

FOUR STAGES OF TAUHID: The first stage is like outer cover of a coconut, the second stage is the inner cover of a coconut, the third stage is the kernel of a coconut and the fourth stage is the oil of the kernel. The first stage of Tauhid is to utter by tongue "There is no deity but God". The second stage is to confirm it by heart. The third stage is like kernel which can be seen by inner light or by way of Kashf. This is the stage of those who are near God. The fourth stage is like oil in kernel. He sees nothing but God. This is the stage of the truthful or it is called Fana-fi-Tauhid or to lose oneself in Tauhid. Even he forgets himself. In the first stage, a man is saved from sword by uttering only Kalima Tauhid. In the second stage, he believes the internal meaning. Such a class of the faithful are saved from punishment of the next world. In the third stage, he sees nobody except God as the cause of action and the fourth stage is the utmost limit of Tauhid. In the second stage, breast is expanded by the light of Islam as God says. God expands the breasts of one for Islam whom He wants to guide. God says : He whose breast God expands for Islam remains upon light from his Lord.

Question. How can one in the highest stage not see but One, the source of all actions, while he sees the heaven and earth and all the things of the material world ? How can one become many?

Answer. Know, O dear readers that this affair appertains to the secret mysteries of the spiritual world and it is not allowed to write these secrets. Arefs said that to disclose God's secrets is infidelity and there is no connection of worldly knowledge with them. It is true that in the preliminary observation it is difficult to know many as one, but it is possible to explain them. The same thing becomes many things from one consideration and becomes one from another consideration. Body, life, hands, feet, bones etc., if looked at separately become many things of the same man and if looked from another angle becomes one man composed of many things. There are many persons who see the same one man but do not think of his different organs at that time. The difference between these two things is that he thinks that he saw the whole man if he sees the face only of a drowning man. So only sight of an organ leads one to think that he saw the whole man. Similarly is the case of the Creator and the created. They appear in many forms. One on one consideration, they are one and on another consideration they are many.

The first stage of Tauhid is not absolved from hypocrisy and the name of the second stage is faith which is current among ordinary Muslims. The basis of God-reliance is established upon the third state of Tauhid, as mere faith in Tauhid cannot bring the condition of God-reliance. In this stage there is belief that except God, there is no doer of actions. God created creation provision, wealth good and bad, life and death, poverty and solvency, He has got no partner. When it is clear to you, you will not look towards others. Rather you will fear Him, hope in Him, have faith in Him and rely on Him as He is singular in actions and everything besides God is subject to His discipline. You have got no authority to change an atom of the creation of God. When the doors of spiritual kingdom will be opened to you it will be clear to you, more clear than external eye sight.

The devil turns you from this stage of Tauhid to such a place where you have got doubts for two reasons. The first reason is to look at the freedom of will of man and the second reason is to look to the lifeless things, as you look to the fall of rain for growth of corns or crops, hope for rain from clouds and hope for wind for plying of boats. In these things, there is setting up of Shirk or partnership with God. For this reason, God says : When they get on board a boat, they invoke God with sincere heart, but when He takes them to the shore, they set up Shirk. This means that they say : If the velocity of hurricanes would not have come to a stand still, we would not have been saved.

He who knows the secrets, knows that the hurricane is nothing but a terrible wind conducted by One who has got control over everything. So if one considers wind as the cause of deliverance. He is like one who was arrested for murder but the King sent a letter pardoning him. The arrested man remembers pen ink and paper as the causes of his deliverance and says : Had not been these elements. I would not have been saved. So he considers these things as the causes of his safety. This is utter foolishness. He who knows that these things have got no independent will and that these things have been made subservient to the writer does not consider these elements as the causes of his deliverance but expresses gratitude to the writer. Similarly, the sun, moon, stars, rains, cloud and other lifeless things are all subservient to God, the Almighty and All Powerful. He is the cause of everything. In fact, God is the writer and not

the king in the above instance, God says : When you shot arrows, you did not shoot them but God shot. When it will be clear to you, the devil will be despaired of you and you will reach true stage of Tauhid.

