remains in following the path of love. All the other Sheikhs agree with him in this matter, but since the term love is a common word, apparently to keep the doctrine of Divine love remain hidden, they have changed its name, though its real essence remained. Hence, instead of calling it purity of love they gave it the name of *safut* صفوت (purity) and to lover of the Truth they called *Sufi*. Some others used the word *faqir* فقير (poverty) to denote the renunciation of the lover's personal will in his affirmation of the Beloved's will, and they called the lover *faqir* فقير (poor) because the lowest degree of love is conformity of the beloved and it is anti to disagreement. I have explained the theory of purity and poverty in the beginning of this book. A noble Sheikh has said:

"Love is clearer to devotees than the interpretation of *Shariat*. The love for repentant is easier than cry of pain and distress and for the young riders is more important than ride. For Hindus the slavery of love is better than the prison of Mahmud Ghaznavi. The tales of the lovers and the beloved are more popular among the Romans than Cross. The love stories depicting happiness and sorrow are part of the literature of all the Arabian tribes."

The gist of this preamble is that there is no human being who has not been gifted with the essence of love and his heart is devoid of the pleasure and comfort of love. The heart of everybody is either intoxicated in love or he is drunk with its overwhelmingness, for the construction of heart is based on anxiety and agitation. The oceans of friendship pledges are no more than mirage before love. The heart void of love is like a wilderness void of food and drink. Love can not be enforced or relinquished by efforts. The *nafs* (lower soul) does not get aware of the subtleties of love which manifest on heart.

Umru b. Uthman Makki says in his book on love that Allah created the *dilha* (soul) seven thousand years before the bodies and kept them in the station of proximity, and that he created the spirits seven thousand years before the *dilha* (souls) and kept them in the degree of intimacy and that he created the hearts seven thousands years before the spirits and kept them in the degree of union, and revealed the luster of His Beauty to the heart three hundred and sixty times every day and bestowed on it three hundred and sixty looks of Grace, and He caused the spirits to hear the word of love and manifested three hundred and sixty exquisite favors of intimacy to the soul. So that when they surveyed the phenomenal universe and saw nothing more precious than themselves, they got filled with vanity and pride, therefore Allah subjected them to probation. He imprisoned the heart in the spirit and the spirit in the soul and the soul in the body and then He mingled reason with them. He revealed His commands through prophets, and then each of them began to seek its original station. When Allah commanded them to pray, the body betook itself to prayer, the soul attained to love, the spirit arrived at proximity to Allah, and the heart found rest in union with Him.

These all are explanations of love and not love, because love is an ecstasy, and it does not stand to speech. If the whole world wishes to attract love, they cannot and similarly they cannot repel it with effort. It is not possible even if the whole world wish together that the seeker of the love is filled with love or who has the wealth of love is made empty of it. The love is Allah's gift and how the mankind can perceive the true nature of this Divine Grace when they are committed to amusement, sport and fun.

There are many sayings of Sheikhs about *ishq* عشق (extreme love). Some hold that excessive love of man towards Allah is possible but it is not lawful that Allah should have excessive love of someone. They say that *ishq* (extreme love) is the attribute of that who is debarred from his beloved, and man can be debarred from Allah, but Allah cannot be debarred from man, therefore man may love Allah excessively, but the term is not applicable to Allah. Some others take the view that Allah cannot be the object of man's excessive love, for it involves crossing of limits but Allah is not limited.

The modern assert that excessive love, both in this world and the next, is not possible, although excessive love is possible for the desire to seek the perception of the Godhead, as the essence of Allah is not attainable. They say that love is possible with one of the essence of Allah but not excessive love. They also refer that excessive love is not possible without vision, whereas love can be embedded by mere hearing. Since excessive love depends on sight, therefore, Allah cannot be the object of excessive love, as no one has seen Him. Everyone has only listened about Him and they have made their own claims. The essence of Allah is not attainable or perceptible that man should be able to feel excessive love towards Him. Allah, through His attributes and actions, is a Gracious Benefactor to His friends because of which man's love is permissible with His attributes. Since Jacob was absorbed in the love for Yusuf, from whom he was separated, his eyes became bright and clear as soon as he smelt Yusuf's shirt. Similarly, Zulaikha was ready to die on account of her excessive love for Yusuf; her eyes were not opened until she was united with him. Some of the *Sufis* have said that since there is no opposite of Allah, similarly excessive love also has no opposite; therefore, excessive love may be lawful with Allah.

There are still many subtle signs and hints concerning love but for the fear of prolonging the matter I finish the discussion here. I will now mention a few of the innumerable indications which *Sufi* Sheikhs have given as to the true nature of love.

Master Abu al-Qasim Qushayri says:

المحبة محو المحب بصفاته و اثبات المحبوب بذاته

"Love is the effacement of the lover's attributes and the establishment of the Beloved's essence."

The Beloved is subsistent and the lover is annihilated. The jealousy of love requires that the lover should make the subsistence of the Beloved absolute by negating himself, so that he attains complete friendship (saintship). The lover cannot negate his own attributes except by affirming the essence of the Beloved and this is also not possible that lover can stand by his attributes, for in that case he would be independent of Beloved's Beauty. But when he knows that his life is the Beauty of his Beloved, he necessarily tries to annihilate his own attributes, for he is veiled from his Beloved

in their presence and thus in love for his Friends he becomes an enemy to himself. When Mansur Hallaj was mounted on the scaffold his last words were, "حسب الوجد افراد الوجد له" the destination of the seeker is to know Allah as One." It is incumbent on lover to annihilate himself for the sake of love and that the dominion of his *nafs* (lower soul) after being used in search of friend should be vanished.

Abu Yazid says:

المحبة استقلال الكثير من نفسك و استكثار القليل من حبيبك

"Love consists in regarding your much as little and your Beloved's little as much."

The same condition is of man with Allah, so whatever worldly benefits have been gifted to mankind, Allah calls them little, "قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ" short is the enjoyment of this world." (Q 4:77), but with this He calls their praise of Him much, "وَالذَّاكِرِينَ اللَّهَ كَثِيرًا" and the remembrances for men and women who engage much in Allah's praise," (Q 33:35), in order that all His creatures may know that He is the real Beloved. This attribute is not lawful for mankind as whatever Allah bestows on them is not less.

Sahl b. Abdullah al-Tustari says:

المحبة معانقة الطاعات و مباينة المخالفات

"Love consists in embracing acts of obedience and in avoiding acts of disobedience,"

If love is true then it is easier to follow the command of the beloved. This is a refutation of those heretics who declare that a man may attain to such a degree of love that obedience is no longer required of him, a doctrine which is sheer heresy. It is impossible that any person, while he is fully in his senses, should be relieved of his religious obligations. The whole *Ummah* is unanimous on that the *Shariat* (religious law) will never be abrogated, and if such person may be relieved from his religious obligations then these can be abrogated for everyone. This is a sheer deviation and impiety. The case of persons overcome with rapture and those who are mentally unsound is different. However, it is possible that Allah in His love should grace a man to such a degree that it costs him no trouble to perform his religious duties, because the feelings of pain in execution of a command depend on the degree of love. If love is strong, the pain of devotion would be lesser. This is

evident from the practices of Muhammad (peace be upon him), so when Allah swore by his name لعمرِكَ, and the Prophet (peace be upon him) committed himself entirely to devotion both by day and night, so that his blessed feet became swollen. On that Allah said, مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى "We have not sent down the Quran to thee to be (An occasion) for thy distress." (Q 20:1). And it is also possible that one should be relieved of the consciousness of performing the Divine commands, as the Prophet said, "انه ليغان علي قلبي حتي كنت استغفر الله في " verily, a veil is drawn over my heart, and I ask forgiveness of Allah seventy times daily," Prophet (peace be upon him) never regarded his self and actions, for he was far above from the thoughts of devotion. He always kept his eyes on the Majesty of Allah's command and would call his actions unworthy to be presented before Allah.

Sumnun Muhibb says:

ذهب المحبون لله بشرف الدنيا والاخرة

"The lovers of Allah are blessed with the glory of this and the next world, for the prophet (peace be upon him) said, المرء مع من احب a man is with the object of his love." The lovers of Allah are with Him in both the worlds and those who are with Him have no fear of any loss. The glory of this world is Allah's being with them, and the glory of the next world is their being with Allah.

Yahya b. Maud al-Razi says:

حقيقة المحبة مالا ينقص بالجفاء ولا يزيد بالبر

"Real love is neither diminished by unkindness nor increased by kindness and bounty," because both these are the causes of love, and the cause of a thing is reduced to nothing when the thing itself actually exists. A lover delights in the affliction that his beloved makes him suffer, and he regards kindness and unkindness with the same indifferences.

When Shibli was supposed to be insane, and was admitted in the hospital, some persons came to visit him. He asked them who were they. They said that they were his friends. Hearing their answer he started pelting them with stones. All of them ran away. Then he said, "Had you been my friends, you would not have fled from my affliction."

Chapter XX

The Uncovering of the Sixth Veil

Alms (al-zakat الزكاة)

Allah hath said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

"And be steadfast in prayers; practice regular charity;" (Q 2:43).

There are many Verses of Quran and Hadith about alms (*zakat* زكاة). It is one of the obligatory ordinances of the faith but on whom who is worthy of paying it and its disobedience is unlawful. It becomes due on the completion of a benefit; e.g., two hundred dirham constitutes a complete benefit, and anyone who is in possession of that sum ought to pay five dirham or if he possesses twenty dinars he ought to pay half a dinar after one year or if he possesses five camels he ought to pay one sheep after one year, and so forth. Like wealth *zakat* (alms) is also due on account of dignity, because that is also a complete benefit. The Prophet (peace be upon him) said:

ان الله فرض عليكم زكاة جاهكم كما فرض عليكم زكاة مالكم

"Allah has made it incumbent upon you to pay the alms of your dignity, as He has made it incumbent upon you to pay the alms of your property." And he also said, " لكل شيء زكاة و زكاة الدار بيت الضيافة everything has its alms, and the alms of a house is the hospitality."

Actually *zakat* (alms) is that thanks giving for a benefit received, which is to be paid in similar kind as the benefit. Health is a great blessing, for which every limb owes alms. Therefore man ought to occupy all his limbs with devotion and not yield them to pleasure and pastime, in order that the alms due for the blessing of health is fully paid. There are alms for every spiritual blessing also but their reality cannot be recounted, for it is not possible to count all the benefits. *Zakat* is incumbent on each person according to his own assessment. It is the name of the *marifat* (knowledge) of outwardly and inwardly blessings. When a man knows that the blessings

bestowed upon him by Allah are in abundance, accordingly he would render thanks in abundance by way of alms.

The *Sufis* do not consider it praiseworthy to give alms on account of worldly blessings, because they disapprove of greed. What better example can be of a greedy person that he keeps two hundred dirham in his possession for a whole year and then gives away five dirham in alms? Since liberality is the custom of the generous and they are liberal in their generosity, how should alms giving be incumbent upon them? Some formal theologian, wishing to make trial of Shibli, asked him that on what amount or quantity alms is ought to be given. Shibli replied:

"Where greed is present and property exists, five dirham out of every two hundred dirham, and half a dinar out of every twenty dinars. That is according to thy doctrine; but according to mine, a man ought not to possess anything, in which case he will be saved from the trouble of giving alms."

The divine asked him that whose authority he followed in that matter. Shibli said:

"The authority of Abu Bakr (may Allah be pleased with him) the Veracious, who gave away all that he possessed, and on being asked by the Prophet (peace be upon him) what he had left behind for his family, answered, Allah and His Prophet (peace be upon him)."

Ali (may Allah be pleased with him) said:

فما وجبت علي زكاة مال وهل يجب الزكاة علي جواد

"Almsgiving is not incumbent on me,
For how can a generous man be required to give alms?"

The wealth of the generous is for charity and their blood is excused. Neither they are avarice in wealth nor they fight for their blood, for they don't consider them as their property.

It is absurd for anyone to cultivate ignorance and say that since he has no property therefore, he needs not to be acquainted with the knowledge of almsgiving. To learn and obtain knowledge is an essential obligation, and to turn away from it is infidelity. It is one of the evils of the present age that many pretenders of piety and dervishhood reject knowledge in favor of ignorance. Once I was giving devotional

instruction to some novices and was discussing the alms on camels and explaining the rules in regard to she-camels of different ages. An ignorant fellow, tired of listening, rose and said that since he had no camels therefore, the acquiring of that knowledge was of no use to him. I answered to him that as knowledge was necessary in giving alms, so it was also necessary in taking alms. If anyone should give you a she-camel in her third year and you should accept her, you ought to be in knowledge of it. No one is relieved from the obligation of knowledge even though he has no property and does not want to have any property.

Some of the *Sufi* Sheikhs have accepted alms, while others did not like to do so. Those who had voluntarily adopted *faqr* فقر (poverty) did not take alms and used to say, "we do not amass property, therefore we need not to give alms; nor will we accept alms from worldlings, lest they should have the upper hand and we the lower."

But those who are rendered helpless in the hands of poverty accept alms, not for their own wants but with the purpose of relieving a brother Muslim of his obligation of almsgiving. With this intention the receiver of alms, not the giver, has the upper hand. If it is considered the other way that the upper hand is of the giver, it would be wrong, and words of Allah *وَيَأْخُذُ الصَّدَقَاتِ* and He receives their gifts of charity," (Q 9:104), would become meaningless and the giver of alms must be superior to the receiver, a belief which is utterly false. The upper hand belongs to him who relieves his Muslim brother from a heavy responsibility. Dervishes are not worldly, but they keep an eye for the next world and if a dervish fails to relieve a worldling of his responsibility, the worldling will be held accountable and punished at the Resurrection for having neglected to fulfill his obligation. Therefore Allah afflicts the dervish with a slight want in order that worldlings may be able to perform what is incumbent upon them.

Necessarily, the upper hand is of the dervish who receives alms in accordance with the command of Allah because it behooves him to take that which is due to Allah. If the hand of the recipient of alms were the lower hand, as some of the *Hashwiyya* declare, then the hands of the Prophets, who often received alms due to Allah and delivered it to the proper authority, must have been lower (than the hands of those who gave the alms to them). This view is erroneous as its

adherents do not see that the Prophets received alms in consequences of the Divine command. The religious *Imams* have acted in the same manner as the Prophets, for they have always received payments due to the public treasury. Those are absolutely wrong who assert that the hand of the receiver is the lower and that of the giver is the higher. These are the basics of Sufism and this topic which is closely related to liberality and generosity, therefore, now I will discuss about liberality and generosity.

Liberality (جود) and Generosity (سخا)

The Prophet (peace be upon him) said:

السخي قريب من الله قريب من الجنة بعيد من النار والبخل قريب من النار وبعيد من الجنة

“The generous is close to Allah and Paradise and away from Hell. The avarice is in the proximity of Hell and away from Paradise.”

The theologians opine that liberality (جود) and generosity (سخا), when regarded as human attributes, are synonymous. But Allah may be called liberal (جواد) but not generous (سخي) because He has called Himself by the former name and not by the later, and generous (سخي) has also not been used in any of the Hadith (traditions). All orthodox Muslims are agreed that it is not allowable to apply any name to Allah that is not proclaimed in Quran and the Sunnah, e.g. He may be called *Alim* عالم (knowing) but not *Aqil* عاقل (intelligent) or *Faqih* فقيه (wise), although three terms bear the same signification. We call Him *Alim* عالم (knowing) because He has used this word for Himself and we refrain from using other two words as He has not used them for Himself. Similarly we call Him *Jawad* جواد (Liberal) and not *Sakhi* سخي (generous).

Some people differentiate between liberality (جود) and generosity (سخا), for they are of the view that generous discriminates in his liberality and his actions are connected with selfish motives and causes. This is an elementary stage in liberality. The *Jawad* جواد (liberal man) does not discriminate and his actions are devoid of selfish motives and any secondary cause. These two qualities were exhibited by two Prophets, viz., Abraham, the Friend of Allah (may blessings of Allah be on him), and Muhammad (peace be upon him), the beloved of Allah.

It is said that Abraham (may blessings of Allah be on him) was accustomed not to eat anything until a guest came to him. Once, three days passed and no guest turned to him. Ultimately a fire worshipper appeared at his door. When the visitor disclosed his identity, Abraham denied his hospitality to him and the visitor left without any entertainment from him. Allah reproached Abraham on this account and said that he could not give a loaf of bread to one whom He had nourished for seventy years?" But Muhammad (peace be upon him), when the son of Hatim visited him, spread his own sheet on the ground for him and said, "اذا اتاكم كريم قوم فاكرموا" honor the generous person of a tribe when he comes to you." The one who discriminated in generosity abstained from giving a loaf of bread but who did not, he laid mantle of his Prophethood for an infidel. Abraham's position was generosity, but Muhammad (peace be upon him) was placed at *maqam* (station) of liberality (جود). The best rule in this matter is set forth in the maxim that liberality consists in following one's first thought, and that it is a sign of avarice when the second thought prevails over the first. The desirous prefer the first thought, for it is unquestionably from Allah.

There was a merchant at Nishapur who used to regularly visit Sheikh Abu Said. One day Sheikh asked him charity for some dervish. The merchant narrated that at that time he had one dinar and a small silver coin and in the first instance he thought to give dinar but then second thought prevailed to give silver coin and he gave that to the dervish. When the Sheikh got free the merchant asked him whether it was right for anyone to contend with Allah. The Sheikh answered, "You contended with Allah: He bade you to give the dinar, but you gave the silver coin."

Once Sheikh Abu Abdullah Rudbari came to the house of a disciple in his absence, and ordered that all the belongings in the house should be sold out. When the disciple returned he felt happy and for the delight of Sheikh did not utter a single word. In the meantime his wife also came and when she saw all that went inside the house and removed her dress. She gave the dress to her husband and said that it also belonged to the house hold effects and should be treated in the same manner. The husband warned her that she by her own will was doing more than what was commanded. The woman replied that what the Sheikh did was a result of his liberality

and we too must exert ourselves to display our liberality. The husband although agreed with her said that since they had surrendered themselves to Sheikh, so whatever the Sheikh had done was their liberality (جود).

The liberality is figured in one's attributes. A disciple always ought to sacrifice his property and self in obedience to the command of Allah. Hence Sahl b. Abdullah said,

الصوفي دمه هدر و ملكه مباح

"the Sufi blood may be shed with impunity, and his property maybe seized."

Sheikh Abu Muslim Farisi narrated that:

Once I set out with a group of people for Hijaz. In the suburbs of Hulwan we were attacked by Kurds, who stripped us off our patched frocks. We instead of fighting started consoling them. One man among us became greatly excited, whereupon a Kurd drew his sword and tried to kill him. We intervened and pleaded the Kurd to spare his life. The Kurd said that sparing such a liar was not at all lawful and he must be killed. When I asked him the reason he said that the man was not a genuine *Sufi*, a pretender among the *Sufis* and it was better that such person might not exist. On my further inquiry he replied:

"The lowest degree of a *Sufi* is to act liberality (جود). This fellow was so desperately attached to these rags that he quarreled with his friends, how could he be a *Sufi*? We are your friends. Since long time we have been performing your task, and plundering you and liberating you from the worldly encumbrances."

Once, Abdullah b. Jafar (may Allah be pleased with him) was passing through a spring of a grazing field. He observed a black slave watching over a herd of goats. A dog came and sat near him. The slave threw a loaf of bread before him which he ate, then he threw the second bread and after some time he threw the third bread before the dog. Abdullah came to him and asked about his daily ration. The slave told him that it was three breads. On Abdullah's quest that why he had given his whole ration to the dog, the slave said, "The dogs are not inhabited here. I don't know that from how far has he come in search of bread and I did not like that his effort is wasted" Abdullah liked his gesture and after buying him along with herd, handed over all to him and also freed him from the

chains of slavery. The slave prayed for him and after giving every thing in charity left that place.

A man came to the house of Hasan b. Ali (may Allah be pleased with him) and said that he owed four hundred dirham. Hasan gave him four hundred dirham and went into the house, weeping. They asked him why he wept. He answered, "had I not neglected that much, he might have been saved from humiliation of begging."

Abu Sahl Saluki never put alms into the hands of a beggar, but always used to lay alms on the ground so that needy might pick it up. He used to say, "worldly goods are too worthless to be placed in the hand of a Muslim, so that my hand should be the upper and his lower."

Once king of Abyssinia sent huge measure of musk to Prophet (peace be upon him). He dissolved the complete quantity in the water and rubbed it on himself and companions.

Anas (may Allah be pleased with him) related that once a person came to the Prophet (peace be upon him) and he gifted him a valley filled with herds of goats. When the man reached back to his tribe, he pleaded them to become Muslims, as Prophet Muhammad (peace be upon him) was so generous that at the time of giving he was not debarred by any thought of hunger or poverty.

Anas (may Allah be pleased with him) related that once Prophet (peace be upon him) received eighty thousands dirham. He laid them on the sheet and did not leave that place until he had distributed the whole money.

Ali (may Allah be pleased with him) said that once he saw Prophet (peace be upon him) who had tied stones on his stomach because of hunger.

I once met a dervish to whom a Sultan had sent gold pieces of worth three hundred dirham. He along with the gold went to a bath house and distributed it to the people present there.

I have already discussed the subject of liberality in the chapter on preference while disseminating the doctrine of the Nuris.

Chapter XXI

The Uncovering of the Seventh Veil

Fasting (al-sawm الصوم)

Allah hath said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

"O ye who believe! Fasting is prescribed to you," (Q 2:183).

And the Prophet (peace be upon him) said that he was informed by Gabriel (may blessings of Allah be on him) that Allah said:

الصوم لي وأنا اجزي به

"Fasting is for Me, and I have the best right to give recompense for it"

Fasting is an inwardly devotion and has no outwardly connection. The others cannot know about this devotion, therefore its recompense is in abundance.

It is said that mankind will enter in Paradise through Allah's mercy, and that their rank therein depend on their religious devotion, and that their abiding therein for ever is the recompense of their fasting, that's why Allah said that He Himself would give recompense for it. Junaid said:

الصوم نصف الطريقة

"Fasting is half of the Mystic way of life."

Some of the Sheikhs used to fast perpetually and some fasted only during the month of Ramadan. Their fasting during Ramadan was to seek recompense and not to fast other than Ramadan was to safeguard against hypocrisy and to renounce self will. I have seen many Sheikhs who used to fast but people would not come to know about their fasting as they would eat if somebody set food before them. This is more in accordance with the *Sunnah*. Aisha and Hafsa (the mothers of the believers, may Allah be pleased with them) related that one day when Prophet (peace be upon him) came home we told him that we had prepared sweetmeat of dates for him. He

said that he intended to fast but now instead he would fast on some other day and asked them to bring the sweetmeat.

I have seen Sheikhs who fasted on the "white days" (from the 13th to the 15th of every month), and on the tenth of Muharam, and also during Rajab, Shaiban, and Ramadan (lunar months). I have also seen Sheikhs who observed the fast of David, which the Prophet (peace be upon him) called the best of the fasts, i.e. they fasted one day and broke their fast the next day.

Once I came into presence of Sheikh Ahmad Bukhari. He had a dish of sweetmeat before him, from which he was eating, and he made a sign that I should join him. I in a very childish way answered that I was fasting. He asked me why I was fasting. I told him that it was in conformity with such and such. The Sheikh said that it was not right for human beings to conform to human beings. I was about to break my fast, but he said, "Since you wish to quit conformity with him, do not conform to me, for I too am a human being."

The reality of fasting is abstinence, and the total mystery of Sufism is hidden in it. The least degree in fasting is hunger. "الجموع طعام الله في الارض" to remain in hunger is Allah's food on earth." According to law and reason hunger is commendable.

One month's continual fasting is incumbent on every Muslim who has attained to manhood, is sensible, healthy and resident. The fast begins on the appearance of the moon of Ramadan, or on the completion of the month of Shaiban. For every fast sincere intention and firm obligation are necessary. Abstinence involves many obligations, e.g.

- keeping the belly without food and drink, and
- guarding the eyes from lustful looks, the ear from listening to evil speech and backbiting, and tongue from vain or foul words, and
- guarding of the body from submission to worldly things and disobedience to Allah.

One who acts in this manner would truly be observing the fast, for the Prophet (peace be upon him) said, "اذا صمت فليصم سمعك و " اذا صمت فليصم سمعك و " بصرك when you fast, let your ear, eye, and your tongue should also fast." And he also said, "رب صائم ليس له من صومه الا الجوع " many who fast are such that they do not gain anything from their fasting except hunger and thirst."

I saw the Prophet (peace be upon him) in my dream and asked him to give me a word of counsel. He said, "احبس حواسك" imprison your senses." To keep the senses imprisoned is real self-mortification, because all kinds of knowledge is acquired through these five senses:

- sight, its place is eye which see the world and colors.
- hearing, ears are the place of hearing and they hear the voice.
- taste, palate is the place of taste
- smell, nose is the place of smell, and
- touch has no special locus but is spread in all the limbs of the body and which are sensible to cold, hot, severity and gentleness.

These senses are the commander of the intellect and knowledge. Four of them have particular locus, but the fifth, namely touch, is spread over the whole body. Everything that becomes known to human beings passes through these five doors, except intuitive knowledge and Divine inspiration. There is no chance of any err in intuitive knowledge and Divine inspiration, but senses possess purity and impurity also. Just as senses are open to knowledge, reason, and spirit, so they are open to imagination and passion. The senses act jointly both in case of piety and sin or felicity and misery, e.g., the true friendship side between eye and ear is that they see and hear the truth and evil side is that they see the lust and hear useless talk. In case of touch, taste and smell the friendship to truth is to obey the command of Allah and evil side is to move against the *Shariat*. It behooves on who is fasting to imprison all his senses in order that they may return from disobedience to obedience, so that he may qualify as true fast observer. To abstain only from food and drink is work of old women and children. The true fasting is that man should be free from others, and save himself from the worldly desires and forbidden things. Allah hath said, "وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ" nor did We give them bodies that ate no food," (Q 21:8), and "أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا" did ye then think that We had created you in jest," (Q 23:115).

The spirit of fasting is to abstain from idle pleasures and unlawful acts, for fasting is not only to refrain from eating lawful food. I marvel at those who say that they were keeping a voluntary fast and yet fail to perform obligatory duties. Not to commit sin is obligatory, whereas continual fasting is an

apostolic custom (which may be observed or neglected). When a man protects himself from disobedience all his circumstances are fast.

It is related by Abu Talha Malki that Sahl b. Abdullah Tustari was fasting on the day of his birth and also on the day of his death, as he was born in the forenoon and drank no milk until the evening prayer, and on the day of his death he was fasting.

The continual fasting has been forbidden by the Prophet (peace be upon him), although he used to fast continually, and when his companions conformed with him in that respect, he forbade them, saying:

اني لست كما حدكم اني ابيت عند ربي يطعمني ويسقيني

"I am not as one of you: I pass the night with my Lord, who gives me food and drink."

