

The Pathway *of* His Love



Mujlisul Ulama of South Africa
P.O Box 3393, Port Elizabeth 6056
South Africa

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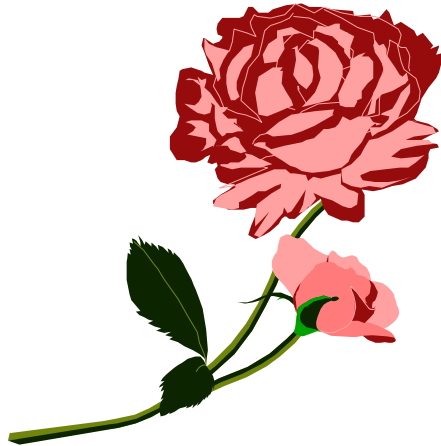
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INTRODUCTION

The stories and episodes of the Auliya – the beloved devotees of Allah Ta’ala – are among the ‘Armies of Allah’ according to Hadhrat Junaid Baghdaadi (rahmatullah alayh). These Armies fortify the hearts of the sincere Mu’mineen against the onslaughts of shaitaan and the dictates of the evil nafs.

They cultivate a yearning for Allah Ta’ala, and love for this ephemeral world is reduced until there develops an aversion for this world of deception. In the absence of physical *suhbat* (companionship) of the Auliya, reading and contemplating their life episodes become an adequate substitute. The Qur’aan Majeed commands us to cultivate the *suhbat* of the Auliya. Allah Ta’ala says:

“And, keep yourself with those who call on their Rabb morning and evening, and do not divert your gaze from them....”

“Join the ranks of the Saadiqeen.”

Rasulullah (sallallahu alayhi wasallam) said that the company of the pious is better than pious deeds, and the company of the evil ones is worse than evil deeds. A spirit of piety generates in the heart from this ‘*suhbat*’ which books of this nature provide for the sincere Mu’min searching for the Path leading to Allah Ta’ala. That Path is the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). However, only those in whose hearts have been ignited the flame of divine love and yearning

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possess the ability to submit to the Shariah and to adopt the Sunnah. This love and yearning are effects of savouring the stories and episodes of Allah's beloved devotees.

The Qur'aan Majeed is replete with the stories of the Ambiya (alayhimus salaam). In such stories is guidance for this Ummah. In the stories of the Auliya is imparted the vital lessons for our moral reformation and spiritual elevation.

Like our earlier books, *Scattered Pearls, Orchards of Love, Haven of Serenity* and *Mashaaikh-e-Chisht*, this latest publication, *THE PATHWAY OF HIS LOVE*, is one more addition to our syllabus of *Islaah-e-Nafs* (Moral Reformation). May Allah Ta'ala grant us all the immense benefits which are the effects of the sincere study of the lives, advices and admonition of the Auliya.

We implore readers to make a Dua of Maghfirat for the author and typesetter of this humble effort. Jazaakallaah.

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ISTIDRAAJ - DON'T BE DECEIVED

Supernatural and seemingly miraculous acts displayed by evil persons (kuffaar and even fusaaq Muslims) are called Istidraaj. Out of ignorance numerous people are trapped and tricked by such displays. The deviates and deceits utilize their istidraaj to gain followers so as to achieve the fulfilment of their worldly motives. Hadhrat Shah Abdul Haqq Muhaddith Dehlwi (rahmatullah alayh) states in Ikhbaarul Akhyaar that Shah Abdul Wahhaab (rahmatullah alayh) said that even evil and bid'ati people acquire sometimes abilities to demonstrate supernatural feats which they employ to draw people towards them. Hadhrat Shah Abdul Wahhaab (rahmatullah alayh) narrates the following episode:

"Once I visited a city in the land of Dhakkan. The Qaadhi there was Abdul Azeez, a follower of the Shaafi Math-hab. I asked the Qaadhi if there was any Faqeer (Saint) in the city as I desired to spend a few days in his company. The Qaadhi said that there was one Faqeer who attracted crowds of people to him. He had many disciples. However, the Qaadhi was displeased with him because his (the Faqeer's) acts were in conflict with the Shariah:

When I arrived at the Faqeer's place I found him seated on a high platform and a crowd of men and women was around him. The Faqeer happily welcomed me and offered me wine to drink. When I pointed out that liquor is haraam, the Faqeer insisted that I drink it. When, I rebuffed his repeated instructions to drink, he exclaimed in a rage:

"You refuse to drink the wine. Beware of what I shall do to you."

I left the Faqeer highly agitated. That night after I fell asleep I saw in a dream a beautiful orchard, full of luxurious growth. Several streams of water were flowing. It was the most wonderful orchard I had ever beheld. It was beyond description. However, the pathway leading to the orchard was

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strewn with obstacles, thorns and many difficulties. It was impossible to reach the orchard. Suddenly I saw the Faqeer in front of me holding a glass of wine and saying: 'Drink this wine and I shall permit you to enter the orchard.' I refused just as persistently as I had refused when I was awake. My eyes opened and I was full of distress. I recited 'Laahoula wala quwwata illa billahil azeem' and went to sleep. I then saw the same vision. I must have seen the same dream 40 or 50 times, Allah knows best.

Finally, suffering the greatest grief and distress, I sat up and recited Durood on Rasulullah (sallallahu alayhi wasallam) in abundance, made dua to Allah Ta'ala and fell asleep. I now dreamt that I was in the presence of Rasulullah (sallallahu alayhi wasallam) who had a stick in his hand. Suddenly the bid'ati Faqeer appeared on the scene. Rasulullah (sallallahu alayhi wasallam) flung the stick at him and the bid'ati was transformed into a dog which ran away. Rasulullah (sallallahu alayhi wasallam) addressing me said: "He has fled. He will no longer stay in this city."

In the morning I went to his place and discovered that the shaitaan had left. People informed me that he had taken his belongings and hastily departed."

A number of lessons are derived from this episode.

* Never be deceived by supernatural feats no matter how mind-boggling and amazing. Evil persons are also able to demonstrate such feats.

* The criterion of Haqq (Truth) is not miraculous demonstrations. The criterion of Haqq is only the Shariah. If a miraculous deed is displayed by a man who is the embodiment of Rasulullah's (sallallahu alayhi wasallam) Sunnah, it will be regarded as a karaamat (a true miracle enacted with the permission of Allah Ta'ala). If it is displayed by a faasiq or a kaafir, it is a manifestation of shaitaan.

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* Never be awed or enamoured by the amazing displays, of supposed saints and faqeers who lay claim to piety. The Ahl-e-Bid'ah and Qabr Pujaari (Grave-Worshipping) so-called peers (spiritual guides) are the prime contenders in this field of deception. They beguile ignorant and simple folk with religious slogans and claims of Hubb-e-Rasool (Love for the Rasool). Under this guise they rob people of their Imaan for the sake of their despicable pecuniary motives.

* No matter how holy a man may appear, if his lifestyle is in conflict with the Shariah and the Sunnah does not permeate his every action, then never submit to his instructions. Adopt the rigid stand of Shaikh Abdul Wahhaab (rahmatullah alayh) and seek the aid and protection of Allah Ta'ala.

* The perpetrators of bid'ah are symbolized by dogs, hence the shaitaan bid'ati was transformed into a dog when Rasulullah (sallallahu alayhi wasallam) flung his staff at him.

* Bid'at (innovation) is a dangerous curse which destroys Imaan. Therefore, beware!



EVERY ACT IS NUMERATED

A Buzrug (Saint) saw a Wali in his dream. He asked the Wali: "How did you find your righteous deeds?" The Wali said: "Whatever I had rendered for Allah, I have found it. I found enumerated among the Hasanaat (good deeds) even the pomegranate seed which I had removed from the road. I found in my Hasanaat even my cat which had died. The strand of silk which was in my topi, I found it among the evil deeds. I did not, however, receive the thawaab of my donkey of a hundred dinars which had died. I asked: 'Why am I deprived of the thawaab of the donkey's death when I am rewarded for the cat's death?' It was said to me: 'When your donkey had died you had exclaimed: 'It has gone into the Curse of Allah.' You have

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therefore destroyed your thawaab. If you had said 'Fi-Sabeelillaah (In the Path of Allah)', you would have derived thawaab.'

Once when I had given some Sadqah in public, I felt pleased when the people looked at me. For this act of charity I neither received reward nor punishment."

Commenting on this, Hadhrat Sufyaan Thauri (rahmatullah alayh) said: He was indeed fortunate for not having been punished for this sadqah. Indeed it is only the Ihsaan (Favour) of Allah."



THE MU'MIN'S PLEASURE

Hadhrat Imraan bin Haseen (rahmatullah alayh) suffered from the illness of Istisqaa for thirty years. (Istisqaa is a disease which produces excessive thirst and the stomach bloats extraordinarily.) For thirty years he was bed-stricken and could sleep only on his back. Once his brother who had come to visit him cried on seeing the pitiful state of Hadhrat Imraan. Hadhrat Imraan asked: "Why do you cry?" His brother said: "The great hardships which I see you suffering have reduced me to tears." Hadhrat Imraan Bin Haseen said:

"Do not cry. I prefer whatever Allah Ta'ala loves. I shall inform you of something. Perhaps Allah Ta'ala will benefit you thereby. However, never reveal it to anyone as long as I am alive. Angels come to visit me. I hear them saying Salaam to me. I therefore have realised that an illness in which there is this great blessing is not a punishment."



SHAYAATEEN

Once Rasulullah (sallallahu alayhi wasallam) outlined to a group of Sahaabah the various types of shayaateen and their activities.

Mudhish is the name of the shaitaan whose occupation it is to foster greed and worldly lust in the Ulama.

Hadeeth is the name of the shaitaan whose duty it is to call people away from Salaat and involve them in sport and laziness.

Zul Banoon is the name of the shaitaan who operates in the market-places. Night and day he lives in the market-places. It is his function to encourage deception, fraud, robbery, and all other haraam trade practices.

Bitr is the name of the shaitaan who causes people to exceed the limits in mourning and despondency during times of adversity and grief. They pull at their hair and beat their breasts. Such actions are common with the Shiahs on the occasion of religious mourning festivals.

Manshoot is the shaitaan who propagates falsehood, lies, gossip, slander, insult and similar other sins.

Waasim is the name of the shaitaan who invites people to fornication,

A'war is the shaitaan who teaches people to steal.

Walhaan is the shaitaan who is appointed to stand by the Muslim when he makes wudhu. He attempts to distract the Mu'min while he makes wudhu. It is therefore essential to refrain from conversation while making wudhu.



FRESH AND HAPPY

Concerning the Mu'mineen, the Qur'aan Majeed says: "***He will welcome them while they will be fresh and. happy.***"

On the Day of Qiyaamah when Believers will be resurrected from the Qabar (Barzakh), their faces will be radiant with a heavenly lustre, and happiness will permeate their hearts.

When the Mu'min rises from the Qabar he will find in front of him a person whose face will glitter like the sun, attired in beautiful white garments, with a crown on his head. The noble stranger will come closer and offer salutations to the resurrected Mu'min who will answer the Salaam and ask: "Who are you? Are you an Angel? "

The stranger will reply: "I am not an Angel."

Mu'min: "Are you a Nabi?"

Stranger: "I am not a Nabi."

Mu'min: "Are you a close servant of Allah?"

Stranger: "I am not a close servant."

Mu'min: "Who then are you after all?"

Stranger: "I am your virtuous deeds. I am present to take you to Jannat. You are to mount on me."

Mu'min: "I cannot mount such a holy person as yourself."

Stranger: "For a considerable period on earth I was mounted on you. Now I say with Allah's Pleasure: You be mounted on me."
(Extract from Ghunyatut Taalibeen of Hadhrat Sayyid Abdul Qaadir Jdaani)

The righteous deeds of Mu'mineen will assume human forms which will lead and guide the Believers in comfort towards Jannat. The happiness and freshness referred to in the aforementioned aayat pertain to the occasion of resurrection. The direct opposite will be the fate of the kaafir.



JUMUAH GHUSL – THE HUNTER AND ISA’S CURSE

There are many virtues of ghusl on the day of Jumuah. Once Hadhrat Nabi Isaa (alayhis salaam) passed by a hunter who had caught a she-springbuck. Pleading, the buck said to Hadhrat Isaa (alayhis salaam):

"O Ruhullah! Let the hunter allow me to feed my kids. I shall return thereafter."

Refusing, the hunter said that the buck will not return. In response the buck said:

"If I do not return, I shall be worse than the person who refrains from ghusl on Fridays."

The buck was then allowed to go. After feeding her kids, the buck returned. Hadhrat Isaa (alayhis salaam) had intended to purchase the buck from the hunter for a gold coin. He wanted to set it free. But before his arrival, the hunter had slaughtered the buck. Hadhrat Isaa (alayhis salaam) in grief cursed the hunter and said: "May there never be blessings in your profession."

The effect of Hadhrat Isaa's curse will remain with hunters until the Day of Qiyaamah. There is no barkat in the profession of hunting. Rasulullah (sallallahu alayhi wasallam) said that a hunter is a ghaafil (an unmindful and careless person).

In Ihyaul Uloom, Imaam Ghazaali (rahmatullah alayh) states that whenever there developed a conflict between the people of Madinah and Makkah, they would say to each other: "You are worse than the man who does not take ghusl on Fridays."

Imaam Shaafi (rahmatullah alayh) said: "I never refrained from Jumuah ghusl whether at home or on a journey."

In a Hadith it is narrated that below the Arsh (Throne of Allah) are many cities filled with Angels. They all supplicate to

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Allah Ta'ala to forgive those who take ghusl on Fridays and perform Jumuah Salaat.

Rasulullah (sallallahu alayhi wasallam) said that the Jumuah ghusl eradicates sins from right under the roots of the hairs on the body.

To gain the virtues of ghusl it is necessary to make niyyat of ghusl. If on a Friday one has to take ghusl of janaabat, then the niyyat of ghusl-e-janaabat should be made first. Thereafter niyyat of Jumuah ghusl should be made. The one ghusl suffices for both acts.



A DECEITFUL WOMAN

Hadhrat Nabi Musaa (alayhis salaam) had made a special dua on a container of water which was thrown into a pond. The entire pond acquired a miraculous property.

A woman guilty of infidelity would be tested at the pond. If she drank of the water, her face would darken and she would immediately die. In Bani Israeel there was a pious man who had become suspicious of his wife. He had valid grounds for suspecting his wife to be unfaithful. He reported the matter to the Qaadhi who ordered that the woman be taken to the pond.

The cunning and guilty woman was well aware of the consequences of drinking the water. The cunning woman therefore resorted to deceit. She had an identical twin sister. She convinced her sister to go to the pond. The Qaadhi and others would not know the difference. Since the twin sister was innocent, the water would have no effect on her.

Complying with the wishes of her sister, she went and drank of the water which had no effect on her. The people were surprised and annoyed with the husband whom they now thought to have slandered his wife.

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Meanwhile the woman who had drank of the water went to her sister to report what had transpired. As she spoke, her breath reached her sister. Her face darkened and she dropped down dead. Her deceit and infidelity thus became known. Evil cannot be concealed forever. Allah Ta'ala will expose it.



RABEE' BIN KHAITHAM

Hadhrat Rabee Bin Khaitham (rahmatullah alayh) was a renowned Taabi-ee. (*A Taabi-ee is a Muslim who had enjoyed the company of the Sahaabah*).

Once when he was bedridden with severe illness, he developed an intense desire to eat chicken. He suppressed his desire for 40 days. After 40 days when the desire remained intense, he informed his wife. After preparing the chicken dish she presented it to Hadhrat Rabee'.

As he was about to begin eating the chicken, a beggar appeared at the door and asked for some food. Hadhrat Rabee' (rahmatullah alayh) without even having tasted it, instructed his wife to give the whole chicken to the beggar. She remonstrated with him and said that he should eat the chicken. She would give the beggar something better and more useful than the chicken. When he asked her what that was, she said that she would give the beggar the value of the chicken in cash. The beggar will be happier with the money.

Hadhrat Rabee said: "Bring the money to me." When she brought the money, he told her: "Now give this chicken as well as the money to the beggar." She complied. He 'deprived' himself of the chicken and neutralized the desire of his nafs by giving both the chicken and the money to the beggar. This was the way in which our illustrious predecessors trained and adorned their nafs with Taqwa.



THE VALUE OF THE MAKTAB

A *Maktab* is an Islamic school or class which caters for the elementary Deeni education of children from the age of 5 or 6 years. In our era, cause for great lament is the displacement and phasing out of this holy system of imparting Deeni education. The worst aspect of this unholy displacement is that the destruction of this 14 century system of Ta'leem is being effected by molvis who have betrayed Islam. Muslims are completely ignorant of the value of the Maktab system and the vital role it plays in the preservation of Imaan. Imaam Raazi (rahmatullah alayh) narrated the following wonderful episode which highlights the value and importance of the Maktab.

Once Hadhrat Nabi Isaa (alayhis salaam) passed by a grave wherein the inmate was suffering severe punishment. After some time when he passed by the same grave, he observed Angels of Rahmat (Mercy) at the grave. The punishment had been lifted, and the *Noor of Maghfirat* (celestial light of forgiveness) had enshrouded the grave.

Nabi Isaa (alayhis salaam) supplicated to Allah Ta'ala to unravel the mystery. Allah Ta'ala revealed to him: "O Isaa! This man was a great sinner, hence the punishment. When he had died he was survived by his pregnant wife. A boy was born. When the child was of Maktab age, his mother had him admitted to the Maktab. On the first day of the child's admission, the Ustaadh taught him to recite *Bismillaahir Rahmaanir Taheem*. I could not tolerate punishing the man under the ground when his child was taking My Name above the ground."

It was the Maktab which caused the cessation of the severe punishment.



THE NOBLEST JIHAD

Rasulullah (sallallahu alayhi wasallam) said: “The noblest Jihad is to proclaim the truth to a tyrannical ruler.” The tyranny and cruelty of Hajjaaj Bin Yusuf are proverbial. He had put to death thousands of innocent Muslims, including many Sahaabah. He would have them summarily executed in his presence on the slightest pretext to gratiate his passion for killing.

Hadhrat Abdur Rahmaan Bin Abi Na-eem (rahmatullah alayh) was among the very senior Taabi-een. His taqwa and ibaadat were of such a lofty status and so all-embracing that if he had to be informed that Malakul Maut (the Angel of Death) has arrived to take his soul, then too he would not have been able to improve his ibaadat. The news of Malakul Maut’s arrival would not effect the slightest change in his attitude. His entire being was perpetually consumed with the remembrance of Allah Ta’ala.

Once Hadhrat Abdur Rahmaan went to Hajjaaj and admonished him of the dire consequences of his cruelty and injustice. Hajjaaj was inflamed. He ordered that Hadhrat Abdur Rahmaan be enclosed in a windowless dungeon. The door was sealed. He was literally entombed in the intensely dark dungeon in which there was not even a crevice for any light or air to filter through. He remained in the dungeon for fifteen days without any food or water or any other facilities whatsoever. After fifteen days, Hajjaaj ordered that his body be buried.

When the guards opened the door of the dungeon they found Hadhrat Abdur Rahmaan engaged in Salaat. He was in the same condition as he was on the first day of his imprisonment. When Hajjaaj was informed, he ordered Hadhrat Abdur Rahmaan to be released. He realized that this was an act of Allah Ta’ala. No one can harm a person when Allah Ta’ala protects him.



“MODESTY IS NOT LOST”

In a Hadith in Abu Dawood an incident is described in which a young man was martyred. His mother, wearing a jilbaab fully covering her face came into the battlefield to enquire about her son. With face fully covered she appeared in the presence of Rasulullah (sallallahu alayhi wasallam). Some people were surprised to observe that the lady donned face-covering even during an emergency and on such a grave occasion. When she learnt of their surprise, the mother of the slain Sahaabi said: "My son is lost, but my shame and modesty are not lost".



THE BOUNDLESS MERCY AND FORGIVENESS OF ALLAH TA'ALA

In bygone times before the advent of Muhammad, Rasulullah (sallallahu alayhi wasallam), there was a man who had committed 99 murders. After having killed so many people, he wondered if there would ever be forgiveness for him or would he be assigned to Jahannam for ever. This thought developed into an overwhelming fear which drove him to seek counsel with a very pious man who was a well-known saint. Unfortunately this *buzrug* (*saint*) was not a Shaikh (spiritual guide) with the ability to treat people who suffer from moral and spiritual maladies.

The murderer presented his case and asked whether forgiveness and salvation were possible for him. The *buzrug* blurted out: "There is no forgiveness for a man who has murdered so many innocent people." This answer in entirety extinguished the faint ray of hope which the murderer had. When he heard this shocking and demoralizing verdict, he lost all hope and resolved to continue recklessly with his criminal career and to make hay while the sun shines. Consequently, he

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thought: “Let me complete the century.” He drew his sword and promptly beheaded the *buzrug* thereby gratifying himself that he had finally completed killing his 100th man.

After some time had passed, he was again overcome by an inexplicable fear for Maut and Hell-Fire. He wondered about his fate in the Hereafter. This internal disturbance compelled him to seek counsel with an old friend. When he discussed the matter with his friend, the latter advised him to visit a certain well-known Shaikh who was also an Aalim. The Shaikh lived in a nearby village. The friend assured the murderer that he would obtain the correct answer and guidance from the Shaikh.

In all eagerness, the murderer set off in the direction of the village where the Shaikh resided. Along the journey, Malikul Maut (the Angel of Death) appeared and took his soul. Soon two sets of Angels arrived to claim the soul. The one set was the Angels of *Rahmat* (Mercy) and the other set, the Angels of *Athaab* (Punishment). A dispute developed between the two groups of Angels, both claiming to have entitlement to the soul of the dead murderer.

The Angels of *Athaab* said that they have to take possession of this soul for assignment to Hell-Fire because he had died prior to *Taubah* (Repentance). The Angels of *Rahmat* countered that since he was on his way towards the Shaikh, his intent of *Taubah* is confirmed, hence they had the right to take his soul. While the two groups were disputing, Allah Ta’ala sent an Angel to arbitrate between them.

The Arbitrating Angel instructed them to measure the distance from where the body was lying to the home village of the murderer, and then the distance from the body to the village of the Shaikh. After this instruction was complied with, it was discovered that the murderer’s body was about 10 centimetres closer to the Shaikh’s village than his own village. On the basis of this extremely slight proximity, the Arbitrator ruled that the Angels of *Rahmat* should take his soul because he was nearer

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to the point of repentance than the point of sin (i.e. his home village).

This anecdote illustrates the boundless mercy of Allah Ta'ala Who declares in the Qur'aan Majeed: "*Do not despair of the rahmat (mercy) of Allah, for verily, He forgives all sins.*" Shaitaan prevents sinners from *Taubah* with negative ideas and destructive thoughts. Never heed his whisperings. Whenever a sin has been committed, hasten to *Taubah*.



COMMANDING THE NILE

Once during the khilaafat of Hadhrat Umar (radhiyallahu anhu) the River Nile dried up. The sustenance of the populace was tied to the River Nile on which they and their livestock depended for the growth of their crops, drinking water and very survival. The people complained to Hadhrat Amr Ibnul A's (radhiyallahu anhu), the Governor. He asked if the river had dried up before as well. When they affirmed that it had dried up in the past as well, Hadhrat Amr (radhiyallahu anhu) asked: "What would you do then?" They said that it was their practice to sacrifice a young beautiful girl to the river. The girl would be killed as an offering to propitiate the river.

Hadhrat Amr (*radhiyallahu anhu*) said that such a custom of jaahiliyyah would never be allowed in Islam. He then wrote to Hadhrat Umar (radhiyallahu anhu) regarding the issue and sought his advice and direction. In response Hadhrat Umar (radhiyallahu anhu) directed a written command to the River Nile. In his letter he addressed the river, commanding it to flow by the permission of Allah Ta'ala.

Many people in Egypt mocked at this act which they labelled absurd, ludicrous and ascribed it to their imagined puerility and senility of Hadhrat Umar (radhiyallahu anhu). When the letter reached Hadhrat Amr (radhiyallahu anhu), he

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hastened to the River without the slightest doubt or trepidation. A large group of the mockers and critics also accompanied him to witness what they believed would be the humiliation of Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu).