The votaries of self-mortification assert that this prohibition was an act of affection, and not that it was unlawful. Others regard it as being contrary to the *Sunnah*, but the fact is that continuance in fasting is impossible, because the day's fast is interrupted by night and even if the intention of fast is made in the night, still continuance will not be there.

It is said about Sahl b. Abdullah that he used to eat only once in fifteen days. During Ramadan he would eat nothing throughout the month until the Eid day, and used to pray four hundred *rakaat* on every night. This exceeds the limit of human endurance, and cannot be accomplished by anyone without Divine aid, which becomes his nourishment.

It is well known that Sheikh Abu Nasr Saraj, (the author of book *al- Lama*) who was known as the Peacock of the Poor, came to Baghdad in the month of Ramadan. He was given a private chamber in the Shuniziyya mosque, and was asked to lead the prayers of dervishes. He led their *trawih* prayer throughout the month and recited the whole Quran five times. Every night a servant brought a loaf of bread to his room. When he departed, on the Eid day, the servant found all the thirty loaves untouched.

Ali b. Bakr relates that Hafs Mussisi ate nothing in Ramadan except on the fifteenth day of that month.

Ibrahim Adham ate nothing from the beginning to the end of Ramadan, though it was summer season. He used to labor as a harvester throughout the day and would give his earning to dervishes. He used to remain in devotion throughout the night. The people secretly monitored his activities and saw that he neither ate nor slept.

Sheikh Abu Abdullah Khafif before his death had observed forty uninterrupted solitudes of forty days each.

I have met with an old man who used to observe two solitudes annually of forty days each.

I was present with Danishmand Abu Muhammad Banfisi at the time of his death. He had not eaten any food for eighty days and inspite of that had not missed a single occasion of public worship.

There were two elders at Merv; one was called Masud and the other was Sheikh Abu Ali Siyah. Masud sent a message to Abu Ali, saying: "For how long shall we make empty pretensions, let us sit in seclusion for forty days and don't eat anything." Abu Ali replied: "No, let us eat three times a day and remain in seclusion for forty days with single purification."

The difficulties of this question still remains, as ignorant conclude that continuance in fasting is not possible, while physician allege that such a theory is entirely baseless. I will now explain the matter in detail so that ambiguity is removed.

Perpetual fasting, without infringing the Divine command, is a *karamat* (miracle), and *karamat* is graced to elects and not to everyone. When *karamat* is not common then how can its commands e.g., perpetual fasting, be common. If they were vouchsafed to all, faith would be an act of necessity and Gnostic would not be recompense on account of gnosis. The Prophet (peace be upon him) was man of evidentiary miracles and therefore he outwardly divulged perpetual fasting, but he forbade the men of *karamat* (saints) to reveal it, because a *karamat* involves concealment, whereas a miracle involves revelation. This is a clear distinction between the miracles performed by Prophets and the *karamat* performed by saints. This much should be sufficient for anyone who is divinely guided.

The forty days` seclusion of the saints is derived from the state of Moses. When the saints desire to hear the word of

Allah spiritually, they remain in hunger for forty days. After thirty days they cleanse their teeth and spend ten more days. Hence, Allah speaks to their hearts, because whatever the prophets enjoy openly the saints may enjoy secretly. It is not possible to hear the word of Allah in the presence of phenomenal subsistence, therefore, the four humors must be overwhelmed by depriving them of food and drink for forty days, and that the purity of love and the subtlety of the spirit may hold absolute sway. Since this involves hunger therefore, now I will ponder upon the reality of hunger.

Hunger and Matters Connected with it

Allah hath said:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil)," (Q 2:155)

The Prophet (peace be upon him) said:

بطن جائع احب الي الله من سبعين عابداً غافلاً

"Man with empty belly is more preferred before Allah than the seventy heedless worshippers."

It's a noble act to remain with hunger and it has the approval among all the religions and nations. Outwardly hunger sharpens the intelligence and improves the mind and health, particularly of that person who by reducing his food has adorned himself. Hunger produces humility in the heart and humbleness in the *nafs* (lower soul) and diminishes its power. The Prophet (peace be upon him) said,

اجيعو بطونكم واطماوا اكبادكم واعروا اجسادكم لعل قلوبكم يرون الله غياناً في الدنيا

"make your bellies hungry and your livers thirsty and do not put your bodies in adornment of dress, that perchance your hearts may have the vision of Allah in this world."

Although hunger causes pain to the body, but it illuminates the heart, purifies the soul, and leads the spirit unto the presence of the Truth. The body afflictions are neglected when spiritually one is blessed with vision, spirit is purified and heart is illuminated. To eat one's fill is not a good act, for were it an

accepted act, the beasts would not have been filled to their bellies. It is the act of beasts to fill their bellies and to be hungry is the act of brave. Hunger cultivates the spiritual nature whereas filling of belly cultivates the body.

One who cultivates his spiritual nature by means of hunger, in order to devote himself entirely to Allah and detach himself from worldly ties, is not on the same level with one who cultivates his body by means of greed, and serves his lusts. One need the whole universe to eat and another only eat to gain strength to meet his devotional obligations. The men of the old time used to eat to live but you live to eat. There is a clear difference between both.

الجوع طعام الصديقين ومسلك المريدين

"Hunger is the food of the truthful and a way of novices."

The predestination is determined, but still it was for the sake of morsel of food that Adam fell from Paradise, and was banished far from the neighborhood of Allah. One whose hunger is compulsory is not really hungry, for one who desires to eat is like the one who eats and he is also not who has renounced the food but the food has been stopped from him. The one who while food is in front of him renounces it and bear pain of hunger is really a hungry man. To subdue the lusts of *nafs* (lower soul) and imprison the devil is not possible without hunger. Katani says:

من حكم المريدان يكون فيه ثلاثة اشياء نومه غلبة وكلامه ضرورة واكلا فاقة

"Three things are must for the novice: his sleep when he is overpowered by slumber, and his speech only when needed, and eat when he is starving."

According to some, starvation involves abstention from food for two days and nights, but others prefer for three days and nights, or a week. Some others opine that to eat once in forty days or to eat after forty days is starvation. The true mystics believe that a sincere man feel hunger is only once in forty days and his hunger merely serves to keep him alive, and all hunger besides is natural appetite and vanity, may Allah save from such hunger.

All praises to Allah, all the veins in the bodies of Gnostics are evidences of the Divine mysteries, and that their hearts are tenanted by vision of the Most Exalted. The doors of the

hearts are opened in their breasts, and the reason and passion get stationed there. The spirit helps the intellect and *nafs* (lower soul) is helpful to passions. The more the natural humors are nourished by food, the stronger does the lower soul become. The desires are increased and the whole body is subdued by the *nafs* (lower soul), and in every vein a different kind of veil is produced. But when the desirer of food abstains from it, the *nafs* (lower soul) grows weak, and the reason gains strength. The sensual power vanishes from the veins. The mysteries and evidences of Allah become more visible. When the lower soul is unable to work and passion is annihilated, every vain desire is effaced in the manifestation of the Truth, and then the seeker attains his desire.

Abu al-Abbas Qassab said:

"My obedience and disobedience depend on two cakes of bread:

- when I eat I find in myself the stuff of every sin,
- but when I abstain from eating I find in myself the foundation of every act of piety."

The fruit of hunger is contemplation of Allah, of which the forerunner is mortification.

If contemplation is achieved through fill of belly, it is better than that hunger which is limited to mortification, for contemplation is the battlefield of brave men, whereas mortification is the playground of children. The satiety in contemplation of Allah is better than that hunger which leads to contemplation of created.

Chapter XXII

The Uncovering of the Eighth Veil

Pilgrimage (Hajj)

Allah has said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

"Pilgrimage thereto is a duty men owe to Allah – those who can afford the journey;" (Q 3:97).

The Hajj (pilgrimage) is binding on every Muslim of sound mind who has the means to perform it and has reached manhood. The Hajj consists of:

- To make a vow of pilgrimage putting on the pilgrimage's garb (*ihram*) at Miqat,
- stay at Arafat,
- circumambulating the Ka`ba,
- running (sahi) between *Safah* and *Marwah*.

One must not enter the sacred territory without being clad in *ihram*. The sacred territory (*Haram*) is so called because it contains the *maqam* (station) of Abraham (may blessings of Allah be on him) which is a place of peace. Abraham had two *maqam* (stations), the *maqam* of his body, namely Mecca, and the *maqam* of his soul, namely friendship. Whoever seeks his bodily station must renounce all lusts and pleasures and put on the pilgrim's garb and refrain from hunting lawful game. He should be present at Arafat with all his senses under strict control. From there should go to *Mudalifah* and *Mashar al-Haram*, pick up pebbles and circumambulate the Kaba. Then he should visit Mina and stay there for three days and throw pebbles in the prescribed manner. Then get his hair cut and perform the sacrifice and put on his (ordinary) clothes.

But whoever seeks the spiritual station of Abraham must renounce familiar associations and bid farewell to pleasure and take no thought of other than Allah, for his looking towards the phenomenal world is prohibited.

Should stay at the Arafat of gnosis and from there set out for the *Mudalifah* of amity and from there occupy his heart to circumambulate the temple of Divine Purification and throw

away the pebbles of passion and corrupt thoughts in Mina of peace, and sacrifice his lower soul on the altar of mortification and arrive at the station of friendship. By entering the bodily station of Abraham one gets peace from enemy and their weapons, whereas by entering the spiritual station one gets peace from heedlessness and separation from Allah.

The Prophet (peace be upon him) said:

الحاج وفد الله يعطيهم ما سألوا ويستجيب لهم ما دعوا

"The pilgrims are the ambassadors of Allah. What they wish they get and their prayers are answered."

The seekers of spiritual station, neither wish for anything nor do they pray, rather remain in satisfaction. As Abraham said (verse of Quran):

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

"Behold! His Lord said to him: `Bow (thy will to me):` He said: `I bow (my will) to the Lord and the Cherisher of the Universe.`"

When Abraham (may blessings of Allah be on him) attained the *maqam* of friendship and renounced all by making his soul independent from others (than Allah), Allah wished to have his splendor publicly manifested and Nimrod was selected for this task. He separated him from his parents, burnt the fire, Satan prepared the catapult. Abraham after wrapped in the cow skin was placed in the pan of the catapult. At that time Gabriel (may blessings of Allah be on him) appeared and asked Abraham if he could help him out. Abraham said that he did not need his help. Gabriel asked if he had any desire to be met by Allah. Abraham said:

"Allah is independent of my need, He knows my state. His will is my will. He knows that for His sake I am being thrown in the fire. When He is fully aware of my state, then why should I plead to Him."

Muhammad b. al-Fadl says:

I wonder at those who seek His temple in this world but they do not seek contemplation of Him in their hearts? They may find His temple sometimes and may not find the other time, whereas contemplation is always attained. If they are bound to visit a stone, which is looked at only once a year, surely

they are more bound to visit the temple of the heart, which is looked at three hundred and sixty times in a day and night. Mystic's every step is a symbol of his journey to Mecca, and when he reaches at the sanctuary he wins a robe of honor for every step.

Abu Yazid says:

"If anyone's recompense for worshipping Allah is deferred until the next day, it is as if he has not worshipped Allah today, for the recompense of every moment of worship and mortification is immediate."

He also said:

"On my first pilgrimage I saw only the Kaba. The second time, I saw both the Kaba and the Lord of Kaba; and the third time I saw the Lord alone and Kaba was out of my sight."

In short, the sanctuary is that where magnificence of contemplation is. The one who does not perceive the whole universe where he comes nigh unto the Truth and a retired chamber where he enjoys intimacy with Allah, he is still a stranger to Divine love, but when he has vision the whole universe is his sanctuary. The darkest thing in the world is the Beloved's house without the Beloved. The actual thing in the abode of friendship is the contemplation of satisfaction of which sight of Kaba is a cause. The sight of Kaba is not the real object but every cause must retain its relation with the Causer, for we don't know from which hidden place the providence of Allah may appear, and from where the desire of the seekers may be satisfied. Mystics find their object by traversing wilderness and deserts, not right in the safe sanctuary, for eyeing on Beloved's sanctuary is unlawful. In their practices longing, eagerness, continuous anxiety and unease is the real thing.

Someone came to Junaid. He asked him from where he had come. He replied that he had been on pilgrimage. Junaid said: "When you started your journey from your home did you get freedom from your sins? He said: "No." Junaid said: "Then you have made no journey. At every stage where you halted for the night did you traverse a station on the way to Allah?" He said: "No."

Junaid said: "Then you have not trodden the road stage by stage. When you put on the pilgrim's garb at *Miqat* did you discard the attributes of humanity?" No, was the answer.

Junaid said: "Then you have not put on the pilgrim's garb. When you stood at Arafat did you realize your presence in contemplation of Allah?" No, he replied.

Junaid said: "Then you have not stood at Arafat. When you went to Mudalifah and achieved your desire did you renounce all sensual desires?" The answer was no.

Junaid said: "Then you have not gone to Mudalifah. When your circumambulated the Kaba did you with your spiritual eyes observe the Magnificence of Allah in the abode of purification?" No, he replied.

Junaid said: "Then you have not circumambulated the Kaba. When you ran between *Safah* and *Marwah* did you get conversant to the *maqam* (station) of purity and rank of virtue?" "No. was the reply"

Junaid said: "Then you have not run (performed *sahi*). When you came to Mina did all your wishes not cease?" "No."

Junaid said: "Then you have not yet visited Mina. When you reached at the slaughtering place and offered sacrifice did you sacrifice the objects of sensual desire?"

He replied: "No."

Junaid said: "Then you have not sacrificed. When you threw the pebbles did you throw away whatever sensual thoughts were accompanying you?"

No, was the answer.

Junaid said: "Then you have not yet thrown the stones, and you have not yet performed the pilgrimage. Return and perform the pilgrimage in the manner which I have described in order that you may arrive at the *maqam* (station) of Abraham."

Fudayl b. Iyad said that at Arafat he saw a youth who with bowed head stood silent. All the pilgrims were praying but he was quite. He asked him to participate in prayer. The youth told him that he was under severe distress, because he had lost his spiritual state and had left with no face to pray. Fudayl told him to pray, for Allah might listen to his prayer through the blessing of this multitude. The youth was about to lift up his hands and pray, when suddenly he uttered a shriek and died at the spot.

Dhu al-Nun said that at Mina he saw a young man sitting quietly while the people were engaged in sacrifice. I looked at him to see who he was and what he intend doing. He cried:

"O Lord, all the people are offering sacrifice. I wish to sacrifice my lower soul to Thee; do Thou accept it."

Having spoken, he pointed his forefinger to his throat and fell dead.

Pilgrimage has two aspects, i.e. in absence (from Allah) and in the presence (of Allah).

One who is absent (from Allah) even in the sanctuary of Kaba, is as if he is at his home, for absence is the same may it be from home or sanctuary of Kaba. One who is present with Allah in his own house is as he is present with the Truth in the sanctuary of Kaba, for presence in the Court of the Truth is presence everywhere. Pilgrimage is an act of mortification for revelation of contemplation. Mortification does not become the direct cause of contemplation, but is only a means to it and the cause does not have much effect in its meaning and reality. The true object of pilgrimage is not to visit the Kaba, but to obtain contemplation of Allah. Now I will render a discourse on contemplation which elucidates the same so that you might be benefited.

Contemplation (*Mushahida* مشاهدہ)

The Prophet (peace be upon him) said:

اجيعو بطونكم دعوا الحرص واعروا اجسادكم قصروا الامل واطمأوا اكبادكم دعوا الدنيا لعلمكم
ترونها الله بقلوبكم

"Make your bellies hungry, abandon greed, do not adorn your bodies, lessen your desires, keep your liver thirsty and leave the world alone, that your hearts may have the vision of Allah."

When Gabriel (may blessings of Allah be on him) asked about beneficence the Prophet (peace be upon him) said:

اعبد الله كأنك تراه فان لم تكن تراه فانه يراك

"Worship Allah as though you see Him, for if you do not see Him, yet He sees you."

Allah revealed to David:

"O David! Do you know what My *Marifat* (knowledge) is?

David said, "No".

Allah said: It is life of the heart in contemplation of Me."

By contemplation (مشاهدة) the *Sufis* mean spiritual vision of Allah in public and private.

Abu al-Abbas Ata in his commentary of the following verse of Quran, "إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا" in the case of those who say, 'our Lord is Allah' and, further, stand straight and steadfast," (Q 41:30), says:

"they say 'Our Lord is Allah' in self-mortification (*mujahida* مجاهدة) and they 'become steadfast' on the carpet of contemplation (*mushahida* مشاهدة)."

The reality of contemplation depends on perfect faith, and rapturous love, for in the rapture of love a man attains to such a degree that his whole being is absorbed in the thoughts of his Beloved and he sees nothing else.

Muhammad b. Wasi says:

ما رايت شيئا قط الا ورايت الله فيه - اي بصحة اليقين

"I never saw anything in which I did not have the vision of Allah without perfect faith."

Shibli says:

ما رايت شيئا قط الا الله يعني بغليات المحبة وغلواني المشاهدة

"I in the rapture of love and the fervor of contemplation see only Allah in everything."

One sees some act through that he beholds the Agent with his spiritual eye and he sees the act and the Agent both. Another is absorbed so much by love of the Agent that he sees only the Agent. The first method is demonstrative and the other is ecstatic. This is to say that one demonstrates so that evidences of Truth are manifested to him, whereas the other is absorbed in love of Allah and evidences and verities are a veil to him. Therefore, he who attains knowledge of a thing does not get comfort aught besides, and he who loves a thing does not regard aught besides. He does not protest on any of the acts of his beloved nor does speak against His command because he does not want to have any interference with Him in His decrees and His acts.

Allah while mentioning the ascension of Prophet (peace be upon him) said, "مَا زَاغَ الْبَصَرُ وَمَا طَغَى" (His) sight never swerved, nor did it go wrong!" (Q 53:17). Prophet (peace be upon him) did not pay heed to anything because of his rapturous longing for Allah, whatever he wanted to see he saw that with the eyes of his heart. When the lover turns his eye away from created things, he will inevitably see the Creator with his heart. Allah has said, "لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى" for truly did he see, of the signs of his Lord, the Greatest!" (Q 53:18).

Allah also said:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

"Say to the believing men that they should lower their gaze," (24:30), i.e. to close their bodily eyes to lusts and their spiritual eyes to created things. He who keeps a check on his eyes from sighting lust through self-mortification he definitely sees his Lord through these eyes. So, one who is most sincere in self-mortification is most firmly grounded in contemplation, for inwardly contemplation is connected with the outwardly mortification. Sahl b. Abdullah says:

من غَضَ بصره عن الله طرفه عين يا يهدي طول عمره

"One, who turns his eyes from Allah for a single moment, will never be rightly guided all along his life." Because to regard others is to seek others and who has gone to others is lost. Therefore the men of contemplation only count that life in which they enjoyed contemplation. They do not reckon time not spent in contemplation as life, that to them it is really death. Thus, when Abu Yazid was asked how old he was, he replied, four years. They astonishingly asked how that could be and Abu Yazid replied:

"I have been veiled (from Allah) by this world for seventy years, but I have vision of Him during the last four years: the period in which one is veiled does not belong to one's life."

Shibli used to pray:

اللهم اخبأ الجنة والنار في خبايا غيبك حتي تعبد بغير واسطة

"O Allah, hide Paradise and Hell in Thy unseen places, that Thou mayest be worshipped independently." The human nature does have the desire of Paradise, hence heedless people worship only for the greed of Paradise and they are

devoid of love of Allah and resultantly are debarred from contemplating Him.

The Prophet (peace be upon him) told Aisha (may Allah be pleased with her) that he did not see Allah on the night of the ascension, but Ibn Abbas (may Allah be pleased with him) relates that Prophet (peace be upon him) told him that he saw Allah on that occasion. This led to controversy among the people and no one tried to realize that in saying that he did not see Allah the Prophet (peace be upon him) was referring to his bodily eyes whereas in saying the contrary he was referring to his spiritual eye. Among both the audiences one was formalist and the other spiritualist and Prophet (peace be upon him) spoke to each of them according to their insight and state. Since he had the vision of the Truth through his spiritual eyes, what difference does it make even if he had not seen the Truth through his bodily eyes?

Junaid used to say:

If Allah should say to me, "Behold Me", I would reply, "I will not behold Thee", because in love the eye is other (than Allah) and alien, and partnership of other in vision of the Truth is unacceptable. I may keep on visioning Him in this world without the involvement of bodily eyes."

اني لا حسد ناظري عليك فاغض طرفي اذا نظرت عليك

"Truly, I envy mine eye the sight of Thee,
And I close mine eye when I look on Thee."

Junaid was asked whether he wished to see Allah. His answer was negative. When they asked him the reason, he said, "When Moses wished, he did not see Him, but Muhammad (peace be upon him) did not wish, and he saw Him."

Our wish and desire are the greatest veils that hinder us from vision of Allah, because in love the existence of self-will is disobedience, and disobedience is a veil. When self-will vanishes in this world, contemplation is attained, and when contemplation is firmly established, there is no difference between this world and the next.

Abu Yazid says:

ان لله عبادة لو حجبوا من الله في الدنيا والاخرة لارتدوا

"Allah has slaves who would apostatize if they were veiled for a moment from Him in this world or in the next," i.e. He sustains them with perpetual contemplation and keeps them alive with the life of love. When one who enjoys revelation is deprived of it, he is necessarily accursed by heaven.

Dhu al-Nun says that one day while in Egypt, he saw some lads throwing stones at a young man. The lads told him that he was a madman and pretend to see God. He turned to the young man and inquired whether he had really said so. He answered that if he did not see Him for a moment, the veil would drop and he would be debarred from His obedience.

Here, some people have fallen into the error, and they say that vision of Allah or spiritual contemplation in the state of *dikr* (remembrance of Allah) and contemplation is an imagination of the mind either from memory or reflection. It is a wrong comparison and manifest error, Allah is not finite that the imagination should be able to define Him or that the intellect should comprehend His nature. Whatever is imagined it would be from the genus of imagination and what ever intellect would perceive that would be from his genus, whereas Allah is independent of being part of some genus. The entire subtle and gross alike are homogeneous to each other notwithstanding their mutual contrariety. In reality the *Tawhid* (union) in the light of Eternity is opposite of genus. The entire opposite things are created and all the created beings are homogenous. Allah is far above from these things which heretics refer about Him.

Therefore contemplation in this world resembles vision of Allah in the next world. Since, the companions of the Prophet are unanimous that vision is possible hereafter, then why the contemplation of the Truth is not lawful in this world.

There is no difference between the revealers of the contemplation in this world and vision in the next world and one who would speak about them would say that contemplation in this world and vision hereafter is lawful. He will not claim that he has seen, for contemplation is an attribute of the heart and cannot be expressed by the tongue except metaphorically. When tongue could speak of inward, it will not be contemplation, rather would be a claim. Which intellect is unable to perceive, how tongue can put it in words, it can only accept it as lawful.

Therefore, contemplation is presence of the heart and incapability of the tongue. Hence silence ranks higher than speech, for silence is a sign of contemplation, whereas speech is a sign of ocular testimony. There is big difference in evidence and contemplation of a thing. Accordingly when the Prophet (peace be upon him) attained proximity to Allah, he said, "لا احصي ثنا عليك" I cannot tell thy praise." because he was in state of contemplation, and contemplation in the degree of love is perfect unity, and any outwardly expression in unity is otherness. Then he said:

انت كما اثبتت علي نفسك

"Thou art hast praised Thyself,"

i.e. Thy words are mine, and Thy praise is mine, and I do not deem my tongue capable of expressing what I feel. As the poet says:-

تهنيت ان اهوي فلما رايت بهت فلم املك لسانا ولا طرفا

"I desired my beloved, but when I saw him

I was dumbfounded and possessed neither tongue nor eye."

Chapter XXIII

The Uncovering of the Ninth Veil

Companionship, its Rules and Principles

Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O ye who believe! Save yourself and your families from a fire," (Q 66:6), i.e. teach them the manners.

The Prophet (peace be upon him) said:

حسن الادب من الايمان

"Good manners are a part of faith." And he also said:

أَدَّبَنِي رَبِّي فَاحْسَن تَأْدِيبِي

"My Lord taught me manners and gave me an excellent teaching."

You must know that the beauty and elegance of all religious and temporal affairs depend on decorum. There are rules for every occasion and for everyone. All, whether they are Muslims or infidels, atheist or Unitarians, heretics or *Sunnis* all agree that observance of virtue in dealings is appreciable and nothing can be achieved in this world without good manners. Among people good manners consist in the observance of virtue, and in religion good manners consists in the observance of the *Sunnah* and as regards to love they consist in the observance of reverence. All these are connected with each other, because one who is without virtue does not comply with the *Sunnah*, and whoever fails to comply with the *Sunnah* does not observe due reverence. In matters of conduct the observance of discipline is the result of reverence for the object of desire. The reverence for Allah and His signs springs from piety. Anyone who disrespectfully treads the reverence which is due of the evidences of Allah gains nothing in the Path of Sufism. The seeker of the Truth under all circumstances of intoxication and rapture is bound to observe the discipline, for they are habituated to such rules, and habit is second nature and it is impossible that a living creature should be divested of its natural humors. Therefore, so long as

the human body of the seeker remains in existence he with or without efforts observe the rules of obedience. In the state of sobriety he observes the rules of obedience with efforts but when he is in the state of intoxication Allah keeps them in discipline. A saint under no circumstances neglect manners, for love is the product of manners and good manners are the sign of love. When Allah vouchsafes a *karamat* (miracle) to anyone, as a proof He causes him to watch over the code of conduct of religion. This is contrary to the view of heretics, who assert that when a man is overpowered by love he is no longer subject to obedience. I shall set forth this matter more clearly elsewhere.

The rules of discipline have three aspects.

The first type is of observance of discipline in *Tawhid* (unification) that one must guard one's self in public and private from any disrespectful act, and behave as though one were in the presence of a king. It is related in the genuine *Hadith* (Tradition) that one day the Prophet (peace be upon him) was sitting with his legs extended. Gabriel (may blessings of Allah be on him) came and said, "O Muhammad, sit like a slave in the Court of thy Lord."

It is told that Harith Muhasibi for forty years never leaned his back against a wall, and always sat on his knees. On being asked why he gave himself so much trouble he replied, "I feel ashamed to sit otherwise than as a slave while I am contemplating Allah."

At Kumand, a village at the extremity of Khurasan I saw Adib Kumandi, a reputable man. For twenty years he had never sat down except while in *tashahhud* (reciting invocation) during his prayers. When I inquired the reason of this, he answered that he had not yet attained such a degree that he should sit while contemplating the Truth.

Abu Yazid was asked that by what means he had gained so high spiritual rank. He answered, "By keeping good manners of companionship with Allah, I always remained respectfully and behaved alike both in private as well in public."

People must learn from Zulaikha how to observe and preserve good manners in contemplating the object of their adoration, for when she was alone with Yusuf (may blessings of Allah be on him) and besought him to consent to her wishes, she first

covered the face of her idol. When Yusaf inquired from her about that act she replied that it was in order that it might not witness her in profanity. This is against the manners. And when Yusaf met Jacob and Allah blessed them with union, He also bestowed on Zulaikha her youth and wealth of Islam, and she was honored of being the wife of Yusaf. When Yusaf tried to have matrimonial affections with her, she ran away. Yusaf said to her, "I am your same beloved, why are you running away from me. Have you been relieved of my love?" Zulaikha replied, "No, it's not like that, I love you more now but I always kept the honor of my Deity. First time my deity was an idol which was unable to see. Since it had two eyes, though lifeless, I had covered him to safeguard against any accusation of disrespect. But now my God is He Who without any aid can see. In whatever condition am I, He is seeing me, and I do not want to leave good manners.

And when the Prophet (peace be upon him) was blessed with ascension, his observance of discipline restrained him from paying any regard either to this or to the next world. In the words of Quran, "مَا زَاغَ الْبَصَرُ وَمَا طَغَى" (His) sight never swerved, nor did it go wrong! (Q 53:17).

The second kind of discipline is that which is observed towards one's self in one's conduct, and which consists in avoiding, when one is in isolation and alone, any act that would be improper in the company of one's fellow creatures or of Allah, e.g., one must not utter untruth by declaring one's self to be what one is not, and one must eat little in order that one may seldom go to the lavatory, and one must not look at anything which is not decent for others to see. It is related that Ali (may Allah be pleased with him) never beheld his own nakedness, because he was ashamed to see in himself what he was forbidden to see in others.

The third kind of discipline is observed in social intercourse with the fellow-creatures. The most important rule for such intercourse is to act well, and to observe the custom of the Prophet (peace be upon him) at home and out.

These three sorts of disciplines cannot be separated from one another. Now I will set them forth in detail as far as possible, in order that you and all my readers may follow them more easily.

Companionship and Matters Connected Therewith

Allah hath said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

"On those who believe and work deeds of righteousness, will Allah the most gracious bestow love." (Q 19:96). Allah would bestow His love on those who do righteous deeds, keep an eye on their heart, do their duty towards their brethren and prefer them to themselves.

The Prophet (peace be upon him) said:

ثَلَاثُ يَصِفِينَ لَكَ وَدَ أَخِيكَ تَسْلَمُ عَلَيْهِ إِنْ لَقَيْتَهُ وَتُوسِعُ لَهُ فِي الْمَجْلِسِ وَتَدْعُو بِأَحَبِّ أَسْمَاءِهِ

"Three things render your brother's love toward you sincere:

- that you should salute him when you meet him,
- you should make room for him when he sits beside you,
- you should call him by the name that he likes the best."

And Allah said,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ

"The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; (Q 49:10). All are commanded to create atmosphere of reconciliation among two Muslim brethren, so that no one feel annoyed.

And the Prophet (peace be upon him) said:

أَكْثَرُ أَمْنٍ الْإِخْوَانُ فَإِنْ رُبِّكُمْ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِنْ يَعْذِبُ عَبْدُهُ بَيْنَ إِخْوَانِهِ يَوْمَ الْقِيَامَةِ

"Make many brethren, for your Lord is generous and kind, and because of the modesty of His kindness on the Day of Resurrection He will not punish His devotees in the presence of their brethren." Companionship must be for the sake of Allah, and not for the purpose of gratifying the *nafs* (lower soul) or any selfish interest, in order that a man may divinely be rewarded for observing the rules of companionship.

Malik b. Dinar said to his son-in-law, Mughira b. Sheba:

"O Mughira, if you derive no religious benefit from a brother and friend, abandon his society that you maybe saved." It means that get companionship of either with one who is superior to you or with one who is inferior to you. In the

former case one will derive benefit from him, and in the latter case the benefit will be mutual, since each will learn something from the other and both will religiously be benefited. The Prophet (peace be upon him) said, "ان من تمام التقوي " the excellence of piety is to instruct one who is ignorant;"

Yahya b. Maud said:

بأس الصديق صديق تحتاج ان تقول له اذكرني في دعائك: و بأس الصديق صديق تحتاج ان تعيش معه بالمدارة: و بأس الصديق صديق يلجئك الي الاعتذار في زلة كانت منك

"Bad is the friend to whom you need to say, `Remember me in prayers`, because the recompense of a moment's friendship is to remember in one's prayers forever;

And bad is a friend with whom you need to spend life with caution, (for companionship is always based on frankness);

And bad is a friend to whom you need to apologize for a fault that you have committed, because apology is a sign of strangeness and strangeness in companionship is cruelty."

The Prophet (peace be upon him) said:

المروعي دين خليله فلينبظر احدكم من يخال

"A man follows the religion (habits and manners) of his friend, take heed, therefore, with whom you form a friendship." If he associates himself with pious people, he will be known as pious; although he is bad and his good deed ultimately would make him also a pious man. And if he associates himself with the wicked, although he is pious he will be known as wicked, for he pretend to show approval to their wickedness. One who remains contended to evil, may he be good but would be known as bad. It is related that a man while circumambulating the Kaba was praying, "O Allah! set my brethren to good deeds!" On being asked that why he did not implore a boon for himself at such a place, he replied:

"I have to return to my brethren, if they are good, I shall be good with them, and if they are wicked, I shall be wicked with them. When righteousness of my being depends on their righteousness, why I should not pray for them that they become right and I achieve my object through them."

The basis of this saying is that the *nafs* (lower soul) gets satisfaction from habits, therefore, he accepts the habits of those with whom it gets acquainted, for *nafs* is composed of

all matters and true and false desires. It is overwhelmed by what it sees in them and its effects on his nature. The companionship makes hawk learned, parrot through human efforts starts speaking and horse through training gets habitual to human attribute. There are so many such examples which elaborate the consequences of the companionship that how it can change the actual nature. The *Sufi* Sheikhs first of all demand from each other the fulfillment of the duties of companionship and enjoin their disciples to acquire the same, so that among them companionship becomes like a religious obligation.

The Sheikhs have written many books explaining the rules of *Sufi* companionship; e.g. Junaid composed a work entitled *Tashih al-iradat*, Ahmad b. Khadruya, entitled *Al-Riayay bi-huquq Allah*, and Muhammad b. Ali Tirmidhi entitled *Adab al-muridin*. Other exhaustive treatises on this subject have been written by Abu al-Qasim Hakim, Abu Bakr al-Warraq, Sahl b. Abdullah, Abu Abd al-Rahman Salami, and Master Abu al-Qasim Qushayri. All those writers are great authorities on Sufism, but I desire anyone who possesses this book should enable him to dispense with other books and, as I said in the preface, "be sufficient in itself for you and for all students of the Sufi doctrine". I will now classify in separate chapters their various rules of discipline relating to conduct.

The Rules of the Companionship of the Sheikhs

Since it is clear that the most important thing for the novice is companionship, therefore, the fulfillment of its obligations is necessarily incumbent on him. Solitude is fatal to the novice, for the Prophet (peace be upon him) said, "الشيطان مع الواحد" Satan is with the solitary."

Allah hath said,

مَا يَكُونُ مِنْ ثَلَاثٍ إِلَّا هُوَ رَابِعُهُمْ

"There is not a secret consultation between three, but He makes the fourth among them," (Q 58:7).

A disciple of Junaid thought that he had attained to the degree of perfection and desired solitude. So, he abandoned his companionship and sat in seclusion. At nightfall a camel used to be brought to him and he was told to move to Paradise. He

would mount on the camel and would reach to a pleasant place where he would find beautiful inhabitants, delicious viands and flowing streams. He used to be kept there until he was asleep and on waking found himself in his cell. Slowly and steadily he was overwhelmed by human conceit and when pride of youth also penetrated he started boasting about his state. When Junaid heard the story he went to his cell and having heard him full account of his state, he said to him that next night when he come to that place remember to say thrice, "لا حول ولا قوة الا بالله العلي العظيم" there is no power or obstruction but in Allah, the Most High, the Most Great." The same night he was carried as usual, and though in his heart he did not believe Junaid, by way of trial he repeated those words thrice. The people around him shrieked and vanished, and he found himself seated on a dunghill in the midst of rotten bones. He acknowledged his fault and repented and returned to companionship.

The condition of companionship in Sufism is that one should treat everyone according to his degree. Thus he should treat elders with respect, those of their own sort with pleasant familiarity, and younger with affection. For him elders should be like his parents, should consider brothers of his own age group and should treat the younger like his sons. Should renounce hate, envy, and malice, and must not withhold sincere admonition. It is not permissible to speak evil on somebody's back and or to behave dishonestly with companions. Similarly it is also not appreciated to deny one another on account of any word or deed, because a companionship which begins for Allah's sake should not be cut short by human words or acts.

I when asked Sheikh Abu al-Qasim Gurgani that what obligations were involved in companionship, he said:

"One should not seek his own share, for all the evils of companionship arise from it as everyone starts demanding his share and solitude is better for such a man. He who neglects his own interest and looks after the interests of his companion is truly qualified for companionship."

Some dervish set out from Kufa to visit Mecca. On the way he met Ibrahim Khawwas and begged for his company. Khawwas said, "In companionship there is necessarily be a commander and the other follower. What do you choose?" The dervish

preferred the latter and accepted Khawwas as his commander. Khawwas bade him not to fail to comply with his orders. When they arrived at the halting place, Khawwas bade him sit down, and he drew water from the well. Since the weather was cold, he gathered sticks and kindled a fire, and whenever the dervish attempted to do anything he told him to sit down. At nightfall it began to rain heavily. Khawwas took off his patched frock and held it over dervish all night. The dervish really felt ashamed and embarrassed but could not say a word on account of the condition imposed on him. Next morning the dervish said to Khawwas that it was his turn to be commander, and Khawwas without hesitancy agreed. As soon as they reached the halting place, Khawwas began to perform the same menial works as before. The dervish tried to check him on that account but Khawwas said that it would be an act of disobedience to let one's self be served by one's commander. He continued to behave in that way until they reached Mecca. By that time dervish felt so ashamed that he fled from him. Khawwas got hold of him at Mina and said, "O son, when you associate with dervishes see that you treat them in the same fashion as I treated you."

Anas (may Allah be pleased with him) said that he served the Prophet (peace be upon him) for ten years and during that period he never pointed a finger even once on his service.

Dervishes are of two kinds, residents and travelers. According to the custom of the Sheikhs, the traveling dervishes should regard the resident ones as superior to themselves, because they go to and fro in their own interest, while the resident dervishes have settled down in the service of Allah which in the former case is the sign of search, and in the latter is the token of attainment. Hence those who have found and settled down are superior to those who are still seeking. Similarly, the resident dervishes ought to regard the traveling dervishes as superior to themselves, because resident are laden with worldly encumbrances, while the traveling dervishes are unencumbered and detached from the world.

Again, old men should prefer young ones to themselves, for they are newer to the world and whose sins are less numerous; and young men should prefer to themselves the old ones, for they are better than them in devotion and service. If it happens like this, there will be no evil and there will be ease and deliverance for all.

The Reality of Culture (Aadab آداب)

The reality of *Aadab* آداب (culture) means the collection of virtuous qualities, therefore, a cultured person is called so because his every act is based on righteousness. In ordinary language anyone who is acquainted with Arabic philology and grammar is called *adib* ادیب (cultured). But the *Sufis* define *adab* ادب as, "*adab* ادب involves steadfastness in good deed," which means to remain fully cultured towards Allah both inwardly and outwardly. So, whosoever acts like that is *adib* ادیب (cultured) even if he is non Arab, and who does not act this way is the opposite. In conduct the phraseology and words have no value, and people with good deeds are always better than those who are just good orators.

Some Sheikh was asked that what the culture involved and he said:

"If you speak, your speech should be true and sincere, and if you act, your actions should be based on truth and justice." The truth is although bitter but salty and good deed is though difficult but likened. When you speak your talk should be perfect and your quietness should be led by Truth.

In his book *Lama*, an excellent distinction as regards to *Aadab* has been made by Sheikh Abu Nasr Saraj, who says:

There are three classes of mankind as regards to *Aadab* آداب (Culture).

- Firstly, the worldlings, whose culture mainly consists in eloquence and oratory and learning and knowledge of the nightly conversations of kings and Arabic poetry.
- Secondly, the religious, whose culture chiefly consists in disciplining the *nafs* (lower soul) and correcting the limbs and observing the legal ordinances and renouncing lusts.
- Thirdly, the elects whose culture consists for the most part in spiritual purity and keeping watch over their hearts and fulfilling their promises and guarding the states, and paying no heed to evil suggestions and maintaining the utmost decorum at the time of presence (with Allah), and in the stations of proximity (to Allah)."

This saying is comprehensive. The different matters which it includes are discussed at several places in this book.

The Rules of Companionship Affecting Residents

When a Dervish chooses to reside and not to travel, he is bound to observe the following rules of discipline:

- When a traveler comes to him, he must meet him with respect and joyfully and treats him like an honored guest and considers him to be amongst the guests of Abraham (may blessings of Allah be on him). He should serve him in the fashion as Abraham used to serve and sets before him whatever food he has, as Abraham used to do, "brought out a fated calf" (Q 51:26), and because of respect Abraham would never ask his guests that from where had they come and where they intended to go and who were they?
- The dervish should only think in his heart the guest has come from Allah and would be leading to Him and should recognize him only as servant of Allah.
- If the guest likes to live alone he should be given some vacant place and if he desires company he must consort with him unceremoniously in a friendly and sociable manner.
- At night when he lays on his bed the resident dervish should massage his feet, but if the traveler should say that he is not accustomed to it, the resident for fear of causing him annoyance must not insist.
- Next day, he must take him to the cleanest bath available. Must not keep his clothes at some dirty place and neither employ any stranger to serve the guest.
- He should scrape his back, knees, sole of the feet and hand with the intention that by cleansing his guest he would also be cleansed from all the evils.
- If resident has sufficient means, he should provide a new garment for his guest, otherwise, he need not trouble himself, but he should wash his guest's clothes so that he may put them on when he comes out of the bath.
- The next day he should invite his guest to visit some spiritual elder or Imam, who may be in the town, but he must not be compelled, for seekers of the Truth are not always masters of their own feelings, as Ibrahim Khawwas on one occasion refused the company of Khidr (may blessings of Allah be on him), who desired his

companionship, for he was unwilling that his feelings should be engaged by anyone save Allah.

- It is not praiseworthy that resident dervish should take his guest to salute worldly men or to make him to attend their sick and funerals. Such resident who is greedy and hopes to make travelers an instrument of mendicancy and for the purpose conduct him from house to house, it would be better for him to refrain from serving any guest from the very beginning, for it would save the guest from humiliation.

I never felt more troubled and inconvenient during my traveling than from ignorant servants and impudent resident dervishes who during my stay with them would conduct me from house to house of different nobilities such like Khawajas and Farmers. Although apparently I would never make a complaint of that but I always felt great aversion going with them. I then vowed that, if ever I became resident, I would not behave towards travelers with such immodesty. There is no other benefit one might derive from associating with ill-mannered persons except that about whatever one feels ill, he develops habit of resigning from such activities.

If a traveling dervish stays for some days and makes worldly demand, the resident is bound to meet his wants immediately. But if the traveler is a pretender and low-minded, then the resident is not bound to comply with his un-genuine wants, for dervishhood is the path of those who have renounced the world and if he is a seeker of the world then he should meet his desires by visiting bazaar or beg services from kings. What business has a dervish to associate with devotees if he needs worldly things?

Once while Junaid and his disciples were occupied in some ascetic discipline, a traveling dervish came to them. They took sufficient pain to entertain him. When food was placed before him, he demanded some additional thing from them. Junaid said to him, "You should have gone to the bazaar, for you belong to the market, and you have no concern with convent and the mosque."

Once I set out from Damascus with two dervishes to visit Ibn al-Muala. He was living at village Ramla. We decided among ourselves that each of us should think of the matter concerning which we were in doubt, in order to see that the

Sheikh might tell us our secret thoughts and solve our difficulties. I thought to desire from him the poetry and intimate supplications of Hussein b. Mansur. One of my dervish companions thought that he would desire him to pray that his disease of spleen might heal and the other companion thought of desiring from him a kind of sweetmeat. As soon as we arrived, Ibn al-Muala commanded that a manuscript of the poems and supplication of Hussein should be presented to me, and laid his hand on the belly of the invalid so that his illness was eased, and said to other dervish, "The desired sweetmeat is eaten by soldiers, you are dressed as a saint, and the dress of a saint does not accord with the appetite of a soldier. Choose one or the other."

In short, the resident is bound to serve traveling dervish who is committed to Allah and not desirous of his share thereof. If he is devoted to his own interests, then the other should act against his desire. When he renounces it, then his friend ought to satisfy him, so that both of them remain on right path and may not lose their way.

The Prophet (peace be upon him) had made brotherhood between Salman (al-Farisi) and Abu Dhar Ghaffari (may Allah be pleased with them), both were leading men among the people of the Veranda and eminent spiritualists. One day, when Salman came to visit Abu Dhar at his house, his wife complained to Salman that her husband neither ate by day nor slept by night. Salman told her to fetch some food, and said to Abu Dhar, "O brother, I desire you to comply with my wish since this fasting is not incumbent on you." Abu Dhar complied. And at night Salman said, "O brother, I beg you to sleep for your body and your wife has a claim upon you, as well as thy Lord."

Next day when Abu Dhar went to the Prophet (peace be upon him), he said, "Abu Dhar, I say the same thing as Salman said to you yesterday: verily, your body has a claim upon you."

What Abu Dhar abandoned, Salman got ready to abide for his share and left his own regularities. Anything done on this principle is right.

Once while in Iraq, I got occupied in seeking wealth and recklessly spending it, and ran into debt. Everyone who wanted anything turned to me, and I got entangled in that

how could I accomplish their desires. An eminent Sheikh wrote to me:

"O son! Beware lest you distract your mind from Allah by satisfying the wishes of those minds who are engrossed in vanity. If you find any heart of higher degree than you, there is no harm in serving him, otherwise, do not distract yourself, for Allah is sufficient to take care for His servants."

By acting on his advice in a very short time I got free from that entangle.

The Rules of companionship in Travel

When a dervish prefers to travel and not to reside, he ought to observe the following rules:

- The travel must be for the sake of Allah, and not for the pleasure of *nafs* (lower soul). As he journeys outwardly, so he should flee inwardly from his sensual affections.
- He must always keep himself in a state of purity and must not neglect his devotional practices.
- The objective of his traveling should be to travel for pilgrimage or for Jihad (war) or to see a holy site or to derive some benefit or to seek knowledge or to visit a venerable person, a Sheikh, or tomb of some saint. If the dervish does not have either of these objectives his journey will not yield him any benefit.

During the travel he must keep with him *muraqqa* (patched frock), prayer-rug, ewer, rope, shoes or sleeper and a staff. The patched frock is to cover his nakedness, the prayer-rug to pray, the ewer to cleanse him with, and the staff to protect him from harmful objects. After performing *wadu* (ablution) he must put on his shoes in a state of purity and then leads him to the prayer-rug.

If anyone carries other articles, in adherence to *Sunnah* (Apostolic custom), such as a comb, nail-scissors, needle and a small box of antimony, it is lawful but if anyone keeps something in addition to above, we have to consider in what station the dervish is, for if he is a novice every article will be a shackle, a stumbling-block, an idol and a veil to him, and means of showing self-conceit. But if the dervish is firmly grounded adept he may carry all these and more articles.

One day Sheikh Abu Muslim Faris b. Ghalib al-Farisi paid a visit to Sheikh Abu Said b. Abu al-Khair. He found him sleeping on a couch which was surrounded with cushions. His legs were spread over each other and he was covered with fine Egyptian linen. Abu Muslim whose garment was so dirty that it resembled dry leather and his body was emaciated by austerities, on looking at Abu Said a feeling of disbelief overcame him and a thought occurred to him that they both were dervish, yet Abu Said was in all luxury and he was in sore tribulation. Abu Said divined his thoughts and got aware of his vainglory. He said:

"O Abu Muslim in which poetical work have you read that a self-conceited man is a dervish? O my brother I kept eye only on Allah and He made me seated on a throne, and since you have kept your eye only to yourself, Allah made you seated on the dust. I am preordained to contemplation, while you to mortification. Both these are the stations on the Way to Allah, but Allah is far aloof from both of them, and a dervish is dead to all stations and free from all states."

On hearing these words Abu Muslim lost his senses and the whole world grew dark in his eyes. When he came back to his senses, he repented, and Sheikh accepted his repentance. Abu Muslim told Sheikh that he was unable to bear his sight and begged for leave. The Sheikh agreed to his request and read this verse:

That which my ear was unable to hear
My eye beheld all at once.

The traveling dervish must always observe the *Sunnah*, and when he comes to a resident dervish he should enter his presence respectfully and greet him. Then first of all he should remove his left shoe, for Prophet (peace be upon him) used to do this way. When he puts his shoe on he should first put on the right shoe. Similarly, he should wash his right foot before his left. Then he should perform two *rakaat* of salutation prayer and occupy himself with attending to the (religious) duties incumbent on dervishes. He must under no circumstances interfere with the resident dervishes, or behave immoderately towards them. Similarly he must not talk before the audience of the hardships which he have suffered in traveling, or discourse on theology, or tell anecdotes, or recite tradition, for all this is a sign of self-conceit. He must be

patient on any foolish talk and tolerate their irksomeness for Allah's sake, for in patience there are many blessings. If residents or their servants command him and invite him for a visit to shrine or town people, he must comply if he can, but in his heart he ought to dislike such hospitality which represent the marks of respect with worldlings. He must take care not to trouble them by making any unreasonable demand, and he must not drag them to the court of high officials with the purpose of seeking an idle pleasure for himself.

Traveling as well as resident dervishes while in companionship must always endeavor to please Allah and must have a good belief in each other. They must not speak ill of any comrade face to face or behind his back, for it is improper for the seeker of the Truth to talk about the created. The true mystics in regarding the act see the Agent, and created beings in whatever state they may be, are the creation of Allah, whether it is faulty or faultless, veiled or in contemplation, so any criticism on them is a criticism on Allah. If one sees the creation with human eye, he ought to renounce it then, for created are veiled, subdued, forsaken and helpless. No one can act more than for what he has been created. The created has no interference in the kingdom of Allah and no one save Allah has the power and authority to change the nature of something.

The Rules of Eating

Men cannot sustain without food, for body cannot stand without nourishment, but moral virtue requires that one should not eat or drink in excess and one must not remain committed day and night only for this purpose. Shafii says:

من كان همته ما يدخل في جوفه فان قيمته ما يخرج منه

"The one whose object is filling of his belly should know that he is worth only that which comes out of it."

Nothing is more hurtful to a novice in Sufism than excessive eating. I have already discussed on eating habits.

When Abu Yazid was asked why he praised hunger so highly, he answered:

"Yes! Had Pharaoh been hungry he would not have said, " انا ربكم الا علي I am your Supreme Lord," and had Qarun been hungry he would not have been rebellious."

Thalaba (may Allah be pleased with him) was praised by all so long as he was hungry, but when he ate his fill he displayed hypocrisy.

Allah hath said:

وَالَّذِينَ كَفَرُوا يَمْنَعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ

"While those who rejects Allah will enjoy (this world) and eat as cattle eat; and fire will be their abode." (Q 47:12).

Sahl b. Abdullah Tustari said:

"In my opinion, a belly full of wine is better than one full of lawful food, for when a man's belly is filled with wine, his intellect is at rest and the flame of lust is loosen, and people are secure from his hand and tongue, but when his belly is filled with lawful food he will seek for vain desires, his lust will increase and his *nafs* (lower soul) rises to seek its pleasure."

The Sheikhs describing the *Sufis* have said:

اكلهم كاكل المرضى ونومهم كنوم الغرتي وكلامهم الكلي

"They eat like sick, sleep like shipwrecked men, and speak like one whose child has died."

The foremost principal of eating is that one should not eat alone, and should prefer others in food. Prophet (peace be upon him) said, شر الناس من اكل وحده وضرب عبده و منع رفته, the worst among you is the one who eats alone, beats his slave and shows reluctance in charity."

When seated for food one should not be silent, and begin by saying, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in the name of Allah, the Most Merciful and the Most Gracious," and no one should say other to pick up or bring something for him, it makes the other annoyed. One should take salty mouthful first, and be fair with his friends.

The people asked Sahl b. Abdullah about the meaning of the verse, إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ Allah commands justice, the doing of good" (Q 16:90) and he replied:

"Justice consists in dealing fairly with one's friend in regard to food, and beneficence consists in considering friend's claim better to that morsel than to him."

My Sheikh used to say:

"I am astonished at that man who declares that he has renounced the world, but remain anxious about a morsel of food."

The food should be eaten with right hand and one should look only at his own morsel. While eating one should not drink unless he feels its extreme desire, and he should drink only as much as will moisten his liver. He should not eat large mouthfuls, and should chew his food well and not make haste, for it may cause indigestion and it is also against *Sunnah*. When he has finished eating, he should praise Allah and wash his hands.

If some persons belonging to a community of dervishes secretly go to some one's invitation and eat something there, according to some Sheikhs this is unlawful and constitutes a breach of companionship, for as Allah has said, "أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ" (Q 2:174). But some hold it to be allowable when a number of persons act thus in union with each other. And some allow it in the case of a single person, on the ground that he is not obliged to deal fairly when he is alone, being alone he is relieved of the obligations of companionship.

Now, the most important principle in this matter is that the invitation of a dervish should not be refused, and that the invitation of a rich man should not be accepted and he should not be visited as well and also must not beg anything from him. Such conduct is an insult for *Sufis*, because worldlings do not pay due respect to dervishes.

In short, one does not become worldling because of the abundance of wealth, nor does little wealth make him dervish. The one who prefers poverty over wealth is not a worldling, may he be a king and one who disbelieves in the excellence of poverty is a worldling, even though he is reduced to want. When a dervish attends a party he should not constrain himself either to eat or not to eat, but should eat whatever is brought before him. If the host is a friendly person, the

married invitee can take left over food to his home and if the host is not friendly it is not recommended to visit his house.

It is not praiseworthy to take home left over food under any circumstances. Sahl b. Abdullah says, "الدَّيْلَةُ ذَلَّةٌ" taking away of leftovers is abasement."

Rules in Movements

Allah hath said:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"And the servants of (Allah) the Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, `peace`." (Q 25:63).

The seeker of the Truth should always walk according to his own methods. He should know about his each step, for if it is to gain some self motive he must repent and if it is for Allah he must persevere in it, so that he continues walking on the way to the Truth.