Hadhrat Amr (radhiyallahu anhu) had made a public announcement regarding the written command. Therefore a huge crowd accompanied him to witness the miracle. When Hadhrat Amr (radhiyallahu anhu) deposited the Command on to the river bed, the river simultaneously began to rise and flow strongly. That was the *taqwa* and *yaqeen* of the Sahaabah who had raised the Standard of Islam over the hilltops of the world. They were a different and a wonderful breed of hermits, recluses and monks,



DEVOTION TO THE SUNNAH

A Shaikh had not eaten a morsel of food for several days. He was overcome with weakness. A mureed visiting him observed the effects of starvation on his Shaikh. The mureed quickly departed and returned with a tray laden with food. However, the Shaikh declined to accept the gift. The mureed said: "Hadhrat, this is a gift which I am presenting to you without you having requested. Do accept it." The Shaikh said: "Undoubtedly, this is a gift which you have presented with sincerity. But, accepting it at this juncture will be in conflict with the Sunnah, for Rasulullah (sallallahu alayhi wasallam) had said: *"Whatever is presented to you without your anticipation, accept it."* (The expectation of the nafs is termed *Ishraafun Nafs*). Today, this gift arrived after *Ishraafun Nafs*. When you had departed, I understood that you would be going to procure food for me. My nafs had therefore anticipated that you would return with food."

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The mureed was sincere and intelligent. Without saying a word, he left with the tray of food. He did not insist on his Shaikh to accept the gift. He did not resort to interpretation in the face of the Hadith and the order of his Shaikh. After a short while, the mureed returned with the tray of food. Presenting it to his Shaikh, he said:

"Hadhrat, now there was no Ishraafun nafs. Therefore accept it." The Shaikh happily accepted the food. When the mureed had left with the food, all thought of the food had been forgotten. The Shaikh did not expect the mureed to return, hence on this occasion there was no element of Ishraafun Nafs.

This episode illustrates the meaning of *Taqwa* and the importance of devotion to the Sunnah.



ALLAH'S PROXIMITY

Once Hadhrat Hasan Basri (rahmatullah alayh) who was the Shaikh of Hadhrat Habeeb Ajmi (rahmatullah alayh) was about to join the latter in Salaat. Hadhrat Habeeb Ajmi (rahmatullah alayh) was not an Arab, hence his pronunciation was disturbing to Hadhrat Hasan Basri (rahmatullah). He therefore left without following Hadhrat Habeeb (rahmatullah alayh) in Salaat. That night Hadhrat Hasan Basri (rahmatullah alayh) saw Allah Azza Wa Jal in a dream. He asked: "O Allah, which act will result in Your proximity?" Came the Divine Response: "Salaat behind Habeeb Ajmi."



THE UTILITY OF ALLAH'S CREATION

The Qur'aan Majeed says: "*And We did not create the heavens and the earth and whatever is in between them, but in Truth (i.e. not in idle sport).*" (Surah Al-Hijr, Aayat 85)

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Once a hakeem (physician) seeing a multitude of worms on a pile of faeces wondered: 'Of what benefit are these creatures?' He had gained the idea that these worms were useless creatures having no beneficial function. After a few days, the physician's eyesight began deteriorating. Soon he lost his vision and became blind. He was overwhelmed with fear, worry and depression. Every remedy failed to cure him.

After some time another physician happened to visit the town. This hakeem was an eye specialist. The blind physician sought his assistance. The eye specialist applied an ointment to the blind hakeem's eyes. After a few days, he regained his vision. With delight and curiosity, he asked the eye specialist about the remedy. The eye specialist said: "The primary constituent of this ointment comprises worms which devour faeces." The hakeem now understood that his blindness was a lesson and a warning from Allah Ta'ala. He had thought that Allah's creation was futile.



THE WEALTH OF THE HEART

Rasulullah (sallallahu alayhi wasallam) said:

"The best wealth is the wealth of the heart."

Once a wealthy man presented a very expensive pearl to a Buzrug. The Buzrug said: 'Alhamdulillah!' He then instructed his servant to put away the pearl. After some days, the servant reported that the pearl was missing. Someone had apparently stolen it. The Buzrug said: "Alhamdulillah!". The servant said in surprise: "What does this mean? When the pearl was presented, you said, 'Alhamdulillah', and now after it was stolen, you also said, 'Alhamdulillah'. What is the explanation for this?" The Buzrug said: "Neither did I say, "Alhamdulillah' on account of happiness when it was presented to me, nor did I say so out of grief when it was lost. When the pearl was given

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to me, I examined my heart and discerned that I was not affected with any pleasure, hence I praised Allah Ta'ala. When the pearl was stolen, I again examined my heart and found no grief therein, hence I said, "Alhamdulillah."



WISDOM OF A JUNIOR

The Mashaikh say: *"Do not look at who is speaking (i.e. offering words of advice). Look at what is being said."*

Once Imaam Abu Hanifah (rahmatullah alayh) saw a child running with speed. Imaam Abu Hanifah (rahmatullah alayh) admonishing the child said: "Son! Be careful. You may slip." The child spontaneously responded: "O Imaam! You be careful and walk. If you are careful, the world will be careful. If you slip, the world will slip with you." These words of wisdom had a profound effect on Imaam Abu Hanifah (rahmatullah alayh).



HADHRAT FARIDUDDEEN ATTAAR'S REFORMATION

Prior to his renunciation of the world and reformation, Hadhrat Attaar (rahmatullah alayh) was an *attaar* (manufacturer and seller of perfume). One day a Majzoob came to his shop. Pointing at a bottle, the Majzoob asked: "What is in it?" Hadhrat Attaar informed him of the contents. The Majzoob pointed to another bottle and repeated his question. Hadhrat Attaar again informed him. After making several such queries, the Majzoob said: "The contents of all these bottles are sticky. How will your soul leave your body when it is stuck to so many sticky things?"

Hadhrat Attaar with a smile replied: "Just as your soul will depart from your body." The Majzoob said: "It is no problem

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for me. My soul will depart simply." So saying, he laid down and closed his eyes. After a few minutes when Hadhrat Attaar investigated, he discovered that the Majzoob was dead. This had such a profound effect on Hadhrat Attaar's heart that he immediately contributed the entire stock of his shop and all his wealth to charity. Thus he renounced the world and took to the path leading to Allah Ta'ala.

(A majzoob is a Wali – saint – who has been overwhelmed by Divine Love. To the people of the world he appears as a mad man.)



RESPECT FOR THE HADITH

Once while Imaam Maalik (rahmatullah alayh) was teaching Hadith, a poisonous scorpion bit him. For the sake of respecting the Hadith, Imaam Maalik (rahmatullah alayh) continued teaching despite the scorpion having bitten him 11 times. But not a murmur was made by Hadhrat Maalik (rahmatullah alayh). After the lesson had ended, a companion asked the reason for the change of the colour in his face. Only then did Imaam Maalik (rahmatullah alayh) reveal what had happened.

Those who belittle the Hadith of Rasulullah (sallallahu alayhi wasallam) and treat the Sunnah with disdain, regarding it to be insignificant should take lesson from this episode.



THE EFFECT OF EVIL

Once while Hadhrat Junaid Bagdhaadi (rahmatullah alayh) accompanied by a mureed was walking in the road, there appeared an extremely handsome young Christian lad. The mureed cast a gaze of lust at the lad. Then he asked Hadhrat Junaid (rahmatullah alayh): 'Will Allah cast such a beautiful

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form in the Fire?' Hadhrat Junaid (rahmatullah alayh) said: "Did you look at him? You will see its consequences."

Twenty years thereafter, the entire Qur'aan Majeed disappeared from the mureed. He had forgotten every word. This was the calamity which had befallen him as a consequence of his evil glance and justification of the sin.



A LESSON OF TAWAKKUL AND ISTIGHNA'

(Tawakkul is to repose trust in Allah Ta'ala. Istighna' means independence).

A Buzrug on his return journey from Hajj was robbed by thieves. He was left with only the clothes he was wearing. He did not have even a cent with him. This servant of Allah did not inform anyone of his condition. He continued walking. Days passed without any food. Along the route he stopped at a Musjid for resting. He never begged nor asked anyone.

The Buzrug was a Qaari. The people in the Musjid became enraptured when they heard him reciting. Word spread about the beautiful recitation of the stranger. When a very wealthy person of the locality was informed of this Buzrug, he hastened to the Musjid taking with him a considerable sum of money.

In the Musjid he requested to the Buzrug to recite for him, but he refused. He advised the wealthy man to listen to his recitation whilst he was engaged in Salaat. After much insistence, the Buzrug relented and recited. The wealthy man was so enthralled with the recitation that he presented the money which was a very large sum to the Buzrug. However, the buzrug declined saying that in the Qur'aan, Allah Ta'ala prohibits selling His aayaat. Should he accept the money it will be tantamount to selling the Qur'aan. He told the wealthy man: "If you now give me an entire kingdom, then too I shall not accept it. If you had given me the money before having

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requested me to recite, I would have accepted." Despite the pleas of the wealthy man, the Buzrug refused the gift notwithstanding his dire state of need.



SHAITAAN'S SNARES

Once when Hadhrat Suhail (rahmatullah alayh) met Shaitaan, he (Shaitaan) said: "I am also deserving of the mercy of Allah Ta'ala because He says (in the Qur'aan): "My mercy encompasses everything." I am also one of those 'things'. Hadhrat Suhail (rahmatullah alayh) responded: "The aayat also states: 'I decree it (My Mercy) for those who fear". The lowest degree of fear is Imaan. Thus, the Mercy of Allah is restricted with the condition of Imaan."

Shaitaan said: "There is no restriction in the Attributes of Allah. He is not confined by any restriction." Hadhrat Suhail (rahmatullah alayh) thereupon maintained silence. He did not pursue the debate with Shaitaan. However, he instructed his companions never to debate with Shaitaan. The snares and deceptions of Shaitaan are extremely subtle. When he assaults one with his whisperings, the safest cause is to abstain from entertaining and probing them. Recite *Walahoula* and lapse into Thikr. Then, Shaitaan will flee.



THE POWER OF YAQEEN

Once a simpleton heard a Molvi giving a lecture on the virtues and benefits of *Bismillaahir Rahmaanir Raheem*. Among the benefits, the Molvi had mentioned that if *Bismillah* is recited with *yaqeen* (firm belief and conviction), wonders can be accomplished. The simpleton said to himself: "This is indeed a wonderful prescription".

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Daily the simpleton had to cross a river to reach his place of work. He had to pay the ferry boat a few cents for each trip. He said to himself that now with *Bismillaah* he would be able to save the ferryboat fee. So, every day he would say *Bismillaah* and enter the river. Within a few moments he would be safely on the other side. After some time he thought: "I have to invite the Molvi for meals to show my gratitude for the wonderful prescription."

The Molvi accepted his invitation and accompanied the simpleton. When they reached the river, the Molvi halted, and asked: "Where is the ferryboat?" The simpleton said that there was no need for the boat. Let us recite *Bismillaah* and cross the river. Obviously the Molvi was unable to muster the courage for the feat. The simpleton with surprise said: "Molvi Sahib, you had taught me the benefits of *Bismillaah*." He took hold of the Molvi's hand and reciting *Bismillaah*, entered into the river. Within moments, both were safely on the other side.

In amazement the Molvi said: "Brother, I am an Aalim and you are an Aamil."

(Aamil is one who practises according to the teachings he has acquired. The Molvi Sahib lacked the yaqeen which the simpleton had.)



THE PREDICTIONS OF A BUZRUG

Rasulullah (sallallahu alayhi wasallam) said: "*Beware of the firaasat (intuition) of the Mu'min, for verily, he looks with the Noor of Allah.*" 'Firaasat' in the context of the Hadith means the insight, intuition, wisdom, far-sightedness, kashf (a form of inspiration) and ilhaam (also a form of inspiration) of a Wali. These spiritual capacities are adorned with the Noor of Allah. Thus, the Auliya detect the deceptions and plots of dubious characters by means of the Noor of Allah Ta'ala.

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Once three persons set off on a journey to visit a Buzrug. One of them was Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) who at the time was a young lad. The second person was an ordinary man of the world. The third one was an Aalim whose name was Ibnus Saqa'. Along the way, Ibnus Saqa', the Aalim, asked his companion: "Why are you visiting the Buzrug?" He replied: "To ask the Buzrug to make dua for barkat in my rizq and for other needs to be fulfilled." The worldly man asked the Aalim the same question. Ibnus Saqa' said: "I want to test him. I want to see if he also has knowledge or if he is merely an ignorant worshipper lacking in knowledge. I have some intricate questions to ask him."

Then they asked Shaikh Abdul Qaadir: "Young man, why are you going to meet him?" Shaikh Abdul Qaadir (rahmatullah alayh) said: "He is an accepted servant of Allah Ta'ala. Making ziyaarat of him (i.e. visiting him) may reform my nafs and Allah Ta'ala may bestow His kindness on me."

The three finally arrived at the Buzrug's place. By way of *kashf* (divine inspiration) the condition of the three was revealed to the Buzrug. Even before the three had the opportunity of explaining their respective purposes for the visit, the Buzrug said to the first one: "I see mounds of gold and silver at your feet."

To the Aalim he said: "The answer to your first question is this; the answer to your second question is this; the answer to your third question is this. (*The Buzrug presented a detailed response to all the questions even before the Aalim had asked.*) While these are the answers to your questions, I discern the effects of kufr on your face. I behold the time that you will become a murtadd and make an exit from Islam."

To Shaikh Abdul Qaadir (rahmatullah alayh) said: "I see you sitting on a mimbar in Baghdad saying: "My foot is on the necks of all the Auliya.", and I see that at that time the necks of all the Auliya will bow in submission."

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Indeed this was a wonderful *kashf*. At the time when this episode transpired, Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) was a teenager. No one had ever dreamt that he would attain such a lofty rank.

The predictions of the Buzrug had materialized just as he had explained. The first person had attained massive wealth. Ibnus Saqa' had become the envoy of the Khalifah who sent him on a mission to the Christian emperor Heracleus. Ibnus Saqa' had become a famous Aalim hence the Khalifah had chosen him to be his ambassador. However, he fell in love with the daughter of Heracleus. He became a murtadd and accepted Christianity and died as a kaafir. May Allah Ta'ala save our Imaan. Rasulullah (sallallahu alayhi wasallam) said: "Imaan is between fear and hope."

At the pinnacle of his spiritual elevation, Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) was one day seated on the mimbar in the Musjid of Baghdad delivering a lecture when suddenly a spiritual state overtook him, and he exclaimed: "My foot is on the necks of all the Auliya of Allah." At that time, all the Auliya who were on earth miraculously heard this proclamation. All of them bowed their heads in acknowledgement. In fact, some Auliya after bowing their heads, responded: "In fact on my head and my eyes."



TESTING A DIVINE LOVER

Hadhrat Sa'di (rahmatullah alayh) narrated that once when a Buzrug woke up to perform Tahajjud Salaat, he heard the Divine Voice reprimanding: "Worship as much as you please, Nothing is accepted." A mureed of the Buzrug also heard this Reprimand. The Buzrug was stricken with grief. Nevertheless, he did not abandon hope in Allah's mercy. He performed Salaat that night. The next night, when he rose and made preparations

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for Tahajjud, the ignorant mureed said: "Hadhrat, why are you making this effort when you have been rejected?" The Shaikh said: "Even if my deeds are rejected, you tell me, where else can I go? On whose door can I knock? There is no one else for me. Whether I am accepted or rejected, I shall continue knocking on that Door."

The Mercy of Allah Ta'ala manifested Itself and the Divine Voice proclaimed: "Go, you have been accepted. My mercy has settled on you." The Shaikh was a true Lover of Allah Ta'ala. The Auliya say that sometimes Allah Ta'ala deals with His beloved servants in such ways to manifest their love and sincerity. The true Lover of Allah, never abandons his pursuit to attain His Beloved One.



THE LOFTY CONCEPT OF AMAANAT

One evening Hadhrat Ali (radhiyallahu anhu) went to the home of Hadhrat Umar (radhiyallahu anhu). The moment Hadhrat Ali (radhiyallahu anhu) entered, Hadhrat Umar (radhiyallahu anhu) extinguished the lamp. When Hadhrat Ali (radhiyallahu anhu) queried the reason, Hadhrat Umar (radhiyallahu anhu) said: "The lamp contains oil of the Baitul Maal. I used it because I was engaged in doing work of the state. Now that you have come, it will be a private session. I, therefore, may not derive any benefit from the funds of the Baitul Maal."

Paid workers of Deeni institutions should take particular lesson from this episode. Large scale abuse of Amaanat is practised by almost all workers of Deeni intuitions – Madaaris and other organizations.



SUBTLE SPIRITUAL EFFECTS

A Buzrug whose Taqwa was of an extremely lofty status had admitted his son to a Madrasah. One day the Buzrug went to visit his son, but did not find him in the room. While waiting for his son, the Buzrug saw a piece of bread which he recognized to be bread acquired from the bazaar. It was not handmade bread. When the son returned and greeted, his father, the Buzrug, refused to return the greeting. The Buzrug said: "I shall not speak with you because you eat the bread of the bazaar (commercial bread).

The son said: "O my Father, this is not my bread. It belongs to another student who also lives in this room." The father said: "Why do you live in the company of a person who eats the bread of the bazaar? Companionship has its effect. You do not deserve to be spoken to."

The lofty rank of Taqwa of this Buzrug did not tolerate eating commercial bread. In fact, the Buzrug could not tolerate his son sharing a room with a student who was eating commercially prepared bread. In this episode is a profound lesson for Muslims of this era who recklessly consume haraam food of every kind.

Commenting on this episode, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"This lofty standard of Taqwa of the Buzrug is not a Shar'i fatwa on the basis of which it could be averred that commercially prepared bread is not permissible. The attitude of the Buzrug is the effect of the elevated status of the heart of a devotee of Allah Ta'ala. Wrapped in this lofty attitude is such a subtle element which is beyond the grasp of our deficient vision/understanding. The spiritual mystery underlying this attitude is that the gazes of people fall on products displayed in the market place. There are many poor people and those who may be hungry but cannot afford to buy. Their inability to buy the products on which their gaze falls produces sadness and

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grief in their hearts. It is for this reason that the Buzrug disliked products, especially foodstuff like bread, which is sold in the marketplace."

This is what is called Taqwa and Wara'. The eyes of grieving hearts do exercise their effects on the products which initiated their grief. Such *nathr* can be detrimental to the spirituality of a man of elevated Taqwa.



MERCY – A CAUSE FOR SALVATION

One extremely cold wintery night a Buzrug came across a shivering kitten. It was clear to the Buzrug that the kitten would not survive in the extreme cold. Taking pity, he wrapped the kitten in his shawl. At home he wrapped it in a blanket. It was a deed done and forgotten. Many years thereafter the Buzrug died. After his demise, when he was ushered into the Divine Presence, he was asked: "What have you brought from the world?" The Buzrug replied: "Imaan."

The Buzrug was shocked with fear when his Imaan was judged to be deficient. He had nothing to offer at that stage. Allah Ta'ala then said: "You shall be forgiven for a deed which had no significance for you. It is a deed which you did not dream would be the basis of your Najaat (salvation). On that cold night, you had taken pity on the kitten which was dying of the cold. That kitten had made dua for you. Its dua was accepted. Go! You are forgiven by virtue of the supplication of that kitten. You had shown mercy to one of My creatures. It is more befitting for Me to be merciful to you."

In this episode and in many similar stories are profound lessons for those who brutally cause the deaths of billions of chickens – hanging them upside down, drowning them in electrified water, administering electrical shocks through their bodies, torturing them with haphazard neck-cutting, and

plunging them alive in scalding waters. Those who halaalize such brutalities and those who support this cruel, vile industry by selling and consuming the murdered chickens, should reflect on this episode and the consequences of zulm.

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commented on this episode: "In the Hadith there are many episodes which emphasize the importance of the Mustahab acts. Many people were forgiven by Allah Ta'ala on the basis of a Mustahab act which is generally viewed with insignificance by the people.



ISTIHSANUL KUFR IS KUFR

***Istihsaanul kufr* means to prefer kufr or to think good of any act of kufr or to give preference to an act of kufr over and above an act of Islam. Such a preference expels one from the fold of Islam.**

A great Aalim of Makkah, Shaikh Dahhaan (rahmatullah alayh) narrated an amazing story full of lesson and admonition. It is an eye-opener for Muslims of this age who view with disdain many practices of the Shariah. They accord preference to the institutions, practices, styles and customs of the kuffaar, and thus eliminate their Imaan. Shaikh Dahhaan (rahmatullah alayh) narrated that once (in very recent history) a prominent Aalim of lofty status of ostensible piety who had died was buried in the Qabrustaan of Makkah (or in Jannatul Baqi of Madinah).

The norm in Arabia is to re-open graves and bury others in the same qabr. Within a short while the bodies disintegrate. Since nothing remains, the graves are used repeatedly. When the grave of this famous Aalim was opened, to the amazement of the people the body had not disintegrated. When the kafan

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was opened, the amazement of the people new no bounds, for the mayyit was that of a beautiful European girl.

Fortunately on the scene there was a man who said that he recognized the girl. She was a French girl who had secretly embraced Islam. She used to practise Islam in secret, and he used to teach her. This cleared up the mystery as far as the girl's body was concerned. Since she was a sincere Muslim, Allah Ta'ala transferred her body from the graveyard of kufr to the Qabrustaan of Imaan, namely, Jannatul Baqi.

However, there remained the mystery of the Aalim's body. It was logical to presume that the Aalim's body was miraculously transferred into the girl's grave in France. The person at whose hands the girl had embraced Islam was despatched to France to ascertain the reality. He went and narrated the episode of the girl to her parents, and finally managed to convince them to have the grave of their daughter opened up to ascertain the reality. This was done. When the coffin was opened everyone was aghast and shocked beyond belief when they saw that it was not the expected corpse of the girl.

After this information was transmitted to Makkah, the wife of the Aalim was interviewed. The Ulama asked her to describe her husband. She explained that her husband was a man of lofty piety. The Ulama told her to reflect deeply as they believed that there must have been some tendency or element of kufr in him which warranted this calamity to befall him. After deep thought the wife said that whenever he required a Waajib ghusl, he would remark: "The Christians have it nice. They are not encumbered with a Fardh ghusl." This cleared up the mystery regarding the misfortune and calamity which befell the Aalim.

In view of his preference for a practice of the Christians, the effect of which was disdain for a Shar'i practice, Allah Ta'ala expelled his body from the Holy Land and cast him into the land of kufr for whose practice he had shown a preference.

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Muslims should reflect and fear such calamities which may befall them for their evil preferences. May Allah Ta'ala save our Imaan.



TEARS OF A STONE

"Whoever is in the heavens and the earth and whatever is therein recites His praises (Tasbeeh). Everything recites His praise, but you do not understand their Tasbeeh." (Qur'aan)

Once Nabi Musa (alayhis salaam) passed by a stone which was shedding tears in profusion. When Nabi Musa (alayhis salaam) asked the stone to explain why it was crying so much, it said: "I was overwhelmed with fear since the time I heard the aayat: *"Its (i.e. Jahannam's) fuel will be people and stones."* The stone feared that it would also be cast into Jahannum.

Nabi Musa (alayhis salaam) supplicated to Allah Ta'ala to save this stone from being cast into Jahannum. Nabi Musa (alayhis salaam) comforted the stone, and it stopped crying. After a considerable period of time when Nabi Musa (alayhis salaam) happened to again pass by the spot, he was surprised to see the same stone crying in profusion. He asked: "Why are you now crying?" The stone said: "O Musa! The glad tidings of my salvation was because of my crying. Why should I now abandon crying? It was by virtue of this crying that I had achieved the treasure of salvation."



ERRORS OF THE SAALIHEEN

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani

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(rahmatullah alayh) said: *"Whoever takes to the obscurities (and errors) of the Ulama has made his exit from islam."*

Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he soon acquired expertise in the science of music. Music here refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments.

Once while he was engaged with music, a Majzoob who passed by exclaimed: "Molvi Sahib, this is not for you. You are meant for something else." This naseehat had a profound effect on Hadhrat Maulna Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented. Commenting on this episode, Hadhrat Thanvi (rahmatullah alayh) said: "Even the Salaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.



THE EFFECT OF A NAME AND THE INSOLENCE OF A SHIAH

A Shiah happened to be a neighbour of Imaam Abu Hanifah (rahmatullah alayh). Shiahs are generally extremely insolent. Due the Shiah's hatred for the Sahaabah, he named his two mules, Abu Bakr and Umar. Shiah's have a deep-seated hatred especially for these to Khulafa and are prone to such insolence.

One day one of the mules gave its master such a violent kick that it split open his stomach. When Imaam Abu Hanifah (rahmatullah alayh) was informed, he commented: "It must

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have been the mule whom he had named Umar. This is the effect of the name 'Umar'. Later it was established that it was indeed the mule with this name which had kicked his master, the Shiah. The Shiah also received a befitting punishment for his insolence.