One day Dawud Tai had taken some medicine and he was asked to have some walk in the court of his house, in order that the good result of the medicine might become apparent. He replied, "I feel ashamed that on the Day of Judgment Allah should ask me why I made a few steps for my own selfish pleasure." Allah hath said, "وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ" and their feet bear witness, to all that they did." (Q 36:65).

The dervish should walk cautiously, with his head bowed as in meditation. Should keep his eyes straight and avoid looking right and left. If any person happens to fall on the way, he must not draw himself back from him for the sake of saving his dress, for all Muslims are clean, and their clothes too and such an act is mere conceit and self-ostentation. However, if the person is an unbeliever, and manifestly filthy, he may turn away from him, for it is lawful. When he walks with a group of people, he must not attempt to move ahead of them, since that is an excess of pride. Similarly he must not attempt to be at the rear, since that is an excess of humility, and of which if one is conscious is also pride. He must keep his footwear clean by day in order that Allah, through the blessings thereof, may keep his clothes clean by night. And when he is traveling with one or more dervishes or with a group of people, he should

not stop on the way to talk with any person, nor should he make any attempt to keep his companions in waiting state. He should walk steadily and must not hurry, for it is the habit of greedy people and he should not walk very slowly, for it is the style of proud and he should place his complete foot on the ground.

The walk of the seeker of path should always be of such description that if anyone asks him whither he is going he should be able to answer decisively, "إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي" I will go to my Lord!" (Q 37:99). If his walk is not like this, it will be a curse for the dervish, because right steps proceed from right thoughts. Therefore, if man's thoughts are concentrated on Allah, his feet will follow his thoughts. Abu Yazid said:

"The thoughtless walk of a dervish is a sign that he is heedless (of Allah), because all that exists is attained in two steps, one step away from self-interest and the other step firmly planted on the commandments of Allah."

The walk of the seeker is a sign that he is traversing a certain distance, and since proximity to Allah is not a matter of distance, what can the seeker do but cut off his feet in the abode of rest?

The Rules of Sleeping

There is a great difference of opinion among the Sheikhs on this subject. Some are of the opinion that it is not permissible for a novice to sleep except when he is overpowered by slumber, for the Prophet (peace be upon him) said, "النوم اخ الموت" sleep is the brother of death." Life is a benefit conferred by Allah, whereas death is an affliction. The former must be more excellent than the latter. Shibli said:

الطلع الحق علي فقال من نام غفل و من غفل حجب

"The Truth graciously looked upon me and said, 'He who sleeps becomes heedless, and he who is heedless is veiled.'"

Some others hold that a novice may sleep at will and even should enforce sleep on him with efforts, for every act is performed in its true and judicial spirit. The Prophet (peace be upon him) said:

رفع القلم عن ثلاثٍ عن النوم حتي يتنبه و عن الصبي حتي يحتلم و عن المحبون حتي يفارق

"Three persons are exempted from performance of commands:

- the one who is sleeping until he awakes,
- the boy until he reaches puberty,
- the insane until he recovers his wits."

The sleeping person is free from the restrictions of commands. The people are secure from his mischief. He does not have any control even on his personal volition. His *nafs* (lower soul) is incapable to gain its desires. The Recording Angels cease to write. His tongue makes no false claim and he is saved from lies and backbiting. He is far away to commit any evil. " لا يملك " لنفسه نفعا ولا ضرا ولا موتا ولا حياتا ولا نشورا The one in sleep is not the possessor of his profit or loss neither death nor life or even is incapable to rise at his own from sleep." Hence, Ibn Abbas says:

لا شيء اشد علي ابليس من نوم العاصي فاذا نام العاصي يقول متي يتنبه ويقوم حتي يعصي الله

"Nothing is more painful to *Iblis* (Satan) than a sinner's sleep; for whenever the sinner sleeps, *Iblis* says, 'When will he awake and disobey Allah?'"

Junaid had difference on this point with Ali b. Sahl al-Isfahani who wrote to Junaid a very fine letter on this matter:

Sleep is heedlessness and tranquility is turning away from Allah. It is unlawful for the lovers of the Truth to sleep or rest by day or by night, for if he acts so he will loose the object of his desire and will neglect himself and his state and will depart from the path leading to Allah. Allah revealed to David, " كذب من " liar is he who pretends to love Me and sleeps when night covers him."

Junaid in reply said:

Our wakefulness for His devotion is our act, whereas our sleep is Allah's act towards us which is from Allah to us without our will, therefore, what proceeds from Allah to us without our will is more perfect than which proceeds from us to Allah with our will. Sleep is a gift which He bestows on those who love Him.

This question involves sobriety and intoxication, which has been fully discussed earlier.

It is remarkable that Junaid, who was man of sobriety, here encourages intoxication. Seemingly, he was enraptured at the

time when he wrote and his temporary state might have been the cause of this expression, or it may be that the opposite is the case, and that sleep is actually sobriety, and wakefulness is actually intoxication. The sleep is an attribute of humility, and a man remains in the state of sobriety so long as he is in the grip of his attributes. The wakefulness, on the other hand is an attribute of Allah, and when a man exceeds his own attribute he is enraptured. I have met a number of Sheikhs who agree with Junaid in preferring sleep to wakefulness, because the visions of the saints and of most of the Prophets occurred during sleep. The Prophet (peace be upon him) said:

ان الله يباهي بالعبد الذي نام في سجوده ويقول انظرو املاءكتي الي عبادي روحه في محل
النجوي و بدنه علي بسادة العبادة

"Verily, Allah takes pride in the servant who sleeps while he is in prostration. He speaks to His angels, 'Behold My servant, whose spirit is in the abode of secret conversation with Me while his body is on the carpet of worship.'"

The Prophet (peace be upon him) also said:

من نام علي طهارة يؤذن لروحه ان يطوف بالعرش ويسجد لله تعالى

"Whoever sleeps in a state of purification, his spirit is permitted to circumambulate the Throne and prostrate itself before Allah."

Shah Shuja Kirmani remained awake for forty years. One night he fell asleep and had the vision of Allah, and afterwards he always used to sleep in hope of the same vision. How nicely Qais Amiri has put it in the verse:

واني لا تغشي وما بي نعمة لعل خيالا منك يلقي خيالاً

"I wish to sleep, although I do not feel drowsy,
That perchance in my dream mine thought has your vision."

Some other Sheikhs agree with Ali b. Sahl in preferring wakefulness to sleep, because the Prophets received their revelations and the saints their *karamat* (miracles) while they were awake. One of the Sheikhs says:

لو كان في النوم خير لكان في الجنة نوم

"If there were any good in sleep there would be sleep in Paradise." If sleep were the cause of love and proximity to Allah, it would follow that there must be sleep in Paradise,

which is the dwelling place of proximity. Since neither sleep nor any veil is in Paradise, so we may consider that sleep is a veil.

The men of subtleties say that when Adam (may blessings of Allah be on him) fell asleep in Paradise Eve came forth from his left side, and was the source of all his afflictions. They also say that when Abraham (may blessings of Allah be on him) told Ismail that, "يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ" O my son! I see in my vision that I offer thee in sacrifice," (Q 37:102). Ismail (may blessings of Allah be on him) replied, "This is the reward due to one who sleeps and forgets his beloved. If you had not fallen asleep you would not have been commanded to sacrifice your son. Your sleep deprived you of your son and me from life. My affliction is momentarily whereas yours is life long."

Shibli every night used to place in front of him bowl of salty water and a needle, and whenever he was about to fall asleep he would dip the needle in the salt water and draw it along his eyelids.

I have met with an elder who used to sleep after finishing the performance of his obligatory acts of devotion. Similarly, I have seen Sheikh Ahmad Samarqandi, who never slept at night for forty years, but he used to sleep a little during daytime.

This question involves around view of life and death. Those who prefer death to life must prefer sleep to waking, while those who prefer life to death must prefer waking to sleep. Wakefulness with efforts carries no merit, but the merit belongs to him who is blessed with wakefulness without effort. The Prophet (peace be upon him), whom Allah chose and whom He raised to the highest rank, did not force himself either to sleep or to wake. Allah commanded him, saying, "قُمْ" stand (to prayer) by night, but not all night," (Q 73:2). Similarly, merit does not belong to the man who forces himself to sleep, but only to that man who is put to sleep, as the Men of the cave were exalted. When He after placing them on high degree of state removed the shackles of infidelity from their necks that they did not constrain themselves to sleep or wake, but Allah enforced slumber upon them and nourished them without their will and efforts. About them Allah says:

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ

"Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides:" (Q 18:18).

Both these conditions were in the state of helplessness and when a man attains to such a degree that his will no longer exists, and his hand is withdrawn from everything, and his thoughts are averted from all save Allah, it matters not whether he is asleep or awake, and in either case he is full of honor.

The prerequisites as regards to the sleep of the novice are that:

- He must believe that the initial period of his sleep is the last time of his life; hence, he should repent of his sins and satisfy all who are in opposition to him.
- Should purify him before going to sleep.
- Should sleep on his right side, facing the *Qibla*,
- Having set his worldly affairs in order, he must give thanks for the blessing of Islam, and make a vow that if he should wake again he will not return to sin, for one who has set his affairs in order while he is awake has no fear of sleep or of death.

A saint used to visit an *Imam* who was engrossed in maintaining his dignity and was a prey to self-conceit. On every visit the saint used to say to *Imam*: "O So and so, you must die." This used to offend the Imam, for why should that beggar be always repeating these words to him. One day he thought that next time he would utter the same words to him before the saint could utter anything to him. Next day when the saint came, the Imam said to him: "O So and so, you must die." The saint put down his prayer-rug, spread it out, and laid his head on it and exclaimed, "I am dead," and immediately yielded up his soul. The *Imam* took warning of that, and perceived that saint had been bidding him prepare for death, as he himself had done.

My Sheikh used to enjoin his disciples not to sleep unless overpowered by slumber, and when they had once awakened should not fall asleep again, as second sleep is unlawful and unprofitable to those who are the seeker of the Path.

This topic is very lengthy. Allah knows better.

The Rules of *Sufis* in Speech and Silence

Allah said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ

"Who is better in speech than one who calls (men) to Allah," (Q 41:33), and "قَوْلٌ مَّعْرُوفٌ" kind words" (Q 2:263), and "فُولُوا أَمَنَّا" say ye: we believe" (Q 2:136).

Allah has commanded His servants to speak well as He has commanded them to acknowledge His Lordship and to praise Him and to call mankind to His court. Speech is a great blessing conferred on mankind by Allah, and thereby mankind is distinguished from all other living creatures. Allah has said, "وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ" We have honored the sons of Adam;" (Q 17:70). According to the commentators of Quran the text means "We have honored the sons of Adam by the gift of speech". Nevertheless, the speech along with its goodness carries many great evils also, for the Prophet (peace be upon him) said, "أخوف ما أخاف علي امتي اللسان" the worst that I fear for my people is their tongue."

In short, speech is like wine, which intoxicates the intellect, and who begins to have a taste for it cannot abstain from it, neither can he make himself safe from it. The *Sufis*, knowing that speech is harmful, never speak except when it is necessary. They consider the beginning and end of their discourse, for if the whole talk is based on truth, they speak otherwise they prefer silence. They have firm belief that Allah knows all secrets and those who do not consider Him to be such are liable for condemnation. Allah says:

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ

"Or do they think that We hear not their secrets and their private counsels? Indeed, (We do), and Our Messengers are by them, to record." (Q 43:80).

The Prophet (peace be upon him) said, "من ممت نجاً" he who keeps silence is delivered."

There are many advantages and spiritual favors in silence and in speech there are many evils. Some Sheikhs have preferred silence to speech, while others have set speech above silence. Among the former is Junaid, who said:

"Words and expressions are wholly pretensions, and where realities are established pretensions are idle."

Sometimes one has to maintain silence although one has the power to speak, i.e. when one intends not to disclose something or fear becomes an excuse for not speaking in spite of one's having the will and power to speak. The refusal to make speech under such circumstances does not impair the essence of gnosis. But at no time a man is excused for mere pretension devoid of reality, which is the principle of hypocrites.

Beware, pretension without reality is hypocrisy, and reality without pretension is sincerity, for who bases his claim on contemplation needs no tongue to communicate with his Lord. When way of the Truth opens to someone he becomes independent of speech. Spoken expressions only serve to inform others and Allah is independent of explanation of our circumstances, and others than Allah are not worth so much that we should occupy ourselves with them. This is further cleared by the saying of Junaid, "من عرف الله كل لسانه" he who has the *Marifat* (knowledge) of Allah is dumb", for in actual vision speech is a veil.

Once Shibli while in the meeting place of Junaid rose up and cried aloud, "O my object of desire!" referred Allah. Junaid said, "O Abu Bakr, if Allah is the object of your desire, why do you point to Him, Who is independent of this? And if the object of your desire is not He, why have you acted falsely? For Allah knows what you say." Shibli asked Allah to pardon him for having uttered those words.

Those who prefer speech over silence argue that Allah has commanded us to set forth our circumstances, so that pretension is proved through its reality. If a man continues for a thousand years to be a gnosis in his heart and soul and there is no religious bindings on him to manifest it, he until confess that he has the *marifat* (knowledge) of Allah, he is virtually an infidel. Allah has bidden all believers to give Him thanks and praise Him and rehearse His bounties. Allah says, "وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ" but the Bounty of thy Lord – rehearse and proclaim!" (Q 93:11). The praise of Allah and gratitude by all means belongs to Him; therefore, our speech is reverence to providence of Allah Who says, "ادْعُونِي أَسْتَجِبْ لَكُمْ" call on Me; I will answer your (prayer):" (Q 40:60), and "أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ" I

listen to the prayer of suppliant when he calleth on Me" (Q 2:186). There are many more such verses in Quran.

One of the Sheikhs has said that one who cannot declare his spiritual state he is not actually blessed with a real state, for the state proclaims itself.

لسان الحال افصح من لسان وصمتي عن سوالی ترجمانی

"The tongue of the state is more eloquent than my tongue, And my silence is the best interpreter of my question."

One day while Shibli was passing through populated area of Karkh, in Baghdad, he heard an imposter who was saying that Silence was better than speech. Shibli said to him, "your silence is better than your speech, for your speech is vanity and your silence is an idle jest but my speech is better than my silence, because my silence is gentleness and my speech is knowledge."

I opine that speech is of two kinds and silence is also of two kinds. The speech is either real or unreal, and the silence is either on attainment of an object or because of forgetfulness. At the time of speech or silence one must look within oneself for if he speaks the truth, his speech is better than his silence, but if one speaks falsehood, his silence is better than his speech. Similarly, if silence is because of the attainment of objective or contemplation is better than speech and if silence is because of heedlessness or veil in that case speech is better.

The people are still amazed and trying to find its true meanings. Some pretenders among Sufism because of their greed and lust are only found of meaningless words and expressions and prefer speech over silence. Similarly, some ignorant who even cannot judge from the signs that there is pit on their way and they might fall into it, prefer silence over speech. Both groups have identical nature and they may make some to speak or may keep some silent, does not matter. The reality is that which we have described. One who speaks is either right or wrong, but one who is made to speak (through Divine aid) is safe from fault and disorder. Thus when Iblis (Satan) spoke at his own said, "أَنَا خَيْرٌ مِنْهُ" I am better than he (Adam):" (Q 38:76). In consequence of this uttering what happened to Iblis is known to all. But Adam was made to say,

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا" our Lord! We have wronged our own souls: (Q 7:23), and he was blessed among the elects.

The preachers of Sufism when speak are commanded or compelled to speak, and when they are silent there too they are helpless and abashed, as it is said, " من كان سكوته حيا كان كلامه " he whose silence is because of modesty, his speech is life of the hearts." Their speech is the result of vision, and speech which is without vision appears to them despicable. They prefer silence to speech so long as they are within themselves, but when they are beside themselves at the station of annihilation their words are written on the hearts of men. Some noble elder said, " من كان سكوته له ذهبًا كان كلامه لغيره مذهبًا " he whose silence is gold, his speech is alchemy." The seeker of the Truth, while absorbed in servanthip, must remain silent, until speech of his tongue which proclaims Lordship, may speak and by his utterances may captivate the hearts of his disciples.

The rule in speaking is not to speak unless bidden, and the rule in silence is not to be ignorant or satisfied with ignorance or forgetfulness. The disciple must not interrupt the speech of Sheikhs, or let his personal judgment intrude therein, or use far-fetched expressions while talking to them. He must never tell a lie, or speak ill of the absent, or offend any Muslim with that tongue which has made the profession of faith and acknowledged the unity of Allah. He must not address dervishes by their bare names or speak to them until they ask a question. It behooves the dervish that he must not remain quite on falsehood and should speak only the truth. This principle has many derivatives and innumerable refinements, but I will not pursue the subject, lest this book should become too lengthy.

The Rules of Sufis about Requesting

Allah has said:

لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا

"They beg not importunately from all:" (Q 2:273), i.e. they do not ask from people but if anyone of them ask should not be repulsed, for Allah said to Prophet (peace be upon him), " وَأَمَّا " السَّائِلَ فَلَا تَنْهَرْ nor repulse the petitioner (unheard);" (Q 93:10).

As far as possible they do not beg from anyone save Allah only, for begging involves turning away from Allah to another, and when a man turns away from Allah there is danger that Allah may leave him in that predicament. Some worldling asked Rabia (may Allah have mercy on her) to request something of him that he might procure for her. Rabia replied, "I feel ashamed to ask any worldly thing from the Creator of the world, how then can I ask anything of a fellow-creature?"

In the time of Abu Muslim, the head of the (Abbasid) propaganda, an innocent dervish was seized on suspicion of theft, and was imprisoned in a cell. On the same night Abu Muslim dreamed that the Prophet (peace be upon him) came to him and said, "Allah has sent me to tell you that one of His friends without committing any offence is put in your prison. Get up and set him free." Abu Muslim bare feet and head immediately ran to the prison, got its door opened and released the dervish. He begged his pardon and bade him ask a boon. The dervish replied, "O Amir! One whose Master rouses Abu Muslim at midnight, and sends him to deliver a poor dervish from affliction, it is not worthy of him that he asks for his needs from others." Abu Muslim started weeping, and the dervish went on his way.

Some however hold that a dervish may beg of his fellow creatures, since Allah says that *لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا* they beg not importunately from all:" (Q 2:273), i.e. they may ask but should refrain from importunity. The Prophet (peace be upon him) said, *اطلبوا الحوائج عند حسن الوجوه* seek your wants from those whose faces are comely." The *Sufi* Sheikhs allow begging under following three circumstances:

Firstly, with the object of freeing one's mind from preoccupation. They say that the value of two breads is not so much that they wait for it day and night, for eating habits consume ones maximum time. Therefore, when the disciple of Shaiq visited Bayazid, and in answer to Bayazid's question as to the state of Shaiq, informed him that he was entirely disengaged from mankind, and was putting all his trust in Allah. Bayazid said:

"When you return to Shaiq, tell him to beware of again testing Allah with two loaves of bread, for if he is hungry, let him beg of his fellow-creatures and should do away with his

trust on Allah so that his dwelling area and city may not sunken because of the misfortune of his acts."

It is permissible to beg with the object of training the *nafs* (lower soul), so that they may endure the humiliation of begging, and may perceive what is their worth in the eyes of other men, and may not be proud. When Shibli came to Junaid, he said to him, "O Abu Bakr, you are still filled with conceit that you are the son of the Caliph's principal chamberlain and the governor of Samara. No good shall come from you until you go to the bazaar and beg of everyone whom you see, that you may know your true worth." Shibli obeyed and he begged for three years, with ever decreasing success. One day, having gone through the whole bazaar and got nothing, he returned to Junaid and told him the whole story, who said, "Now, you see that you have no worth in the eyes of people, so you also do not fix your heart on them. This all was for the sake of discipline of your *nafs* (lower soul), and not for the sake of any livelihood."

Dhu al-Nun told that he had a friend. Allah called him to Himself and he was blessed with Eternal Beneficence. After his death I saw him in dream, and asked him how Allah had dealt with him. He answered that Allah had forgiven him. I asked on account of what virtue? He replied that Allah raised him to his feet and said, "My servant, you suffered with patience much contumely and tribulation from base and avaricious men, to whom you stretched out your hands, therefore I forgive you."

The third state of allowable begging is that to beg from mankind because of their reverence for Allah. They recognize that all worldly possessions belong to Allah, and the mankind is His agents, therefore, they ask through the agent for their needful. He, who begs something from Allah through His agent, is more honored than one who directly begs from Allah. To ask through agent is a sign of presence and good fortune and not a veil or turning away from Allah.

One day the daughter of Yahya b. Maud asked her mother for something. The mother said that she should ask that from Allah. The girl replied to her mother that she was ashamed of asking a material want from Him. What you give me is His too and is my allotted portion.

The rules of begging are as follow:

- If you beg unsuccessfully you should be more cheerful than when you succeed, and
- One should not keep eye on people, and avoid begging from women or market-folks
- One should tell his wants only to that about which one is sure that his money is lawful.
- As far as possible one should beg unselfishly, and should not use the takings for worldly show and for house keeping, or convert them into property.
- One should live in the present, and let no thought of future enter in his mind; else he will incur everlasting perdition.
- One should not make Allah a net to catch alms, and should not display piety in order that more alms may be given to him on account of his piety.

I once met an old venerable *Sufi*, who had lost his way in the desert and hunger stricken came into the market place at Kufa with a sparrow perched on his hand, crying:

"Give me something for the sake of this sparrow!"

The people asked him why he said like that. He replied, "It is impossible that I should ask for any thing for the sake of Allah, one must employ the intercession of an insignificant creature to obtain worldly goods."

This is but small part of the obligations involved in begging. I have abridged the topic for t fear of its extra ordinary length.

The Rules in Marriage and Celibacy

Allah hath said:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

"They (women) are your garments and ye are their garments," (Q 2:187).

And the Prophet (peace be upon him) said:

تَنَا كَحُوا وَتَكَاثَرُوا فَاَنِي اَبَاهِي بِكُمْ اَلَا مَعَ يَوْمِ الْقِيَامَةِ وَلَوْ بِالسَّقَطِ

"Marry, that you may multiple, for I will boast against all other nations on the Day of Resurrection, even in respect of the still-born." And he also said:

اِنْ اعْظُمَ النِّسَاءُ بَرَكَهٖ اَحْسَنُهُنَّ وَجَوْهًا وَاَرْخَصُهُنَّ مَهْرًا

"The women who bring the greatest blessing are they whose faces are comeliest, and whose dowries are cheapest."

Marriage is lawful to all men and women, and is obligatory on those who cannot abstain from what is unlawful, and is a *Sunnah* for those who are able to support a family.

Some of the *Sufi* Sheikhs hold that marriage is desirable as a means to suppress lust, and acquisition is desirable as a means of freeing the mind from anxiety. Others hold that the marriage is must to have children and to safeguard the race. If the child dies before its father, it will intercede for him (before Allah), and if the father dies first, the child remains to pray for him.

Umar (may Allah be pleased with him) sent a message to Ali (may Allah be pleased with him) to marry with his daughter Umme Kalthum (daughter of Fatima, may Allah be pleased with them)). Ali (may Allah be pleased with him) replied that the girl was still adolescent and you were aged and otherwise also he wanted to marry her with his nephew. Umar (may Allah be pleased with him) sent the message to Ali that:

"There is no dearth of women, the object behind asking Umme Kalthum for marriage is not to satisfy desire of *nafs* (lower soul) but to generate the race because I have heard Prophet (peace be upon him) saying, "كل سبب ونسب ينقطع الا سببي ونسبي" every lineage will extinct except mine." I have a pedigree but I want that my lineage also mingle with my friend so that I become his true follower from both the sides. Ali (may Allah be pleased with him) consented to his proposal and married her daughter with him. Zaid b Umar (may Allah be pleased with him) was born from them.

The Prophet (peace be upon him) said:

تتكح النساء علي اربعة: علي المال والحسب والحسن والدين. وعليكم بذات الدين فانه ما استفاد امرء بعد الاسلام خيرا من زوجة مومنة ليسر بها اذا نظر اليها

"Women are married for four reasons: wealth, nobility, beauty, and religion. You marry with one that is religious, for, after Islam there is nothing that profit a man so much as a believing and obedient wife who gladdens him whenever he looks on her."

For a Muslim after the wealth of Islam the agreeable pious wife is the best delight, so he has intimacy with her and she

may be cause of strength for him in religious matters and he be blessed with love. The Prophet (peace be upon him) said, "Satan is the associate of lonely," because when man or woman is alone Satan becomes their host and decks out lust and present it to their minds. To safeguard against lustfulness and to keep a watch over honor and piety no companionship is more in harmony than binding of marriage. But there must be love, affection and mental equilibrium amongst the married couple. There is no torment and anxiety as great as association of an uncongenial wife. Therefore the dervish must, in the first place, consider what he is doing and picture in his mind the evils of celibacy and of marriage, in order that he may choose the state of which he can more easily overcome the evils.

There are two evils of celibacy, the neglect of *Sunnah*, and the fostering of lust in the heart and the danger of falling into unlawful ways. Similarly the marriage has also two evils, the preoccupation of mind with other (than Allah), and the distraction of the body for the sake of sensual pleasure. The root of this matter lies in solitude or companionship. Marriage is proper for those who prefer to associate with mankind, and celibacy is an ornament to those who seek seclusion from mankind. The Prophet (peace be upon him) said, "سيرواسبق المفردون" hurry up, the single ones have taken lead over you," and Hasan Basri said, "نجا المخفون و هلك المثلون" the lightly burned shall be delivered and the heavily laden shall perish."

Ibrahim Khawwas related:

I went to a village to visit a reverend elder who lived there. When I entered his house I found it neat and clean like a saint's place of worship. There were two niches at the worship place, one was occupied by the elder and in the second a graceful pious old woman was seated. Both had become weak through much devotion. They showed great joy at my coming, and I stayed with them for three days. When I was about to depart I asked the old man about his relation with that chaste woman. He told that she was his cousin and wife. I pointed out to him that during my stay with them I found their intimacy towards each other of strangers. He said yes, for the last sixty five years it has been like that. When I asked him the cause to this he told:

"We were in love with each other in our childhood, but her father was reluctant to marry her with me because he had discovered our fondness for each other. We remained separated for quite some time until after her father's death my father, who was her uncle, married her with me. On the wedding-night she said to me, see how big happiness Allah has bestowed upon us in bringing us together and taking all fear away from our hearts. Let us therefore tonight refrain from sensual passion and worship Allah in thanksgiving. I agreed to her pious idea. Next night she bade me to do the same. On the third night I said to her that we had given thanks for two nights for her sake, tonight let us worship Allah for my sake. Sixty five years have passed since then, and we have never touched one another, but spent our lives in giving thanks for our happiness."

When a dervish chooses to marry a woman, it behooves him that until he provides his wife with lawful food and pays her dowry out of lawful property, and fulfills obligation towards Allah and his wife, should not indulge in sensual pleasure. He should only approach to his wife when he has finished up with his devotion. When he is about to go to bed, he should say, as in secret converse with Allah:

"O Lord, Thou hast mingled lust with Adam's clay in order that the world may be populated, and Thou in Thy knowledge hast willed that I should have this intercourse. Cause it to be for the sake of two things: firstly, to guard that which is unlawful by means of that which is lawful; and secondly, vouchsafe to me a child, saintly and acceptable to Thy, not one who will divert my thoughts from Thee."

It is related about the son of Sahl b. Abdullah al-Tustari that whenever the child asked his mother for food, she used to bid him to ask Allah. While he used to be in prayer mother would put some eatables in front of him without letting him to know. Thus he grew accustomed to turn unto Allah. One day he came back from school when his mother was absent, and bowed himself in prayer. Allah caused the thing that he sought to appear before him. When his mother came in she asked, "From where did you get this?" The boy answered, "From the place whence it comes always."

Similarly Zakarriya (may blessings of Allah be on him) when ever he visited Mary used to find unseasoned fruit with her.

Amazed, he would ask her that from where they had come. Mary would answer, from Allah.

Beware that the practice of *Sunnah* must not lead the dervish to seek worldly wealth and unlawful gain or preoccupation of his heart, for the dervish is ruined by the destruction of his heart, just as the rich man is ruined by the destruction of his house and furniture; but the rich man can repair his loss, while the dervish cannot. It is impossible in our time for anyone to have a suitable wife, whose wants are not excessive and whose demands are not unreasonable. Therefore many persons have adopted celibacy and take guideline from this Hadith. The Prophet (peace be upon him) said:

خير الناس في اخر الزمان خفيف الحال

"The best of men in later days would be one with light back." The companions asked who the lights of back were. He said:

الذي لا اهل له ولا ولد له

"who has neither wife nor child." Similarly he said:

سيروا سبق المفردون

"Hurry up, the single ones have preceded you,"

The Sheikhs have unanimous opinion that the celibates are the best if their hearts are uncontaminated and if their natures are not inclined to sins and lusts. The common people to gratify their lusts refer to this Hadith:

حبيب الي من دنيا كم تلت الطيب والنساء وجعلت قرة عيني في الصلوة

"The three things of your world have been made favorite for me, scent, women, and prayer."

The one who likes women more, for him act of marriage is better. I ask them that the Prophet (peace be upon him) also said,

لي حرفتان الفقر والجهد

"I have two trades, poverty and *jihad* (war against infidels)," why, do they run away from these? If he loved that (viz. marriage), this (viz. poverty and *jihad*) was his trade. Since your desires have a greater tendency to the former, but it is absurd on that ground to say that he loved what you desire. Anyone who follows his desires for fifty years and supposes

that he is following the practice of the Prophet (peace be upon him) is in grave error.

A woman was the cause of the first calamity that overtook Adam in Paradise, and also of the first quarrel that happened in this world, i.e. the quarrel of Abel and Cain. A woman was the cause of the punishment inflicted on the two angels (Harut and Marut) and down to the present day all mischief, worldly and religious, have been caused by women. The Prophet (peace be upon him) said,

ما تركت بعدي فتنة اضر علي الرجال من النساء

"There is no worse danger for the men than the evils of women."

After Allah had preserved me for eleven years from the dangers of matrimony, it was my destiny to fall in love with the description of a woman whom I had never seen, and during a whole year my passion so absorbed me that my religion was near being ruined, until at last Allah in His bounty gave protection to my wretched heart and mercifully delivered me.

The foundation of Sufism depends on being remain celibate. The things change after marriage. There is nothing more dangerous in the world than the force of lust. This incursion of lust can only be checked with similar vigorous effort and struggle. Whatever vice proceeds from ones ownself, its cure also lies within him. Nothing from outside can vanish this fault. The removal of lust may be effected by two things, i.e. through self-constraints and while the other lies outside the sphere of human action and mortification. The attempt through self constraint is hunger and the later is an agitating fear or a true love, which slowly travels to all parts of the body and overwhelms them. It after divesting all the senses absorbs them in itself and cleanses it from all useless things.

Ahmad Hammadi of Sarkhasi, who went to Transoxania and lived there, was a venerable man. On being asked whether he desired to marry, he answered:

"No, because I am either absent from myself or present from myself, when I am absent, I have no consciousness of the two worlds; and when I am present, I keep my lower soul in such state that when it gets a loaf of bread it thinks that it has got

a thousands houris. It is a great thing to occupy the mind, let it be anxious about whatever you will."

Others again recommend that neither state (marriage or celibacy) should be regarded with preference, in order that we may see what the decree of Divine providence will bring to light. If celibacy be our lot, we should strive to be chaste, and if marriage be our destiny, we should comply with the custom of the Prophet and struggle our hearts (of worldly anxieties).

When Allah ordains celibacy unto a man, his celibacy should be like that of Yusuf (may blessings of Allah be on him), who, although was able to satisfy his desire for Zulaikha, turned away from her and busied himself with subduing his passion and considering the vices of his lower soul at the moment when Zulaikha was alone with him. And if Allah ordains marriage unto a dervish, his marriage should be like that of Abraham (may blessings of Allah be on him), who by reason of his absolute confidence in Allah put aside all care for his wife and when Sarah became jealous he took Hagar and brought her to a barren valley and committed her to the care of Allah.

A man is not ruined by marriage or by celibacy, but the mischief consists in asserting one's authority and in yielding to one's desire. The married man ought to observe the following rules.

- He should not leave any act of devotion undone, or let not any state be lost or any "time" be wasted.
- He should be kind to his wife and should provide her with lawful expenses, and he should not pay court to tyrants and governors with the object of meeting her expenses.
- He should behave thus in order that if a child is born, it should also follow the same path.

One day Ahmad b. Harb of Nishapur, when he was sitting with the chiefs and nobles of Nishapur who had come to offer their respects to him, his son entered the room, drunk and singing passed by insolently without paying any heed to them. All the audiences felt sad. Perceiving their tolerance Ahmad asked what was the matter. They replied that they were ashamed on that lad should pass by you in such a state. Ahmad said:

"He is excusable. One night my wife and I shared some food that was brought to us from a neighbor's house. Same night this son was begotten, and we fell asleep and let our devotions

go. Next morning we inquired of our neighbor as to the source of the food that he had sent to us, and we found that it came from a wedding feast in the house of a government official."

The following rules should be observed by the celibate.

- He must not eye on improper.
- Should not listen which is harmful to hear and should not look at which is unworthy to sight.
- He should keep his mind free from evil thoughts.
- He must put out the flames of lust by hunger.
- Should guard his heart from the worldly preoccupations.
- He must not call the desire of his lower soul "knowledge" or "inspiration".
- Must not make the wiles of Satan a pretext (for sin).

If he acts thus he will be approved on the Path of the Truth.

These were the manners of companionship and conduct in brief, for a little is sufficient reasoning to understand better.

Chapter XXIV

The Uncovering of the Tenth Veil

Phraseology and Meanings of the Terms & Verities of the Ideas Signified

May Allah bless you felicity. Be obvious that in every craft and business while discussing its mysteries with one another, make use of certain words and expressions of which the meaning is known only to them. Such expressions are invented for two reasons. Firstly, in order to facilitate the understanding of difficulties and bringing them nearer to the comprehension of the novice. Secondly, in order to conceal the mysteries of that science from the uninitiated. The Sufis also have technical terms for the purpose of expressing the matter of their discourse and in order that they may reveal or disguise their meaning as they please. I will now explain some of these terms and distinguish between the significations attached to various pair of words, so that you and all readers are benefited.

Hal **حال** and Waqt **وقت**

Waqt **وقت** (time) is a familiar term with *Sufis*, and concerning which much have been said by the Sheikhs, but my object is to establish the truth, not to give long explanation.

Waqt is that state whereby a man becomes independent of the past and the future. When Divine influence descends into his soul and makes his heart collected he has neither memory of the past nor any thought of the future. It is not within the capabilities of everyone. The common persons do not know that what had been their past and what their future will be. The holders of **waqt** say:

"When our knowledge cannot apprehend the past and the future, the present **waqt** is excellent for us. If we occupy ourselves with the thoughts of coming or the past day we shall be veiled (from Allah), and a veil is a great distraction. So it is absurd to think of unattainable."

Abu Said Kharraz says:

"Do not occupy your precious time except with the most precious of things and the most precious thing of man is the moment between the past and the future."

And the Prophet (peace be upon him) said:

لي مع الله وقت لا يسعني فيه ملك مقرب و لا نبي مرسل

"I attain a particular waqt (time) from Allah in which none of the trusted angels nor does any Prophet have any room," that is to say, in which the eighteen thousand worlds do not occur to my mind and have no worth in my eyes. Therefore, on the night of the Ascension, when the beauties of the earth and heaven were arrayed before him, he did not look at anything. As in the Quran, "مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ" (his) sight never swerved, nor did it go wrong!' (Q 53:17), for Muhammad (peace be upon him) was a beloved, and the beloved are not engrossed save by that which is beloved.

The Unitarian has two times, the state of loss and the state of gain, i.e. one in the place of union and one in the place of separation. At both these times he is overpowered, because while in these states he is under the command and subjugation of the Truth without such volition or acquisition on his part as would make it possible to invest him with any attribute. When a man's power of volition during his state is cut off from him, whatever he does or experiences is subjected to the Truth.

Junaid narrated:

Once while I was on my way to Pilgrimage, I saw a dervish in the desert, sitting under a mimosa tree at a hard and uncomfortable spot. I asked him what made him sit there so still. He answered: "I had a time and lost it here; now I am sitting and mourning." I inquired how long he had been there. He answered: "Twelve years. Will not the Sheikh offer up a prayer on my behalf, that perchance I might find my time again?" I left him, performed the pilgrimage and prayed for him. My prayer was granted. On my return I found him seated at the same place. I asked him that why he had not gone from there, since his wish was obtained? He replied:

"This is the place where I suffered and afflicted. Here I lost my capital and here I found it back. Therefore I don't feel like

leaving this place. I have started loving this place, leave me at my own and you please go. I have a desire that after death my dust should mix with this dust, so I may rise at the Resurrection from this dust which is the *Qibla* of my heart and from where I found my lost wealth."

فكل امرء يولي الجميل محبب وكل مكان ينبت العزطيب

"All that received from beloved is beautiful:
Place where one is honored is agreeable."

The *waqt* (time) is that state which cannot be attained by exerting one's own choice, neither it is acquirable from the bazaar that anyone should give his life in exchange for it. The man has no power either to attract or to repel it, for both its shades are equal to him. The will of the man is incompetent to establish or be constant with it. The Sheikhs call it, "الوقت سيف" time is a cutting sword," because it is characteristic of a sword to cut, and time cuts the roots of the future and the past, and obliterates worry of yesterday and tomorrow from the heart. Thus to keep companionship with sword is a dangerous thing, for either it makes its master a king or it kills him. Although one should serve the sword and carry it on one's own shoulders for a thousand years, in the moment of cutting it does not discriminate between its master's neck and the neck of another, for violence is its characteristic, and violence will not depart from it at the wish of its master.

Hal (state) descends upon time (*waqt*) and adorns it, as the spirit adorns the body. Compulsorily *waqt* has dependency on *hal* (state), for *waqt* is purified and beautified by *hal*. Thus existence of *waqt* depends on *hal*. When the holder of *waqt* comes into state of *hal*, he becomes independent of any change. He gains strength in his states. *Waqt* may be lost without *hal* and when *hal* attaches with it, his all states become *waqt* and that cannot be lost. Whatever comes either it goes back or subsists and these are the states of manifestation and concealment. The state of *waqt* temporarily used to descend on possessor of *waqt* before *hal*, as he was in heedlessness. After the descending of *hal*, *waqt* gets stability. Heedlessness is possible for possessor of *waqt* but not possessor of *hal*.

The tongue of the possessor of *hal* is silent concerning his *hal*, but his actions proclaim the reality of his *hal*. Hence an elder

said, "to question about *hal* is absurd," because *hal* is the annihilation of speech.

Abu Ali Daqqaq says:

"In this or the next world, in joy or woe the portion of *waqt* is that (feeling) in which you are. But *hal* is not like this, for it is such an occurrence from Allah that when it comes on a man, it banishes all feelings from his heart."

Jacob (may blessings of Allah be on him) was a holder of *waqt*. Sometimes he was blinded by woe of separation, and sometimes he was restored to sight by union. And sometimes he was weak like a hair by mourning and like a brush hair by wailing and sometimes he was subtle like a spirit by delight and calm and joyful by pleasure. But Abraham (may blessings of Allah be on him) was a possessor of *hal*. He was not conscious of separation, that he should be stricken with grief, nor of union, that he should be filled with joy. The sun, moon and stars, all contributed to his *hal*, but while he gazed, was independent of them, for whatever he looked on, he saw only Allah, and he said, "لا أحب الأفلين" I love not those that set" (Q 6:76).

Sometimes, the world becomes hell to the possessor of *waqt*, because he is veiled from contemplation and his heart is distressed by the loss of his beloved. And sometimes his heart is like a Paradise in the blessedness of contemplation, and every moment in the shape of *waqt* descends to him a gift and a glad message from Allah. On the other hand, it makes no difference to the possessor of *hal* whether he is veiled by affliction or unveiled by happiness, for he is always in the place of actual vision.

In short, *hal* is an attribute of the object desired, while *waqt* is of the desirer. The desirer is with himself in the pleasure of *waqt*, while the former is with Allah in the delight of *hal*. How far apart are the two degrees!

***Maqam* مقام (station) and *Tamkin* تمكين (steadfastness)**

Maqam (station) denotes the perseverance of the seeker in fulfilling his obligations towards the object of his search with strenuous exertion and flawless intention. Every seeker of the Truth has a *maqam* (station), which, in the beginning of his

desire of this way, becomes a means of his desire. Although the seeker passes through all the stations and derives benefit, but finally he rests at one station, because the *maqam* and desire are linked with natural form and it has nothing to do with practice. Allah says:

وَمَا مِثْلًا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ

“(Those ranged in ranks say): none one of us but has a place appointed;” (Q 37:164).

The *maqam* (station) of:

- Adam was repentance (*tauba* توبه),
- Noah was abstinence (*zuhd* زهد),
- Abraham was resignation (*taslim* تسلیم),
- Moses was penitence (*inabat* انابت),
- David was sorrow (*huzn* حزن),
- Jesus was hope (*raja* رجا),
- John was fear (*khawf* خوف),
- of our Prophet (peace be upon him) was praise (*dikr* ذكر).

Although everyone has accessibility to all the stations, but each of them returned at last to his original station. In discussing the doctrine of Muhasibis, I gave explanation of the stations and distinguished between *hal* and *maqam* also. However, it is necessary to further elaborate it here also.

You must know that the Way to Allah is of three kinds:

- *maqam* مقام (station),
- *hal* حال (state),
- *tamkin* تمكين (steadfastness),

Allah sent the prophets to show the Way to Him and to elucidate the principles of different stations. One hundred and twenty four thousand apostles came with as many stations. On the advent of Muhammad (peace be upon him), amongst the possessors of *maqam*, everyone was graced with *hal* and Prophet Muhammad (peace be upon him) attained a pitch where all human acquisition was left behind, until religion was made perfect unto men, as Allah has said, “الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ” وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي this day have I perfected your religion for you, completed my favors upon you;” (Q 5:5). Then the *tamkin* تمكين (steadfastness) of the steadfast appeared.

Tamkin تمكين denotes the residence of spiritual adepts in the abode of perfection and in the highest grade. It is possible that possessors of *maqam* may pass ahead of *maqam* but it is impossible for them to pass beyond *tamkin*, because *maqam* is the grade of beginners, whereas *tamkin* is the resting place of adepts. One can travel to destination but beyond destination there is no way. *Maqamat* (stations) are stages on the way, whereas *tamkin* is presence in the court of the Holy. The friends of Allah are only observer on the way and are strangers (to themselves) in the stages. Their hearts are in the presence of Allah, and the existence of means and motives therein is cause of destruction and veil.

In the era of Paganism the poets used to praise men for noble deed, but they did not recite their panegyric until some time had elapsed. When a poet came into the presence of the person whom he had to celebrate, he used to cut feet of his ride and then would break his sword, as though to say:

"I needed a ride to bring me from a far distance to your presence, and a sword to repel the envious that would have hindered me from paying homage to you. Now that I have reached to you, the ride is of no purpose and since I have no intention to ever depart from you, therefore, what for do I need the sword, for I will not admit into my mind the thought of being detached from your court."

For this reason Allah said to Moses that since he had attained to *Tamkin* after traversing stages and *maqam*, therefore he needed no unsettled means and bade him to "فَاخْلَعْ نَعْلَيْكَ" put off thy shoes" (Q 20:12), and "وَالْقِ عَصَاكَ" throw away your staff, for these being articles of travel and while in the presence of Holy there was no danger of being veiled.

The beginning of love is search, but the end is repose at one place. The water flows while it is in the river, but when it reaches the ocean it ceases to flow and changes its taste, so that desirer of water avoids it. Now only that person approaches it who desire pearls. They devote themselves to death and fasten the load of the jewels of search to their feet and plunge headlong into the sea, that they may either gain the hidden pearl or lose their dear lives. One of the Sheikhs says: "التمكن رفع التلوين" *tamkin* is the removal of talwin تلوين. *Talwin* تلوين is a technical term and is closely connected in meaning with *tamkin*, just as *hal* is connected with *maqam*.

The signification of *talwin* is change and turning from one state to another. The above mentioned saying means that one who is *mutamakin* متمكن (established) is not hesitant, for he has already presented all his possessions in the court of the Holy and has erased every thought of other than Him from his mind. No act that passes over him alters his outwardly behavior and no state changes his inwardly state. Moses was subject to *talwin*. When Allah revealed His glory to Mount Sinai, "وَحَزَّ مُوسَى صَعْقًا" and Moses fell down in swoon," (Q 7:143), but Muhammad (peace be upon him) was *mutamakin* متمكن (established). He suffered no change, although he was in the very revelation of glory from Mecca to space of two bow-lengths; and this is the highest grade.

Tamkin تمكين is of two kinds, i.e. one referring to the dominant influence of one's self and the other referring to the dominant influence of the Truth.

He whose *tamkin* is of the former kind retains his attributes unimpaired, but he whose *tamkin* is of the later kind he is annihilated by his attributes. The terms effacement, sobriety, attainment, destruction, annihilation, subsistence, being, and not being are not properly applied to one whose attributes are annihilated, because a subject is necessary for the maintenance of these qualities, and when the subject is absorbed he loses the capacity of maintaining them.

Muhadarat محاضرة (Presence) and **Mukashafat** مكاشفة (Revelation)

Muhadara محاضره (presence) in the subtleties of demonstration denotes the presence of the heart, while *mukashafa* مكاشفه (revelation) denotes the amazement of the inward on manifestation of actual vision. *Muhadara* refers to the evidences of Allah's signs, and *mukashafa* to the evidences of contemplation. The mark of *Muhadara* is continual meditation upon Allah's signs, while the mark of *mukashafa* is continual amazement at Allah's infinite greatness. There is a difference between one who meditates upon the Divine acts and one who is amazed at the Divine Majesty, for the one is at the abode of friendship, the other is at the place of love.

When the friend of Allah (Abraham) looked on the kingdom of heaven and meditated on the reality of their existence, his

heart was made present thereby, therefore, through beholding the act he became a seeker of the Agent and his presence made the act a proof of the Agent, and in perfect gnosis stage he exclaimed, "إِلَيَّ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَقِيقًا" for me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth," (Q 6:79).

But when the beloved of Allah (Muhammad (peace be upon him)) was borne to heaven he shut his eyes from the sight of all things. He saw neither act nor created being nor himself, until the Agent manifested Himself to him. And in that revelation his desire increased manifold, in vain he sought vision but not attained, desired proximity that was made impossible and union was also denied. In proportion as the transcendence of purity of his beloved (from all the conceptions) became more manifest to him the more did his desire increase. He could neither turn back nor go forward, amazement at the friendship stage looked infidelity, and union at the *maqam* of love looked polytheism, hence he fell into amazement. But in love the object of amazement was nature and quality, and this amazement is unification (*tawhid*). Because of this reason Shibli always used to say:

"O Guide of the amazed, increase my amazement!" for in contemplation (of Allah) the greater one's amazement the higher one's degree.

Abu Said Kharraz and Abu al-Qasim Mervasi saw a friend of Allah on the river bank and they asked him "Which is the Way to Allah?" He answered that there are two ways to Allah, one for the common people and one for the elect. When they desired him to explain he said:

"The way of the common people is that which you are following. You follow this way for some cause and you leave it for some other cause. But the way of the elect is to see only the Causer, and not to see the cause."

Qabd قَبْض (contraction) and **Bast** بَسْط (expansion)

Qabd قَبْض (contraction) and **bast** بَسْط (expansion) are two states which are out of ones capability i.e. one cannot induce them by any of his act or banish them by any human exertion. Allah hath said, "وَاللَّهُ يَفْقِضُ وَيَبْسُطُ" its Allah that giveth (you) want or plenty," (Q 2:245).

Qabd قَبْط denotes the contraction of the heart in the state of being veiled, and *bast* بَسْط denotes the expansion of the heart in the state of revelation. Both states proceed from Allah without effort on the part of man. The *qabd* of Gnostics is like the fear of novices, and the *bast* of Gnostics is like the hope of novices. This is the sense in which the *Sufis* use the terms *qabd* and *bast*.

Some Sheikhs hold that for two reasons *qabd* is superior in degree to *bast*:

- *qabd* is mentioned before *bast* in Quran,
- *qabd* involves dissolution and oppression, whereas *bast* involves caress and kindness.

It is undoubtedly better to dissolve one's humanity and oppress one's *nafs* (lower soul) than to foster and favor them, since they are the greatest veil between man and Allah.

Some Sheikhs hold that *bast* is superior to *qabd*. They say that *qabd* is mentioned before *bast* in the Quran shows the superiority of *bast*, for the Arabs are accustomed to mention in the first place that which is inferior in merit, e.g. Allah hath said:

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنُ اللَّهِ

"But there are among them some who wrong their own souls; some who follow a middle course, and some who are by Allah's leave foremost in good deeds;" (Q 35:32),

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (Q 2:222),

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

"O Mary! Worship thy Lord devotedly: prostrate thyself, and bow down (in prayer) with those who bow down." (Q 3:43).

Moreover, they argue that in *bast* there is joy and in *qabd* grief. Gnostics do not feel joy without union and their grief is possible only in separation from the object of desire, therefore rest in the abode of union is better than rest in the abode of separation.

My Sheikh used to say that both *qabd* and *bast* are the result of one spiritual influence, which descends from Allah on man,

and either fills the heart with joy and subdues the *nafs* (lower soul) or subdues the heart and fills the *nafs* (lower soul) with joy. In the latter case contraction (*qabd*) of the heart is expansion (*bast*) of the lower soul, and in the former case expansion of the heart is contraction of the lower soul. He who interprets this matter otherwise is wasting his time.

Bayazid said,

"The contraction of hearts consists in the expansion of souls, and the expansion of hearts in the contraction of souls."

The contracted soul is guarded from injury, and the expanded heart is restrained from falling into defect, because jealousy is the rule in love, and contraction is a sign of Allah's jealousy; and it is necessary that lovers should reproach one another. The expansion is a sign of mutual reproach. It is well-known tradition that John (may blessings of Allah be on him) never laughed ever since he was born, while Jesus (may blessings of Allah be on him) never wept ever since he was born, because John was in state of contraction and Jesus in expansion. When they met John used to say, "O Jesus, hast thou no fear of being cut off (from Allah)?" And Jesus used to say, "O John, hast thou no hope of Allah's mercy? Neither thy tears nor my smiles will change the eternal decree of Allah."

Therefore, there is neither contraction nor expansion, neither effacement nor intimacy, neither helplessness nor struggle, all is from Allah and only that will happen which has been written and predestined.

Uns انس (Intimacy) and Haibat هيبت (awe)

Uns انس (intimacy) and *haibat* هيبت (awe) are two states of the dervishes who travel on the path of Truth. When Allah manifests splendor of His Majesty to a man's heart, he is engrossed by *haibat* (awe), but when Allah manifests splendor of His Beauty he attain *uns* (intimacy). Those who feel awe are distressed due to His Majesty, while those who feel intimacy are happy because of His Beauty. One's heart burns in the fire of love of His Majesty and while the heart of other illuminates in the splendor of contemplation of His Beauty. There is a difference between them.

Some Sheikhs have said that *haibat* is the *maqam* of Gnostics and *uns* the degree of novices, because one who is more steadfast in the presence and purity of the attributes of the Truth the more his heart is overwhelmed with awe and the more averse he is to intimacy, for one intimates with of his own kind, and intimacy with Allah is inconceivable, since no homogeneity or resemblance can possibly exist between Allah and man. If intimacy is possible, it is possible only with the *dikr* (remembrance) of Him, which is something different from Him, for it is an attribute of man. In love to be satisfied with another than the Beloved is falsehood and pretension and self-conceit. *Haibat*, on the other hand, arises from contemplating Greatness of the Lord, which is an attribute of Allah.

There is a vast difference between one whose act proceeds from himself through himself and one whose act manifests the subsistence of Allah through the annihilation of his self. Shibli said that for a long time he used to think that he was rejoicing in the love of Allah and was intimate with contemplation of Him but later on he found that intimacy was impossible except with a congener.

One group is of the opinion that *haibat* is a consequence of separation and punishment, while *uns* is the result of union and mercy, therefore, the friends of Truth must guard themselves from the consequences of *haibat* and get nearer to *uns*. *Uns* (intimacy) involves love and as homogeneity is impossible in love (of Allah), so it is impossible in *uns*. My Sheikh used to say, "I wonder at those who declare intimacy with Allah to be impossible, after Allah has said,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

"When my servants ask thee concerning Me, I am indeed close (to them)," (Q 2:186), and "إِنَّ عِبَادِي" as for My servants" (Q 17:65), and "قُلْ لِّعِبَادِي" say to My servants" (Q 17:53), and

يَا عِبَادَ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ

"My devotees! No fear shall be on you that day, nor shall you grieve--" (Q 43:68).

When a man sees the Grace of Allah, he turns to love Him and from love intimacy generates. The awe of one's beloved is separation, whereas intimacy is sign of oneness. It is characteristic of men to become intimate with their

benefactors, inasmuch as Allah has conferred on us so great benefits and we have knowledge of Him, it is impossible that we should talk of awe.

I say that both the parties inspite of the controversy are right, because the power of *haibat* is exerted upon the *nafs* (lower soul) and its desires, and tends to annihilate human nature, while the power of *uns* is exerted upon the heart and tends to foster gnosis in the heart. Therefore Allah annihilates the souls of those who love Him by revealing His Majesty and endows their hearts with everlasting life by revealing His Beauty. The followers of annihilation (*fana*) regard *haibat* as superior, but the followers of subsistence (*baqa*) prefer *uns*.