Commenting on this episode, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "There is considerable *athr* (effect) in names. A child was named Kaleemullah by his parents. This child always remained sickly. I changed his name to Saleemullaah (One who is kept safe by Allah). From the time I changed his name, he recovered and remained healthy. Kaleemullah also means "wounded/injured"



REVENGE INSPIRED BY MERCY

A Buzrug (Sage) was walking in the road with a mureed (disciple) when they passed by a group of women. One old lady began to revile the Buzrug. The Buzrug instructed his mureed to slap the woman. The mureed was in a dilemma. He thought that he had misunderstood the instruction. He knew that it was never the attitude of the Shaikh to extract revenge. He was an embodiment of lofty moral character, hence the mureed hesitated. While he hesitated, the old woman dropped down dead.

The Buzrug was furious and grief-stricken. Slating the mureed, he said: "You are responsible for her death. I had instructed you to slap her, but you disobeyed, hence Allah's Wrath overtook her. When she uttered the offensive words, I saw the Wrath of Allah descending towards her. The only way to have blocked the Wrath of Allah Ta'ala was to take revenge. I therefore instructed you to slap her. You procrastinated, hence the Divine Chastisement overtook her."

When a person refrains from revenge, Allah Ta'ala takes up his/her defence and punishes the oppressor. The Buzrug's 'revenge' was not motivated by hatred and anger. It was the effect of mercy to save the woman from the impending calamity.



ABSTENTION FROM AMBIGUITY ESSENTIAL FOR THE HAQQ

When Hadhrat Shah Ishaq Dahlawi (rahmatullah alayh) went for Hajj, he travelled by the route which passed by Ajmer. He had chosen this route because he had desired to visit the Qabr of Hadhrat Khawaja Mueenuddin Chishti (rahmatullah alayh). A student of Hadhrat Shah Ishaq who lived in Ajmer was a staunch critic of bid'ah. He prohibited visiting the Mazaar (sepulchre/grave) because of the acts of kufr and shirk which people practised at the mazaar. Hadhrat Shah Ishaq informed his student of his coming.

The student wrote in response: "Hadhrat please do not come here. I propagate against journies specially undertaken to visit the mazaar because people have exceeded the limits. (i.e. they are indulging in bid'ah and shirk at the grave). If you visit the mazaar, how will I be able to explain to everyone that you had not undertaken the journey specially to visit the mazaar, but you were on your way for Hajj?"

Hadhrat Shah Ishaq wrote in response: "I am unable to restrain myself from visiting the mazaar if I pass by Ajmer. I also understand the wisdom of your advice. When I am present, then arrange a lecture for opposing and criticizing the visiting of the mazaar. I shall also attend the lecture. At the end of your lecture, I shall publicly announce the correctness of what you had said, and declare that I had erred in having attended the mazaar."

IMMEDIATE DIVINE VENGEANCE

Rasulullah (sallallahu alayhi wasallam) narrated the following Hadith Qudsi:

"Whoever hurts my Wali, verily, I declare war on him."

(Hadith Qudsi is the speech of Allah Ta'ala revealed to Rasulullah (sallallahu alayhi wasallam). It does not form part of the Qur'aan Majeed.)

There was a Buzrug who was famous for his tolerance and patience (*Hilm and Sabr*). Once an insolent person decided to test the tolerance of the Buzrug. He knocked on the door of the Buzrug's home and called him. When the Buzrug appeared, the insolent man said: "I want to marry your mother. I have heard that she is very beautiful". Along with this statement he made some extremely lewd and immoral suggestions regarding the Buzrug's mother.

The Buzrug replied calmly without displaying the slightest emotion: "Good! However, she is an adult and an intelligent lady. I shall present your proposal to her. If she accepts it, I have no objection." The Buzrug had just advanced a few steps into the house when he turned to look. He was shocked to see the man sprawled on the ground with his head cut off. With a heavy heart he commented: "My tolerance has killed him." In other words, because he did not retaliate to take revenge, Allah Ta'ala took revenge on his behalf. Thus His Wrath slayed the insolent man.



THE EFFECT OF THE GRAVE'S PUNISHMENT

Once when a Buzrug visited a town, the people informed him of an earthenware jar in which the water always remained hot whether it be summer or winter. The water would never

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become cold or cool in this particular utensil. The Buzrug requested them to leave the earthenware container with him that night. When the people came the next day they were surprised to find the water to be cold. On enquiring from the Buzrug, he said: "This container was made from the clay of a dead person. (i.e. the body had disintegrated and was transformed into soil, and from this soil the container was made).

This dead person was being punished in Barzakh (the life in the grave). The effect of that punishment was the heat in the container. When this was revealed to me, I supplicated to Allah Ta'ala to forgive him. Allah Ta'ala forgave him. The punishment ceased hence its effect on the water ended."



INSAAN IS MERCIFUL

Rahm (mercy) is integral to Imaan. The higher the degree of Imaan, the more merciful will *Insaan* (the human being) be. Conversely, the greater the deficiency in Imaan, the greater will be the degree of hard-heartedness. A hard heart is a heart deprived of *Rahm* for the *makhlooq* (creatures) of Allah Ta'ala. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) narrated the following episode:

"Wallaah! The heart of *Insaan* is such that it cannot bear the suffering of even a dog. What then will be the condition of his heart with regard to the suffering of human beings? Once Hadhrat Sayyid Ahmad Kabeer Faatimi (rahmatullah alayh) saw a dog whose body was covered with scabies. His heart was overwhelmed with grief when he saw the condition of the dog. He went to a physician, obtained ointment and rubbed in on the body of the dog with his own hands. He tended to the dog in this manner until the dog had completely recovered. The recovery of the dog gave Hadhrat Sayyid Ahmad (rahmatullah alayh) immense relief and pleasure.

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It should not be understood that this Buzrug was perhaps a Majzoob or some simpleton, hence he undertook the task of nursing the dog. Astaghfirullaah! He was a man of lofty status (in Ilm and Taqwa)."



SHAITAAN AND FORGETFULNESS

A man came to Imaam Abu Hanifah (rahmatullah alayh) complaining that he had hidden underground a large amount of money. He has forgotten where he hid his treasure. All his searches were in vain. Imaam Abu Hanifah (rahmatullah alayh) advised him: "Tonight make the intention of performing Salaat the entire night until the morning." That night the man made this intention and began performing Salaat. He had just started the second raka't when the place of concealment came to his mind. He completed the two raka'ts and retrieved his treasure.

The next day he informed Imaam Abu Hanifah (rahmatullah alayh) of the incident. Imaam Abu Hanifah (rahmatullah alayh) told him that it was shaitaan who had caused him to forget. When he began performing Salaat, the lesser of the 'evils' for shaitaan was to remind him of the location of his treasure. The person performing Salaat the entire night was intolerable to shaitaan hence he reminded the man. Imaam Abu Hanifah (rahmatullah alayh) said to the man: "It had behoved you after finding the treasure to have performed Salaat the entire night to show your gratitude."



THE AFFECTION OF IBRAAHIM BIN ADHAM

Once Hadhrat Ibraahim Bin Adham (rahmatullah alayh) was in a ship proceeding to Makkah for Hajj. Some miscreants decided to mock and jeer him. They tugged at him; insulted him; slapped him and pushed him about. While they were enjoying themselves in this manner, Allah Ta'ala revealed to Hadhrat Ibraahim that he should verbally curse them. Allah's Wrath would overtake them and all would be drowned.

In a Hadith-e-Qudsi, Allah Ta'ala says: "Whoever hurts My Wali, I give him notice of war." Sometimes Allah Ta'ala imposes His enemies over His Friends by way of trial. But He swiftly extracts vengeance and eliminates His enemies who harmed His Friend.

When Hadhrat Ibraahim was inspired by way of *Ilhaam* to curse the miscreants, he supplicated: "O Allah! For my sake You have promised to accept by curse. I implore you, for my sake, open up their spiritual eyes so that they are saved from the spiritual calamity in which they are drowned." Allah Ta'ala accepted his dua. Hidaayat dawned on the miscreants. They all regretted and fell at the feet of Hadhrat Ibraahim (rahmatullah alayh) seeking forgiveness. Every one of them became a Wali.



NATURAL FEAR IS NOT NEGATORY OF WILAAAYAT

Once a king was angered by the naseehat which a Buzrug was giving him. Since the king was extremely annoyed by the admonition of the Buzrug, he (the king) exclaimed: "Is there anyone here?" In the custom of the king this exclamation signified an order to the guards to apprehend the Buzrug. When

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the Buzrug heard this order, he also exclaimed: "Is there anyone here?"

As the Buzrug spoke, miraculously a huge lion came into existence. Seeing the lion, both the king and the Buzrug fled. Commenting on this episode, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alkayh) said:

"The flight of the Buzrug was due to the weakness of his heart. This is not negatory of sainthood (buzrugi/wilaayat). Buzrugs too have weak hearts and are not always courageous by nature. Natural weakness of the heart is a form of sickness such as fever, etc. It is not a defect nor a deficiency in the state of Wilaayat and Ma'rifat of the Buzrug.

Hadhrat Musa (alayhis salaam) was in conversation with Allah Ta'ala. Nubuwwat had just been conferred to him. Allah Ta'ala wanted to illustrate to him a Mu'jizah (Miracle), hence He (Allah Ta'ala) ordered Musa (alayhis salaam) to cast down his Staff. When the Staff was transformed into a massive serpent, Nabi Musa (alayhis salaam) was overwhelmed by fear and he fled without even looking back. Describing this episode the Qur'aan Majeed says:

"Then when he saw it slithering like a serpent, he (Musa) turned and fled and did not even turn to look behind."

It was natural fear which overwhelmed Musa (alayhis salaam), hence he fled in terror. This condition was not negatory of his Nubuwwat. When natural fear does not negate even Nubuwwat, to a greater degree does it not negate Wilaayat.



THE LOFTY STATUS OF AQL

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that when Allah Ta'ala created Aql (Intelligence), He commanded it to move backwards, and it obeyed. He then commanded it to

come forward, and it obeyed. Allah Ta'ala then took an oath: "By My Might! I have not created a more beautiful creation than you. For your sake shall I bestow and for your sake shall I apprehend and for your sake shall I punish."

HADHRAT AADAM'S CHOICE OF AQL

When Allah Ta'ala sent Hadhrat Aadam (alayhis salaam) to earth, He (Allah Ta'ala) sent Jibraeel (alayhis salaam) with three things: Deen, Aql and Beautiful Moral Character. Hadhrat Aadam (alayhis salaam) was ordered to take only one of these three items. Hadhrat Aadam (alayhis salaam) selected Aql. Then he instructed the other two to return to the heaven, but they refused. When Aadam (alayhis salaam) said: "Are you being disobedient?", they said: "We are not being disobedient. We have been commanded to remain constantly with Aql." Thus Hadhrat Aadam (alayhis salaam) acquired all three treasures.



MAUT IS BEST FOR AN IGNORAMUS

A man asked Hadhrat Ibn Mubaarak (rahmatullah alayh): "What is the best ni'mat (bounty)?"

Ibn Mubaarak: "Natural Intelligence."

Man: "If this is lacking?"

Ibn Mubaarak: "A beautiful character."

Man: "If this too is lacking?"

Ibn Mubaarak: "Consult with a pious friend."

Man: "If he lacks such a friend?"

Ibn Mubaarak: "Sustained silence."

Man: "If he is incapable of this?"

Ibn Mubaarak: "Then Maut is best for him."



HADHRAT IBRAAHIM AND AN AABID

Once when Hadhrat Nabi Ibraahim (alayhis salaam) saw an Aabid worshipping in the air, he asked: "How did you attain this elevated status by Allah Ta'ala?" The Aabid said: "I renounced the world; abstained from futile talk; I reflected in the commands and obeyed; I reflected in the prohibitions and abstained. Now when I supplicate to Allah, He accepts. When I take an oath, He fulfils it. I asked Allah Ta'ala to enable me to live in the air. He granted my wish."



SUBJUGATING DESIRES TO THE DIVINE WILL

Hadhrat Huzaiifah Bin Qataadah Mur'ashi (rahmatullah alayh) narrates:

"Once I was on a voyage when the ship was caught in a storm and wrecked. A woman and I managed to clamber on to a plank board. We were the only survivors. We drifted in the ocean for seven days. Finally the woman was exhausted and overcome with thirst. She supplicated to Allah Ta'ala for water. Suddenly a chain at the bottom of which was attached a mug of water was lowered from above. The woman drank the water.

I glanced upwards and to my amazement I saw a man sitting high above in mid-air holding the chain. I called out: "Who are you?" The man responded: "I am a human being." I said: "How have you been elevated to this rank?" He responded: "By making my desires subservient to the Will of Allah Ta'ala."

Hadhrat Abu Dardaa' (radhiyallahu anhu), who was a very senior Sahaabi, said: "When a man rises in the morning there develops a conflict between his virtuous deeds and his desires. If he subjugates his virtuous deeds to his desires, his entire day is

ruined. If he subjugates his desires to his virtuous deeds, his day is blessed and successful."



THE CHASTE YOUTH

Hadhrat Ahmad Bin Saeed (rahmatullah alayh) narrated the following episode which is a sombre *nasehat* for those involved in evil:

"In Kufah in our locality there lived an extremely handsome youth. In addition to his physical handsomeness, he was exceptionally pious. He devoted all his time to ibaadat. At all times he was in I'tikaaf in the Jaami' Musjid. His moral character was impeccable. One day a very beautiful woman set eyes on him while he was on his way to the Musjid. Immediately she was captivated by his handsomeness. She fell madly in love with him. For many days thereafter, this woman did not gain the opportunity of revealing her love to this young *Aabid* (worshipper).

One day while the youth was on his way to the Musjid, the woman ventured into the road and blocked his path. She said: "Before you proceed listen to me, then do as you please." The youth did not respond. He brushed past her and continued walking to the Musjid. On his way back from the Musjid, the woman again stood in his path. When the youth neared her, she attempted to say something, but the man spoke: "This is a place of suspicion. I do not want anyone to see me standing here with you. (*Rasulullah – sallallahu alayhi wasallam – had said: 'Stay away from places of suspicion.'*) Move out of my way."

The woman said: 'By Allah! I am well aware of your status. I also do understand that meeting in this way is a cause for suspicion. Nevertheless, I have to say that my heart and every limb of my body are in love with you. Only Allah Ta'ala will decide this matter between us.'

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The youth, without responding, silently left for his home. At home he decided to engage in Nafil Salaat, but his heart was in a state of agitation. He sat down to write a letter to the woman. After he completed the letter, he went outside and saw the woman standing in a trance-like state in the same place where he had left her. He threw the letter in her direction and quickly went into his home.

The woman opened the letter and read:

“O woman! You should understand that when a bandah (slave of Allah) commits an act of transgression, Allah Ta’ala overlooks it. When the slave commits the same crime a second time, Allah Ta’ala again overlooks it. But, when he repeatedly indulges in the same sin, then Allah Ta’ala unleashes His Wrath which makes all creation shudder with fear. Who can bear Allah’s punishment? Who can bear His Displeasure? Present yourself in the Court of Allah Who is the Creator of all the worlds. Submit yourself to This Mighty Being. Cultivate love for Him Alone. He is eternal.”

Many days after she had received this letter, the woman once again stood in the road. The youth seeing her, turned to return to his house, but she called: ‘Do not go back. This is my last meeting. She recited some heartrending poetry, then said: “Now give me some *naseehat* (advice).” The youth said: “My only advice for you is – save yourself from your own desires and at all times reflect on the ayat: *“It is He (Allah) Who possesses your souls during the night time, and He is well aware of what you commit during the day time. Then He resurrects you during the day, so that the appointed time is completed.”* He is aware of the stealthy glances of the eyes and that which the breasts conceal.”

The youth departed. The woman remained standing, shedding tears profusely for a long time. Then she too went away and engrossed herself in ibaadat. After a short while she departed from this worldly realm with her Imaan intact.”

According to the Hadith, on the Day of Qiyaamah, when

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there will be no shade, but the shade of Allah's Arsh, chaste and pious young men will be honoured to be in the Shade of Allah's Throne. Besides Divine Love, all other types of love are artificial. Illicit love is a great calamity. Only if the limits of the Shariah are observed will one be saved from this calamity. Only taqwa can protect the moral purity and chastity of those who suffer the misfortune of becoming enmeshed in this kind of artificial love.

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever falls in love and maintains his (or her) moral purity, then dies, verily, he (or she) attains shahaadat (martyrdom)."* For the acquisition of this lofty rank, moral purity and chastity are essential. Moral purity is purity of the eyes, the limbs and even the mind. The grief of this calamity should be borne with Thikrullah and suppression of the inordinate dictates of the carnal nafs.



HUMILITY FROM A DOG

Once when Hadhrat Khwaajah Ali Seerjaani (rahmatullah alayh) sat down to have his meal, he supplicated to Allah Ta'ala: 'O Allah! Send a guest to share the food with me.' Soon a dog appeared from the door of the Musajid which was close by. Hadhrat Seerjaani chased the dog away. The dog departed. Nearby from the grave of Hadhrat Shah Shuja' Kirmaani (rahmatullah alayh), a voice spoke and said: 'O Khwaajah! You had desired a guest to join you. Why have you buffeted him?'

As he heard the reprimand, Khwaajah, taking the food with him, ran in the direction the dog went, but to his grief, he could not find the dog. He continued the search from lane to lane. Finally he set out towards the wilderness. After prolonged searching, he saw the dog sleeping in a corner. Khwaajah

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Saheb placed all the food in front of the dog. The dog opened its eyes but did not even look at the food. Fear and grief overcame Khwaajah Sahib. He repented, reciting *Istighfaar*. He removed his turban from his head and said: ‘I have repented.’”

Suddenly the dog spoke in a human voice and said: “O Khwaajah! You have done well. You muster up courage to supplicate for a guest whereas you should supplicate for (spiritual) eyes. If it was not for the blessedness of Shah (i.e. Shah Shuja’), you would have seen what you ought to see. Was-salaam.” So saying, the dog departed.



IBRAAHIM – KHALILULLAH

“And Allah made Ibraahim (His) Friend.”

(An-Nisa’, aayat 125)

Allah Ta’ala awarded the title, Khalilullaah (The Friend of Allah) to Hadhrat Nabi Ibraahim (alayhis salaam). Why did Allah Ta’ala bestow this wonderful accolade to Nabi Ibraahim (alayhis salaam)?

Nabi Ibraahim (alayhis salaam) was extremely hospitable and kind to guests. He would go out of the way to search for people to join him in meals. One day he went out in search of someone to join him for meals, but he found no one. When he returned home, he found a man standing inside. With surprise, Nabi Ibraahim (alayhis salaam) said: “O servant of Allah! Who permitted you to enter my home without my permission?”

The Man: “I entered with the permission of my Rabb.”

Nabi Ibraahim: “And who are you?”

The Man: “I am Malakul Maut. My Rabb sent me to one of His servants to convey to him the glad tidings that Allah Ta’ala has befriended him.”

Nabi Ibraahim: “And who is this person? I take oath by Allah! If you inform me who he is, and even if he lives in the furthest

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land, I shall most certainly go to him and I shall be his servant until Maut separates us.”

Malakul Maut: “In fact, you are that servant whom Allah has befriended.”

In astonishment, Nabi Ibraahim (alayhis salaam) exclaimed: “I?”

Malakul Maut: “Yes, you.”

Nabi Ibraahim: “Why did Allah Ta’ala make me His friend?”

Malakul Maut: “Verily, you give to people, and you do not ask anything from them.”



DECEIVING ALLAH?

A pious *faqeer* (*pauper*) one day said to himself: ‘If Allah Ta’ala bestows wealth to me, I shall spend it in His Path on the *fuqara*.’ Soon thereafter someone gave him a *dinaar* (a gold coin). He said to himself: “It is better that I save this coin for a day when I am in need so that I do not beg from others.” Thus, he did not honour his intention.

A few days thereafter, he developed a severe toothache. After he had the tooth extracted, a second tooth started to pain. He had this tooth also extracted. Suddenly he heard a Voice exclaiming: “If you refrain from giving that *dinar* to the *fuqara*, not one of your teeth will remain.”

Reneging from an intention for no valid reason has grave consequences. One may suffer punishment here on earth and be deprived of certain bounties in *Jannat*. A good intention is a pledge made with Allah Ta’ala. Since the pious *faqeer* enjoyed a close bond with Allah Ta’ala, he was warned by means of the Voice after some punishment was meted out to him. Beware of greed and miserliness after making a promise to Allah Ta’ala.



PUNISHMENT FOR EVEN UNINTENTIONAL ZULM

Once a Sage (Buzrug) was making dua with his hands raised. Above him on a rafter in the ceiling was the nest of a swallow. While the hands of the Buzrug were open, a tiny chick fell from the nest and landed in his palms. In an moment of *ghaflat* (*obliviousness*) the Buzrug momentarily closed his hands. When he opened his palms, he discovered the chick had died. The mother-bird had observed the enactment of this scene.

Soon thereafter, the Buzrug was overtaken by a mysterious illness which weakened him tremendously. He was assigned to bed. His weakness was such that he lacked strength to even perform Tayammum. He could hardly stir his limbs. Despite all his supplications to Allah Ta'ala, cure was nowhere in sight. He continued languishing in indisposition and despair until one day a mother-cat carried her kittens into his hut and placed them under the Buzrug's bed. Soon after the mother-cat had departed, a snake slithered into the hut and grabbed hold of the kitten. Totally oblivious of his indisposition, the buzroog grabbed his staff which was at his bedside, and struck at the snake. The snake dropped the kitten and slithered away. In his state of concern for the kitten and excitement, he had become oblivious of his illness. His mental state overcame his physical weakness, hence he was able to grab his staff and strike at the snake.

When the snake had grabbed the kitten, the mother-cat had just returned and had observed the entire episode. Soon thereafter, the Buzrug began recuperating, and within a couple of days he had fully regained his strength. There was no sign of the illness in him. Mystified by the sudden onset of the illness and its equally sudden and swift departure, the Buzrug supplicated to Allah Ta'ala to unravel the mystery.

Came the *Ilhaam* (Divine Inspiration/Revelation): “*The*

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swallow complained to us, hence the punishment of the sickness. The mother-cat in gratitude supplicated to us, hence the cure.”



RESPIRE FOR THREE DAYS

“Enjoy yourselves in your homes for three days. This is a promise that cannot be falsified.”

(Aayat 65, Surah Hood)

Once Rasulullah (sallallahu alayhi wasallam) with a group of Sahaabah passed by a grave. He said: “Do you know whose grave this is?” The Sahaabah said: “Allah and His Nabi know best.” Rasulullah (sallallahu alayhi wasallam) said: “This is the grave of Abu Righaal. He was from the nation of Thamud. At the time of the punishment which destroyed the entire nation, he was in the Haram of Makkah. He was therefore saved. However, when he left the precincts of the Haram, the same punishment seized him. He was buried with a gold walking stick.” The Sahaabah later dug open the grave and retrieved the gold walking stick.

When the nation of Nabi Saalih (alayhis salaam) rejected his Call of Tauheed and taunted him to bring the punishment he was warning them of, then Allah Ta’ala ordered him to tell his people that the punishment they were demanding would overtake them in three days’ time. The evil people continued taunting and jeering Nabi Saalih (alayhis salaam), and they plotted to murder him. After a respite of three days, their faces turned yellow on the first day. On the second day, their faces became intensely red, and on the third day black. Then from above came the Mighty Scream – the screech of an Angel. From the earth came a massive earthquake. The entire nation perished. Mentioning their terrible fate, the Qur’aan Majeed says:

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“The mighty quake apprehended them, and by the morning they lay prostrate on their faces in their homes (which had been utterly destroyed).”

In our age too there are communities lined up for similar punishment. When the appointed time arrives, the Mighty Scream will suddenly and swiftly eliminate them. In this regard the Qur’aan Majeed states: “*And, when We intend to destroy a city, We command its opulent inhabitants; then they commit evil in it. Then the decree (punishment) becomes justified for them. Thus do We then utterly annihilate them.*”

(Surah Al-Israa’, Aayat 16)

Allah Ta’ala grants them respite to enjoy themselves in their drunken stupor of opulence. They madly indulge in unbridled fisq and fujoor. Then suddenly the Athaab arrives utterly uprooting and destroying them.



ADVICE OF A DEVOTEE

Hadhrat Zunnun Misri (rahmatullah alayh) narrated the following episode:

“I saw a young man on the banks of a river. Although his colour was very pale, the glitter of divine acceptance and proximity and of divine love were radiant on his face. I said to him: ‘Assalamu Aalikum, O my Brother!’ He replied: “Wa alimus salaam wa rahmatullah wa barakaatuhu”. I said to him: “What are the signs of divine love: He replied: “To be buffeted in exile. To be disgraced among people. To abstain from sleep. To be fearful of being distanced from Allah Ta’ala.”

Commentary:

* “*To be buffeted in exile*”: That is, to be wandering around in the wilderness and mountains and to patiently bear the hardships in the quest for Allah’s Proximity.