Qahr قهر (violence) and Lutf لطف (kindness)

These two expressions are used by the Sufis to interpret their own state. By *qahr* قهر (violence) they signify to annihilate their desires and to restrain *nafs* (lower soul) from its desires by the aid of Allah, without mingling any personal object therein. By *lutf* لطف (kindness) they signify the subsistence of their hearts, the continuance of contemplation and permanence of ecstasy in the degree of steadfastness by the help of Allah. The adherents of *lutf* say divine grace is the attainment of one's desire, but the others say that divine grace is that Allah save His desire should restrain a man from all his desires and should overpower him through keeping him objective less, so that if he was thirsty and plunged into a river, the river would become dry.

There were two eminent dervishes in Baghdad, the one a believer in *qahr* and the other a believer in *lutf*. Both were always pulling and hauling and each would prefer his own state to that of his contemporary. One would say that *lutf* is superior as Allah has said, "اللَّهُ لَطِيفٌ بِعِبَادِهِ" Gracious is Allah to His servants." (Q 42:19). The other would call *qahr* superior by quoting the following verse of Quran, "وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ" He is the irresistible, (watching) from above over His worshippers;" (Q 6:18). The dervish who preferred *lutf* set out for Mecca but on his way struck up in the desert, and never reached his destination. For many years no one heard about him, until he was seen by a traveler on the road between Mecca and Baghdad. The dervish asked the traveler to convey the following message to his friend at Karkh in Baghdad:

"If he wishes to see a desert with all its hardship, like Karkh of Baghdad, with all its marvels, let him come here, for this desert is Karkh to me!"

When the traveler arrived at Karkh he delivered this message to the other dervish, who said:

"On your return, tell him that there is no superiority in the fact that the desert has been made like Karkh to him, in order that he may not flee from the Court (of Allah); the superiority lies in the fact that Karkh, with all its wonders and magnificence has been made to me like a painful desert, and that nevertheless, I am happy here."

Shibli said, in his secret converse with Allah:

"O Lord, I will not turn from Thee, although Thou shouldst make the heaven a collar for my neck and the earth a shackle for my foot and the whole universe a thirst for my blood."

My Sheikh narrated:

"There was a meeting of the saints of Allah which took place in the midst of a desert, and I accompanied my Sheikh Husri, to that spot. I saw some people approaching on camels, some borne on thrones, and some flying, but Husri paid no heed to them. Then I saw a youth with torn shoes and a broken staff. His feet could scarcely support him, and his head was bare and his body emaciated. As soon as he appeared Husri got up and ran to meet him and led him to a lofty seat. This astonished me, and afterwards I questioned the Sheikh about the youth. He replied that he was one of Allah's saints who do not follow saintship, but saintship follows him and he pays no attention to miracles."

In short what we choose ourselves is a cause of affliction. I desire only that Allah should desire for me, and therein preserve me from the evil thereof and save me from the wickedness of my soul. If He keeps me in *qahr* I do not wish for *lutf*, and if He keeps me in *lutf* I do not wish for *qahr*. I have no choice beyond His choice.

***Nafy* نفى (negation) and *Ithbat* اثبات (affirmation)**

The Sheikhs of this Path gives the names of *nafy* (negation) and *ithbat* اثبات (affirmation) to the effacement of the attributes

of humanity and affirmation of Divine aid. By *nafy* they signify the negation of the attributes of humanity, and by *ithbat* they mean the overwhelmingness of the power of the Truth, for object of effacement is to abolish the total and total negation is applicable only to the attributes because while the humanity subsists the negation of essence is impossible. It is necessary, therefore, that blameworthy attributes should be negated by the affirmation of praiseworthy qualities, i.e. the pretension to love of Allah is negated by affirmation of the reality, for pretension is one of the vanities of the *nafs* (lower soul). But the *Sufis*, when their attributes are overpowered by the might of the Truth, habitually say that the attributes of humanity are negated by affirming the subsistence of Allah. This matter has already been discussed in the chapters on poverty and purity and in that on annihilation and subsistence.

They also say that the terms signify the negation of man's free will by the affirmation of Allah's authority. Some elder said:

اختيار الحق بعبدته مع علمه بعبدته خير من اختيار عبده لنفسه مع جهله بربه

"Allah's choice for His servant with His knowledge of His servant is better than His servant's choice for himself with his ignorance of his Lord," because love as all agrees, is the negation of the lover's choice by affirmation of the Beloved's choice.

A dervish was drowning in the river, when someone cried, "Brother, do you wish to be saved?" The dervish said: "No." "Then do you wish to be drowned?" "No," said dervish. "It is a wonder that you will not choose either to die or to be saved." The dervish said:

"What have I to do with safety, that I should choose it? My choice is that Allah should choose for me."

The Sheikhs have said that negation of one's own choice is the least grade in love. The authority of Allah is Eternal and cannot possibly be negated, but man's choice is temporary and admits negation, and it must be trodden under feet so that the Eternal choice of Allah may subsist for ever. When Moses (may blessings of Allah be on him) in the state of *bast* (expansion) came on mount Tur, he desired for the vision of the Truth by keeping his own choice and Allah replied, "لن تراني" by no means canst you see Me (direct). Moses said, "O my

Lord! vision is Truth and I qualify for that, then why this hurdle? Allah said:

“Vision is Truth, but in love choice is not allowable.”

There has been much debate on this matter, but my sole aim is that you should know the signification of the terms used by the *Sufis*. I have mentioned some of these, e.g., *jama`* and *tafriq*, and *fana* and *baqa*, and *ghaybat* and *hudur*, and *sukr* and *sahw*, in the chapter treating doctrines of the *Sufis*, and you must look there for the explanation of them.

Musamarat مسامرة (nocturnal discourse) and **Muhadathat** محادثة (conversation)

These are two states of the perfect *Sufis*. *Muhadatha* محادثه (conversation) is spiritual talk conjoined with silence of the tongue, and *musamara* مسامرة (nocturnal discourse) is continuance of delight combined with concealment of the inward state.

The *musamara* is a spiritual state existing between Allah and man at night, and *muhadatha* is a similar state existing by day, in which there is exoteric and esoteric conversation. Hence secret prayers (*Manajat*) by night are called *musamara*, while invocations made by day are called *muhadatha*. The daily state is based on revelation, and the nightly state on osculation.

In love *musamara* is more perfect than *muhadatha*, and is connected with the state of the Prophet Muhammad (peace be upon him), when Allah sent Gabriel (may blessings of Allah be on him) to him with *Buraq* and conveyed him by night from Mecca to a space of two bow-length from His presence. The Prophet (peace be upon him) conversed secretly with Allah, and when he reached the goal his tongue became dumb before the revelation of Allah's Majesty, and his heart was amazed at His infinite Greatness, and he said, "لا احصي ثنا عليك" I cannot tell thy praise."

Muhadatha is connected with the state of Moses (may blessings of Allah be on him), who when wished to seek *waqt* (time) from the Court of the Lord, after forty days waiting came to Mount Sinai and heard the speech of Allah and when went into state of gladness happened to ask for vision of Him.

When he could not meet his desire, went into swoon and on recovering from that state said, "تبت اليك to Thy, I turn in repentance."

There is a plain difference between one who was conducted, i.e. "Glory to (Allah) Who did take His servant for a journey by night," (Q 17:1) and one who came, "when Moses came to the place appointed by Us," (Q 7:143).

Thus, night is the time when lovers are alone with each other, and the day is the time when servants wait upon their masters. When a servant transgresses he is reprimanded, but a lover has no law by the transgression of which he should incur blame, for lovers cannot do anything displeasing to each other.

***Ilm al-Yaqin* علم اليقين (Knowledge of Faith)**

***Ayn al-Yaqin* عين اليقين (Undoubted Faith)**

***Haq al-Yaqin* حق اليقين (Truth of Faith)**

Principally all these expressions denote knowledge. The knowledge which is devoid of faith on its reality and accuracy is not knowledge itself, but when knowledge is gained the hidden appears as actually seen. The believers who shall see Allah on the Day of Judgment shall see Him then in the same perceptive as they know Him in this world. If they shall see Him otherwise, either their vision will be imperfect then or their knowledge is faulty now. Both these are in contradiction with unification, because if men's knowledge of Allah is sound today only then their vision of Allah should be sound tomorrow and his knowledge would become certain. Hence knowledge of faith will become undoubted Faith and Truth of Faith will become knowledge of faith. Some have said that *ayn al-yaqin* عين اليقين is the complete absorption of knowledge in vision, but this is impossible, because vision is an instrument for the attainment of knowledge, like hearing, etc. as knowledge does not absorb in hearing, so its absorption in vision is equally impossible.

By *ilm al-yaqin* علم اليقين the *Sufis* mean knowledge of (religious) practice in this world according to the Divine commandments. And by *ayn al-yaqin* عين اليقين they mean knowledge of the state of last breaths at the time of death and the time of departure from this world. And by *haq al-yaqin* حق اليقين they mean

intuitive knowledge of the vision (of Allah) and to know about the state of the inhabitants of Paradise. Therefore *ilm al-yaqin* is the rank of theologians on account of their being steadfast in observance of the Divine commands, and *ayn al-yaqin* is the station of Gnostics, for they are everready for death, and *haq al-yaqin* is the annihilation point of lovers on account of their rejection of all created things. Hence *ilm al-yaqin* is obtained by self-mortification, and *ayn al-yaqin* by intimacy and love, and *haq al-yaqin* by contemplation. The first is common, the second is elect, and the third is super-elect.

Ilm علم (Knowledge) and Marifat معرفت (Gnosis)

Theologians have made no distinction between *ilm علم* (knowledge) and *marifat معرفت* (Knowledge of Allah) except when they say that Allah may be called *Alim عالم* (knowing), but not *arif عارف* (Gnostic). The *Sufi* Sheikhs give the name of *marifat (gnosis)* to knowledge that includes both religious practices and states, and the knower of which could express his state, and the knower thereof they call *arif عارف*. On the other hand, knowledge devoid of states and practice is called *ilm علم* and knower of it is called *Alim عالم* (knowing). In short one who knows merely the verbal expression and keeps it in his memory without keeping the spiritual reality they call him *Alim*, and one who has the knowledge of meaning and reality of a thing they call him *arif* (Gnostic)

For this reason, when the *Sufis* wish to laugh at a rival they call him *Danishmand* (possessing knowledge). The common people consider this objectionable, but the *Sufis* do not intend to blame the man for having acquired knowledge, they blame him for neglecting the practice of religion, because the *Alim* depends on himself, but the *Arif* depends on his Lord. This question has been discussed at length in the chapter entitled "The removal of the Veil of Gnosis".

Shariat شریعت (Religious Law) and Haqiqat حقیقت (Truth)

From *Shariat شریعت* *Sufis* mean soundness of the outwardly state and from *Haqiqat حقیقت* they mean maintenance of the inwardly state. Two groups err in this matter. Firstly, the formal theologians, who assert that there is no distinction between *Shariat* (religious law) and *Haqiqat* (Truth), since the

Religious Law is the Truth and the Truth is the Religious Law. Secondly, some heretics, who hold that it is possible for one of these to subsist without the other, and declare that when the Truth is revealed the Religious Law is abolished. This is the doctrine of the *Carmathians* and the *Mashiaha* and their satanically inspired followers. They argue that the *Shariat* is separate from the Truth, lies in the fact that in faith belief is separate from verbal profession, and the proof that the Law and Truth are not fundamentally separate, but are one, lies in the fact that belief without profession is not faith, and conversely profession without belief is not faith; and there is a manifest difference between profession and belief.

Thus *Haqiqat* signifies a reality which does not admit of abrogation and remains in force from the time of Adam to the end of the world, like knowledge of Allah and like religious practice, which is made perfect by sincere intention.

The *Shariat* signifies a reality which admits of abrogation and alteration, like ordinances and commandments. Therefore *Shariat* is man's act, while *Haqiqat* is Allah's keeping and preservation and protection. Whence it follows that *Shariat* cannot possibly be maintained without the existence of *Haqiqat*, and *Haqiqat* cannot be maintained without observance of *Shariat*. Their mutual relation may be compared to that of a body and spirit, for when the spirit departs from the body the living body becomes a corpse and the spirit vanishes like wind, therefore, their value depends on their conjunction with one another. Similarly, the Law without the Truth is ostentation, and the Truth without the Law is hypocrisy. Allah has said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"And those who strive in Our (Cause) – We will certainly guide them to Our Paths:" (Q 29:69).

Devotional practice is *Shariat* and guidance it's *Haqiqat*. The former consists in a man's observance of the external ordinances, while the latter consists in Allah's maintenance of a man's spiritual feelings. Hence the *Shariat* is one of the acts acquired by man, but the *Haqiqat* is one of the gifts bestowed by Allah and difference between both is self evident.

Another class of terms and expressions are used by the *Sufis* metaphorically. These metaphorical terms are more difficult to analyze and interpret, but I will explain them concisely.

Al-Haq الحق: By *Haq* the *Sufis* mean Allah, for *Haq* is one of the names of Allah, as He has said, "ذَلِكَ بَأْنُ اللَّهِ هُوَ الْحَقُّ" this is so, because Allah is the Reality" (Q 22:6).

Al-Haqiqat الحقيقة: Man's abode in the place of union with Allah, and the rest of his heart in the place of abstraction.

Al-Khatarat الخطرات: The states which pass through heart while in observance of religious law.

Al-Watnat الوطنات: Divine influence in regards to *marifat* that descends on the heart.

Al-Tams التمس: Negation of a substance in such totality that it leaves no marks on the heart.

Al-Rams الرسم: Negation of a substance in such a way that its influence subsists.

Al-Alaiq العلاق: Such causes because of which seekers of the Truth fail to gain the object of their desire.

Al-Wasait الوسائط: Such causes because of which seekers of the Truth gain the object of their desire.

Al-Zawaid الزوائد: The excess of splendor in the heart (spiritual illumination).

Al-Fawaid الفوائد: The understanding of own inward influences.

Al-Malja الملجاء: The confidence of the heart in the attainment of its desire.

Al-Manja المنجاء: The liberty of the heart from the place of affliction.

Al-Kulliyyat الكلّية: The absorption of the attributes of humanity in the Universal.

Al-Lawaih اللوائح: Affirmation of the object of desire but advent of negation thereof.

Al-Lawami اللوامع: The manifestation of (spiritual) light to the heart while its beneficence continues to subsist.

Al-Tawali الطوالع: The descending of the splendors of (mystical) knowledge on the heart.

Al-Tawariq الطوارق: That which comes into the heart, either with glad tidings or with rebuke, in secret converse (with Allah) at night.

Al-Lataif اللطيفة: A symbol of subtleties of feeling presented to the heart.

Al-Sirr السر: Concealment of the feelings of love.

Al-Najwa النجوي: Concealment of trials and afflictions from the knowledge of others (than Allah).

Al-Isharat الاشارة: Giving information to another of the object of desire through tongue of state.

Al-Ima الايما: Addressing anyone allusively, without spoken or unspoken explanation.

Al-Warid الوارد: The descending of spiritual meanings upon the heart.

Al-Intibah الانتباه: Warning to the heart on its heedlessness.

Al-Ishtibah الاشتباه: Perplexity felt in deciding between truth and falsehood.

Al-Qarar القرار: The departure of indecisiveness from the reality of one's feeling.

Al-Inziaj الانزعاج: Agitation of the heart in the state of ecstasy.

Another class of technical terms is those which the *Sufis* employ, without metaphor in unification (*tawhid*) and in setting forth their firm belief in spiritual realities.

Al-Alam العالم: It denotes the creatures of Allah. It is said that there are 18000 or 50000 worlds. Philosophers say that there are two worlds, heavenly world and lower world, while theologian say that *alam* is whatever exists between the Throne of Allah and the earth. In short, *alam* is the collective mass of created things. The *Sufis* speak of the world of spirits and the world of souls, but they do not mean the same thing as the philosophers. What they mean is the collective mass of spirits and souls.

Al-Muhdath المحدث: Posterior in existence, i.e. it was not and afterward was.

Al-Qadim القديم: Anterior in existence, i.e. it always was, and its being was anterior to all beings. This is nothing but Allah.

Al-Azal الذل: Which has no beginning.

Al-Abad العبد: Which has no end.

Al-Dat الذات: The being and reality of a thing.

Al-Sifat الصفة: That which does not admit of qualification, because it is not self-subsistent.

Al-Ism الاسم: That which is not the object named.

Al-Tasmiyat التسمية: Information concerning the object named.

Al-Nafi النفي: That which entails the non-existence of every object of negation.

Al-Ithbat الاثبات: That which entails the existence of every object of affirmation.

Al-Shiyyan الشيان: The possibility of the existence of one thing with another.

Al-Didan الضدان: The impossibility of the existence of one thing simultaneously with the existence of another.

Al-Ghairan الغيران: The possibility of the existence of either of two things, notwithstanding the annihilation of the other.

Al-Jawhar الجوهر: The basis of a thing that which is self-subsistent.

Al-Arad العرض: That which subsists in *jawhar* (substance).

Al-Jism الجسم: That which is composed of separate parts.

Al-Swal السؤال: Seeking a reality.

Al-Jawab الجواب: Giving information concerning the subject-matter of a question.

Al-Husn الحسن: That which is conformable to the (Divine) command.

Qubh البقيع: That which is not conformable to the (Divine) command.

Al-Safah السفه: Neglect of the (Divine) command.

Al-Zulm الظلم: Putting a thing in a place that is not worthy of it.

Al-Adl العدل: Putting everything in its proper place.

Al-Malik الملك: He with whose actions it is impossible to interfere.

Another class of terms requiring explanation is that which are commonly used by the *Sufis* in a mystical sense that is not familiar to philologists.

Khatir خاطر (passing thought)

By *khatir* the *Sufis* signify the occurrence of something in the mind which is quickly removed by another thought, and which its owner is able to repel from his mind. Those who have such phenomena follow the first thought in matters, for they perceive it comes directly from Allah to man without any cause.

A thought occurred to Khair Nassaj that Junaid was waiting at his door, but he wished to repel it. The same thought returned twice and thrice, whereupon he went out and discovered Junaid, who said to him:

"If you had followed the first thought and tradition of Sheikhs it would not have been necessary for me to stand here all this time."

How was Junaid acquainted with thought which occurred to Khair? This question was asked, and answered by the remark that Junaid was spiritual director of Khair, and a spiritual director is always acquainted with all that happens to his disciples.

Al-Waqia الواقع

It signifies a thought which descends in ones mind and unlike *khatir* remains there, and which the seeker under no circumstances is able to repel. Thus they say,

"It descended in my mind", but "it sank into my mind."

All minds are subject to *khatir* (passing thought), but *waqia* is possible only in a mind that is entirely filled with the notion of Allah. Hence, when any obstacle appears to the novice on the Way to Truth, they call it "a fetter" and say, "a *waqia* has befallen him." Philologist's means by this term "*is to get*

entangled in some question" and when it is solved satisfactorily they say, "the *waqia* is solved." But the mystics say that *waqia* is that which is insoluble, and that whatever is solved is a *khatir* not a *waqia*, for *waqia* is an important event. The *Sufis* do not consider a thing valuable which has continually varying judgments and which is also subject to variation.

Al-Ikhtiyar الاختيار

By *ikhtiyar* they signify resigning from their preference and accepting of Allah's choice to their own, i.e. they are content with the good and evil which Allah has chosen for them. And then man's preference of Allah's choice is again because of Allah's choice for him, for has it not like this he would never have let his own choice go. When Abu Yazid was asked that who was the ruler? He replied, "He to whom no choice is left, and to whom Allah's choice has become the only choice."

Once Junaid, having caught fever and when he implored Allah to give him health, a voice spoke in his heart:

"Who are you to plead in My kingdom and make a choice? I can manage my kingdom better than you. Do you choose My choice instead of coming forward with thine."

Al-Imtehan الامتحان

By *imtehan* they signify the probation of the hearts of the saints by diverse afflictions which come to them from Allah, such as fear, grief, contraction, awe, etc. Allah has said:

أُولَٰئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَّغْفَرَةٌ وَأَجْرٌ عَظِيمٌ

"Their hearts has Allah tested for piety: for them is forgiveness and a great Reward." (Q 49:3).

This is a lofty grade.

Al-Bala البلاء

By *bala* (affliction) they signify the probation of the bodies of Allah's friends by diverse troubles, sickness and tribulations. The more severely a man is afflicted the nearer does he approach unto Allah, for affliction is the clothing of the saints

and cradle of the pure and nourishment of the Prophets. The Prophet (peace be upon him) said,

اشد البلاء الانبياء ثم الاولياء ثم الامثل ثم نحن معاشر الانبياء اشد الناس بلاء

"The prophets are the most afflicted then the saints, and then others who are close to them. We the Prophets are the most afflicted of mankind."

Bala is a tribulation, which descends on the heart and body of a true believer. It is really a blessing, although the mystery thereof is concealed from him, and he is divinely recompensed for bearing the pains thereof. Tribulation that befalls on unbelievers is not affliction, but misery, and unbelievers never get relief from misery. The degree of *bala* is more honorable than *imtehan*, for *imtehan* affects the heart only, whereas *bala* affects both the heart and the body.

التحلي Al-Tahalli

To imitate of praiseworthy people in word and deed is called *tahalli*. The Prophet (peace be upon him) said:

ليس الايمان بالتحلي والتمتي ولكن ما وقر بالقلوب وصدقته العمل

"Faith is not acquired by *tahalli* (adoring one's self with the qualities of others) and wishes but it is that which sinks deep into the heart and is verified by actions."

In short *tahalli* is to imitate people without really acting like them. Those who seem to be what they are not will soon be put to shame, and their secret character will be revealed.

التجلي Al-Tajalli

Tajalli is the blessed effect of Divine splendor on the hearts of the blest, whereby they are made capable to have vision of Allah with the eyes of their hearts.

The difference between spiritual vision and actual vision is that those who experience *tajalli* (manifestation of Allah) see or do not see, accordingly as they wish, or see at one time and do not see at another time, while those who experience actual vision in Paradise cannot but see, even though they wish not to see; for it is possible that *tajalli* should be hidden, whereas *ruyat* (vision) cannot possibly be veiled.

Al-Takhalli التخلي

Takhalli is turning away from distractions which prevent a man from attaining proximity to Allah. The distractions are:

- The foremost is this world, of which one must empty his hands.
- The desire of the next world, of which he must empty his heart.
- Then frequent indulgence in vanity, of which he must empty his spirit and his association with created beings, of which he should empty himself and from the thought of which he should disengage his mind.

Al-Shurud الشروء

Shurud is to seek the Truth restlessly by escaping from worldly corruption, veils and anxiety, for all the misfortunes of the seeker arise from his being veiled. Thus all the efforts of the seeker like struggle, traveling etc to remove veils, falls under this term. The one who at the initial stage feels more anxiety he at the end attains proximity of the Truth and becomes more steadfast.

Al-Qusud القصوءء

By **qusud** (aims) they signify perfect resolution to seek the reality of the object of search. The aims of the **Sufis** do not depend on motion and rest, because the lover, he may be at rest in love, is still pursuing an aim. This is contrary to the aim of common people, as their aims produce some affects on them outwardly or inwardly, whereas the lovers of Allah seek Him without any cause and pursue their aim without movement of their own, and all their qualities are directed towards that goal.

Al-Istina الاصطناع

By this term they mean that Allah makes a man faultless through the annihilation of all his selfish interests and sensual pleasures and transforms in him the attributes of his lower soul, so that he becomes selfless. This degree belongs

exclusively to the Prophets, but some Sheikhs hold that it may be attained by the saints also.

Al-Istifa الاصطفاء

This signifies that Allah makes a man's heart empty to receive the knowledge of Him, so that His knowledge diffuses its purity through his heart. In this degree all believers, the common people as well as the elect are alike, whether they are sinful or pious or saints or Prophets, for Allah has said:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
بِإِذْنِ اللَّهِ

"Then We have given the Book for inheritance to such of Our servants as We have chosen: But there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds." (Q 35:32).

Al-Istilam الاصطلام

Istilam is the manifestations of splendor of Allah which causes a man to be entirely overpowered by a merciful probation, while his will is reduced to naught. *Qalb-aI mumtahan*, "a proved heart," and *qalb-aI mustalam*, "a destroyed heart," bear the same meanings, although in the current usage of *Sufi* phraseology *istilam* is more particular and exquisite than *imtehan*.

Al-Rayn الرين

It is a veil on the heart, which cannot be removed except by faith. This is the veil of infidelity and deviation. Allah has said, describing the hearts of the unbelievers,

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

"By no means! But on their hearts is the stain of the (ill) which they do!" (Q 83:14).

Some says that *rayn* is that veil which cannot be removed by any manner, for the infidel does not embrace Islam and that who embraces Islam is already a true believer.

Al-Ghayn الغين

Ghayn is that veil on the heart which can be removed by asking pardon of Allah. It is of two kinds, i.e. it may be either thin or may be dense. The latter is for those who forget (Allah) and commit great sins. The former is for all, including saints and prophets. The Prophet (peace be upon him) said:

لاستغفر الله في كل يوم مائة مرة

"Verily, some times my heart is obscured, and I ask pardon of Allah one hundred times every day."

For removing the dense veil a proper repentance is necessary, and for removing the thin veil a sincere return to Allah is must. Repentance is turning back from disobedience to obedience, and return is a turning from self to Allah. Repentance is made from sins. The sin of common men is opposition to Allah's command, while the sin of lovers (of Allah) is opposition to Allah's will. Therefore, the sin of common men is disobedience, and that of lovers in consciousness of their own existence. If anyone turns back from wrong to right, they say, "he is repentant (*taib*);" but if anyone turns back from what is right to what is more right, they say, "He is returning (*aaib*)."
All this I have set forth in the chapter on repentance.

Al-Talbis التلبيس

The appearance of a thing when its appearance is contrary to its reality is named *talbis*, as Allah has said:

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

"If We had made it an angel, We should have sent him as a man, And We should certainly have caused them confusion in a matter which they have already covered with confusion." (Q 6:9).

This quality of deception cannot possibly belong to anyone except Allah, who shows the unbeliever in the guise of a believer and the believer in the guise of an unbeliever, until the time shall come for the manifestation of His decree and of reality in every case. When a *Sufi* conceals good qualities under a mask of bad, they say, "He is praising deception," but they use this term in such instances only, and do not apply it

to ostentation and hypocrisy, which are fundamentally *talbis*, because *talbis* is not used except in reference to an act performed by Allah.

Al-Shrub الشرب

The *Sufis* call the sweetness of piety, the delight of miraculous grace and the pleasure of intimacy *shrub* (drinking), and they can not do anything without the delight of *shrub*. As water is the drink of the body, so the heart's drink is *spiritual* pleasure and sweetness. My Sheikh used to say that a novice without *shrub* and a Gnostic with *shrub* are strangers to gnosis. Someone has said that the novice must derive some pleasure from his actions in order that he may fulfill the obligations of a novice who is seeking the Truth, but the Gnostic ought not to feel such pleasure, lest he should be transported with that pleasure instead of with Allah, for if he turn back to his lower soul he will not rest (with Allah).