* “*To be disgraced among people*”: Not to desire any respect

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and honour from people, and to ignore the disrespect and insults they heap on one.

* *“To abstain from sleep”*: That is, to pass the night in ibaadat.

* *“To be fearful of being distanced from Allah Ta’ala”*: The fear of any sudden act of transgression which will deprive one from Allah’s proximity and love.

Every Muslim is required to regulate his life within the shadow of this advice. Obviously, everyone does not have the same level of spiritual stamina as this young man and the Auliya in general. But everyone has been endowed with more than adequate spiritual stamina to remain resolutely within the confines of the Shariah. There is absolutely no excuse to mitigate transgression of the prescribed limits of the Shariah.



ZUNNUN AND THE MIRACULOUS FOUNTAINS

Hadhrat Zunnun Misri (rahmatullah alayh) narrated:

“I was wandering in a desolate wilderness when I suddenly met a slave. He was extremely pale in colour and as thin as a rake. However, the effects of ibaadat were visible on him. The glitter of *qubooliyyat* (divine acceptance) was on his cheeks. The pearls of ibaadat and mujaahadah were cascading from his face. His appearance testified to one annihilated in divine love.

I made Salaam to him and he responded: “Salaam upon you, O Zunnun!” In surprise I exclaimed: “Brother, how did you recognize me?” He said: “I recognized you by means of the realities of Truth.

Zunnun: “O Brother! Is the objective of *Zuhd* (i.e. renunciation of the world) the quest for the Hereafter or the search for The Master (Allah Ta’ala)?”

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The Slave: “O Zunnun! If renunciation of a creation (the world) is for gaining another creation (the Hereafter), then the quest is futile. It is a great loss. *Zuhd* is only for the sake of The Master, The Creator. Contentment with the quest for Jannat instead of the quest for the Beloved displays lack of courage.”

Zunnun: “O Brother! How do you people (i.e. the Auliya who have renounced the world) pass your days without food and provisions in these desolate wildernesses?”

The Slave: “Drivel! This query is devoid of substance.”

The Buzrug (The Slave) then struck the ground with his right foot, and out gushed a fountain of honey. He ate from the honey and I also ate. Then he struck the ground with his left foot, and out gushed a liquid sweeter than honey and colder than ice. He drank from it and I also drank. Then he sprinkled some sand on the fountain and it immediately disappeared as if it had never existed. The Buzrug left me and disappeared from my sight.

This wonderful episode left me shedding tears in profusion. May Allah Ta’ala bestow the goodness and blessings of such Sages to us.”



ADMONITION FOR THE HEART

Hadhrat Ibn Jauzi (rahmatullah alayh) admonishing the careless ones oblivious of the goal of the Grave and Hereafter said:

“O thou prisoner of *ghaflat* (*obliviousness, carelessness, unconcernedness*)! O you, overwhelmed by the intoxication of respite! O violater of pledges! Observe the pledge which you had made in the beginning (in the realm of *Azal* – Eternity – long before appearance in this physical world). The greater part of your life is depleted, but you are still dwelling in the quest for excuses. You are being invited to salvation, but you are indolent. What is the reason for this corruption? Your age is

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diminishing with swiftness. It appears that at the time of Maut you will shed oceans of tears (but it will be of no avail).

O my Brother! How wonderful if you renege from your state of corruption! Your efforts would then be fruitful. You will wail much because of your dissociation from the people of Taubah.”



GOLDEN NASEEHAT OF HAATIM ASAM

A man asked Hadhrat Haatim Asam (rahmatullah alayh) for naseehat which would glue him to Allah Ta’ala. Hadhrat Haatim (rahmatullah alayh) said:

“O Brother! If you seek a friend, make the Qur’aan your friend. If you are in search of a friend, make the Angels your friends. If you require a beloved, make Allah Ta’ala your Beloved, for Allah Ta’ala befriends the hearts of His beloved devotees. If you desire provisions for a journey, Allah Ta’ala is the best of Provisions. Keep Baitullah in front of you as your Qiblah and make its Tawaaf with happiness.”



TWO CALAMITIES

Hadhrat Ata Salmi (rahmatullah alayh) requested Hadhrat Umar Bin Yazeed Salmi (rahmatullah alayh) to offer him some admonition. Hadhrat Umar Bin Yazeed said:

“O Ahmad! This world coupled with carnal desires and shaitaan is a calamity upon a calamity. The Aakhirat with its Hisaab and Kitaab (Reckoning and Books of Record) is a calamity upon a calamity. Whoever is trapped between these two calamities is caught in great hardship and grief.

For how long will you indulge in play and amusement, and destroy your life? Malakul Maut is waiting in ambush for you.

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He is not oblivious of you. The Angels are enumerating your every breath.”

The effect of this admonition overwhelmed Hadhrat Ata Salmi who fell down unconscious.



SHAIBAANUL MASAAB

Hadhrat Saalim (rahmatullah alayh) narrated that once in the company of Hadhrat Zunnun Misri (rahmatullah alayh) they were wandering in a mountain range of Libnaan. Continuing his story, he said: “At one place, Hadhrat Zunnun (rahmatullah alayh) instructed me to remain there for three days while he proceeded higher up the mountain. While I was waiting, I was overcome with hunger. I ate the leaves of trees and drank water from a nearby stream.

After three days, Hadhrat Zunnun returned. He was extremely pale and appeared like a man whose mind was deranged. I said to him: ‘O Abul Faidh! Did wild animals prevent you?’ He said: ‘Don’t ask me about human fear. I had entered one of the caves of this mountain. In the cave I saw a man whose hair and beard were completely white, dishevelled and full of sand. He appeared like a man who has just emerged from the grave. His countenance inspired great fear in me. He was engrossed in Salaat.

Soon I made Salaam to him. He responded with Salaam, and said: ‘Salaat’, and again engaged in Salaat. He remained engrossed in Salaat until Asr. He performed Asr Salaat. After Asr, he leaned against a rock. He did not speak a word with me. Then I initiated a conversation and said: ‘May Allah have mercy on you. Offer me some admonition which will benefit me and also make dua for me.’ He said:

‘O son! When Allah Ta’ala presents His Qurb (Proximity) to a person, He awards him four bounties

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- * Honour and respect without tribe and family.
- * Divine knowledge without studying.
- * Independence without wealth.
- * Solace and comfort without people.'

Then he let out a mighty scream and fell down unconscious and remained so for three days. I thought he had died. When he regained consciousness, he hastily made wudhu at a nearby fountain. He asked me about the number of Salaat he had missed. I apprized him thereof and he made Qadha of all the Salaat he had missed. After completing his Salaat, he said: 'The yearning for my Beloved (i.e. Allah Ta'ala) has made my heart throb with restless. This love has driven me to insanity. I fear meeting people. I derive solace from the remembrance of Rabbul Aalameen. With peace, now you be gone! Leave me alone!'

I pleaded with him: 'May Allah have mercy on you. I waited here for three days to gain some admonition from you. Do offer me some more naseehat.' He said:

'Love your Master and not others. Let not reward be the goal of your Love. The devotees who love Allah Ta'ala are the men to be followed, for they are the true lovers of Allah.'

After these few words, he let out a terrible, fearful, spine-chilling scream and dropped down. I examined him, and found that his soul had traversed this earthly realm. He was dead. While I wandered what will happen next, I suddenly saw a group of Aabideen (Auliya) descending from the mountain peak. They came and gave ghusl to the body of the Buzrug. They draped it with kafan, performed Janaazah Salaat and buried him. I asked them: 'What is the name of this pious man?' They said: 'Shaibaan Masaab'. Then the group disappeared from my sight.' "

Hadhrat Saalim (rahmatullah alayh) said: "I enquired by the people of Shaam about Shaibaan Masaab. They said that he was a madman. He escaped into the mountains, fleeing from the distress children would inflict on him (throwing stones and

mocking him).” I asked them: “Do you remember any of his statements?” They said: ‘Yes. He often said: “O My Master! If I do not become insane for You, who then is there for whom I can become mad?”’

In this divine insanity did Hadhrat Shaibaan Masaab (rahmatullah alayh) discover a wonderful Pathway of Peace and Tranquillity.



THE DUA OF SIRRI SAQATI

Hadhrat Abu Ishaq Jeeli (rahmatullah alayh) narrated: “When I went to meet Hadhrat Ali Bin Abdul Hameed Al-Ghadhaairi (rahmatullah alayh), I found him surpassing all mankind with regard to worshipping Allah Ta’ala. He remained wrapped in Salaat and engrossed in Thikrullaah the entire night and the entire day. He spared not a moment for conversing with anyone. I waited the whole day and the whole night for a moment to speak to him, but could not find a free minute.

Finally, I spoke: “I have left my parents, wife, children and land to meet you. I wish you will spare a few moments with me and impart to me some of the knowledge which Allah Ta’ala has awarded you.” Then he said: “The dua of Shaikh Saalih Sirri Saqati (rahmatullah alayh) has immensely benefited me. Once I went to visit him. As I was about to knock on his door, I heard him supplicating: *‘O Allah! Whoever comes to divert me from communion with You, divert him from me towards You.’*” After returning from him, engrossment in Salaat and Thikrullah became beloved to me. I have no time for anything besides this. It is the barkat of Shaikh Sirri Saqati (rahmatullah alayh).”

Hadhrat Abu Ishaq said: “When I reflect on his naseehat, I discern the words of a man whose heart is stricken with grief and yearning. His words generate yearning and restlessness (for

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divine love) in a person. His words were a condensation of tears of love.”

Allah Ta’ala says in the Qur’aan Majeed: “*Allah draws unto Him whomever He wishes, and He guides towards Him whoever turns towards Him (with repentance and striving).*”



DIVINE WISDOM

Hadhrat Ibn Jauzi (rahmatullah alayh) said: “Glory unto That Pure Being by Whose Wisdom the celestial souls (*arwaah of human beings*) were engaged within the density of material bodies (*human bodies*). He has made night and day the two featherless wings of Time which is soaring towards annihilation. He administered the wine of love to His devotees. He has made its sweetness surpass every comfort. He adorned the garden of the night’s darkness with the flowers of Tahajjud, and every morning sees the rise of the sun of Thikrullaah.”



A DEVOTEE GIVES HIS LIFE

Hadhrat Zunnun Misri (rahmatullah alayh) narrating an episode said:

“Once on a journey, I was overcome with intense thirst. In search of water I came to the shores of a sea. There I saw a man performing Salaat. He was adorned with piety, grief and tears. When he completed his Salaat, I approached him and made Salaam. He responded, and I said: ‘May Allah have mercy on you. Why are you all alone on this sea shore?’ He said: ‘Comfort with people is dreadful. Trusting others is humiliation.’

I asked him: ‘Does the fury and sound of these waves not disturb you?’ He said: ‘You are not thirstier than these waves.’

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He showed me where water was available nearby. After I quenched my thirst I found him shedding tears in profusion. I asked: ‘Why are you crying so much?’ He said: ‘There are some devotees whom Allah Ta’ala has given a drop to drink from the Cup of Divine Love, which overwhelmed them with restlessness and yearning (for Allah Ta’ala).’ I said: ‘Recount to me something about the Auliya of Allah.’ He said: ‘They are such devotees whose *ibaadat* is solely for the sake of Allah Ta’ala. They are the ones deserving *Wilaayat*. Every moment their focus is on Allah. Thus have they been awarded with *noor* in their hearts.’

I asked: ‘What is the sign of divine love?’ He said: ‘The Lovers of Allah dwell in the realm of bewilderment and are drowned in the ocean of grief.’

I asked: ‘What is the sign of *Ma’rifat*?’ He said: ‘The *Aarif* of Allah has no quest for Jannat nor seeks refuge from Jahannum. Allah’s *Ma’rifat* suffices for him.’

Then suddenly he emitted a piercing scream and dropped down. His soul took flight from his earthly body. I buried him at the spot where he had died.’ ”



REPEATING SALAAT OF A LIFETIME

Someone said to Hadhrat Yusuf Bin Aasim (rahmatullah alayh) that Hadhrat Haatim Asam (rahmatullah alayh) was giving discourses on Zuhd and Ikhlāas. Hadhrat Yusuf Bin Aasim said to his mureedeen: “Take me to him. I shall question him about his Salaat. If he performs it perfectly, well and good. If not, I shall forbid him to speak on the topics of Ikhlāas and Zuhd. When they arrived at Hadhrat Haatim’s place, Hadhrat Yusuf Bin Aasim said: “O Haatim, I have come to enquire about your Salaat.”

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Haatim: “May Allah forgive you. What have you come to enquire? Do you ask about the ma’rifat of Salaat or the discharge of Salaat?”

Yusuf Aasim: “We begin the inquiry with the discharge of Salaat.”

Haatim: “Stand at the command of Salaat and adopt serenity. Enter Salaat according to the Sunnat. Recite Takbeer with reverence. Recite Qiraa’t with tarteel. Make Ruku’ with khushoo’ (fear) and make Sajdah with khudhoo’ (humility). Rise with calmness and decorum. With Ikhlaas recite Tashahhud, and with Rahmat make Salaam.”

Yusuf Aasim: “Now what is the Ma’rifat of Salaat?”

Haatim: “When you stand for Salaat, know that Allah’s attention is focused on you. Therefore, you too turn your focus on Allah Ta’ala. With the conviction of your heart understand that He is close to you. He has power over you. When you go into Ruku’ do not entertain the hope that you will live to rise from it. When proceeding to Sajdah, have no hope of rising into Qiyaam. Perceive Jannat on your right side and Jahannum on your left side, and the Siraat under your feet. When you have acted accordingly, then know that you have discharged your Salaat.”

Turning to his mureeds, Hadhrat Yusuf Bin Aasim said: “Get up and repeat all the Salaat which we had performed in our lifetime.”

When Hadhrat Yusuf Bin Aasim (rahmatullah alayh) reflected on the description of Salaat presented by Hadhrat Haatim Asam (rahmatullah alayh), he did not perceive his Salaat to measure up to this lofty standard, hence he and his mureedeen repeated all the Salaat which they had hitherto performed in their lifetime. This, for them was a pathway of tranquillity and peace.



A YAHUDI EMBRACES ISLAM

Hadhrat Aasim Bin Muhammad (rahmatullah alayh) once observed in Makkah Mukarramah a Yahudi acquaintance supplicating to Allah Ta'ala with great fervour and humility. He narrated: "I was amazed by the beauty of the Yahudi's Islam. I asked him to explain the circumstances of his embrace of Islam. He explained as follows:

"I went to Hadhrat Abu Ishaq Ibraaheem Aajri Nishapuri at a time when he was stoking the brick-baking furnace. I demanded payment of the debt he owed me. He said to me: 'Become a Muslim and fear that fire whose fuel will be men and stones.' I said to him: 'O Abu Ishaq! My being a kaafir does not affect you in any way. However, you too will enter that Fire.' Hadhrat Abu Ishaq said: 'Are you referring to Allah's statement (in the Qur'aan): *'Every one of you will pass through the Fire.'*?' I said: 'Yes!'

He asked me to give him my garment. I removed it and gave it to him. He wrapped my garment inside his garment and threw the bundle into the blazing furnace. After a long time had passed, he became ecstatic. While screaming and crying profusely, he plunged into the blazing furnace. The heat was at its intensity. He retrieved the bundle from the middle and exited safely from the other side of the furnace.

This feat instilled great fear in me. In utter amazement I saw the bundle of clothes in his hand unscathed by the fire. There was not the slightest effect on the bundle. When he opened the bundle, I was shocked to see that despite his garment which was the outer one being unscathed, my garment which was inside his garment had become a black coal. It was burnt out. Then he commented:

'In exactly the same way, Muslims who will pass through Jahannum in terms of the Qur'aanic verse, will not be burnt. Just as my garment was not burnt while your garment notwithstanding being on the inside was reduced to a coal, so

too will the Fire of Jahannum not burn Muslims who will pass through it.’

This wonderful episode of the Buzrug constrained me to embrace Islam.”

Note: Muslims passing safely through Jahannum are not those who have been sentenced to Jahannum for their sins. Passing through or over Jahannum in the context of the aayat is a reference to the onward journey towards Jannat. Muslims who are destined for entry into Jannat without being assigned first to the Fire for purification, will pass safely over or through Jahannum without the Fire having the slightest effect on them.



NIKAH WITH A DAMSEL OF JANNAT

Hadhrat Hasan Basri (rahmatullah alayh) while commenting on an aayat of the Qur’aan Majeed explained that in the Aakhirah a Wali of Allah relaxing in perfect happiness with his heavenly damsel (*Hoor-e-een*) on the banks of the River of Honey, she will say: “O Friend of Allah, do you know when Allah Rabbul Izzat had married me to you?” The Wali will say: “I am not aware.” She will say: “One day it was a day of great calamity on earth. Allah Ta’ala found you in dire straits because of extreme thirst. Allah Ta’ala with pride said to His Angels: ‘My Angels! Look at my suffering servant. For My Sake he has renounced his carnal desire, wife, children, food and water. I make you all witnesses that I have forgiven him.’ That was the day when Allah Ta’ala performed my Nikah with you.” (*The act so pleasing to Allah Ta’ala was apparently the fasting of the Wali on an extremely hot summer day*).



WHAT IS DANGER?

Once a ship in which Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) was a passenger, was caught in a raging storm. There appeared an imminent danger of the ship being wrecked. While everyone was panicking with fear, Hadhrat Ibraaheem (rahmatullah alayh) went to sleep. Other passengers remonstrating with him said: “Do you not realize the danger we are in?” He said: “What, is this danger?” They said: “Yes, this is a great danger.” Hadhrat Ibn Adham said: “No, this is not danger. Danger is to seek assistance from people.” Then he supplicated: “O My Allah! You have displayed (with the storm) your power to us. Now display your Forgiveness.” As he completed this supplication, a peaceful calm fell over the ocean. The storm abated.



AN OBEDIENT LION

Once when Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) was journeying through a jungle with a group of his mureeds, a lion appeared in their path. The mureeds became fearful. Hadhrat Ibn Adham said to the lion: “O Brave Lion! If you have been commanded by Allah to execute a task, then proceed with it. If not, then move out of our path.” The lion began wagging its tail, turned and ran off into the jungle.



DAAWOOD TAAI'S SELF-RECRIMINATION

Once a student of Hadhrat Daawood Taai (rahmatullah alayh) visited him. Hadhrat Taai asked: ‘Why have you come?’ The student said: “I have come to make your ziyaarat.”

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Hadhrat Taai: “You have done a good deed. But with your good deed you have embroiled me in a calamity. When it will be said to me (in Qiyaamah): ‘Who are you for whom people used to make ziyaarat? Were you among the Aabideen?’ ‘By Allah! I am not among the Aabideen.’ ‘Were you among the Zaahideen?’ ‘By Allah! I was not among the Zaahideen.’

Lapsing into a fit of self-recrimination, Hadhrat Daawood Taai (rahmatullah alayh) said: “In your youth you were a faasiq. In your middle-age you were a deceit. Now in your old age you are a man of riyaa. By Allah! A man of riyaa is worse than a faasiq.”



THE ROAD TO PEACE

Abu Abdur Rab was the wealthiest man in Damascus during his time. Once he set out on a journey with a caravan. One evening when the caravan camped along the banks of a river, he heard a voice praising Allah Ta’ala. He went in the direction from whence the voice was coming. Ultimately he came upon a man who had covered himself with a mat. This was the only thing with which he was covered. The wealthy man greeted him and said: ‘O servant of Allah! Who are you?’

The man replied: “I am one of the Muslims.”

Wealthy man: “Why are you in this condition?”

The man: “It is a ni’mat for which shukr is incumbent on me.”

Wealthy man: “You are wrapped in a mat. How is this a ni’mat?”

The man: “Allah Ta’ala created me in beautiful form. I was nourished and nurtured in Islam. My limbs are all healthy and sound. Who has a greater bounty than the one who finds himself during the evening in this healthy condition?”

Wealthy man: “May Allah have mercy on you. I hope you will accompany me to my home. We have camped nearby.”

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The man: “Why should I accompany you?”

Wealthy man: “So that you have meals with us and so that we present some money to you to free you of your poverty.”

The man: “I have no need of it.”

He refused to accompany the wealthy man. Abdur Rab said: “After this encounter, I realized how worthless I am despite all my wealth and material possessions. No one is wealthier than me, yet I hanker after more wealth.’ I said: ‘O Allah! I repent.’ I resolved to reform myself and made a sincere pledge with Allah Ta’ala. But I did not inform any of my companions of my resolution.

“In the morning when the caravan was ready to depart, my horse was brought to me. I mounted the horse and turned it towards Damascus. I said to myself: ‘If I return to my business, my pledge will be false.’ When the people asked me for an explanation, I told them of my resolution. Although they endeavoured much to take me along with them, I resolutely refused.”

When the wealthy man returned to Damascus, he contributed all his wealth in the Path of Allah. Until death he devoted himself to the ibaadat of Allah Ta’ala. When he died, the only money he had was sufficient to buy his kafan. That is the fadhl (grace and kindness) of Allah Ta’ala. He bestows His fadhl to whomever He wishes.



A YAHUDI WOMAN EMBRACES ISLAM

One day while Rasulullah (sallallahu alayhi wasallam) was seated in a gathering of the Sahaabah, a Yahudi woman came. She was very agitated and full of grief. She came and stood in front of Rasulullah (sallallahu alayhi wasallam) and recited some poetry about her lost son. Rasulullah (sallallahu alayhi wasallam) asked: “O woman, what grief has overtaken you?”

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Woman: “My son was playing in front of me when suddenly he disappeared.”

Rasulullah (sallallahu alayhi wasallam): “O woman! If I return your son to you, will you accept Imaan on me?”

Woman: I take oath by the Ambiya Ibraaheem, Ishaaq and Ya’qoob that I shall accept Imaan.”

Rasulullah (sallallahu alayhi wasallam) performed two raka’ts Salaat and engaged in a very lengthy dua. As he completed his dua, the child suddenly appeared in front of him. Rasulullah (sallallahu alayhi wasallam) said: “O child! Where were you?”

Child: “I was playing in front of my mother when Ifreet (a kaafir jinn) appeared and snatched me away. He went with me to the ocean. When you made dua, Allah Ta’ala appointed a powerful Mu’min jinn over Ifreet. He snatched me from the grip of Ifreet and delivered me to you.”

The Yahudi woman made the declaration of Imaan and recited the Kalimah{ XE "Kalimah" }.



BUGHD LILLAAH

Bughd lillaah (Anger/displeasure for the sake of Allah) is a Waajib obligation. It should be the natural attitude of the Mu’min. Lack of this attitude is a sign of great deficiency of Imaan. Its lack invites the Wrath of Allah Ta’ala. Hadhrat Maalik Bin Dinaar (rahmatullah alayh) narrated:

“In Bani Israaeel there was an Aalim who would lecture to the people. Men and women regularly gathered at his home to listen to his discourses. One day during the course of his lecture, the Aalim observed his young son casting a lustful gaze at a beautiful woman. The Aalim said to his son: “O my son! Have sabr (restrain yourself).” Immediately the Aalim fell from

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the high seat (mimbar) on which he was seated. The fall broke some of his bones.

Allah Ta'ala sent Wahi (revelation) to the Nabi of the time to convey to the Aalim: *"I (i.e. Allah Ta'ala) will never create a Siddique in your progeny. For My Sake was it proper to merely say: 'O my son, have sabr.?'"*

The extremely mild rebuke of the Aalim for his son displayed a lackadaisical attitude with regard to the prohibition of Allah Ta'ala. Allah Ta'ala abhorred such a lukewarm attitude of the Aalim, hence the divine decree that no Siddique (A Wali of the highest rank) would ever appear in the progeny of the Aalim. His mild reaction to evil was tantamount to abstention from *Amr Bil Ma'roof Nahy Anil Munkar*. In addition to the enduring spiritual punishment as the immediate physical punishment of pain and humiliation caused by his sudden fall from his elevated seat.



A LESSON FOR HAROON RASHID

Once the Khalifah Haroon Rashid took an oath that he would go for Hajj on foot. When the Hajj season was about to begin, an extremely expensive and beautiful carpet was spread from Baghdad to the Baitullah to enable the Khalifah to walk on the carpet from Baghdad. Resting stations with all amenities were established at short intervals along the entire carpeted route for the convenience and rest of the Khalifah.

While the Khalifah was resting at one of these rest-houses, Hadhrat Sa'doon Majnoon (rahmatullah alayh) happened to pass at the spot. Hadhrat Sa'doon was a Buzrug (Saint) who appeared to have lost his senses in his search for Allah Ta'ala, hence the title 'majnoon' (insane).

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When Hadhrat Sa'doon (rahmatullah alayh) met the Khalifah, he recited a few lines of poetry, the meaning of which is:

"Even if the world is with you, will Maut not arrive? What then will the world do (to save you)? Only one mile suffices for you. (This was a reference to the Khalifah's resting after walking a mile.) O searcher of the world! Beware! Leave the world for your enemies. Just as the world is making you laugh, it will one day make you cry."

When Haroon Rashid heard these lines of poetry, he let out a scream and collapsed unconscious. He remained unconscious for a period of three Salaat. When he regained conscious, he ordered a search for Hadhrat Sa'doon (rahmatullah alayh). But he had disappeared without trace.



THE CONCERN FOR SALVATION

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) narrates:

"One day while I was wandering in the wilderness outside Basra, I saw Sa'doon Majnoon (rahmatullah alayh) sitting deep in contemplation. I asked: 'O Sa'doon, how are you?' He replied: 'What are you enquiring about a person whose intention morning and evening is to undertake an extremely arduous journey whilst he has no provisions, and he will be ushered into the presence of the King and Ruler of entire creation.' He broke down crying. I asked: 'Why are you crying?' He said: 'I take oath by Allah! I am not crying for worldly desire nor for the fear of calamities and death. I cry because I regret one day of my life which had passed without any good deed. I do not know if my abode will be Jannat or Jahannum.'

After listening to these words of wisdom, I said to him: 'People say that you are mad while you are a man of great intelligence.' He said: You too have become entrapped in the

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deception of people. There is no insanity in me. But, the love of my Rabb has permeated my every vein and fibre, and it pulsates in my blood. This Divine Love has created bewilderment in me.'

I said: 'O Sa'doon, why don't you associate with people?' In response, Sa'doon recited two lines of poetry which mean:

"Remain aloof from people. Regard only Allah Ta'ala to be your companion.

Test people in any way you wish and you will find them to be scorpions.



THE DIVINE LOVE OF A SLAVE WOMAN

Once Hadhrat Ataa (rahmatullah alayh) purchased an insane slave woman. He brought her to his home. He observed that late during the night she woke up, made wudhu and engaged in Salaat. Whilst in Salaat she sobbed profusely. She passionately supplicated to Allah Ta'ala. Hadhrat Ataa said to himself: 'Now I understand what is her insanity.' When he initiated conversation, she sharply rebuked: 'Get away from here!' She fell down reciting a poem of divine love most passionately. Then very loudly she exclaimed: 'O Allah! My relationship with You was hitherto a secret. This secret has now been exposed. Call me unto You.' She let out a loud scream and her soul departed.'



THE VALUE OF ONE TASBEEH

Once Hadhrat Nabi Sulaimaan (alayhis salaam) met an Aabid (saint) who said: 'O Son of Daawood! I take oath by Allah! He has awarded you a great empire.' Nabi Sulaimaan (alayhis salaam) commented: 'One Tasbeeh recorded in the Book of a

Mu'min is infinitely superior to the kingdom of the Son of Daawood. The kingdom of the Son of Daawood will perish while the Tasbeeh will endure everlastingly."



THE REFORMATION OF A KING

Once there was a king who squandered his days in play and amusement. One day while on a hunting expedition, he was separated from the hunting party. During his search for the pathway he came across a man who was staring at a pile of decomposed human bones in front of him. Then he began turning the bones over. The king exclaimed: "O young man, what is your story? Why are you in this bad condition? Why is your body like a skeleton? Why are you so pale? And, why do you wander aimlessly in this wilderness?"

The young man replied: "This condition is in preparation for a long and arduous journey. Two guards are appointed over me. They are driving me towards such a dark and narrow abode which is full of torments. They will abandon me under sand to decompose. Thereafter I shall be resurrected. It will be an occasion of extreme fear and torment. Thereafter I do not know where will be my destination."

This naseehat changed the life of the king.



CONTENTMENT OF THE AULIYA

Rasulullah (sallallahu alayhi wasallam) said: *"Of the good fortune of the Son of Aadam is that he is pleased (and contented) with whatever Allah has decreed for him."*

Whenever Hadhrat Umar (radhiyallahu anhu) would become ill, he would not act according to the advice of the physician. Once when he was sick, and told to call a physician, he replied:

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“By Allah! If I know that my cure (from this sickness) is simply to touch my ear, then never would I do so. Whatever Allah Azza Wa Jal decrees is best.”

When Hadhrat Shaddaad Bin Hakeem (rahmatullah alayh) became sick, he distributed a hundred dirhams (silver coins) to the poor in gratitude for the sickness.

When Hadhrat Abu Bakr Ayyaash (rahmatullah alayh) became ill, people called a Christian physician to attend to him. However, Hadhrat Ayyaash did not allow the doctor to even touch him. He refused to submit to diagnosis. As the doctor departed, Hadhrat Ayyaash (rahmatullah alayh) made dua: “O Allah! Just as you have saved me from the pain of kufr, do with me as you deem fit.”

This was the attitude of the Aarifeen and the great Auliya. They were always contented with whatever condition Allah Ta’ala decreed for them. While medical treatment is permissible, it is not compulsory. Abstention from medical treatment is based on Tawakkul and Ridha (being pleased and contented with Allah’s decrees). While the masses cannot emulate the Auliya in such lofty attitudes, they should at least adhere to the minimum demand, which is: never to complain in times of adversity and hardship. While dua for removal of the calamity is permissible, complaining is not permissible. Complaint against the decrees of Allah Azza Wa Jal is unintelligent and it approaches the confines of kufr.



THE SUFI’S KNOWLEDGE

Once the students of Faqeeh Abu Imraan, a renowned Faqeeh, wanted to put Hadhrat Abu Bakr Shibli (rahmatullah alayh) to test. They knew that he did not pursue higher knowledge. So one day the students asked Hadhrat Shibli about a mas’alah related to haidh. They were under the impression that he would

not be able to answer, hence he would be embarrassed. However, Hadhrat Shibli elaborated the mas'alah with all the relevant views and differences of the Fuqaha. Faqeeh Abu Imraan was astonished. He went up to Hadhrat Shibli, kissed his head and said: "O Abu Bakr! Ten views regarding this mas'alah had reached you while I heard only three." The knowledge of the Auliya is *Wahbi* – divinely bestowed.



ACQUISITION OF TASAWWUF

Hadhrat Abul Qasim Junaid (rahmatullah alayh) said: "We did not acquire Tasawwuf from mere talking. We acquired it from hunger, renunciation of the world, abandoning pleasures and the delicacies of the world, abundance of Thikrullaah, fulfilment of the Faraaidh and Waajibaat, obedience to the Sunnah, fulfilling all the commands and abstaining from all the prohibitions.



THE KHALIFAH ORDERS THE EXECUTION OF THE SUFIYA

People lacking in understanding had misinterpreted some of the statements of the Sufis. They considered the statements heretical. This matter was reported to the Khalifah of the time. The Khalifah ordered all the Sufis whom he believed to be heretics, to be put to death. Among those arrested for execution were Hadhrat Junaid Bagdaadi (rahmatullah alayh) and Hadhrat Abul Hasan Noori (rahmatullah alayh).

When they were about to be executed, Hadhrat Noori of his own accord stepped forward first, offering himself for execution. The surprised executioner asked: 'Why did you step forward?' Hadhrat Noori said: 'I desire that my friend should

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live a short while longer.” The executioner was bewildered, and he thought: ‘Who had branded these people heretics.’”

This information was conveyed to the Khalifah who was also very surprised and bewildered. The Qaadhi who was also present said to the Khalifah: “Allow me to go and debate with these people on some Deeni masaa-il. We shall then understand their beliefs.” The Khalifah granted him permission.

When the Qaadhi arrived, he ordered that one of the Sufis should step forward and come to him as he wanted to debate with them. Hadhrat Abul Hasan Noori (rahmatullah alayh) stepped forward. The Qaadhi posed several Fiqhi (juridical) questions to Hadhrat Noori and demanded answers. Shaikh Noori first looked towards his right side, then to his left side. Then he lowered his head for a few moments. He then raised his head and satisfactorily answered all the questions. He then added: “There are some such servants of Allah who stand with Allah Ta’ala; they speak with Allah Ta’ala.”

Shaikh Noori then delivered a very lengthy discourse which reduced the Qaadhi to tears. The Qaadhi asked him to explain why he was casting his gaze to the right and left. Shaikh Noori replied: “I was unaware of the answers to your questions. I therefore sought assistance from my companion on my right side. He indicated that he did not know. I then asked my companion on the left side. He too said that he was unaware. Then I sought the answers from my heart. My heart acquired the answers from Allah Ta’ala, hence I answered you.”

The Qaadhi was astonished and bewildered to hear this. He then informed the Khalifah: “If these people are heretics, then on the surface of the earth there are no Muslims.”



DIVINE BURIAL ARRANGEMENT

Hadhrat Zunnun Misri (rahmatullah alayh) narrated the following interesting episode:

“Once I journeyed to the Land of Shaam (Syria). When I passed by a beautiful lush orchard I saw a young man performing Salaat under an apple tree. I went nearby and made Salaam, but he did not respond. When I greeted a second time, he quickly terminated his Salaat and without speaking, wrote with his finger in the sand poetical verses. The meaning of the verses is: *“The tongue is unable to speak because it is a cave for a variety of trials and tribulations and it draws many calamities. Therefore, when you speak, mention only the Thikr of Allah. Never ever forget it, and in all conditions always glorify Him.”*

As I read this, I cried for a very long time. Then I too wrote with my finger some lines of poetry in the sand. *“Every writer will one day become dust in the grave while his record will remain forever. It is therefore incumbent on you to write nothing but that which will be a source of happiness for you in Qiyaamah.”*

As soon as the young man had read this poetry he let out a loud scream and dropped down dead. When I wished to commence ghusl and kafan for him, I heard a Voice proclaiming: *“O Zunnun! Leave him. Allah Ta’ala has promised that the Angels will give him ghusl and bury him.”*

I immediately withdrew from the scene and went to perform Salaat under a tree. After performing a few raka’ts, I went to the spot where I had left the body of the young man. When I appeared on the scene there was no sign of the body. It had miraculously disappeared and never was anything discovered of him.”



SHEDDING TEARS FOR SIXTY YEARS

Shaikh Mazhar Sa'di (rahmatullah alayh) cried without stop for sixty years. Such was his love and yearning for Allah Ta'ala. One night after sixty years he saw in a dream that he was standing on the banks of a river in which flowed pure musk. Trees of pearls with golden leaves gently swaying in a luxurious breeze lined the river banks.

Soon he saw a group of young girls whose beauty was indescribable. They were unique in their beauty and attire. They were singing the praises of Allah Ta'ala melodiously. When he asked them who they were, they replied: "The Creator of people and of Muhammad (sallallahu alayhi wasallam) has created us for such people who stand on their feet during the night while others are sleeping. They supplicate to their Creator, Rabbul Aalameen with enthusiasm and yearning.



THE FORM OF THE NIGHT'S IBAADAT

Shaikh Abu Bakr Dhareer (rahmatullah alayh) had a very handsome, extremely pious slave who would daily fast and spend the night time in ibaadat. One day he reported to his master, Shaikh Dhareer, that on the previous night he fell asleep without performing his usual quota of ibaadat. The next night he saw in a dream the wall in front of him bursting open and from the opening emerged a group of girls of stunning and unmatched beauty. However, one of them was hideously ugly. He had never seen such an ugly woman in his entire life.

When he asked them who they were and why was the one so hideously ugly, they said: "We all are your nights of ibaadat. The ugly one is that night when you had fallen asleep without having made ibaadat. If you had died that night, then she would have been your constant consort. As soon as he had narrated this dream, he let out a loud scream and fell down dead.

BAHLOOL AND HAARON RASHID

Bahlcool was a Majzoob. Once the Khalifah Haaron Rashid who was in Makkah for Hajj saw Bahlcool and asked him for some naseehat. Bahlcool said: "O Amerul Mu'mineen! When a man who has been given wealth and beauty spends the wealth in Allah's path and guards his beauty against haraam, Allah Ta'ala records him as one of the Abraar." Haaron Rashid said: "You have said something wonderful. You deserve to be given a prize." Bahlcool: "Present your prize to one who will accept it." Haaron Rashid: "If you have any debt, I wish to pay it." Bahlcool: "I have no desire to exchange debt for debt. Fulfil the rights of people and fulfil the rights of your nafs." Haaron Rashid: "If you wish, I shall stipulate a stipend for you." Bahlcool looking towards the heaven said: "O Ameerul Mu'mineen! You and I both are the servants of Allah. How is it possible that Allah Ta'ala will remember you and forget me?" *Majzoob is a Wali (Saint) who outwardly appears to be mentally deranged. In reality he is not mad. He is consumed by divine love. Abraar are high ranking Auliya.*



THE MEANING OF GENEROSITY

Once while Hadhrat Zunnoon Misri (rahmatullah alayh) was wandering in a mountain range in Antakia, he saw a girl wearing a woollen cloak. She appeared to be insane. He made Salaam. She responded and said: "You are Zunnoon!" Astonished, he said: "How did you recognize me?" She said: "By the Ma'rifat of Mahboob-e-Haqeeqi (The True Beloved, i.e. Allah Ta'ala)." Then she said: "Zunnoon! What is the meaning of generosity?" He said: "To give in abundance." She replied: "That is the generosity of the world. What is the generosity of the Deen?" Zunnoon said: "To make much effort in the obedience of Allah Ta'ala. When the servant makes

much effort in obedience then a divine manifestation settles in the heart. At that moment you should supplicate to Allah Ta'ala for something.” She said: “O Zunnoon! It has been my intention to supplicate to Him for something since the past twenty years. However, I feel ashamed to be like an evil labourer to demands his wage immediately upon rendering his work. I continue worshipping Him on account of His honour and grandeur.” Then she departed.



THE TEN PARTS OF THE HEART AND THE BENEFIT OF SECLUSION

Once Hadhrat Muhammad Bin Raafi (rahmatullah alayh) along a journey met a young man who was wearing a woollen shawl and holding a stick in his hand.

Bin Raafi: “Where do you intend going?”

Young man: “I don’t know.”

Bin Raafi: “From where do you come?”

Young man: “I don’t know.”

Hadhrot Muhammad Bin Raafi’ concluded from the young man’s speech that he was mad. Then he asked the young man: “Who created you?” Hearing this, the Youngman was so much overwhelmed by fear that his colour changed to a saffron colour.

Young man: “He Who has transformed my condition in this manner (i.e. changed his colour), has created me.”

Bin Raafi: “Don’t become scared. I am no stranger. I am your brother. Don’t become impatient with me.”

Young man: “I take oath by Allah! If I am granted permission to separate myself from people, I shall take refuge on the peak of an inaccessible mountain or I shall conceal myself in such a

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cave which will give me succour against the world and the people of the world.”

Bin Raafi’: “What harm has the world done to you to justify so much animosity for it?”

Young man: “One harm is that we are unable to see its harm.”

Bin Raafi’: “Have you any remedy for this blindness?”

Young man: “Yes, I do have a remedy. But it is extremely difficult beyond your ability to bear it.”

Bin Raafi’: “At least show me some easy remedy.”

Young man: “Explain your sickness.”

Bin Raafi’: “Hubbud Dunya (the love of the world).”

(Laughing sarcastically), the young man said: “There is no worse disease than this. Its remedy is to drink cups of fresh poison and to bear hardships. Then swallow the bitter drink of patience without any complaint, then adopt total seclusion.” (‘Poison’ here should not be understood literally. It could mean the bitterness of the struggle to restrain the evil emotional desires.)

Bin Raafi’: “Show me an ibaadat by means of which I may gain Allah’s Proximity.”

Young man: “I have tested all acts of ibaadat. The best and most beneficial is to remain aloof from people. If the heart is divided into ten sections, then know that nine parts are related to people, and one part to the world (in general). Therefore, he who has acquired the ability to stay in seclusion, has gained control of nine tenths of his heart.”

Muhammad: “So saying, he abruptly left me and disappeared. I never again saw him.”



A WONDERFUL PRESCRIPTION

A Buzrug narrated that once he saw a crowd of people being treated by a physician who was examining each one and prescribing remedies for their sicknesses. The Buzrug also went to him and requested to be examined. The physician felt his pulse and for a few moments hung his head in contemplation. Then he said: “The prescription for you is that you adopt Sabr (patience), Tawaadhu’ (humility), Yaqeen (firm conviction in beliefs), Khauf (fear for Allah Ta’ala), Hayaa (shame), Huzan (grief), Muraaqabah (contemplation), Ridha’ (to be pleased with Allah Ta’ala in all circumstances), Tawakkul (trust reposed on Allah), Istighfaar (seeking forgiveness), and Sidq (truth/honesty). Then with Taqwa (fear for Allah Ta’ala) totally abstain from Hirs (avarice) and Tama’ (desire). Insha’Allah, you will regain your health.”



MOTHER AND SON – KILLED BY DIVINE LOVE

Hadhrat Hasan Basri (rahmatullah alayh), addressing a group of people, said: “I take oath by Allah! One day I passed by a very pious lady who was supplicating to Allah Ta’ala. She was expressing her love to Him. While she was absorbed in her supplication, her little son whose name was Zaigham appeared on the scene.

The mother said to her child: “O Zaigham! What do you think about yourself and me. Will I be able to see you on the Day of Resurrection or will there be a barrier between us.”

Hadhrat Hasan Basri continuing with his story said: “When the child heard this, he let out a piercing scream and fell down. I thought that he had died. The mother began crying and I was overwhelmed with grief and I shed tears. When the child

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recovered, his mother said: “O Zaigham! He responded: ‘Yes. Mother.’”

Mother: “Do you love Maut (death)?”

Child: “Yes, mother, I do.”

Mother: “My beloved baby! Why?”

Child: “So that I return unto Him Who is more caring than you. He is the Most Merciful. What! Have you not heard that Allah Azza Wa Jal saying (in the Qur’aan): *“Inform My servants: ‘Verily I am Most Forgiving, Most Merciful.’”* *“Verily, My punishment is a painful punishment.”*”

Continuing the story, Hadhrat Hasan Basri said: “Then the child began crying profusely. While he was wailing, he said: ‘If tomorrow I am not saved from Allah’s punishment, then there is nothing but destruction.’ He continued crying until he collapsed on to the ground. His mother went to him and when she touched him, she discovered that his soul had already departed. The mother began to cry. Whilst crying she exclaimed: ‘O Zaigham! You were killed by the Love of Allah Ta’ala.’”

Suddenly she let out a piercing scream and collapsed to the ground. I went forward to examine her. She too had died. She too was killed by the Love of Allah Ta’ala. May Allah Ta’ala have mercy on the child and his mother, and by their virtue may He have mercy on us.”



A YOUNG DEVOTEE OF ALLAH AND IBRAAHIM KHAWWAAS

Hadhrat Ibraahim Khawwaas (rahmatullah alayh) narrates the following episode:

“Once on the journey to Makkah to perform Hajj, the heat was intense and a fierce hot wind was blowing. In the middle of the desert of Hijaaz, during the sandstorm I was separated from the

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caravan and I lost the road. Overwhelmed with tiredness I fell asleep. After a while my eyes suddenly opened and I saw a young lad in the distance. I quickly stood up and went towards him. His face was radiant like the moon of the 14th night. He was of tender age and an exceptionally handsome lad. When I reached him, I said: “O son, Assalamu Alaikum.” He replied: “O Ibraahim, Wa alaikumus Salaam.” I was astonished. How did he know my name? I also pitied his condition. A young tender lad in the midst of this cruel desert. I said to him: Subhaanallah! How did you recognize me? You had never met me before.”

The Lad: “O Ibraaheem! From the time I recognized, I did not again become ignorant, and from the time I found, I was not separated.”

Ibraahim: “Why are you here in this wilderness and in this intense heat?”

Lad: “O Ibraahim, I have not befriended anyone besides Him (i.e. Allah Ta’ala) nor did I associate with anyone. I have totally separated and secluded myself from everyone and I am proceeding to Him. I have acknowledged only Him.”

Ibraahim: “How do you obtain food and water?”

Lad: “My Friend is responsible for that.”

Ibraahim: “By Allah! I fear for your life in this intense desert heat.”

With tears like so many pearls cascading down his cheeks, the lad recited some poetry, the gist of which is: “Sir, you are trying to frighten me with the arduous journey and the heat. But I am proceeding towards my Friend. Love and yearning are driving me forward. Does a friend of Allah fear anyone? His Remembrance satiates hunger. Gratitude quenches the thirst. It matters not if I am small and weak. Whatever has to happen will happen.”

Ibraahim: “By Allah! What is your proper age?”

Lad: “By Allah! My age is 12 years.”

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Hadhrat Ibraahim continuing his story said: “Then the lad lowered his head for some time. When he raised his head, he said: “O Ibraahim! The person whom Allah has abandoned is indeed stranded. The obedient one is he who meets Allah. O Ibraahim: “You are separated from both caravans.”

Ibraahim: “What you say is correct. For Allah’s Sake make dua that I link up with my companions of the caravan.”

The lad raised his head towards the heaven and moved his lips in supplication. I became drowsy and I fell asleep. When my eyes opened, I found myself in the caravan. The attendant said: ‘O Ibraaheem, be careful, don’t fall off the camel.’”

I don’t know what happened to the lad. Did he fly into the heaven or disappear underground? When we reached Makkah Mukarramah, I went to the Haram Shareef. As I came in proximity of the Ka’bah, I saw the young lad holding the Cloth of the Ka’bah. He was crying much. Then suddenly he fell down into Sajdah. I stood looking at him. Then I approached him and saw that he was no longer alive. His soul had taken flight from this earthly cage, the material body. I was overwhelmed with grief and sorrow. I returned to my lodgings to acquire kafan, etc. for his burial. When I came back to the Haram, he was not there. I asked people about him. No one had seen such a lad whom I had described nor his dead body. Then I realized that only I had seen him. He was hidden from the eyes of people besides me.

I returned to my room and fell asleep. In a dream I saw the young lad in resplendent heavenly garb in a hallo of celestial light. The scene is beyond description. I said to him: “Are you not my friend?” He said: “Yes.” I said: “I had tried to arrange for your Janaazah Salaat and burial.” He said: “O Ibraahim! Know that He Who had taken me out from my city, Who had separated me from my family, Who had overwhelmed me with His Love had made me a wanderer, had arranged my burial. He has fulfilled all my needs.”

I said: “How did Allah, the Graceful and Merciful treat you?”

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He said: “Allah Ta’ala admitted me into His Presence and asked me to express my desire. I said: “O Allah, You are my desire.” Allah Ta’ala said: “You are my true slave. Whatever you ask for, will not be denied.” Then I (i.e. the lad) said: “O Allah! I desire that my intercession be accepted on behalf of all the people who lived during my age.” Allah Ta’ala respond: “Your intercession is accepted.”

Hadhrat Ibraahim continuing this narrative said: “Then in the dream the lad shook hands with me. My eyes opened. In the morning I fulfilled all the remaining rites of Hajj. My heart was filled with melancholy – a lingering sadness, and my mind was preoccupied with that lad. I then returned to the caravan. Everyone whom I met was bewildered by the wonderful fragrance which my hands emitted.”

It has been narrated that this fragrance remained on his hands his entire lifetime.



IBRAAHIM KHAWWAAS MEETS A DEVOTEE OF ALLAH

Once on a bright moonlight night while Hadhrat Ibraahim Bin Khawwaas (rahmatullah alayh) was journeying through the desert proceeding for Hajj, he sat down to rest, and he promptly fell asleep. Suddenly he was aroused by a voice. He saw nearby a young man who was extremely weak and as thin as a rake. The young man was lying down and appeared to be close to Maut. He said: “O Abu Ishaq! Since yesterday I was waiting for you.” There were mounds of fresh flowers around him.

Ibraahim: “Where do you live?” The young man mentioned the name of a city, and said: “I was a man of wealth and honour. My heart yearned for seclusion. I therefore renounced everything and wandered in the wilderness and jungle. I am

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now close to Maut. I supplicated to Allah Ta'ala for one of His devotees to be with me. Now I hope that you are that person.”

Ibraahim: “Do you have parents?”

Young man: “Yes, and I also have brothers and sisters.”

Ibraahim: “Do you wish to meet them? Do you ever think of them?”

Young man: “No. But today I thought of them. I desired to smell of their fragrance. The wild animals of this wilderness took pity on me, and brought to me all these flowers.”

Suddenly there appeared a big snake with a beautiful flower in its mouth. A wonderful fragrance was being emitted by the flower. The snake looked at Hadhrat Ibraahim Khawwaas and said: “Take your evil away from him. Allah Ta'ala is aware of the condition of His friends and obedient servants.”