Dhawq الذوق

Dhawq resembles *shrub*, but *shrub* is used solely in reference to pleasure, whereas *dhawq* is applied to pleasure and pain alike. It is said, "نَظَّيْتُ الْحَلَاوَةَ وَنَظَّيْتُ الْبَلَاءَ وَنَظَّيْتُ الرَّاحَةَ" I tasted sweetness, I tasted affliction, and I tasted delight also." And they also say, "شَرَبْتُ بِكَاسِ الْوَصْلِ وَبِكَاسِ الْوَدِّ" I drank the cup of union, and I drank the cup of love,"

Allah said, "كُلُوا وَاشْرَبُوا هَنِيئًا" (To them will be said) eat and drink ye, with profit and health," (Q 52:19) and "ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ" taste thou (this) truly wast thou Mighty, full of honor!" (Q 44:49), and also said, "ذُوقُوا مَسَّ سَقَرَ" taste ye the touch of Hell!" (Q 54:48).

Chapter XXV

The Uncovering of the Eleventh Veil

Audition (Al-Sama السمع)

The means of acquiring knowledge are five, hearing, sight, taste, smell, and touch. Allah has created these doors for the mind, and all the knowledge is acquired through them. The knowledge of voice and news is attained through hearing, the knowledge of colors and shapes is obtained through sight, the knowledge of sweet and bitter is through taste, the knowledge of odor and stink is through smell and the knowledge of hardness and softness is through touch. Four of the five senses have their own places to reside, but one, namely touch is diffused over the whole body. Ears are for hearing, eyes for seeing, palate to taste and nose is to smell, but the fifth sense is diffused in the whole body. We cannot see without eyes, or cannot hear without ear, or cannot smell without the nose and cannot taste without tongue but the whole body has the capability that it can distinguish between soft or hard and cold and warm. It is possible, however, that the diffusion, which is characteristic of touch, may be shared by any of the other senses as well. The *Mutazilites* hold that no sense can exist but in a special organ, theory which is contradicted by the fact that the sense of touch has no such organ. Since one of the five senses has no special organ, it follows that, if the sense of touch is generally diffused, the other senses may be capable of the same diffusion. Although it is not my purpose to discuss this question here, I thought of a brief explanation necessary.

Leaving aside sense of hearing, out of rest of the four senses, one sense see, the other smell, the third one taste and the fourth touches. It is incumbent and lawful that after seeing the marvels of the nature, after smelling its pleasant stuff, after tasting its delicious viands and after touching its fine and delicate things, the mind should pursue the way to Allah because it is clear before him that the world is mortal and it is subject to changes and that which accepts changes is a created. Since it is created therefore, there must be its creator which can not be from its genus. He is the creator and the universe is created. He is the Giver of the body and universe is body. The creator of the universe is Eternal and the universe

is created. The Creator is infinite and universe is finite. He is the Omnipotent, and the Knower of all. He rules over everything and can do what He wills. He sent Prophets with true evidences, but belief in His Prophets became obligatory only when mankind ascertained the knowledge of Allah by means of hearing. Thus, it is hearing that makes religion obligatory, and for this reason the *Sunnis* (orthodox Muslims) regard hearing as superior to sight in the domain of religious obligation. If it be said that audition is the station of hearing and sighting is station of seeing, and the vision of Allah is better than hearing His word, I reply that our knowledge of Allah's vision to the faithful in Paradise is derived from hearing. It is a matter of indifference whether the understanding allows that Allah shall be visible or not, inasmuch as we are assured of the fact by oral tradition. Hence hearing is superior to sight. Moreover, all religious ordinances are based on hearing and could not be established without it. All the prophets on their appearance first spoke in order that those who heard them might believe, then in the second place they showed miracles, which also were confirmed by hearing. What has been said proves that anyone who denies audition denies the entire *Shariat* and he intentionally hides the ordinances of *Shariat*.

Audition of Quran and its Related Matters

The most beneficial audition to the mind and the most delightful to the ear is that of the Words of the Lord, which all believers and unbelievers, human beings and Genii alike are commanded to hear.

It is a miraculous quality of the Quran that one never grows weary of reading and hearing it, as its recitation is very touching. The Quraish of Mecca used to come secretly by night and listen to the Prophet (peace be upon him) while he was praying and marvel at his recitation. For example Nadir b. al-Harith the most elegant of them in speech, Utba b. Rabi very eloquent, and Abu Jahl b. Hisham a wondrous orator, one night when Prophet (peace be upon him) was reciting a Sura of Quran, Utba swooned on hearing it and he said to Abu Jahl, "I am sure that these are not the words of any created being."

Allah commanded Genii and they came in groups and heard the Quran from the Prophet (peace be upon him) and they

said, "إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا" we have really heard a wonderful Recital!" (Q 72:1). Then Allah repeated their saying that Quran guides to the right path:

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

"It gives guidance to the right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord." (Q 72:2).

The methodology of Quran to counsel is the best and it has valued vocabulary. It has very subtle way of command and its prohibitions are extremely affective. Its vows are the most pleasant and its denunciations are the most life melting. Its narrations are the most affective and its similitude's are the most eloquent. Thousands of hearts are its hunts and thousands lives are captivated by its subtleties. It shows the real face of everyone.

Umar (may Allah be pleased with him) while he was still infidel heard that his sister and brother-in-law had embraced Islam. He left to kill them but Allah by His Grace had placed a force to ambush him in the garb of Sura Ta-Ha. When he reached his sister's house she was reciting following verses:

طه - مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى - إِلَّا تَذَكُّرٌ لِّمَن يَخْشَى

"We have not sent down the Quran to thee to be (An occasion) for thy distress, But only as an admonition to those who fear (Allah)," (Q 20:1-3).

He was captivated by the delicacies and subtleties of Quran; he threw away the garb of enmity, selected peace and adopted the path of conformity.

It is related that when following verse was recited before the Prophet (peace be upon him) he went into unconsciousness:

إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا - وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

"With Us are Fetters (to bind them), and a Fire (to burn them), and a Food that chokes, and a penalty Grievous." (Q 73:12-13).

Someone recited "إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ" verily, the Doom of thy Lord will indeed come to pass, " (Q 52:7) before Umar (may Allah be pleased with him). Hearing this verse, he shrieked aloud and went into swoon and he had to be lifted to his house. He remained very sick for complete one month.

Somebody recited in the presence of Abdullah b. Hanzla (may Allah have mercy on him), "لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمَنْ فَوْقَهُمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ" for them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong" (Q 7:41), Abdullah began to weep so violently that, it looked as he might lose his life. After sometime he recovered and stood to his feet. People bade him to sit down, but he refused and said that the awe of that verse prevented him from sitting down.

When the following verse was recited in the presence of Junaid, "لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ" why say ye that which ye do not?" (Q 61:2), he said:

"O Lord, if we say, we say because of Thee, and if we do, we do because of Thy blessing: where then, are our sayings and doings?"

When the following verse was recited before Shibli, "وَأَنْتَكَ رَبُّكَ إِذَا" and call thy Lord to mind when thou forgettest," (Q 18:24), he said, "Remembrance (of Allah) involves forgetfulness (of self), and all world have stopped short at the remembrance of Him;" He said this and then shrieked and fell senseless. When he came to himself, he said,

"I wonder at that heart who hears Words of Allah and remains unmoved and I wonder on that soul who hears the words of Allah and does not leave its abode."

Some Sheikh says once while he was reciting, "وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ" and fear the Day when ye shall be brought back to Allah." (Q 2:281), a heavenly voice called to me and said, "Recite slowly! four Genii have died from the terror inspired in them by this verse."

A dervish said that for the last ten years he had read that much Quran which was sufficient for the performance of prayer. Beside that neither he had read nor heard the Quran. On being asked why, he answered, "For fear lest it should be cited as an argument against me."

One day I came into the presence of Abu al-Abbas Shaqani and found him reciting, "ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ" Allah sets (another Parable of two men: one of them dumb, with no power of any sort: (Q 16:77), and weeping and shrieking, so

that he swooned and I thought he was dead. When he came to his own I asked him what ailed him. He said:

"In eleven years I have reached this point of the Quran and I am unable to proceed further."

Abu al-Abbas b. Ata was asked how much Quran he recited daily. He answered that formerly he used to read the whole Quran twice in a day and night, but then after reading for four years he had only reached the Sura al-Anfal.

Abu Abbas Qassab asked a *Qari* to recite:

لَا تُثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

"This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" (Q 12:92).

Next he asked him to recite:

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الضُّرَّ وَجِئْنَا بِيضَاعَةٍ مُرْجَاةٍ

"O exalted one! Distress has seized us and our family: we have (now) brought but scanty capital:" (Q 12:88),

Then he asked him to recite the following verse also:

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ

"They said: `If he steals, there was a brother of his who did steal before (him).'" (Q 12:77).

On hearing that Abu Abbas cried:

"O Lord, I am more unjust than Yousaf's brethren, and You are more kind than Yusuf, deal with me as Yusuf dealt with his wicked brethren."

All Muslims, pious and disobedient alike, are commanded to listen to the Quran, for Allah has said:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

"When the Quran is read, listen to it with attention, and hold your peace: that you may receive Mercy." (Q 7:204), i.e. when somebody is reading Quran, the presents should listen it quietly and attentively. Allah says, "الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ - فَيَسْرُ عِيَادٌ - to My servants, those who listen to the words," (Q 39:17-18), i.e. obey its commands and listen with respect.

And Allah also said:

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

"To those whose hearts, when Allah is mentioned, are filled with fear," (Q 22:35), i.e. the hearts of the listeners of words of Allah trembles.

And it is further said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction." (Q 13:28).

There are many more such verses which command about hearing of Quran attentively.

In contrary to this those who do not hear Quran wholeheartedly and neither open doors of their hearts are scorned. Allah said:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

"Allah hath set a seal on their hearts and their hearing, and on their eyes is a veil;" (Q 2:7),

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

"Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" (Q 67:10)

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ

"Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, so they understand it not," (Q 6:25),

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

"Nor be like those who say, `we hear` but listen not." (Q 8:21).

There are many more such verses in Quran.

Once the Prophet (peace be upon him) asked Ibn Masud (may Allah be pleased with him) to recite the Quran to him. Ibn Masud said astonishingly that should he recite to whom it was revealed. The Prophet (peace be upon him) answered:

"I get more delight by hearing it from another."

This is a clear proof that the hearer is more perfect in state than the reader, that's why Prophet (peace be upon him) said these words. The reader would recite with or without true feeling, whereas the hearer feels truly, because speech is a sort of pride and hearing is a sort of humility.

The Prophet (peace be upon him) also said that the Sura Hud had whitened his hair. It is mentioned that he said this because of the "فَاسْتَقِمْ كَمَا أُمِرْتَ" Therefore stand firm (in the straight Path as thou art commanded," (Q 11:112). The Man is weak to be really steadfast in fulfilling the Divine commandments, as he cannot do anything without Allah's help. The Prophet (peace be upon him) got amazed with this commandment "be steadfast", and thought that how it was possible to remain steadfast. He took it in his heart which affected his health so much that that he had to take help to be raised from the ground. Abu Bakr (may Allah be pleased with him) asked what had gone wrong with him although he was still healthy and young. The Prophet (peace be upon him) said that the Sura Hud had made him aged. Its subject had put so much influence on his heart that he had lost his strength.

Abu Said Khidri (may Allah be pleased with him) related:

I was sitting with a group of aged migrants among the companion and some of them were covering others with their cloths. *Qari* was reciting Quran and we were hearing. In the mean time the Prophet (peace be upon him) came there. The *Qari* stopped reciting. He inquired what we were doing. We told him that *Qari* was reciting the Quran and we were listening. He said:

"All Praise to Allah! There are such people in my *Ummah* with whom I have been commanded to be patient."

Then he settled down with us as if he was part of us. Then he asked all to gather around him and said, "O poor migrants! I give you happy tidings of complete success. You will enter Paradise half a day before the rich and half day will be equivalent to five hundred years."

The same tradition has differently been conveyed by other sources. The difference lies only in words and not in meanings.

Zarara b. Abi Awfa (may Allah be pleased with him), one of the chief companions, while he was leading the prayer, recited a verse of the Quran, uttered a cry and died.

Abu Jafar Juhin, an eminent follower (may Allah have mercy on him), on hearing a verse which Saleh Marri (may Allah have mercy on him) read him, gave a loud moan and departed from this world.

Ibrahim Nakhai relates that while he was passing through a village in the neighborhood of Kufa he saw an old woman standing in prayer. As the marks of holiness were manifest on her countenance, he waited until she finished praying and then saluted her in hope of gaining a blessing thereby. She asked him whether he remembered Quran, of which he gave an affirmative reply. She asked him to recite some verse for her. He did so, whereupon she cried aloud and her soul flew forth to meet the vision of Allah.

Ahmad b. Abi al-Hawari relates that he saw a youth in the desert. He was clad in a coarse frock, standing at the mouth of a well. He said to me, "O Ahmad you have come in good time, for I hear Quran that I may give up my soul. Read me a verse."

Allah inspired me to read, "إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفَافُوا" in the case of those who say, 'our Lord is Allah' and further stand straight and steadfast," (Q 41:30). The youth said, "O Ahmad you have read the same verse which an angel was reading to me just now, and with these words he gave up his soul.

Audition of Poetry and Related Matters

It is permissible to hear poetry. The Prophet (peace be upon him) heard it, and the companions not only heard it but also spoke it. The Prophet (peace be upon him) said:

ان من الشعر لحكمة والحكمة ضالة المؤمن من حيث وجدها فهو الحق بها

"Some poetry is wisdom and wisdom is the believer's lost thing. Wherever he finds it, he has the better right to it."

He also said that the truest word ever spoken by the Arabs is the verse of Labid:-

الا كل شيء ما خلا الله باطل و كل نعيم لا محالة ذائل

"Everything save Allah is vain,
And all fortune is inevitably perishable."

The father of Amr b. al-Sharid related that the Prophet (peace be upon him) asked him whether he could recite any poetry of Umayya b. Abi al-Salt, so he recited a hundred verses, and at the end of each verse he asked for more and he said that the Umayya in his poetry was very close to Islam. Many such stories are told of the Prophet (peace be upon him) and the companions.

Umar (may Allah be pleased with him) observed that the people held erroneous views on this subject. Some declare that it is unlawful to hear all types of poetry and day and night keep on defaming their brother Muslims. Some on the contrary, hold that all poetry is lawful, and spend their time in listening to love-songs involving descriptions of the face and hair and mole of the beloved. Both the groups extend arguments against each other. My aim is not to establish their arguments. The *Sufi* Sheikhs follow the example of the Prophet (peace be upon him), who on being asked about poetry, said, "كلام حسنه حسن وقبيحه قبيح" Poetry is a speech, its good thereof is good and its bad thereof is bad," i.e. whatever is unlawful, like backbiting and libel and foul abuse and blame on any person and utterance of infidelity, is equally unlawful whether it be expressed in prose or in verse. And whatever is lawful in prose, like wisdom and counsels and assumption drawn from the signs of Allah and contemplation of the evidences of the Truth, is also lawful in verse.

In short, just as it is unlawful and forbidden to look at or touch a beautiful object which is a source of evil, so it is unlawful and forbidden to listen to that object or similarity to hear the description of it. Who regards such hearing lawful must also regard looking and touching as lawful, which is infidelity and heresy. If one says, that he hears the praise of Allah and seek only Him in eye and cheek and mole and curl, it follows that another may look at a cheek and mole and say that he finds vision of the Truth therein, and he sees to seek the Truth because both the eye and the ear are sources of admonition and knowledge. Then it is also possible that a third one may say that in touching a person, whose description it is thought allowable to hear and whom it is thought allowable to behold, he too argues that he is only seeking Allah, since one sense is no better adapted than another to apprehend a reality; then the whole religious law is made null and void, and the saying of Prophet (peace be upon him) that eyes commit fornication

loses all its force, and the blame of touching persons with whom marriage may legally be contracted is removed, and the ordinances of religion fall to the ground. This is absurd and open deviation.

The foolish aspirants to Sufism, seeing the adepts absorbed in ecstasy during audition, imagined that they were acting from a sensual impulse and considered it to be lawful. They argued if it was not lawful the *Sufis* would not have done so. They imitated them, taking up the form but neglecting the spirit, until they perished themselves and led others into perdition. This is one of the great evils of our time.

Audition of Melodious Voices

The Prophet (peace be upon him) said, "زينوا اصوالكم بالقران" beautify your voices by reading the Quran and "زينوا القران باصوات الحسن" adorn Quran with beautiful voices.

Allah said, "يزيد في الخلق ما يشاء" He adds to Creation as He pleases: (Q 35:1), the commentators think, it means a beautiful voice.

The Prophet (peace be upon him) said that who wished to hear the voice of David, he should listen to the voice of Abu Musa al-Ashari.

It is stated in the *Hadith* (traditions) that the inhabitants of Paradise would enjoy audition, for there comes forth from every tree a different voice and melody. When diverse sounds are mingled together, the natural temperament experiences a great delight. This sort of audition is common to all living creatures, may it be mankind or some other creature. Since everything is alive because of the subtlety of the spirit, and there is a subtlety in the melodious sounds also, so when spirit hears, it inclines to that which is homogeneous to itself.

Physicians and those philosophers who claim to possess deep knowledge have discussed this subject at large and have written books on musical harmony. The results of their inventions are manifest today in the musical instruments which they manufactured for the sake of exciting passion and obtaining amusement and pleasure in accord with satanic ways. It is related that Ishaq Mausali while he was singing in a garden, a nightingale, enraptured with the music. It first got quiet in order to hear his song, and then fell dead from the

tree. I have heard many tales of this kind, but my only purpose is to mention the theory that the sounds and melodies blended and harmonized affect on the nature of all living creatures.

Ibrahim Khawwas related:

Once I was guest of one of the Arab tribe's chief. I saw a Negro lying at the door of his tent, shackled and chained in the heat of the sun. I felt pity for him and determined to intercede with the chief on his behalf. When the food was brought I refused to eat, knowing that nothing grieves an Arab more than that. When the chief asked me the cause of refusal, I answered that I hoped his generosity would grant me a boon. He begged me to eat, assuring that all he possessed was mine. I told him that I did not want his wealth or property but was desirous that he might forgive his Negro slave. The chief said that I must first listen to his offence and then might remove his chains. The chief said that the slave was a camel-driver, and he possessed a sweet voice. He had sent him with few camels to fetch grain from his estates. He put double load on every camel and chanted so sweetly on the way that the camels ran at full speed. They reached back in a very short time, and as soon as he unloaded them they died one after another. I was amazed with that tale and said to the chieftain that a nobleman like him did not speak falsely, but I wished for some evidence of that tale. While we talked, a number of camels were brought from the desert to the wells that they might drink. The chief inquired that for how long the camels had gone without water. He was told that the camels were without water for the last three days. He then commanded the slave to chant. The camels became so occupied in listening to his song that they would not drink a mouthful of water and suddenly they turned and fled, one by one, and dispersed in the desert. The chieftain released the slave and pardoned him for my sake.

Some such happenings are in our routine observation, for example, the drivers of camels and assess when sing melodies their beasts get intoxicated. In Khurasan and Iraq the hunters when hunting deer at night beat a brass plate in order that the deer listening to the sound may stand still, and thus be caught. And it is well known in India that some people go out to the country area and sing and make a tinkling sound on hearing which the deer approach; then the hunters encircles

them and sing until the deer are fully absorbed by the delightful melody and find rest in the calmness of sleep and are easily hunted.

The same effect is manifest in infants who cease crying in the cradle when a melody is sung to them and the physicians claim of such a child that he is sensible and will be clever when he grows up. On the death of one of the ancient kings of Persia his ministers wished to enthrone his son, who was a two years old child. The venerable noble on being consulted said that the child must be put to trial to ensure whether he was sensible enough to be trusted with the task. Therefore, the singers were ordered to sing to him. The child was stirred with emotions and began to shake his arms and legs. The venerable noble declared that this was a hopeful sign and consented to his succession. All the sensible people are unanimous on the affectedness of melodious sound and demand no further argument on it. Anyone who says that he finds no pleasure in sounds and music is either a liar or a hypocrite or he does not possess that subtle sense, and such person neither belongs to the human category nor beasts.

Those who prohibit music do so in order that they may keep the Divine commandment. The theologians are unanimous that it is permissible to hear musical instruments if they are not used for diversion, and if mind is not led to wickedness through hearing them. Many traditions are cited in support of this view. Thus, it is related the Aisha (may Allah be pleased with him) said that a slave-girl was singing in her presence at her house when Umar (may Allah be pleased with him) asked permission to enter. As soon as the slave girl heard the sound of his foot steps she ran away. He came in and the Prophet (peace be upon him) smiled. Umar (may Allah be pleased with him) asked the Prophet (peace be upon him) that what had made him to smile?" The Prophet (peace be upon him) answered: "A slave-girl was singing here, but she ran away as soon as she heard thy step." Umar (may Allah be pleased with him) said that he would not depart until he heard what the Prophet (peace be upon him) had heard. So the slave girl was called back and made to sing, and the Prophet (peace be upon him) was listening to her.

Many such traditions have been related by the companions which Abdul Rahman Salami has collected in his *Kitab al-Sama*, and he has pronounced such audition to be permissible.

In practicing audition, the object of *Sufi* Sheikhs is different. They say that every act must proceed with some benefit, as mere legality of something is not only the abode of common people but even of beasts also. Therefore, it is incumbent on the seekers to do only those acts through which they might derive some spiritual benefit.

Once, when I was at Merv, one of the leaders of the *Ahl-i Hadith* (one of the sects) and the most celebrated of them said that he had composed a work on the permissibility of audition. I replied that it was a great calamity to religion that the *Imam* had made an amusement lawful which was the root of all immorality. He said that if we did not hold it as lawful then why we practice it. I answered, "Its lawfulness depends on circumstances and cannot be asserted absolutely. If audition produces a lawful effect on the mind, then it is lawful but it is unlawful if the effect is unlawful and permissible if the effect is permissible."

The Principles of Audition

The principles of audition vary with the variety of temperaments, just as there are different desires in various hearts, and it will be unjustified to lay down one law for all. The lovers of audition may be divided into two classes:

- those who hear the spiritual meaning,
- those who hear the material sound.

Both contain their good and evil effects. Listening to melodious sounds produces an effervescence of the substance molded in man. If his inward is true, the melodious sounds will produce true spiritual feelings and if it is false it will act in the same fashion. When one is overwhelmed with evil, whatever he hears will increase in his evil. This was truly illustrated by the story of David. Allah sent him as His Caliph and bestowed upon him a sweet voice and caused his throat to be a melodious pipe, so that the mountains used to be intoxicated with the melody of his voice. The wild beasts and birds would come from mountains and plains to hear him, and the water would cease to flow and the flying birds would fall from the air. It is related that during a month's space the creature in the jungle would abandon their feasts, during that period the children would neither weep nor ask for milk; and whenever

the folk departed it was found that many had died of the rapture that seized them, as they had listened to his voice. And it is related that once at one time seven hundred maidens died. Then Allah wishing to separate those who listened to the voice and followed their temperament from the followers of the Truth who listened to the spiritual reality, permitted Iblis (Satan) to work his will and display his wiles. Iblis fashioned a mandolin and a flute and took up a station opposite to the place where David had his assembly. Thus, David's audience became divided into two parties. Those who were destined to felicity remained listening to the voice of David, while those destined to damnation lent ear to the music of Iblis. There was before the spiritualists neither the voice of the David nor the music of the Satan, for their eyes were only fixed on the Truth. If they heard the Devil's music, they regarded it as a temptation proceeding from Allah, and if they heard David's voice, they recognized it as being a direction from Allah. They separated from all and got free from things which were cause of establishing relation with others. They saw both right and wrong as they really were. When a man has audition of this kind, whatever he hears is lawful to him.

Some impostors say that their audition is contrary to its outward reality. This is absurd, for the perfection of saintship consists in seeing everything as they really are that the vision may be right and if one sees otherwise, the vision is wrong. The Prophet (peace be upon him) said, "اللهم لنا حقاً الا شياء كما هي" O Allah, show us the things as they are." So, when to see a thing is to see it in its true reality, similarly, the right audition which is being heard would also be only that which is right. Those who love singing or captive of their *nafs* (lower soul) and lust, they listen other than reality. Were they listened according to the reality, they would have remained safe from evils.

Are you not aware that the people of error heard the words of Allah, and their error increased than before? Nadir b. al-Harith after hearing the Quran said, "إِنْ هَذَا إِلَّا أَسَاطِيرُ" these are nothing but tales of the ancients," (Q 6:25), but Abdullah b. Saad b Abi Sarah who was recorder of the revelation said, "فَتَبَارَكَ اللَّهُ أَحْسَنُ" so blessed be Allah, the Best to create!" (Q 23:14). Some of them have quoted the following verse as a reason that there shall be no vision of Allah, "لَا تُدْرِكُهُ الْبَصَارُ" no vision can grasp Him," (Q 6:103). Some have cited the following verse to

prove that position and direction may be affirmed of Him: "ثُمَّ اسْتَوَى عَلَى الْعَرْشِ then He established Himself on the Throne (of authority)," (Q 10:3). Some have argued that Allah actually "comes", since He has said, "وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا" and thy Lord cometh, and His angels, rank upon rank." (89:22). Since the error was implanted in their minds, it profited them nothing to hear the Word of Allah, whereas when a Unitarian, pursues a poem, he regards the Creator of the poet's nature and the Disposer of his thoughts, and drawing an admonition there from. The act leads him to the Causer and he sees in the act an evidence of the Agent. Thus he finds the right way even in falsehood, while those whom we have mentioned above lose the way in the midst of truth.

The Sheikhs have uttered many subtle and unique sayings on this subject and it is impossible to include all of them in this book. However some of the selected sayings are being included. Dhu al-Nun says:

السماع وارد الحق مزعج القلوب الي الحق, فمن اصغي اليه بحق تحقق ومن اصغي اليه بنفس
تزنق

"Audition is a Divine influence which stirs the heart to seek Allah. One who listens to it spiritually he attains the way to the Truth, and who listens to it sensually he falls into error."

This does not mean that audition is the cause of attaining unto Allah, but it means that the audience ought to hear the spiritual reality, not the mere sound. During audition his heart should be ready to receive the Divine influence and when such state is achieved it stirs his heart to the obedience of the Truth and such person becomes steadfast to the audition of the Truth. One who follows his *nafs* (lower soul) is veiled and is trapped in interpretation. The fruition of the former is revelation and of later is veiling.