Hadhrot Ibraahim continuing with his story said: “As the snake spoke, I fell asleep. When I was awake I saw that the young man had died. I again fell asleep. When my eyes opened, I found myself on the road near to Makkah. After completing Hajj, I travelled to the hometown of the young man. As I entered the city I saw a woman carrying a water pitcher. She starkly resembled the young man. When she saw me, she said: “O Abu Ishaq! What was the condition of the young man? I have been waiting for you since three days.”

Hadhrot Ibraahim narrated the whole episode of the young man, and mentioned his statement, i.e. “Today I desired to smell their fragrance.” The women let out a piercing scream and sighed: “The fragrance has reached.” She collapsed. Her soul too had taken flight.

Suddenly from nowhere there appeared a group of women dressed in beautiful garments. They took the body of the woman for ghusl and burial.



THE WONDERS OF THE KA'BAH SHAREEF

A Buzrug narrated that he had observed Ambiya and Malaaikah around the Ka'bah. They usually frequent the Ka'bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his progeny at the door of the Ka'bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other Ambiya (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.



HADHRAT ZAINUL AABIDEEN'S SURPRISE

Hadhrat Zainul Aabideen (rahmatullah alayh) said:

* It surprises me to observe a man displaying pride while only yesterday he was a contemptible sperm drop, and tomorrow he will become impure carrion (in the grave).

* I am stunned with astonishment at a man who strives for the abode which will perish (i.e. for this worldly life) while he abandons the endeavour for the everlasting abode of tomorrow (i.e. Jannat).



A PIOUS LAD

Hadhrat Fatah Musali (rahmatullah alayh) once while journeying through the desert on his way to Makkah Muazzamah met a young boy whose lips were constantly moving.

Fatah Musali: “Assalaamu Alaikum.”

Boy: “Wa Alaikumus Salaam.”

Fatah Musali: Son, where are you off to?”

Boy: “To the Baitullah.”

Fatah Musali: “What are you reciting?”

Boy: “The Qur’aan.”

Fatah Musali: “The decree of compulsion has not yet been recorded on you by the Pen.” (i.e. you are still a na-baaligh – minor).

Boy: “I am seeing Maut in front of me. It has captured many who are younger than me.”

Fatah Musali: “Your feet are small and the journey is long and arduous.”

Boy: “My obligation is to lift my feet, and Allah’s obligation is to deliver me to the destination.”

Fatah Musali: “Where is your food and mount?”

Boy: “Yaqeen is my food, and my feet are my mount.”

Fatah Musali: “I am asking you: where is your bread and water?”

Boy: “O uncle! If someone from creation invites you to his home for meals, do you take with food?”

Fatah Musali: “No.”

Boy: “My Master invites people to His House (i.e. the Ka’bah). Then his servants of weak faith take food with them. But I consider this highly improper. I observe respect. What, do you think He will destroy me?”

Fatah Musali: “Never!”

Then suddenly the boy disappeared from Hadhrat Musali’s sight. He again saw the boy in Makkah Mukarramah. When the lad saw Hadhrat Musali, he said: “O Shaikh! You are still weak of yaqeen.”



TALQEEN OF THE DEAD

Once Shaikh Najmuddin Isfahaani accompanied the Janaazah of a Buzrug in Makkah Mukarramah. After the burial, when the people sat down to recite the Talqeen, Hadhrat Najmuddin (rahmatullah alayh) laughed. It was never his habit to laugh. Therefore, someone asked him the reason for laughing. He sharply rebuked the enquirer. Sometime thereafter, Hadhrat Najmuddin informed his associates: “That day I laughed because when the people sat down to recite the Talqeen, the inmate of the grave (the Buzrug) exclaimed: “O people! It is surprising that the dead are making talqeen to the living.”

Talqeen is the Shaafi’ and Hambali practice of speaking to the inmate of the grave and advising him of the way in which to answer the Angels who will be arriving to question him.

Here, the ‘dead’ refers to the people who were reciting the Talqeen, while the ‘living’ refers to the inmate of the grave.



HADHRAT KHAWWAAS MEETS HADHRAT KIDHR

Once while travelling through the desert on his way to Makkah Mukarramah, Hadhrat Ibraahim Khawwaas (rahmatullah alayh) was overcome with thirst. Finally he collapsed. While he was lying unconscious, he felt someone sprinkling water on his face. When his eyes opened he saw a handsome young man on horseback. He gave Hadhrat Khawwaas water to drink. Then he ordered him to accompany him. Just after a few moments of riding, the young man said: “What do you see ahead of you?” Hadhrat Ibraahim Khawwaas said: “Medinah”. The young man instructed him to get down. He said: “Convey my Salaams to

Rasulullah (sallallahu alayhi wasallam) and say: “Your brother, Khidhr conveys his Salaams.”



A BUZRUG IS ACCUSED

Hadhrat Zunnoon Misri (rahmatullah alayh) narrated:

“Once I was on a boat. Among the passengers was a young handsome man with a glittering (*nooraani*) face. When the boat was in the middle of the river, the owner discovered that his purse containing a large sum of money was missing. The young man was suspected of having stolen the purse. When they were about to search him, he leapt over board and sat on the water which had become as solid as a board. The passengers were astonished to observe this miraculous scene. The young man supplicated: “O My Friend! People have accused me of theft. O my beloved Friend! I take oath by You! Order all the animals which are at this time in this vicinity to protrude their heads from the water. In each one’s mouth should be a precious stone.’

Before his supplication had ended, we saw the entire surface of the river filled with sea animals. Everyone had a glittering stone/pearl in its mouth. The glitter of the stones blinded our eyes. Then the young man jumped from his sitting position and began walking on the water reciting: *Iyyaka na’budu wa iyyaka nasta-een* (*Only You do we worship, and from You do we seek aid.*) He walked until he disappeared from our sight.”



THE CONCERN OF HADHRAT UMAR

Hadhrat Umar (radhiyallahu anhu) had no time for sleeping. He was engaged in the service of the Deen twenty four hours daily, literally speaking. While engrossed in his obligations, worldly

or Deeni, he would remain seated and take a few winks. It was said to him: "O Ameerul Mu'mineen! Why don't you take a rest and sleep?" He replied: "How can I sleep? If I sleep during the day time, I shall violate the rights of the people, and if I sleep during the night, I shall be violating the rights of Allah Ta'ala."



HADHRAT SIRRI SAQATI

The condition of Hadhrat Sirri Saqati (rahmatullah alayh) who was the uncle of Hadhrat Junaid Bagdaadi (rahmatullah alayh) was similar to Hadhrat Umar's state. Hadhrat Junaid Bagdaadi said that Hadhrat Saqati (rahmatuillah alayh) was never seen lying down. The only time when he was found in bed was during his last illness when he was over 90 years of age.



THE VALUE OF CRYING

Hadhrot Abu Bakr Seedlaai (rahmatullah alayh) narrated that Hadhrot Sulaimaan Bin Mansur Bin Ammaar (rahmatullah alayh) said: "Once when I saw my marhoom (deceased) father in a dream I asked of the treatment Allah Ta'ala had meted out to him. My father said that Allah Ta'ala had forgiven him and granted His Proximity. Furthermore, Allah Ta'ala said: 'O aged sinner! Do you know why I have forgiven you?' My father did not know. Allah Ta'ala explained to him: 'Once while you had delivered a wa'z (lecture) you had reduced the audience to tears. In the audience was also a person who had never before cried because of fear for Me. By virtue of his sincere crying I forgave all those who were present. Since you were also present, I forgave you too.'"



DIVINE FEAR

Hadhrat Ali Bin Muhammad Bin Ibraheem Saffaar (rahmatullah alayh) one night found Hadhrat Aswad Bin Saalim (rahmatullah alayh) repeatedly reciting some poetic verses pertaining to the fear of Allah Ta'ala. While reciting these verses he let out a fearful scream and collapsed. By the morning his soul had departed.



COMMUNION WITH ALLAH

Hadhrat Zuhhaq Bin Mazaahim (rahmatullah alayh) narrated the following interesting episode:

"One night I went to the Musjid of Kufah. When I reached the Musjid I saw a young man in Sajdah in the *sahan* (the place outside the Musjid proper) mumbling some supplications and shedding tears profusely. He was totally absorbed in his supplication. I went nearby and heard him pleading with Allah Ta'ala:

'O Thou, The One of Splendour! My trust is in You. You have given glad tidings for one whose trust is in You that You are his Friend. You have given glad tidings for the one who spends the night in fear. O Thou, The One of Splendour! I complain to You of my distress.

I have no greater sickness than love for my Friend. You hear the one who humbles himself and supplicates in the depth of the night. Whoever is fortunate to gain this favour acquires Your Proximity and is successful, and his eyes are cooled."

The young man repeatedly supplicated in this manner and was crying abundantly. I too was reduced to tears. While I was in this condition a very bright light suddenly flashed in front of me, and I was compelled to cover my eyes with my hands. Then I heard above the young man an extremely sweet and

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melodious voice which did not resemble any human voice, saying:

'O my beloved servant! You are in My protection. I have accepted all your supplications. My Angels yearn to listen to your voice. We have heard your supplication. My servant is dwelling within My shrouds We have today forgiven you.'

Hadhrat Zuhhaaq said: "By the Rabb of the Ka'bah! This is the communion between Friends. The awe which overcame me caused me to fall down unconscious. When I regained conscious, I saw Angels between the heaven and earth and heard their wings flapping. The Noor outshone the brightness of the full moon. I went near to the young man and after making Salaam asked who he was. He replied: 'I am Raashid Bin Sulaiman.' Then I realized who he was. I said to him: 'May Allah have mercy on you. May I remain in your company so that I could be your friend?' He responded sharply: 'Get far from here! Get far from here! How is it possible for one who is deriving pleasure in communion with Rabbul Aalameen to befriend others?' He then disappeared."



TEN EVIL EFFECTS OF SIN

Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) said: "Ten evils are connected to a sin:

- * The sin invites the Wrath of Allah Ta'ala.
- * The sin pleases the accursed Iblees.
- * He (the one who committed the sin) is distanced from Jannat.
- * He gains proximity with Jahannum.
- * He has polluted his soul which is most beloved to him.
- * He has contaminated his *baatin* (the spiritual existence) which was pure before the sin.
- * He has distressed the Angels who are in his attendance.

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- * He has caused grief to Rasulullah (sallallahu alayhi wasallam) in his holy grave.
- * He has made the heavens, the earth and all creation the witnesses of his evil deed.
- * He has abused the trust of all mankind and disobeyed Allah Ta'ala.



THE WONDERFUL MYSTERY OF A WALI'S MAUT

Once Hadhrat Zunnun Misri (rahmatullah alayh) set out all alone on a journey to Makkah and Madinah. After a few days of walking through the wilderness, the little food provision he had was depleted. In the middle of the desert he was overcome with hunger and he abandoned all hope of life. Suddenly he saw in the desert a very lush tree. Its branches were hanging close to the ground.

He went towards the tree with the intention of remaining in its shade until Maut claimed him. When he reached the tree and was just about to sit down, one of the branches suddenly grabbed his leather bag in which there was a very small amount of water. As the bag was grabbed, the little water was spilt and the bag was empty.

Convinced that death was imminent, Hadhrat Zunnun (rahmatullah alayh) laid down in the shade of the tree. Suddenly he heard a human voice. It was clear that this voice emanated from a grief stricken heart. The voice was supplicating: 'O My Master! O My Beloved Friend! If You are pleased with me, increase Your Pleasure for me.'

Hadhrat Zunnun (rahmatullah alayh) went towards the voice. Soon he came to a man who was extremely handsome and his face was radiant with celestial light. He was lying on the desert sand on the verge of death. Vultures were hovering above in

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anticipation of his death. When Zunnun greeted him, he responded with Salaam and said: 'O Zunnun! After depletion of your food provision and the spilling of your water, you lost all hope and sat down (awaiting death).'

Zunnun sat down close to him and began to cry. While he was crying with grief, suddenly there appeared a tray of food. The ailing man lightly struck the ground with his heel, and a fountain of water began bubbling. The water was whiter than milk and sweeter than honey. The man said: 'O Zunnun! Eat and drink. You will reach Baitullah Shareef. O Zunnun I want you to do me a favour. If you fulfil it, you will be immensely rewarded.'

Zunnun: 'What is that?'

The Man: "When I have died, give me ghusl and bury me. Then depart. After Hajj, go to Baghdad. Enter the city through the Gate of Saffron. You will find a group of children wearing colourful garments and playing. You will see a young lad simply dressed. Nothing diverts his attention from the remembrance of Allah Ta'ala. A piece of cloth will be covering his lower body and another piece will be around his shoulders. The marks of tears will be on his cheeks. Two dark lines will be seen on his cheeks. He is my son. He is the coolness of my eyes. Convey my Salaams to him."

So saying, he recited Kalimah Shahaadat, let out a scream and his soul took flight from the cage of his earthly body. After saying: "*Inna lillaahi wa inna ilahy raaji-oon*", Hadhrat Zunnun gave the body ghusl in the water which had miraculously appeared. In his bag he had one qamees (kurtah) with which he covered the body. Then he dug the grave and buried this Wali of Allah Ta'ala.

He resumed his journey. After reaching Makkah Muazzamah, he performed the rites of Hajj, and proceeded to Madinah Munawwarah. After making ziyarat of Rasulullah (sallallahu alayhi wasallam), Zunnun set off to Baghdad. When he reached the city he entered via the Gate of Saffron where he

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found the group of children as well as the lone lad just as described by the Wali in the desert. He discerned that the lad was absorbed in Thikrullaah and he was supplicating to Allah Ta'ala.

When Zunnun made Salaam, the lad responded with Salaam and said: "Welcome to the messenger of my father."

Zunnun: "Who told you that I am a messenger from your father?"

Lad: "He Who has informed me that you had buried my father in the desert. O Zunnun! You believe that you had buried my father in the desert. By Allah! My father was removed to *Sidratul Muntaha*. Accompany me to my grandmother."

The lad held Hadhrat Zunnun's hand and led him on. As they approached the doorway of a house, a very old lady stepped forward. When she saw Zunnun, she exclaimed: "Welcome to the one who had seen my beloved and the coolness of my eyes."

Zunnun: "Who told you that I had seen him?"

Old Lady: "The One Who informed me that you had buried him. The kafan (i.e. the qamees with which he had wrapped the Wali's body) has been returned for you. O Zunnun! By the Splendour and Glory of my Rabb! Allah Ta'ala is proudly displaying the rags of my son to His Angels. O Zunnun! How did you see off my son, the Coolness of my eyes?"

Zunnun: "I left him alone in the middle of the barren desert wilderness. Whatever he had yearned for from Allah Ta'ala, has been granted to him."

After Zunnun completed his narrative, the old lady held the lad close to her heart. Lo! Suddenly and miraculously they disappeared from his sight not knowing if they had disappeared into the heavens or into the earth. Hadhrat Zunnun searched around the house but could not find them. Then he heard a Voice proclaiming:

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"O Zunnun! Don't tire yourself. The Angels had searched for them. But even they could not find them (the old lady and the lad)."

Zunnun (responding to the Voice) said: "Where are they?"

The Voice: "People become shuhada (martyrs) by the swords of the mushrikeen. These lovers of Rabbul Aalameen are martyred by Divine Love. They are transported on Mounts of Noor to their Beloved, Allah, The All-Powerful."

Hadhrat Zunnun then saw his leather bag which he had lost and the qamees with which he had covered the Wali's body. These two items were wrapped together.

Sidratul Muntaha is the wonderful Tree which is in the seventh heaven. No one besides Rasulullah (sallallahu alayhi wasallam) journeyed beyond this point, and that was on the Night of Mi'raaj. Not even Jibraeel (alayhis salaam) has been given permission to go beyond this limit. The beauty and grandeur of *Sidratul Muntaha* is beyond human description. When Hadhrat Jibareeel (alayhis salaam) is not engaged in the execution of duties, then he stands at this point and engrosses himself in Thikrullah.

It is quite probable that when the old lady and the lad disappeared, they too were elevated to *Sidratul Muntaha* where the old lady's son (the Wali) was taken. And Allah knows best.



FEAR OF POVERTY

Once when Hadhrat Ali Bin Muwaffiq (rahmatullah alayh) was walking towards the Musjid he found a sheet of paper on the ground. He picked it up and placed it in his pocket without reading it. After completing his Salaat he read the paper on which was written: "*O Muwaffiq! You fear poverty while I am your Rabb.*"

THE MAUT OF IMAAM SHAAFI'

Imaam Muzni (rahmatullah alayh) narrated that during Imaam Shaafi'is last illness, he (Imaam Muzni) asked: "How are you today?" Imaam Shaafi' (rahmatullah alayh) said: "Today I shall be departing from the world. I shall be leaving my friends and drinking from the Cup of Death. I shall be seeing my evil deeds and I shall appear in the Divine Presence. I do not know if I shall be welcomed to Jannat or cast into Jahannam." Then he broke down crying.



HADHRAT MA'ROOF KARKHI

Hadhrat Ma'roof Karkhi (rahmatullah alayh) was born to Christian parents. During his childhood he was sent to the Christian school. When the Christian teacher explained the belief of trinity, Hadhrat Ma'roof proclaimed loudly '*Ahad! Ahad! Ahad!*' (Allah is One!). The teacher gave him a thorough beating. However, nothing deterred Hadhrat Ma'roof (the child of six years) from proclaiming the Tauheed of Allah Ta'ala. One day after the teacher severely assaulted him, he (Ma'roof) fled and disappeared.

His Christian mother would always supplicate to Allah Ta'ala for the return of her son. She said that if he comes back, he will be free to adopt any religion he wishes. After many years when Hadhrat Ma'roof returned to his home, his delighted mother asked: 'O my son! What is your religion.'" When he said: 'Islam"', his mother declared her belief in Islam and recited Kalimah Shahaadat. His younger brother also accepted Islam.



THE DIFFERENT REWARDS OF IBAADAT

Hadhrat Ahmad Bin Abdul Fatah (rahmatullah alayh) in a dream saw Hadhrat Bishr Bin Haarith (rahmatullah alayh) enjoying himself in an orchard of Jannat. He asked Hadhrat Bishr: ‘How did Allah Ta’ala treat you?’

Bishr: “Allah Ta’ala was merciful to me. He forgave me and granted me the honour of deriving pleasure from everything in Jannat.

Ahmad: “Where is Ahmad Bin Hambal?”

Bishr: “He is at the door of Jannat interceding on behalf of the people of the Sunnah who had believed that the Word of Allah is uncreated.”

Ahmad: “What has happened to Ma’roof Karkhi?”

Bishr: “He is very very far in an exalted place. There are numerous veils between him and us. Hadhrat Ma’roof did not worship Allah for the desire of Jannat nor for the fear of Jahannum. He worshipped Allah Ta’ala only for His Sake. Allah Ta’ala has therefore elevated him to the loftiest mansions, and He has removed the veil between Him and Ma’roof.”



REMEMBER THIS WARNING

Rasulullah (sallallahu alayhi wasallam) said: “A man who had earned wealth in a halaal way and spent it in a halaal way, will be addressed, and it will be said to him: “Halt for the Reckoning!” A reckoning will then be taken of every grain and particle. He will be asked: ‘From whence did you obtain it and how did you spend it?’” Then Rasulullah (sallallahu alayhi wasallam) added: “O Son of Aadam! “What will you do with this world? There will be a reckoning for its halaal things and a punishment for its haraam things.”



THE DEATH OF BAAYAZID

An Aarif standing by Hadhrat Baayazid at the time of his Maut says that first he (Baayazid) cried, then laughed, and thereafter he passed away. When in a dream Hadhrat Baayzid (rahmatullah alayh) appeared to the Aarif, he asked: “Why did you cry, then laugh?” Hadhrat Baayazid said: “Iblees appeared to me and said: ‘O Baayazid! You have been released from my chains.’” At that time I turned to Allah Ta’ala and cried. An Angel from the heaven descended and came to me. He said: ‘O Baayazid, your Rabb says that you should not fear nor grieve. Be happy with Jannat.’ I then laughed and departed from this world.”



THE COOLNESS OF THE HEART

When Hadhrat Jaabir Bin Zaid (radhiyallahu anhu) was in his last illness, he was asked if he had any desire. He said: ‘I wish to once more see Hadhrat Hasan (radhiyallahu anhu) – the grandson of Rasulullah (sallallahu alayhi wasallam).’ When Hadhrat Hasan (radhiyallahu anhu) came, he asked Hadhrat Jaabir (radhiyallahu anhu): ‘O Jaabir! How is your condition?’ Hadhrat Jaabir (radhiyallahu anhu) responded: “By the command of Allah, Maut is soon to happen. Narrate to me a Hadith which you have heard from Rasulullah (sallallahu alayhi wasallam).” Hadhrat Hasan (radhiyallahu anhu) said: “If a Mu’min who is on the road of piety towards Allah Ta’ala, repents, Allah accepts his repentance. If he errs and seeks forgiveness, Allah forgives him. When he presents an excuse, Allah accepts his excuse. The sign of this is that before the soul of the Mu’min departs, he experiences a coolness in the heart.”

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Hadhrat Jaabir (rahmatullah alayh) said: “Allahu Akbar! Indeed, I do perceive such a coolness in my heart. O Allah! I desire reward from You. Fulfil this desire and remove fear from me.” Then he recited Kalimah Shahaadat and his soul took flight from his body.



THE CONSEQUENCE OF LOVE FOR THE WORLD

Hadhrat Nabi Isaa (alayhis salaam) with a group of his Hawaariyyeen (Companions) once passed through an utterly destroyed town where all the skeletons of the former inhabitants were lying flat on their faces. The sight astonished Hadhrat Isaa (alayhis salaam), and he said: “O my Companions! These people were all destroyed by the Wrath and Punishment of Allah Ta’ala. If they had died with Allah’s Pleasure on them, they would have buried one another. The Companions were eager to know the mystery of these people.

Hadhrat Isaa (alayhis salaam) supplicated to Allah Ta’ala. Allah Ta’ala said to Nabi Isaa (alayhis salaam) to call the skeletons during the night time. He will receive a response. At night time, Hadhrat Isaa (alayhis salaam) climbed on to a high level and called out to the dead inhabitants. Spontaneously one skeleton answered: “I am present O Ruhullah!”

Nabi Isaa: “What has happened to you?”

Skeleton: “During the night we were all snug and safe. By the morning Allah’s punishment struck and eliminated us.”

Nabi Isaa: “Why?”

Skeleton: “Because of our love for the world and our following the evil transgressors.”

Nabi Isaa: “How was your love?”

Skeleton: “Like the love a child has for its mother. When she appears, the child is happy. When she is gone, the child grieves.

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Nabi Isaa: “What has happened to your companions? Why do they not respond?”

Skeleton: “Powerful Angels have fitted them with reins of Fire.”

Nabi Isaa: “How then do you speak with me? You too are one of them.

Skeleton: “While I was with them, I am not one of them. When the Punishment descended on them, I happened to be present here, hence the Punishment overtook me as well. At this moment I am suspended over Jahannum I do not know if I shall be saved or ultimately cast into the Fire. May Allah Ta’ala save us all from the Fire.”

The Lesson: You will be with those with whom you associate.



THE OBEDIENT SNAKE

A Buzrug who went to visit Hadhrat Ibraahim Bin Adham (rahmatullah alayh) narrated the following episode:

“I did not find Hadhrat Ibraahim Bin Adham in the Musjid. I was told that he had just left the Musjid. I went out in search of him. It was extremely hot. I located him sleeping in a valley. I was astonished to see a snake with a branch of the jasmine tree in its mouth. The snake was near to the face of Hadhrat Ibraahim and was fanning away the flies. While I looked on bewildered, the snake spoke and said: “O young man! Why are you astonished and bewildered?’ I said: ‘Your activity astonishes me, and to a greater degree your speaking with a human tongue surprises me despite you being the enemy of human beings.’ The snake said: ‘By Allah, The Glorious! Allah has made us the enemies of the transgressors. We are obedient to the pious ones.”



PUNISHMENT FOR A LUSTFUL GAZE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that an injured man with his bloodied body came to Rasulullah (sallallahu alayhi wasallam). When Nabi (sallallahu alayhi wasallam) enquired of his condition, the man said: “A woman passed by me. I cast a lustful gaze at her. Then I continued to stare at her. Without realizing I walked straight into a wall which (miraculously) struck me and reduced me to the condition that you are now seeing.” Rasulullah (sallallahu alayhi wasallam) said: *“When Allah desires to do good to a servant, then He hastens the punishment for him in this world.”*



A HABASHI DEVOTEE OF ALLAH

Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayhi) narrated the following story of a Habashi (Abyssinian) Buzrug (Devotee of Allah Ta’ala):

The inhabitants of Makkah Mukarramah were suffering as a result of drought and famine. They were supplicating for rain in Masjidul Haraam. Abdullah Ibn Mubaarak was also among them. He was near to the Door of Bani Shaibah. A Habashi slave wearing two pieces of coarse cloth entered and selected a concealed spot for himself. Hadhrat Ibn Mubaarak heard him supplicating as follows:

“O my Master! Abundance and darkness of sins have emaciated the faces of people. You have withheld rain from us as a warning for creation. O Thou, The One of Tolerance! I cry unto You. O Thou Benefactor of mankind! Grant them rain this very moment! Grant them rain this very moment!”

He continued supplicating in this way until the sky darkened with clouds and the rain came in torrents. The slave remained in his place reciting the Tasbeeh of Allah Ta’ala. Hadhrat Ibn Mubaarak began to shed tears. When the slave was leaving,

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Hadhrat Ibn Mubaarak followed him until he (the slave) reached a house which he entered. Hadhrat Ibn Mubaarak took note of the address. Then he went to Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh). When Hadhrat Fudhail saw him, he asked: “Why do you look so sad?” Ibn Mubaarak said: “A stranger has surpassed us in gaining Allah’s Proximity, and Allah Ta’ala has befriended him instead of us.” Then Ibn Mubaarak narrated the episode of the Habashi slave.

Hadhrat Fudhail understanding the elevated status and divine proximity of the slave, let out a scream and collapsed unconscious. After some time, he recovered and said: ‘O Ibn Mubaarak! Alas! Take me to the slave.’ Ibn Mubaarak said: “there is very little time now. Let me first investigate the situation.”

The next morning after Fajr Salaat, Hadhrat Ibn Mubaarak went to the house where he had seen the slave enter. At the door was seated an old man who recognized Hadhrat Ibn Mubaarak. He said: “O Abu Abdur Rahmaan (i.e. Ibn Mubaarak), welcome! What can I do for you?” Ibn Mubaarak: “I am in need of a slave.” The old man: “Good. I have many slaves. You may take whomever you wish.” He called the name of one slave. A strong slave answered the call of the master. The old man said: “He has a good moral character. I have selected him for you.” Ibn Mubaarak said: “I do not prefer him.” The old man then called another slave. Again Hadhrat Ibn Mubaarak refused. In this manner several slaves, one after the other, were rejected until finally the slave who had made dua for rain appeared. On seeing him, the eyes of Ibn Mubaarak welled up with tears. He said: ‘I want this slave.’ The old man: “I am not prepared to sell him for any price.”

Ibn Mubaarak: “Why?” The old man: “I have seen many barakaat (blessings) of this slave in my house. Since he came into my house I have not experienced a single calamity. The other slaves tell me that even during the long winter nights he

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stays awake in ibaadat. He applies considerable pressure on his nafs, and I love him.”

Ibn Mubaarak: “Hadhrat Fudhail Bin Iyaadh and Hadhrat Sufyaan Thauri have sent me. How can I go to them without accomplishing the task which they have imposed on me?” However, the old man did not relent.

Hadhrat Ibn Mubaarak departed very dejectedly. After a while he returned and pleaded with the old man. Finally the master relented and sold the slave to Hadhrat Ibn Mubaarak. While the two were on their way to Hadhrat Fudhail, the slave said to Ibn Mubaarak: ‘O my master!’ Ibn Mubaarak quickly responded: ‘Labbaik!’ (i.e. I am present at your beck and call.) The slave said: “Master don’t say: ‘Labbaik!’ It is the slave who has to say ‘Labbaik!’. Ibn Mubaarak said: “O my Friend! What can I do for you?” The slave said: “I am physically weak and unfit for proper service. The other slaves which had been presented to you are strong and healthy.” Ibn Mubaarak: “If ever I extract service from you, Allah Ta’ala will divert His Gaze of Mercy from me. I have purchased you so that I may be of service to you.” The slave then cried profusely.

Ibn Mubaarak: “Why are you crying?” The slave: “Why would you be of service to me? Most assuredly you have observed my relationship with Allah Ta’ala.” Ibn Mubaarak: “Yes, besides this I have no need.” The slave: “For Allah’s Sake, tell me what have you observed?” Ibn Mubaarak narrated the episode of his dua for rain.

The slave: “It appears to me that you are among the pious ones. Allah Ta’ala sometimes reveals his beloved devotees to the pious ones. Wait for a while. I have to perform a few raka’ts Salaat.” Ibn Mubaarak: “The home of Fudhail is nearby. You may perform the Salaat at his home.” The slave: “No, I want to perform it here. Allah Ta’ala permits no extension of time.” So saying, he entered the Musjid where they had just halted.

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The slave remained a very long while in the Musjid. When he emerged, he said: “O Abu Abdur Rahmaan! Have you any task for me?” Ibn Mubaarak: “Why do you ask?” The slave: “I want to return.” Ibn Mubaarak: “Where do you want to return?” The slave: “Towards the Aakhirah.”

Stricken with fear and grief, Ibn Mubaarak cried: “Don’t do so. Allow me some time with you to derive benefit.” The slave: “Life was dear until I was an unknown entity. I loved living as long as the relationship between Allah Ta’ala and myself was concealed. Now that this relationship has been revealed, I have no need for living.” He collapsed, and supplicated to Allah Ta’ala: “O My Allah! Take me this moment! Take me this moment!” Simultaneously his soul departed.

Overwhelmed with grief and sorrow, life and deeds appeared insignificant to Ibn Mubaarak. He supplicated: “O Allah! Have mercy on us by the virtue of your devotee.”



CLING TO YOUR MASTER

Once a man said to Hadhrat Zunnun Misri (rahmatullah alayh): “Hadhrat! What should I do? Whenever I present myself at the door of my Master (i.e. Allah Ta’ala), a calamity and trial befalls me.”

Zunnun: “O my brother! Cling to the door of your Master like a small child clings to its mother. The mother beats it, but the child clings to her until she lovingly hugs him.”

Lesson: Never tire of dua and struggle in the Path of Allah. Come what may, continue the struggle and move towards Allah Ta’ala with obedience.



SERVING THE AULIYA

Hadhrat Shibli (rahmatullah alayh) narrates:

“In Makkah Mukarramah I saw a bedouin who was serving the Sufiya. I asked him the reason for his service to the Sufiya. He said: Once in the middle of the desert I saw a slave whose only garment was a cloth covering his lower body. He had no provisions whatsoever. I said to myself: I shall feed him and give him water. I went towards him. When there was just a metre between us, the distance suddenly increased. He was now walking away at a great distance from me. I quickly followed. When he was about to disappear from my sight, I said to myself: ‘He is a shaitaan.’ Spontaneously, I heard a Voice saying: ‘He is not a shaitaan. He is a Sakraan.’ (*Sakraan is one intoxicated with Divine Love.*)

From where I was, I shouted: “For the Sake of That Being Who had sent Muhammad (sallallahu alayhi wasallam), please wait for me.” The slave responded: “You have tired me and yourself.” He waited and I approached him and said: ‘I saw you all alone and forlorn. I therefore wished to be of service to you.’ The slave: “He with whom Allah is, is never alone.” I said: “But you have no provisions for the journey.” The slave: Thikrullah satisfies hunger and contemplating on Allah quenches thirst.”

I said: ‘I am hungry.’ The slave: “What, do you have no faith in the karaamaat (miracles) of the Auliya?” I said: “Yes, I do have faith, but I desire contentment.” The slave struck his hand on the sand and gave me a handful of a food substance. Never had I ate anything so delicious. The slave commented: ‘In the desert the Auliya enjoy many such bounties.’ I said: ‘I want water.’ The slave struck the ground with his foot and two streams bubbled out. One of water and the other of honey. I bent down to drink from the streams. When I lifted my head, the slave had disappeared. I do not know what had happened to him.

From that day I am in the service of the Sufiya hoping to meet the Auliya of Allah Ta'ala.”



THE NASEEHAT OF A WALI

Hadhrat Ali Bin Abi Saalih (rahmatullah alayh) while wandering in the mountain range of Lakaam in the hope of meeting some Wali of Allah Ta'ala, suddenly saw a man sitting on a rock. His garments were full of patches. He was looking at the rock deep in contemplation.

After greeting, Hadhrat Abu Saalih said: ‘O Shaikh, what are you doing here?’ He said: “I watch and guard.” Abu Saalih: “You are staring at a rock. What are you watching and guarding?” The Shaikh responded: “I watch the thoughts of my heart and guard the decrees of my Rabb. I give you an oath of That Being Who has directed you to me! Get away from me. You have diverted my mind from my Rabb.” Abu Saalih said: “Give me some naseehat which will benefit me.”

The Shaikh: “He who remains steadfast on the threshold (of the Divine Door), he has proven his service. He who thinks of his sins (and regrets) has displayed true remorse. He who has become independent of others by virtue of his dependence on Allah, has no fear of poverty.”

Then the Shaikh departed and vanished.

Lakaam is a mountain in the region of Antaakia and Tartoos. Allaamah Hamawi (rahmatullah alayh) stated that the Abdaal usually live in this region.



THE DEMAND OF TAQWA

A Buzrug who was on a journey while fasting passed by a river. To ameliorate the difficulty of the journey and the fast, he dived into the river. When he surfaced he saw an apple floating on the water. He took the apple with the intention of eating it for Iftaar. When it was time for Iftaar he ate the apple.

After having eaten the apple he was gripped by remorse. It dawned on him that the apple must have been from a nearby orchard. He went to the orchard in search of the owner. He met an old man at the orchard. After explaining the purpose of his visit, the old man informed him that he was not the owner of the orchard. He was the caretaker. He had worked in the orchard for 40 years and had never once ate of the fruit. The orchard was owned by two brothers. He indicated the address of the owners.

When the Buzrug reached the home of the brothers, only one brother was present. He explained the purpose of his visit. He wanted to be forgiven for having eaten the apple without their permission. The brother forgave him for his share of the apple. Since the other brother was not present, he could not forgive him for the other half of the apple. He informed the Buzrug of the whereabouts of his brother.

When the Buzrug reached the home of the other brother, he explained and sought forgiveness for the other half of the apple. This brother said: 'I shall only forgive you if you agree to the condition I have.' When the Buzrug asked him to explain the condition, he said: "You will first have to marry my daughter. I shall give you 100 dinars (gold coins). Only then will I forgive you." The Buzrug protested and was not prepared to accept the condition. But when the brother refused to forgive him, he (the Buzrug) ultimately agreed. Only after the marriage was performed, did he forgive the Buzrug.

The people of the town criticized the brother for having married his daughter to a pauper. The father had refused the

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proposals of many wealthy and noble men. He had offered his daughter to the Buzrug because of his Taqwa.



THE RIGHTEOUS ONES

Allah Ta'ala revealed to Nabi Daawood (alayhis salaam): “O Daawood! The Aashiq (the Lover of Allah) spends his life with the command of Allah Ta'ala and with tolerance. The Aarifeen (those who have attained lofty stages in Divine Recognition) pass their lives with the kindness of Allah Ta'ala. The Siddiqeen (those who never sin) live perpetually in the divine blanket of Love. Allah Ta'ala nourishes them (directly).”



HAZEERATUL QUDS

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) said that Allah Ta'ala revealed to a Nabi: “If you desire to be with Me in the abode of *Hazeeratul Quds*, then renounce the world and become forlorn and sorrowful like a stray and lost bird in the jungle. It drinks from the water fountains in the jungle and eats from the trees. At night time it takes refuge alone in some tree fearful of other birds of prey. It spends the night seeking refuge in the Love of Allah Ta'ala.”



THE ATTITUDE OF A RAAHIB

Hadhrat Sufyaan Thauri (rahmatullah alayh) narrated that once an Aabid (a Buzrug) passed by a raahib (monk). He said to the raahib: ‘O Raahib! How do you remember Maut?’”

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Raahib: “When I raise one foot, I don’t have the confidence of placing it down to lift the other foot, for I anticipate the arrival of Maut before I am able to do so.”

Aabid: “How diligent are you in performance of Salaat?”

Raahib: “The one who has knowledge of Jannat does not pass a moment but engages in two raka’ts Salaat.”

Aabid: “O Raahib! Why do you wear black cloth?”

Raahib: “Black is the colour of those in hardship.”

Aabid: “Are all of you Raahibs in hardship?”

Raahib: “O my Brother! For sinners there is no hardship more difficult than sins.”



THE NOOR OF TAHAJJUD

Someone asked Hadhrat Hasan Basri (rahmatullah alayh): “What is the speciality of the people of Tahajjud? Their faces are more radiant than the faces of others.” Hadhrat Hasan (rahmatullah alayh) said: “They adopt solitude with Allah Ta’ala. Allah Ta’ala therefore cloaks them with the garment of Noor.”



THE IBAADAT OF MAALIK BIN DINAAR

Hadhrat Mugheerah Bin Habeeb (rahmatullah alayh) yearned to see the ibaadat of Hadhrat Maalik Bin Dinaar (rahmatullah alayh). Once he concealed himself in the home of Hadhrat Maalik for several nights and observed him engaging in ibaadat. Hadhrat Mugheerah explains: “Unknown to Maalik Bin Dinaar, I watched him for several nights. After Isha’ Salaat he would take a fresh wudhu and engage in Salaat. Some nights he passed the whole night repeating two verses of the Qur’aan. Sometimes he would increase the recitation a bit. When he

completed the Salaat he would shed tears profusely and his beard would become drenched. After Salaat he would engage in dua for a long time, and he would perform Fajr Salaat with the wudhu of Isha’.



PUNISHMENT FOR PRIDE

Once a prominent Shaikh who was famed for his knowledge, worship and Taqwa was walking in a street in Baghdad. A Christian brushed against him. In anger the Shaikh blurted out: “May the curse of Allah be on you. Get away from me!”

Christian: “Why should the curse of Allah be on me?”

Shaikh: “Because I am better than you (i.e. by virtue of my Imaan and your kufr).”

Christian: “Who informed you that you are better than me? Do you have knowledge of the decrees of Allah?”

The Christian walked on.

Sometime after this incident, Allah Ta’ala punished the Shaikh for his pride. The punishment befell him in the form of worldly love and kufr. He fell in love with a Christian girl, renounced Islam for her sake, accepted Christianity and for one year acted as her herd looking after her pigs.

Meanwhile Allah Ta’ala ennobled that Christian with the treasure of Imaan. He accepted Islam. The lamentable state which befell the Shaikh was a punishment for having despised the Christian. No one has any guarantee that his Imaan will remain intact until the last breath of life. Hence, Rasulullah (sallallahu alayhi wasallam) said: “*Imaan is suspended between fear and hope.*”

Since the Shaikh was a true Wali of lofty status, Allah Ta’ala did not tolerate his pride. He was severely punished in this manner. However, Allah’s Rahmat (Mercy) did not forsake the Shaikh. Just as Allah Ta’ala had overwhelmed him with the

punishment, so had Allah Ta'ala broken the spell and again ennobled him with Imaan. The Shaikh had repented and Allah Ta'ala restored him to his former glory. The Shaikh's spiritual status and divine proximity were enhanced. The Christian girl had embraced Islam and had married the Shaikh.



DUA FOR PROTECTION OF IMAAN

Imaam Tirmizi (rahmatullah alayh), the renowned Muhaddith, says that once he saw Allah Rabbul Izzat in his dream. He supplicated: "O Allah! I am fearful of losing Imaan." Allah Ta'ala instructed him to recite the following dua between the Sunnat and Fardh Salaat of Fajr:

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
أَسْأَلُكَ أَنْ تُحَيِّيَ قَلْبِي بِنُورِ مَعْرِفَتِكَ
يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا مُحْيِي الْمَوْتَى

Translation of the Dua

O You Who are alive and established! O You Who are the One of grandeur and munificence! I ask of You to enliven my heart with the noor of Your recognition (ma'rifat). O Allah! O Allah! O Allah! O You Who gives life to the dead.



HASAN BASRI'S NASEEHAT

“O Son of Aadam! You have a life of this world and a life of the Aakhirah. Don't barter away your life of the Aakhirat for the sake of this worldly life. By Allah! I have seen such people

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who had preferred their worldly life over their life of the Aakhirat. They were destroyed and humiliated.

O Son of Aadam! Sell the world in lieu of the Aakhirat. Then you will gain the benefit of both this world and the Aakhirat. Do not exchange the Aakhirat for this world, for then you will be disgraced in both.

O Son of Aadam! If you have accumulated a treasure for the Aakhirat, then no calamity will harm you in this world. If you are deprived of the goodness of the Aakhirat, then no comfort of the world will benefit you.

O Son of Aadam! This world is a vehicle. If you mount (and drive) it, it will convey you (to your destination). If you carry it, it will destroy you.

O Son of Aadam! You have been pawned in lieu of your deeds. You will reach Maut (Death). You will be ushered into the Divine Presence. Establish your treasure for the Aakhirat as best as you are able to. You will see it at the time of your Maut.

O Son of Aadam! Do not immerse your heart in this world. If you do, an evil parasite will consume your heart. Stop where ever you are in the world, and do not proceed (with your headlong plunge into this worldly abyss of destruction).”



HALAAL FOOD AND ABUNDANT TALK

It was the practise of Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) to gather wood in the mountains and sell it for his living. He was meticulous in ensuring that his food was halaal. Contaminated food ruins Taqwa. One day as he was emerging from the city gates he saw a young man about to enter. Hadhrat Daaraani had some money in his pocket. It was the proceeds of the bundle of wood he had sold.

He decided to give the money to the young Faqeer. When he put his hand inside his pocket to take out the money he

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observed the lips of the Faqeer moving. Suddenly the entire area around Hadhrat Daaraani was transformed into gold. The glitter constrained him to close his eyes. When he again opened his eyes, the Faqeer had vanished.

Sometime thereafter, Hadhrat Daaraani again saw the Faqeer on the outskirts of the city. He was sitting with a jug of water. He greeted the Faqeer and said: "I wish to talk with you." The Faqeer spilled the water on the sand. The water was quickly absorbed by the sand. Then the Faqeer commented: "Abundant talk absorbs (destroys) virtuous deeds like the sand absorbs water. This is sufficient talk for you."



THE VICISSITUDES OF LIFE

Qaadhi Muhammad Ghassaan who was the Qaadhi of Kufa narrates: "On the Day of Eidhul Adha I visited my mother. An aged lady with aristocratic countenance was with my mother. Although the old lady appeared to be a pauper and a beggar, her demeanour and talk were excellent. I asked my mother about the old lady. She said: "She is your aunt Aaniyah, the mother of Ja'far Bin Yahya Barmaki who was the Wazier (Prime Minister) of Khalifah Haroon Rashid." I greeted her and enquired about her condition. I said: 'What has happened to you? How did life reduce you to this pitiful condition?'

She said: 'Yes, my son! We were involved in looting and destroying. Life became disillusioned with us.' (*During her heyday this old lady was a prominent member of the aristocracy during the Khilaafat of Haroon Rashid.*) I said to her: 'Narrate to me some episodes of your age of glory and opulence.' She said: 'I shall narrate one episode, and you will then understand my glorious past.'

Explaining her story, the old lady said: "Three years ago, on a similar day as today (i.e. Eidul Adha), I thought that my son

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was disobedient to me although on that day he had made for me Qur'baani of 400 goats and 300 oxen. Besides this, he sent for me an abundance of expensive garments and other items of adornment and luxury. But today, I am at your door asking for two goat skins. With one I shall sew a dress, and the other one I shall use as a blanket. Yet on that day (three years ago) I had over a hundred head scarves.”

Continuing the episode, the Qaadhi said: I was overwhelmed with grief and sorrow. Tears welled up in my eyes. I gave her whatever gold coins I had.”



SACRIFICING THE WORLD FOR JANNAT

Hadhrat Salmaan Faarsi (radhiyallahu anhu) who was a Sahaabi of Rasulullah (sallallahu alayhi wasallam) had married a very wealthy lady from the Tribe of Kindah. After the Nikah he went to her house. Standing at the door, he called his wife by her name. There was no response from the house. He exclaimed: ‘Are you dumb or deaf?’ She responded: ‘O Sahaabi of Rasulullah (sallallahu alayhi wasallam): ‘I am neither dumb nor deaf. However, brides are modest, hence they do not quickly speak.’

When Hadhrat Salmaan Faarsi (radhiyallahu anhu) entered, he was taken aback by the opulence. The house was embellished with expensive carpets, silken veils and other luxury household goods. Hadhrat Salmaan commented: “What! Has a fever overcome your house to warrant all this covering or has the Ka’bah Shareef come to Kindah?” She said: “O Sahaabi of Rasulullah (sallallahu alayhi wasallam)? Nothing of the sort. The homes of brides are usually adorned.’

At a call of the bride, servants hastily laid out sumptuous food. Hadhrat Salmaan (radhiyallahu anhu) said: “I heard Rasulullah (sallallahu alayhi wasallam) saying: ‘Whoever

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sleeps on soft and luxury bedding, dresses with garments of pride, rides on beautiful mounts of ostentation and consumes delicious foods, will not even smell of the fragrance of Jannat.”

The bride said: “O Sahaabi of Rasulullah (sallallahu alayhi wasallam)! You are my witness! I contribute the entire wealth of this house in the Path of Allah. All my slaves are free in the Path of Allah. I shall live with you a life of frugality.” Hadhrat Salmaan (radhiyallahu anhu) said: ‘May Allah Ta’ala have mercy on you, and may He aid you.’”



THE WISHES OF HADHRAT YUSUF BIN ASBAAT

Aishah Bint Sulaimaan (rahmatullah alayha) says that her husband, Hadhrat Yusuf Bin Asbaat (rahmatullah alayh) expressed three wishes. (1) That he should not own any asset at the time of his Maut. (2) There should be no debt on him. (3) He should be physically emaciated (skin and bone). All three wishes were fulfilled.

During his *maradhul maut* (last illness), Hadhrat Asbaat asked his wife: ‘Do you have any money for your needs?’ She said: ‘I intend to sell our hut.’ He forbade her from this and instructed her to sell their goat. She sold the goat for ten dirhams. Hadhrat Asbaat instructed her to save one dirham for his kafan expenses and keep the nine dirhams for herself.

His wife said: “When he died, only the one dirham (from the ten) which she had set aside was left.”



THE DEVOTEE ATTAINS HIS OBJECTIVE

Hadhrat Abdul A’laa (rahmatullah alayh) narrates: “I wandered in the mountain range of Libnaan in search of someone who

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would teach me *adab* (respect – moral and spiritual reformation). Allah Ta’ala united me with a Buzrug who was living in a small cave. His face was radiant with noor and tranquillity.

I made Salaam to him, and he responded beautifully. He said to me: ‘A condition for the servants (of Allah) is that they adopt obedience and humility. When the heart is consumed by the fire of yearning, then understand that it is filled with divine love. Every calamity which befalls the devotee is a bounty. Look at Hadhrat Aadam (alayhis salaam). He was apprehended by divine wrath, but he was not rejected. Therefore the apprehension and the wrath were bounties for him.

The body is weak, and tears are flowing. Desire is the killer and the heart is indisposed. The illness of preparations for the Aakhirah is chronic. O Beloved of the Hearts! My heart is ill. My desire is killing me. My tears are flowing.”

While the Buzrug was reciting his poem of divine love, he let out a piercing scream and dropped down dead. Hadhrat Abdul A’laa says: ‘I went out of the cave to find someone to assist me with the burial of the Buzrug, but I could find no one. When I returned inside the cave, there was no sign of the Buzrug’s body. It had vanished. While I stood there in bewilderment, I heard a Voice proclaiming: “*The lover has been raised to his Beloved. He has attained his Objective (Allah Ta’ala).*”



A MYSTERIOUS GROUP OF AULIYA

Hadhrat Yusuf Bin Hasan (rahmatullah alayh) narrated the following wonderful episode:

“Once while walking in a street of the City of Shaam (which is in the Land of Shaam – Syria), suddenly there appeared in front of me an insurmountable obstacle. As I turned to walk

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along another way, I suddenly and miraculously found myself in a vast, desolate and fearsome desert. In the distance I saw a Christian monastery. I went towards it. When I was near to it, I saw a raahib (monk) looking out of the window. I went towards him. When I was close by him, he exclaimed: “Do you want to meet your companion?” I said: ‘Who is my companion?’ The monk responded: ‘In this valley there is a man of your religion. He has renounced the world and lives here in solitude. I love to listen to his talks.’

I said to the monk: ‘Then what prevents you from joining him when you live near to him?’ The monk said: ‘I fear that my companions will kill me. When you meet him, convey my salaam to him and ask him to make dua for me.’

Hadhrat Yusuf continuing his story said: “I went in the direction indicated by the monk. Soon I saw a man. Seated around him were many wild animals. At the same time I was hearing the voices of many people, but I could not see any human being. One voice said: ‘Who is this useless person?’