Zandaqa (heresy) is a Persian word but in Arabic it signifies "interpretation". The Persian calls the commentary on their Book *Zand u Pazand*. The philologists, wishing to give a name to the descendants of the Magians, called them *zindiq* on the ground of their declaration that everything stated by the Muslims has an esoteric interpretation, which destroys its external sense. Hence the word *zindiq* came to be applied to them as proper name. Dhu al-Nun by using this term, intended to declare that spiritualists in audition penetrate to

the reality, while sensualists make a far-fetched interpretation and thereby fall into wickedness.

Shibli says:

السماع ظاهره فتنة وباطنه عبرة فمن عرف الإشارة حل له استماع العبرة والا فقد استدعى الفتنة وتعرض للبلية

"Audition is outwardly an evil and inwardly an admonition. He who is aware of the mystical signs may lawfully hear the admonition otherwise he has invited evil and calamity," i.e. one whose heart is fully committed to the voice of the Truth, for him audition is a calamity and trial.

Abu Ali Rudbari in answer to a man who questioned him concerning audition, said, "ليتنا نخلصنا منه رأسًا برأس" would that we got rid of it entirely!" Because man is unable to do everything as it ought to be done, and when he fails to do a thing duly he perceives that he has failed and wishes to be get rid of it altogether.

One of the Sheikhs says, "السماع تبيينه الاسرار لما فيه من المغيبات" audition stirs the inwards to explore the secrets of the heart," so that it should always remain present in the proximity of the Truth. The seekers of the Truth consider absence of the inward secrets the most blameworthy quality. The lover, though absent from his Beloved, must be present with him in heart; if he be absent in heart, his claim of love is false.

My Sheikh says that "السماع زادالمضطرين فمن وصل استغني عن السماع" audition is the viaticum of the one lacked behind. One who has attained his object has no need of it," because on attaining object of union hearing can perform no function. News is heard of the absent, but hearing is naught when two are face to face.

Husri says:

ايش اعمل بالماع ينقطع اذا قطع ممن نسمع منه ان ينبغي ان يكون سماعك متصلًا غير منقطع

"What avails an audition that ceases whenever the person whom you hear becomes silent? It is necessary that thy audition should be continuous and uninterrupted." This saying is a sign of the concentration of thoughts in the field of love. When a seeker attains such degree as this he hears (spiritual truths) from every object in the universe and it is a lofty state.

The Various Opinions Respecting Audition

The Sheikhs and spiritualists hold different views on audition. Some say that it is a cause of absence, for in contemplation (of Allah) audition is impossible. The lover while united with his Beloved fixes his gaze on Him and is free of the audition of anything. Hearing involves some news and in contemplation news reflects veil and negligence, therefore audition is a faculty of beginners which they employ, when distracted by forgetfulness, in order to obtain composure, but one who is already concentrated will inevitably be distracted thereby.

Others say that audition is a faculty which leads to presence (with Allah), because love demands full absorption i.e. until the whole of the lover is absorbed in the whole of the Beloved, he is deficient in love. Therefore, as in union the heart has love and the soul has contemplation and the spirit has union and the body has service, so the ear also must have such a pleasure as the eye derives from seeing. How excellent, though on a frivolous topic, are the words of the poet who declared his love for wine!

الافاسقتي خمرًا وقل لي هي الخمر ولا تسقني سرًّا اذا امكن الجهر

"Give me wine to drink and tell me it is wine.
Do not give in secret, when it can be given openly."

i.e. O lover give me cup of wine to whom my eye sees, my hand touches, my palate tastes and my nose smells. There yet remains one sense to be gratified, viz. my hearing: tell me, therefore, this is wine, that my ear may feel the same delight as my other senses.

This is also said that audition is cause of presence with the Truth because absent is absence to himself and a skeptic, and he does not qualify for audition. Accordingly, audition is of two kinds,

- audition which is heard from a reader is a faculty of absence
- but audition of which the Beloved is the source is a faculty of presence.

It was on this account that an elder Sheikh said:

"I do not consider created of any worth to either listen about them or talk about them."

The Different Grades of Sufis in the reality of Audition

Each *Sufi* has a particular state and degree in audition and the feelings which he has therein are in proportion to his state and degree. Thus, whatever is heard by:

- a penitent would increase his desire of contrition and regret,
- a longing lover increases his longing for vision,
- those who have certain faith confirms their certainty,
- novices verifies their elucidation (matters which perplex them),
- lovers impels them to cut off all worldly connections,
- the spiritually poor forms a foundation for hopelessness.

Actually audition is like the sun, which shines on everything but each gets its affect according to its degree and capacity. Some burns with its heat, some are illuminated; it nurtures something and dissolves something. All those discussed above can be divided into three categories, i.e., beginners, middlemen and adepts. I will now assert a section treating of the state of each of these three categories in regard to audition, that you may understand this matter more easily.

Beware audition is such an influence proceeding from the Truth which cleanse the human body from buffooneries and past time amusements. The novice is never in a perfect state to receive divine influence. The nature struggles and feels overwhelmed in grief by the descent of that spiritual reality. During the audition some loose their senses, even some die, and there is hardly anyone whose temperament keeps its equilibrium. It is well known that in one of the hospitals of Rome they invented a wonderful thing which they call *ancalyun*. It is a stringed musical instrument and the sick are brought to it for two days in a week and are made to listen it for a length of time proportionate to the problem from which they suffer. If it is desired to kill anyone, he is kept there for a longer period, until he dies, although the time of death is predestined, but its circumstances do take place. Physicians and others may listen continually to the *instrument* without being affected in any way, because it is agreeable with their temperament but it does not suit to the temperament of newcomers.

In India I have seen a worm which takes birth in a deadly poison and lived by it, because that poison is its whole being. In a town of Turkistan, on the frontiers of Islam, I saw a burning mountain, from the rocks of which fumes of ammonium chloride were boiling forth and in the midst of that was a mouse, which died when it came out of the glowing heat.

My object in citing these examples is to show that all the agitation of beginners when the Divine influence descends upon them is due to the fact that their nature feels it an alien thing but when it becomes continual the beginner's nature accepts it and his anxiety changes into peace. When Gabriel (may blessings of Allah be on him) first time came to the Prophet (peace be upon him) he could not bear his vision as he was an alien to him, but in the end he used to be distressed if Gabriel (may blessings of Allah be on him) ever failed to come, even for a brief gap. There are many such arguments and what I have related above show that beginners get agitated and that adepts remain tranquil in audition.

One of Junaid's disciples used to get greatly agitated in audition, and would cause distraction to other dervishes. They complained to Junaid and he told the disciple that he would not remain associated with him if he displayed such agitation in future. Abu Muhammad Jurairi says that he saw that dervish during audition that he had kept his lips shut and was silent until every pore in his body opened. Then he lost his consciousness and remained in that state for a whole day. Jurairi said that he did not know whether his audition or his reverence for his spiritual director was more perfect.

It is related that a man cried out during audition. His Sheikh bade him to remain quite. He laid his head on his knee, and after some time he was dead.

Sheikh Abu Muslim Faris b. Ghalib al-Farisi said that one dervish during audition used to display extreme agitation and anxiety. One day during an audition when the dervish was passing through state of agitation, some one put his hand over him and asked him to sit down. He sat down and died at the spot.

Junaid said that he saw a dervish who gave away his life during the audition.

Abu al-Hussein Darraj and Muhammad b. Kab al-Qurzi were walking on the bank of the Tigris between Basra and Uballa. When they came to a pavilion of a palace, they saw a noble man seated on the roof and beside him a girl was singing this verse:-

في سبيل الله ود كان مني لك يبذل
كل يوم تتلون غير هذالك اجمل

"My love was bestowed on thee for the sake of Allah;
How pleasing was thou changing countenance every day."

A young man clad in patched frock with a water leather bag in his hands was standing beneath the pavilion. He exclaimed from there and said, "O damsel, for God's sake chant that verse again, for I have only a moment to live, let me hear it and die!" The girl repeated the poetry, whereupon the youth uttered a cry and gave up his soul. The owner of the girl freed her. He came down from the roof and committed himself with preparations for the young man's funeral. When he was buried all the people of Basra said prayers over him. Then the girl's master rose and said:

"O people of Basra, I, have devoted all my wealth to pious works and have set free my slaves." With these words he departed, and so no one ever learned what became of him.

The moral of this tale is that the novice should be transported by audition to such spirituality that his audition shall deliver the wicked from their wickedness. But in the prevailing age some persons attend meetings where the wicked listen to music, yet they claim to have listening for the sake of Allah. The wicked join with them in this audition and are encouraged in their wickedness, so that they destroy themselves and also put others in the same condition.

Some one asked Junaid that might they go to the church for the purpose of admonishing themselves and beholding the indignity of their unbelief and giving thanks for the gift of Islam. He replied, "If you possess sufficient spiritual force to lead some Christian in the way of the Truth, then go, but not otherwise."

When a true worshipper goes into a tavern, the tavern becomes his worship cell, and when a haunter of taverns goes into a worship cell, that cell becomes his tavern.

An eminent Sheikh relates that when he was walking in Baghdad with a dervish, he heard a singer chanting:-

مني ان تكن حقًا لكن احسنني المني والا فقد عشنا بها زمنا رغدا

"If it be true, it the best of all objects of desire,
And if not, we have lived a long life in it."

Hearing this, the dervish uttered a cry and died.

Abu Ali Rudbari said that he saw a dervish absorbed attentively in the melody of a singer. He too inclined his ear, for he wished to know what he was chanting. The words, which he sang in mournful accents, were:

امدّ كفي بالخضوع الي الذي جاد بالصنيع

"I humbly stretch my hand to him who acts liberally towards me."

Then the dervish uttered a loud cry and fell. When I went near him I found him dead.

Some one narrated that once he was walking on a mountain road with Ibrahim Khawwas, a sudden thrill of emotion seized his heart, and he chanted:

صح عند الناس اني عاشق غير اني لم يعلموا عشقي لمن
ليس في الانسان شي حسن الا واحسن منه صوت حسن

"All are sure that I am in love, but they know not whom I love,
In man nothing surpasses beauty than a beautiful voice."

Ibrahim asked him to repeat the verses, and he did so. In sympathetic ecstasy he danced a few steps on the stony ground and he observed that his feet sank into the rock as though it were wax. Then he fell in a swoon. On coming to himself he said to him that he had been in the garden of Paradise, and you did not observe.

I once in Azerbaijan saw a dervish walking in meditation among the mountains and chanting these verses, with tears and moans:-

والله ما طلعت شمس ولا غربت	الا دانت مني قلبي و وسواس
ولا تنفست محزونا ولا فرحًا	الا و ذكرك مقرون بانفاس
ولا جلست الي قوم احبهم	الا وانت حديثي بين جلاس
ولا هممت بشرب الماء من عطش	الارايه خيالاً منك في الكاس
فل و قدرت علي الاتبان زر لكم	محياً علي الوجه ومشى علي الراس

"By God, sun never rose and set
But you were my heart's desire and my dream,

And I never mentioned you in joy or sorrow
But love for you was mingled with my breath.

And I never sat conversing with people
But you were the subject of my talk in the midst of comrades.

And I never resolved to drink water, when I was athirst,
But I saw an image of thee in the cup.

And were I able to come I would have visited you,
Crawling on my face or walking on my head."

After uttering these verses he changed countenance and leaning his back against a cliff sat down for a while, and gave up his soul.

Some of the *Sufi* Sheikhs have objected to the hearing of odes and poems and to the recitation of the Quran in such a way that its words are intoned with undue emphasis. They have warned their disciples against these practices and have themselves avoided them and have displayed the utmost zeal in this matter. There are many groups of such objectors and each has a different reason to support their arguments. Some have found traditions declaring the practices in question to be unlawful and have followed the pious Muslims of old time in condemning these. They cite for example, the Prophet's rebuked Shirin, the handmaid of Hasan b. Thabit (may Allah be pleased with him), whom he forbade to sing. Umar (may Allah be pleased with him) flogged one of the companions who used to hear music. Ali (may Allah be pleased with him) found fault with Muawiya (may Allah be pleased with him) for keeping singing girls, and he did not allow his son Hasan (may Allah be pleased with him) to look at the Abyssinian woman who used to sing and he called her the Devil's mate. They say that their main argument for objecting the music is the fact that the *Ummah* (Muslim community), both now and in the past, are generally agreed in regarding it with disapproval. Some pronounce it absolutely unlawful, quoting Abu-Harith Bunani, who relates as follows:

I was very persevering in audition. One night a person came to my cell and told that a number of seekers of the Truth had assembled and desired to meet me. I went out with him and

soon arrived at the place. They received me with extraordinary mark of honor. An old man around whom they had formed a circle, asked my permission to recite some poetry. I assented, and one of them began to chant verses which the poets had composed on the subject of separation (from the beloved). They all rose in sympathetic ecstasy, uttered cries and made exquisite gestures, while I remained lost in amazement at their behavior. They continued in that enthusiasm until near daybreak, and then the old man asked me that was I not curious to know who were he and his companions. I answered that the reverence which I felt towards him prevented me from asking that question. He said:

"I was once Azazil and now Iblis and all the rest are my children. I derive two benefits from such concerts: firstly, I bewail my own separation (from Allah) and remember the days of my prosperity, and secondly, I held holy men astray and cast them into error."

From that time I have never had the least desire of audition.

I have heard Imam Abu Abbas Ashqani that one day, being in an assembly where audition was going on, he saw naked demons dancing among the members of the party and breathing upon them, so that their emotions were further engulfed.

Some others neither heard audition nor attended such gatherings on the ground that, if they indulge in it, their disciples would conform with them and thereby run a grave risk of falling into mischief and of returning from penitence to sin and of having their passions violently roused and their virtue corrupted.

Jurrairi at the time of his repentance was advised by Junaid:

"If you wish to keep your religion safe and to maintain your penitence, do not indulge, while you are young, in the audition which the *Sufis* practice. When you grow old, do not let yourself be the cause of guilt in others."

Some say that there are two categories of audiences, those who are playful and those who are divine. The former are in the very centre of mischief and do not shrink from it, while the latter keep themselves remote from mischief by means of self-mortification and austerities and spiritual renunciation of all created things. We belong to neither former category nor we

are among the latter category. It is better for us to abstain from audition and to occupy ourselves with something that is suitable to our state.

Others say that since audition is dangerous to the common people and their belief is disturbed by our taking part in it, therefore, it is incumbent on us to extend our sympathies to common people and give sincere advice to the elect and unselfishly decline to indulge in audition. This is a laudable course of action.

Some others say that the Prophet (peace be upon him) has said:

من حسن اسلام المرء ترك ما لا يعينه

"The excellence of one's belief of Islam is not to indulge in irrelevant things." Accordingly, we renounce audition as being unnecessary, for it is a waste of time to busy one's self with irrelevant things, and time is precious between lovers and the Beloved.

Others of the elect argue that audition is hearsay and its pleasure consists in gratification of a desire, and this is mere child's play. What value has hearsay when one is face to face? The act of real worth is contemplation (of Allah).

Such, in brief, are the principles of audition.

تواجد **Tawajud** and وجود **Wajud**, وجد **Wajd**

Wajd وجد and **wajud** وجود are verbal nouns. The **wajd** means "grief" and **wajud** means "attaining". These terms are used by **Sufis** to denote two states which manifest in audition. One state is connected with grief, and the other with gaining the object of desire. The real sense of grief is loss of the Beloved and failure to gain the object of desire, while the real sense of attaining is attainment of the desired object.

The difference between **hazan** حزن (sorrow) and **wajd** (grief) is that the term **hazan** is applied to a selfish grief, whereas the term **wajd** is applied to grief which one gets from other as token of love. These changes are the attributes of seeker. Allah is free from any change. It is impossible to explain the nature of **wajd** in words, because **wajd** is a hidden pain and pen is incapable to describe such agony and pain. Hence **wajd**

is a mystery between the seeker and the Sought, which only a revelation can explain. It is not right to indicate the nature of *wajud*, because it is a thrill of emotion in contemplation of Allah, and emotion cannot be reached by desire. Therefore, *Wajud* is grace bestowed by the Beloved on the lover, a grace of which no symbol can suggest the real nature. In my opinion, *wajd* is painful affection of the heart, arising either from jest or earnest, either from sadness or gladness and *wajud* is the removal of a grief from the heart and the attainment of the object that was its cause. He who feels *wajd* is either agitated by ardent longing in the state of veil, or is calmed by contemplation in the state of revelation. Some times he sighs and lament and sometimes he complains in distress and some times he cries and weeps and sometimes he is in anger and pain and sometimes in delight and happiness.

The Sheikhs hold different views on the question whether *wajd* is more perfect or *wajud*. Some argue that, *wajud* being characteristic of novices, and *wajd* of Gnostics, and Gnostics being more exalted in degree than novices, it follows that *wajd* is higher and more perfect than *wajud*. They say that which is capable of being found is apprehensible, and apprehensibility is characteristic of that which is homogeneous with something else. It involves finite, whereas Allah is infinite, therefore, what a man finds is naught but a feeling, but what he has not found, and in despair has ceased to seek, and became helpless in its attainment, he is actually the finder of the Truth.

Some say that *wajd* is the glowing passion of novices, while *wajud* is gift bestowed on lovers, and, since lovers are more exalted than novices, for calm enjoyment of the gift must be more perfect than passionate seeking. The following tale will make it to understand. One day Shibli came in rapturous ecstasy to Junaid. Seeing that Junaid was sorrowful, he asked what ailed him. Junaid said,

"He who seeks shall be grieved."

Shibli cried. "No, who is grieved shall seek."

The Sheikhs opined that Junaid referred to *wajd* and Shibli to *wajud*. I think Junaid's view is more authenticated, for, when a man knows that his object of worship is not of the same genus as himself, his grief has no end. This topic has been discussed elsewhere also.

The Sheikhs agree that the overwhelmingness of knowledge should be greater than the overwhelmingness of *wajd*, because in the overwhelmingness of *wajd* the holder of it is in a dangerous position, whereas one in whom knowledge preponderates is secure. It behooves the seeker in all circumstances to follow knowledge and religious law, for when he is overcome by *wajd* he is deprived of distinction, and is not liable to recompense for good actions or punishment for evil, and is exempt from honor and disgrace alike and under such condition he therefore is in the predicament of madmen, not in that of the saints and favorites of Allah. But when a person in whom knowledge dominates over state of feeling (*hal*) remains in the bosom of the Divine commands and prohibitions, and is always praised and rewarded in the palace of glory. But a person in whom state of feeling dominates over knowledge is outside of the ordinances, and dwells, having lost the faculty of discrimination in his self imperfection.

This is precisely the meaning of Junaid's words that there are two ways, one of knowledge and one of action. Action without knowledge, although it may be good, because of ignorance is imperfect, but knowledge, even if it be devoid of action, is glorious and noble. Hence Abu Yazid said, "كفر اهل الهمة اشرف من كفر اهل المنية اسلام" the disbelief of the generous is nobler than the faith of the covetous;" because unthankfulness is not possible from generous, but still if fate lead them to such situation they remain better off than the covetous. Junaid said about Shibli that,

سكران ولو اناق من سكره لجاء منه امام ينتفع به

"He is intoxicated; if he becomes sober he would prove to such an Imam from whom lot of benefit can be derived."

Once, Junaid, Muhammad b. Masruq and Abu al-Abbas b. Ata were together in an audition assembly. When the *qawal* (orator) started chanting the verses, Junaid remained calm while his two friends fell into a forced ecstasy. After the audition they asked Junaid, for his being remained calm and composed. Junaid recited the word of Quran:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ ثَمَرٌ مَرَّ السَّحَابِ

"Thou seest the mountains and thinkest them firmly fixes; but they shall pass away as the clouds pass away: (Q 27:88).

Tawajud تواجد is taking pains to produce *wajd*. This is to present grace and evidence to the heart and to think and desire of union. This is the method of the steadfast and men of path. Some carry it out in a formal manner, and imitate them by outward motions and methodical dancing and grace of gesture, such *tawajud* is absolutely unlawful. Others do it in a spiritual manner, with the desire of attaining to their condition and degree. The Prophet (peace be upon him) said, "من تشبه فهو منهم" he who makes himself like unto a people is one of them," and he said, "When you recite Quran, weep, or if you cannot weep then endeavor to weep." These traditions proclaim that *tawajud* is permissible. Hence some Sufi elder said:

"I shall go a thousand leagues in falsehood, only then I find a step of truth."

Dancing

You must know that dancing has no foundation either in the *Shariat* (religious law) or in the Sufism; because all sensible men agree that it is an amusement and play even when it is done in earnest. None of the Sheikhs has commended it, nor have exceeded due bounds therein. The arguments cited in its favor by anthropomorphist are all false. Since ecstatic movements and the practices of those who endeavor to induce ecstasy resemble it, therefore, some frivolous imitators have indulged in it immoderately and considered it as if it was the part of the practices of Sufism and similarly another group because of this has condemned it altogether.

In short, dancing or all foot-play is bad in law and reason and is an act of ignorant. The best of mankind cannot possibly practice it. However, when the heart throbs with exhilaration and rapture becomes intense and the agitation of ecstasy is manifested and the limitations of the conventional forms are gone, that agitation is neither dancing nor foot play nor bodily indulgence, but a dissolution of the soul. Those who call it dancing are utterly wrong. Similarly he is also far away from the reality who cannot distinguish between the states which are attained by his own will and effort and that which descends on him from the Truth. It is a state that cannot be explained in words, "من لم يذق لا يدري" what can he tells who has not tasted."

Looking at youths

Looking at youths and association with them is a forbidden practice, and anyone who declares this to be allowable is an unbeliever. The arguments brought forward in this matter are vain and foolish. I have seen a group of ignorant, who suspected the Sufis indulging with such practices and regarded them with abhorrence, and some of them have made it a religious rule. All the Sufi Sheikhs, have recognized the wickedness of such practices, which the adherents of incarnation have left as a stigma on the saints of Allah and the aspirants to Sufism.

Rending Garments

It is the custom of Sufis to rend their garments, and they have commonly done this in great assemblies where eminent Sheikhs were present. I have met with some theologian who objected to this practice and said that it is not right to tear an intact garment to pieces, and that this is an evil and it is impossible that evil may bring forth some good. But I say that an evil of which the purpose is good must itself be good. After all everyone cut the intact cloth first and then sew it, therefore, there is no difference in that the cloth may be cut into hundred pieces and sewn or to be sewn just cutting it into five pieces. Every piece gladdens the heart of a believer, when he sews it on his patched frock, and brings about the satisfaction of his desire.

Although the rending of garments has no foundation in Sufism and certainly ought not to be practiced in audition by anyone who remains in his senses, for otherwise it will be mere extravagance. However, if the hearer be so overpowered that his sense of discrimination is lost and he becomes unconscious, then he may be excused (for tearing his garment to pieces) and it is permissible that all the persons present should rend their garments in sympathy with him. There are certain circumstances in which Sufis rend their garments:

Firstly, when a number of his friends tear their garment to pieces at the command of their Sheikh on the occasion of asking Allah to pardon an offence and repentance; or when a dervish tears his own garment to pieces through rapture

caused by audition and thirdly, when they do the same in the intoxication of ecstasy.

The most difficult is to tear or throw off garments in audition. It has two aspects, i.e. it may be torn or kept intact. If it be torn, it should either be sewed together and given back to its owner or bestowed on another dervish or torn to more pieces, for the sake of gaining a blessing be divided among more people.

If it is intact, the intention of the dervish who cast it off must be considered. If he meant it for the *qawal* (orator), let he to take it and if he meant it for the members of the party, let them have it, and If he threw it off without any intention, the Sheikh present must determine whether it shall be given to those present and divided among them, or be conferred on one of them, or given to the *qawal* (orator). If the dervish meant it for *qawal* (orator), his companions need not to throw off their garments in sympathy, because the cast off garment will not go to his fellows and he will have given it voluntarily or involuntarily without their participation. But if the garment was thrown off with the intention that it should fall to the members of the party, or without any intention, they should all throw off their garments in sympathy. And when they have done this, the Sheikh ought not to bestow the garment on the *qawal* (orator), but it is allowable that any lover of the Truth among them should sacrifice something that belongs to him and return the garment to the dervishes, in order that it may be torn to pieces and distributed.

If a garment drops down while its owner is in a state of rapture, the Sheikhs hold various opinions as to what ought to be done, but the majority say that it should be given to the *qawal* (orator), in accordance with the Prophet (peace be upon him) tradition, "من قتل قتيلًا فله سلبه" the spoils belong to the slayer," and that not to give it to the *qawal* (orator) is to violate the obligations imposed by Sufism.

Others contend that, just as some theologians are of the opinion that the dress of a slain should not be given to his slayer except by permission of the Imam, so here, this garment should not be given to the *qawal* except by command of the Sheikh. If Sheikh should not wish to bestow it on *qawal*, let no one be angry with him.

The Rules of Audition

The rules of audition prescribe that:

- It should not be practiced until it is essential, and must not be made a habit of it.
- It should be practiced seldom, in order that its reverence is not lessened. The presence of Sheikh is must during the performance and the place should be cleared of common people. The *qawal* (orator) should be a respectable person.
- The heart should be emptied of worldly thoughts, the heart should not be inclined to amusement and unnecessary excessive effort should not be made.
- One must not exceed the proper bounds until audition manifests its power, and when it has become powerful one must not repel it but follow it as it requires. If it agitates, one must be agitated, and if it calms, one remains calm. Then one must be able to distinguish a natural impulse from the ardor of ecstasy.
- The audience must have enough perception and be capable of receiving the Divine influence and of doing justice to it. And when its might is manifested on his heart he must not endeavor to repel it, and when its force is broken he must not endeavor to attract it.
- While one is in a state of emotion, he must neither expect anyone to help him nor refuse anyone's help if it be offered.
- One must not disturb anyone who is engaged in audition or interfere with him, or ponder what he means by the verse (to which he is listening), because such behavior is very distressing and disappointing to the person who is trying to hear.
- One must not say to the singer that he is chanting sweetly, and if he chants otherwise, he must not say to him that he should chant better, or shows hatred towards him; rather he must be unconscious of the singer's presence and commit himself to Allah Who hears correctly.
- And if he has no part in the audition which is being enjoyed by others, it is not proper that he should look soberly on their intoxication, but he must keep quiet with his own *waqt* (time) and establish its dominion, that the blessing thereof may come to him.

I think it more desirable that beginners should not be allowed to attend audition, lest their natures become immoral. These concerts are extremely dangerous and corrupting, because women on the roofs or elsewhere look at dervishes who are engaged in audition and in consequence of this the audiences have great obstacles to meet with. The young lads should not be permitted in the audition assembly, since some ignorant *Sufis* have made a religion of all this and truth and reality have flung from them.

I seek pardon of Allah for my sins of this kind in the past, and I implore His help, that He may preserve me both outwardly and inwardly from contamination, and I enjoin the readers of this book to hold it in due regard.