The man was sitting with his head bowed, deep in contemplation. He suddenly screamed and fell unconscious. When he revived, he shouted at me: “Be gone! May Allah Ta’ala bestow the treasure of Taqwa to you.” (*It appears that the animals were jinn.*)



GATHERINGS OF SIN

A Buzrug narrated: “On the Day of Qiyaamah those people who had organized gatherings of sin and aided one another in transgression, they will be assembled and thrown on to their knees. They will bite each other in the way dogs do.” This is a warning for those who gather at the various functions where so many violations of the Shariah are perpetrated.

SEVERE PUNISHMENT FOR GHEEBAT

Faqeeh Abul Hasan Ali Bin Farhoon Qurtubi (rahmatullah alayh) narrated that once he saw his deceased uncle in a dream. His uncle appeared exhausted and in a bad condition. He asked: "O my uncle! How did you fare by Allah?" His uncle answered: "Everything was overlooked, but gheebat (back-biting and gossip). To this day I am apprehended for this. Until today I have not been forgiven for this. Save yourself from gheebat, for the punishment for that is the severest."



SILENCE AND JANNAT

Some asked Nabi Isaa (alayhis salaam): "Tell me of an action which will take me to Jannat." Nabi Isaa (alayhis salaam): "Don't speak." The man said: "We are compelled to speak." Nabi Isaa (alayhis salaam): "Besides goodness do not speak."

Rasulullah (sallallahu alayhi wasallam) said:

- * "Besides goodness, restrain your tongue from everything else. In this way will you defeat shaitaan."
- * "Allah has mercy on one who speaks only goodness. Besides goodness, he adopts silence."
- * "Most sins of man are the effects of his tongue."



THE ABODE OF THE TONGUE

Rasulullah (sallallahu alayhi wasallam) said: "The intelligent man's tongue is under his heart. He thinks before he speaks. If there is goodness in what he contemplates saying, he speaks otherwise he maintains silence. The heart of the ignoramus is behind his tongue. Whatever he sees and feels, he speaks."



THE CLAIM OF HADHRAT IBN ABBAAS

One day Hadhrat Ibn Abbaas (radhiyallahu anhu) said: “I am among the people of authoritative knowledge. Ask me before my demise.” Allah Ta’ala sent an Angel in human form to the house of Hadhrat Ibn Abbaas (radhiyallahu anhu). The Angel said: “O Ibn Abbaas! An ant is a tiny creature. In which part of its body is its rooh (soul)?” Hadhrat Ibn Abbaas (radhiyallahu anhu) had no answer. From his inability to answer, he understood that his claim of knowledge was improper. He resolved never again to make such a claim.



THE AWARD OF HUMILITY

When the Tauraah was presented to Nabi Musa (alayhis salaam), he was overwhelmed with awe by the wonderful honour Allah Ta’ala had bestowed to him. In sheer exhilaration, Nabi Musa (alayhis salaam) supplicated: “O Allah! You have conferred on me such honour which you had not bestowed to anyone before me.” Came the Divine Response: “Do you know why this honour has been awarded to you?” Nabi Musa (alayhis salaam): “I do not know.” Allah Ta’ala said: “I looked into the hearts of all My servants and did not find anyone’s heart more humble than yours.”

Rasulullah (sallallahu alayhi wasallam) said: “He who adopts humility for Allah’s Sake, Allah elevates him (with honour).”



SWALLOWING ANGER

Rasulullah (sallallahu alayhi wasallam) said: “There is no drink more beloved to Allah to be swallowed than the draught of

anger. He who swallows anger whilst he has the ability to do so – Allah will embellish his heart with safety and Imaan (the excellences of Imaan).”

Once a slave of Hadhrat Ja’far Saadiq (rahmatullah alayh) spilled a jug of water on him (Hadhrat Ja’far). Hadhrat Ja’far Saadiq glared at the slave with anger. The slave spontaneously recited the following statement from a Qur’aanic verse:

“*And those who swallow their anger.....*” In this verse some lofty attributes of the Mu’mineen are mentioned. Hadhrat Ja’far restrained his anger. The slave recited the next portion of the aayat: “*And they forgive people....*” Hadhrat Ja’far said: “I have forgiven you.” The slave recited the remaining sentence of the aayat: “*And Allah loves those who practise virtue.*” Hadhrat Ja’far Saadiq said: “I have freed you for Allah’s Sake and am awarding you 2,000 dinars (gold coins).”



NASEEHAT FOR THE HAAFIZ OF THE QU’RAAN

Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu), one of the most senior among the Sahaabah proffered the following advice and admonition to the Haafiz of the Qur’aan:

“When the people enjoy themselves with food and drink, the Haafiz should be fasting. When they are laughing, the Haafiz should be in contemplation. When they dispute, he should be silent. When they manifest pride, he should be humble.

The Haafiz of the Qur’aan should be a person who is one who cries and who is always grieving and tolerant. He should not be a person of ill conduct. He should not be ghaafil (oblivious) nor rowdy nor of harsh disposition nor one who is arrogant.”



THE TREE OF ZAQQOOM

Zaqqoom is a Tree of torture in Jahannum. The Qur'aan Majeed describes its 'fruit' to be like the heads of devils. Its thorns will be food for the inmates of the Fire. Once Nabi Musa (alayhis salaam) asked Allah Ta'ala about the punishment of those who devour interest and die without having made Taubah. Allah Ta'ala said that they will be fed the thorns of Zaqqoom.



THE KEY OF OBEDIENCE

Hadhrat Yahya Bin Muaaz (rahmatullah alayh) said:

“Obedience is stored in the Treasury of Allah Ta'ala. The key of this Treasury is Dua. The teeth of this key are halaal food. If the teeth of the key are broken, the Treasury cannot be unlocked. When the Treasury cannot be opened, obedience to Allah will not be attainable.

Therefore beware of the morsel of food which you ingest. Ensure that your food is wholesome until the Day of Qiyaamah. Until you reach the threshold of Qiyaamah (the Grave) save your limbs from the sins of haraam food.

He who does not abstain from haraam food will be cast into Jahannum after having suffered for ages the hardships of Barzakh and Qiyaamah. He will eat of the torturous and poisonous 'fruit' of the Tree of Zaqqoom which will tear his organs to shreds.”



THE PORTALS OF KNOWLEDGE

Hadhrat Sufyaan Thauri (rahmatullah alayh) said:

“When I used to recite one aayat of the Qur’aan Shareef, seventy portals of knowledge would open up for me. After I ate of the food of the wealthy, not a single portal of knowledge opened for me when I recite an aayat.

Haraam food melts away fikr (contemplation) and eliminates the sweetness of thikr. It burns the garment of ikhlaas (sincerity), and blinds spiritual vision.

Earn only what is halaal and spend it in moderation. Don’t consume the food of those who eat haraam and don’t cultivate their association. The good deeds of a person who consumes halaal are accepted. All conditions of spiritual excellence are related to halaal food.”



TWO MOUNTAINS OF FIRE

A Buzrug narrated that he went to visit a sick neighbour who was in the throes of death. The dying man was repeatedly saying: “*Two mountains of fire! Two mountains of fire!*” His wife explained that her husband was a merchant who dealt with wheat. He had two measurement containers. One was bigger than the other. (Both containers were portrayed to be of the same measure.) When he would purchase wheat, he used the big container, and when he would sell, he used the smaller one. These two containers assumed the form of two mountains of fire at his death.



SIX UNFORTUNATE PERSONS

Allah Ta'ala revealed to Nabi Musa (alayhis salaam): “Six kinds of persons are in My Jahannum and Wrath:

- * An aged man whose moral character is evil
- * A wealthy man who steals (and frauds)
- * An Aalim who sins
- * A man who comes to Me without having made Taubah
- * A murderer
- * A man who usurps and devours the rights of a Muslim.



FALSE OATHS

Hadhrat Nabi Musa (alayhis salaam) supplicated to Allah Ta'ala: “O My Rabb! What is the punishment of a person who takes a false oath in Your Name?” Allah Ta'ala responded: “I shall clamp his tongue with clamps of fire for ages.”



PUNISHMENT OF THE DRUNKARD

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said that the face of a habitual drinker of liquor is turned away from the Qiblah in the grave. Emphasizing this fact, he said that if a drunkard's grave is opened and if his face is not turned away from the Qiblah, then “strike my neck (with a sword).”



THE HEARTS OF THE AULIYA

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that there are 300 servants of Allah (i.e. Auliya) whose hearts resemble the

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heart of Nabi Aadam (alayhis salaam). The hearts of 40 Auliya resemble the heart of Nabi Ibraaheem (alayhis salaam); the hearts of 5 are like the heart of Jibraeel (alayhis salaam); 3 have hearts resembling the heart of Mikaaeel (alayhis salaam), and there is one Wali whose heart is like the heart of Israafeel (alayhis salaam).

When this one dies, Allah Ta'ala appoints in his position one from the group of three. When one of the group of three dies, one of the five takes his place. When one from the five dies, a member from the group of forty is appointed in his place. When one of the forty dies, one of the 300 is promoted to his position. When one of the 300 dies, then Allah Ta'ala ennobles a man from the Ummah to occupy the vacant position.

The numbers of these different groups of Auliya remain constant. Allah Ta'ala imposes a variety of tasks and duties on them.



KINDNESS TO THE FUQARA

Hadhrat Hasan Basri (rahmatullah alayh) narrated that Rasulullah (sallallahu alayhi wasallam) said: "Associate more with the Fuqara and be kind to them because they have a great treasure." The Sahaabah asked: "O Rasulullah! What is their treasure?" Rasulullah (sallallahu alayhi wasallam) said: "On the Day of Qiyaamah it will be said to the Fuqara: 'Whoever has given you something to eat or drink, or something to wear, take him with you into Jannat.'"

In another narration it is mentioned that the people will all be standing fearfully in ranks immersed in pools of perspiration of varying depths. The pools of perspiration for some will have reached their faces. The Fuqara will be permitted to enter into the rows and take into Jannat whoever had given them something to eat or wear.



RAASHID BIN SULAIMAAN

Hadhrat Duhhaak Bin Mazaahim (rahmatullah alayh) narrates:

“One Friday night I went to the Jaami’ Musjid in Kufa where I found a young man engrossed in making dua. He was shedding tears in profusion. His crying and supplication reduced me also to tears. I greeted and asked his name. He said: ‘I am Raashid Bin Sulaimaan’. I was happy to have met him. I had heard much about him and was very anxious to meet him. Allah Ta’ala had now blessed me with this good fortune. I asked if I could spend some time in his company. Raashid answered: “A person who derives pleasure in communion with Allah Ta’ala cannot derive solace from people.” Then suddenly he disappeared from my sight. I do not know if he flew into the air or disappeared into the earth. His departure saddened me much.

I made dua to Allah Ta’ala to grant me an opportunity of meeting Raashid before I die. After a year I went for Hajj. I was delighted to find him sitting in the shade of the Ka’bah. A group of people was sitting around him. Surah An’aam was being recited to him. He smiled when he saw me. He came to me. After warmly embracing and shaking hands with me, he said: “You had made dua to Allah to meet me before you die.” I said: “Yes. May Allah have mercy on you. Tell me of the things (i.e. spiritual mysteries) which you had observed this night.”

Raashid let out a piercing scream and fell down unconscious. I thought that he had died. The people around him who had be reciting the Qur’aan, disappeared. When Raashid regained conscious, he said: “O my brother! You are not a stranger to the awe and fear the Auliya have in their hearts for

the mysteries of Allah Ta'ala." I said to him: "Who were the people who were sitting around you?" He replied: "They were jinn. I honour them. They recite the Qur'aan Shareef to me. Every year they perform Hajj with me. O my brother! May Allah Ta'ala unite us in Jannat. There will be no separation in that Abode nor grief and sorrow."

Suddenly he vanished, and I never again saw him."



THE RAAZIQ IS ONLY ALLAH TA'ALA

The means and ways of acquisition are not the providers of our Rizq. It is Allah Ta'ala Alone Who sends rizq via the multitude of ways and means.

There was an Aabid who lived in close proximity to Makkah Mukarramah. He devoted all his time to ibaadat and fasted all year round. Every day a man would bring for the Aabid two *rotis* (bread rolls). One day the Aabid thought: "I depend on people for my rizq whereas the Raaziq of entire creation is Allah Ta'ala. I have forgotten Him. How evil is my *ghaflat* (being oblivious of Allah Ta'ala)."

The next day when the man came as usual, the Aabid refused to accept the bread. The man left with the bread. For three days thereafter the Aabid had no food. He supplicated to Allah Ta'ala for rizq. That night he dreamt that he was in the presence of Allah Ta'ala Who said: "O my servant! Why did you refuse to accept whatever I used to send to you by the hands of my servant?"

Aabid: "O Allah! Besides You I do not derive solace."

Allah Ta'ala: "Who is the Provider of the bread which used to come to you?"

Aabid: "You, O Allah!"

Allah Ta'ala: "Then from whom were you accepting the bread?"

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Aabid: "From You, O Allah!"

Allah Ta'ala: "Henceforth accept it and do not refuse."

In the same dream the Aabid saw the man who used to bring the bread ushered into Allah's Presence. Allah Ta'ala said to the man: "O my servant! Why did you discontinue giving bread to my servant?"

The Man: "O Allah! You are well aware."

Allah Ta'ala: "O my servant! For whom were you giving the bread?"

The Man: "O Allah! To You."

Allah Ta'ala: "Henceforth be steadfast in your duty and continue giving the bread. For you Jannat is the reward."



A LESSON FOR HADHRAT ABU SULAIMAAN DAARAANI

Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) was among the famous Auliya of Allah Ta'ala. Hadhrat Ahmad Bin Hawaari (rahmatullah alayh) narrates:

"Once I accompanied Hadhrat Abu Sulaimaan Daaraani on a journey to Makkah Mukarramah. Along the route I lost my water-bag. I became concerned of the prospect of being without water along the journey (which was through the desert). When I mentioned this to Hadhrat Daaraani, he made dua: "*O Thou Restorer of Lost Things! Return our lost water-bag.*"

Very soon thereafter in that desolate stretch of desert appeared a man with the water-bag in his hand. He was proclaiming: "Whose lost water-bag is this?" I identified the water-bag and took it from the stranger. We continued with our journey.

Not long thereafter we encountered intense cold. It was extremely cold. We donned our warm garments. Then we saw a man clad with only two old, thin shawls and he was perspiring

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despite the severity of the cold. Hadhrat Abu Sulaimaan said to him: “If you wish, we shall give you warm garments.” The man responded:

Heat and cold and everything else are the creations of Allah Ta’ala. If He commands, then both heat and cold will overwhelm me, and if He commands, both will bypass me. I have inhabited this wilderness for 30 years in this very same condition. I have never shivered in winter on account of the intensity of the cold nor perspired in summer because of the extreme heat.

During winter, the fire of my Love (for Allah Ta’ala) is my garment, and in summer He bestows to me the coolness of the Honey of His Love. O Daaraani! You are engrossed with garments while you have abandoned *Zuhd* (renunciation of the world). Therefore the cold distresses you. O Daaraani! You cry and scream. You derive solace from the cool breeze (in summer).”

Hadhrat Abu Sulaimaan (rahmatullah alayh) then commented: “Besides this man, no one has recognized me.” (*In other words, ‘He has understood my spiritual malady.’*)

THE LESSON

In this episode was a lesson for Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh). When he had observed the quick Divine Response to his supplication for the water-bag, a trace of *ujub* (vanity/self-esteem) had developed. *Ujub* is a subtle and extremely dangerous malady which can ruin the greatest Wali. Allah Ta’ala provides lessons, admonition and protection for His Auliya in many different ways. To protect him from the malady of *ujub* Allah Ta’ala linked him up with the Wali who had lived for 30 years in the wilderness without any physical ways and means for his rizq, clothes and shelter. Allah Ta’ala had cared for him in wonderful and miraculous ways. When Hadhrat Abu Sulaimaan saw his own spiritual condition in the mirror of this Wali’s rank of Divine Proximity, his own state

appeared insignificant and contemptible. In this way Allah Ta'ala eliminated vanity from His Wali.



WAITING IN ANTICIPATION

A Buzrug narrated the following episode:

“Once while making Tawaaf of the Ka’bah I observed a Faqeer making Tawaaf. He took a paper from his pocket, read it and replaced it in his pocket. He repeated the same act the next day and for several days thereafter. One day after reading the paper as usual, he collapsed and died. I went to him and removed the paper from his pocket. On it was written the Qur’aanic verse: *“Wait for the command of your Rabb, for verily you are in Our Presence.”*”

The deceased Buzrug was making Tawaaf in anticipation of his Maut. He appeared to be aware that his Maut was imminent.



EVEN KHIDHR DID NOT RECOGNIZE HIM

Once Hadhrat Khidhr (alayhis salaam) was in Masjid-e-Nabawi in Madinah Munawwarah. A group of people was sitting by the famous Shaikhul Hadith, Hadhrat Shaikh Abdur Razzaaq (rahmatullah alayh) who was imparting a Hadith *dars* (lesson). In one corner of the Masjid sat a young man in contemplation. He was not interested in the *dars*. Hadhrat Khidhr (alayhis salaam) said to him: “O young man! Don’t you see Shaikh Abdur Razzaaq imparting Hadith to the people? Why do you not join them?”

The young man said: “The people over there listen to Hadith from Abdur Razzaaq while here (i.e. where he was sitting) is the one who listens to Hadith from Razzaaq (i.e. from Allah Ta’ala), not from His servants.”

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Attributing the statement of the young man to pride, Hadhrat Khidhr (alayhis salaam) said: “If you are truthful in your claim, then tell me who am I?” The young man said: “If the *firaasat* (spiritual insight) of the Mu’min is true, then you are Khidhr.”

Hadhrat Khidhr (alayhis salaam) then understood there were Auliya of such lofty status whom he too did not recognize.



THE REWARD OF SERVICE

Shaikh Muhammad Bin Husain Baghdaadi (rahmatullah alayh) narrates:

“Once I went to Makkah Mukarramah for Hajj. One day in the bazaar I saw an old man selling a slave girl. The girl was emaciated and very pale in colour, but *noor* was glittering on her face. The old man was selling her for 20 dinars and mentioned that he was selling her ‘with all her defects’. I said to the old man: ‘The price is known. What are her defects?’ He responded: ‘She is insane. She is perpetually sorrowful. She spends the entire night in *ibaadat* and fasts every day. She always stays in seclusion.’

When I heard this, my heart inclined towards her. I paid the price and took her to my home. The slave girl’s head was always bowed. Along the way she raised her head and said: ‘O my small master! May Allah have mercy on you. Where do you live?’ I said: ‘In Iraq.’ She said: ‘Which Iraq? Basra or Kufa?’ I replied: ‘Neither Kufa nor Basra.’ The slave girl said: ‘Perhaps you live in Madinatul Islam, Baghdaad?’ I said: ‘Yes’. She said: ‘That is the city of the Aabideen and Zaahideen.’

I was surprised, and said to her: ‘Girl! You move from one room to another in a house. What do you know of the Zaahideen and Aabideen? Among the Auliya, do you know anyone?’ She replied: ‘Maalik Bin Dinaar, Bishr Haafi, Saalih Muzni, Abu Haatim Sajastaani, Ma’roof Karkhi, Muhammad

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Husain Baghdaadi, Raabiah Adwiyyah and Sha'waanah Maimoonah.'

I said to her: 'How come you are aware of them?' She replied: 'How can I not know them? By Allah! They are the physicians of the hearts. They show to the lover the path leading to the Beloved.'" I said: 'Girl! I am Muhammad Bin Husain.' She responded: 'O Abu Abdullah! I had supplicated to Allah Ta'ala to unite you with me. Recite the Qur'aan to me.'

I recited and she promptly fell unconscious. I sprinkled some water on her face. When she revived, she again insisted that I should recite. After I recited some verses describing the bounties of Jannat, she said: 'O Abu Abdullah! It appears to me that you have proposed for the damsels of Jannat (Hurs). Do you have the *mehr* (dowry) for them?' I said: 'Girl! Tell me what is the *mehr*. I am a pauper.' The girl responded: 'It is to stay awake at night; to perpetually fast and to love the Fuqara and Masaakeen.'

Then once again she fell down unconscious. I sprinkled water on her. She regained conscious and began to supplicate to Allah Ta'ala. While absorbed in her supplication, she fell down. When I examined her, I found her dead. I left the house to purchase kafan for her. When I returned, I saw a wonderful sight. She was draped in a beautiful perfumed kafan. On the kafan was miraculously inscribed: *Laailaha illallahu Muhammadur Rasulullah*, and the Qur'aanic Aayat: '*Verily, the Auliya of Allah shall not fear nor grieve.*'

With a few friends we buried her. I recited Surah Yaaseen at her graveside. That night, with my heart full of grief, I went to sleep. In a dream I saw her in Jannat exquisitely clothed and adorned with the apparel and jewels of Jannat. Her face was more radiant than the sun and the moon. I said: "Girl! By means of which deeds did you attain this lofty rank?" She said: "Love for the Fuqara and Masaakeen; Istighfaar in abundance and removing obstacles from the pathways of Muslims."



HADHRAT ANAS AND A TYRANT

Once Hajjaaj, the tyrant who was responsible for the murder of numerous Sahaabah said to Hadhrat Anas (radhiyallahu anhu): "Is there any difference between my horses and the horses of Rasulullah (sallallahu alayhi wasallam)?" Hadhrat Anas (radhiyallahu anhu) replied: "There is the difference of heaven and earth because there was thawaab even in the urine and manure of the horses of Rasulullah (sallallahu alayhi wasallam) while you are keeping horses for show and pride."

Greatly annoyed by this answer, Hajjaaj said: "If it was not for the pledge I had given to Ameerul Mu'mineen (the then Khalifah of the Islamic empire) I would have killed you this very moment." Hadhrat Anas (radhiyallahu anhu) said: "By virtue of such a dua taught to me by Rasulullah (sallallahu alayhi wasallam) I have neither fear for any tyrannical oppressor nor for any shaitaan nor for any beast."

Hajjaaj said: "Teach that dua to my son." Hadhrat Anas (radhiyallahu anhu) said: "I shall never teach it because he is not qualified for it." (Nazhatul Majaalis)

The Dua is:

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اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ بِسْمِ اللَّهِ عَلَيَّ نَفْسِي وَ دِينِي بِسْمِ اللَّهِ عَلَيَّ
أَهْلِي وَمَالِي وَوَلَدِي بِسْمِ اللَّهِ عَلَيَّ كُلِّ شَيْءٍ أَعْطَانِي رَبِّي بِسْمِ اللَّهِ
خَيْرِ الْأَسْمَاءِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ بِسْمِ اللَّهِ أَفْتَحُ وَعَلَيَّ اللَّهُ تَوَكَّلْتُ اللَّهُ رَبِّي لَا
أُشْرِكُ بِهِ شَيْئاً اللَّهُمَّ إِنِّي لَا أَسْأَلُكَ مِنْ غَيْرِكَ الَّذِي لَا يُعْطِيهِ أَحَدٌ غَيْرَكَ عَزَّ
جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرَكَ أَحْفَظُنِي مِنْ كُلِّ ذِي شَرٍّ خَلَقْتَهُ وَ
أَحْتَرِزْ بَكَ مِنْهُ وَأَقْدِمْ بَيْنَ يَدَيَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ
أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَمِنْ خَلْفِي
مِثْلَ ذَلِكَ وَمِنْ خَدَّتِي مِثْلَ ذَلِكَ

TRANSLATION:

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. I take the blessings of the Name of Allah on myself and on my Deen. I take the blessings of the Name of Allah on my family, my wealth and my children. I take the blessings of the Name of Allah on everything that my Rabb has given me. I take the blessings of the Name of Allah, the Best of all names. I take the blessings of the Name of Allah, He with whose name nothing in the heavens or the earth can bring any harm. And He is all-hearing, all-knowing. I begin with the Name of Allah and I place my trust on Allah. Allah is my Rabb. I disassociate any partner from Him. O Allah! I do not ask from anyone besides You, (since the one besides You is such that) no one grants him anything besides You. Mighty is Your protection and exalted is Your praise. And there is none worthy of worship besides You. (O Allah!) Grant me protection from every evil being You have created, and I seek sanctuary in You from it. I place before

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myself in the Name of Allah, the most Beneficent, the most Merciful. Say: He is Allah, the One. Allah, the One upon whom all depend. He does not give birth, nor was He born. And He has no equal. And similarly I place (these words) to my rear, and similarly to my sides.

NOOR IN THE HEART

Rasulullah (sallallahu alayhi wasallam) said that when Noor enters the heart, it (spiritually) expands. The Sahaabah asked for a sign of the entry of Noor into the heart. Rasulullah (sallallahu alayhi wasallam) responded: “It’s sign is that a man flees from this world of deception and turns towards the everlasting abode (the Aakhirat). He prepares for Maut before its arrival.”