FREEDOM OF WILL: Now the question of freedom of will comes to you. You may question : How can you say that everything comes from God ? One man supplies you provision according to his wish. He may give it to you or may not give. He may kill you or not kill. How can you not fear him ? The answer is that the weak people commit these mistakes as do the ants. An ant sees the writing by the pen on the paper. It also sees that the front portion of the pen is making the pages black. The ant thinks that the pen is making the white paper black through mistake. It is the mistake of its sight. So is the mistake of one whose breast has not been expanded by the light of God. He does not see the ultimate Cause of all causes who is God. So he sees the writer as the agent of writing. This is extreme foolishness. Those who are experienced in spiritual things and whose inner light has been enkindled understand that God gave every atom of the heavens and earth power of speech with which they speak, and they have got such tongue by which they speak without voice. Those who are unable to hear it do not hear it. I don't mean the open ear with which voice is heard as voice is necessary for open hearing. By hearing I mean such thing which has got no letter or voice or language.

Question : Your explanation is a wonder which can not be grasped by intellect. So please explain it clearly to us.

Answer : Know, O readers, that those who have got spiritual illumination know that every atom within the heavens and earth has got its prayer which is endless and limitless. It is such a word as comes from the ocean of the words of God. God says : Had the seas been ink for praise of my Lord, they would have dried up.' The secrets of the material and spiritual world talk secretly. To disclose those secrets is abominable, rather the breasts of the pious people are like graves of the secrets. Have you seen a trusted courtier of a king disclosing the secrets of the king? Had there been permission to disclose the secrets of everybody, the Prophet would not have said : Had you known what I know you would have laughed little and wept much. He also prohibited to disclose the secrets of Taqdir or fate. He said : When mention is

made of stars, be silent. When mention is made of fate be silent. When mention is made of my companions, be silent. The Prophet sometimes disclosed some secrets to Huzaifah. This shows that the spiritually illumined persons do not disclose them for two reasons—impossibility of disclosing secrets and limitlessness of His praise.

He who sees the writing on paper, sees the blackening of white paper by ink. (1) He asks the paper : I have seen your face white and bright but why do I find it now black? The paper says : How is your judgment that you are asking me this question ? I have not made my face black but the ink pot was filled up with ink, the ink travelled to me and made my face black. He said : you have spoken the truth.

(2) He asked the ink about it which said : You are unjust to me. I was living peacefully in inkpot but the pen forcefully took me out unjustly and separated me from my parent body. The pen is responsible for it and not myself. He said : You have spoken the truth.

(3) He asked the pen : why have you taken out ink from the ink pot and thus have done injustice to it ? The pen said : Ask the hand and fingers about it. I was a reed by the river side. The hand cut the reed by a knife, cut me off from my parent body, severed my head and dived it into ink-pot Go from me and ask it which did injustice to me. He said : You have spoken the truth.

(4) Then he asked the hand about its oppression on the pen and it said : I am nothing but a piece of flesh with blood. Have you seen a lump of flesh moving independently ? I am only a conveyance subject to order. Strength rides over me and orders me to do a thing. He said : You have spoken the truth.

(5) He asked the strength : Why are you using the hand as servant and conveyance ? The strength said : Don't rebuke me. Do you think that I have oppressed the hand riding over it? I do not move it, nor do I order it. I sleep and remain quiet till a representative comes to me. He compels me to do a thing, The name of the representative is Will. He wakes me up from sleep and compels me to do an act. Then he said : You have spoken the truth.

(6) He asked the will : What thing encourages you to move the strength and compels it to do the act ? The will said : Don't punish me in haste as I have got an excuse. I do not rise myself, rather I am caused to rise by the order of intellect, the messenger of knowledge. He presents me in mind and order me : Awaken the strength. I am subject to intellect and knowledge. It is my bounden duty to obey it. I have got no way to go against it. So ask knowledge about it. He said : You have spoken the truth.

(7) He asked knowledge about it. It said : I have been imprinted on the tablet of soul and I am the light of soul. I have got no light of my own and I have been lighted. I am only a tablet set firmly in soul. I have got no freedom. Ask the pen as without pen, nothing can be imprinted.

At this time the questioner began to entertain doubt and the reply did not give him satisfaction. He said : I have passed many stages and everyone attributed responsibility on others and everyone gave satisfactory answer, but you say : The pen writes on me. The pen is a reed only, tablet is a plank only and light is but a fleak of fire. I heard in this stage light, writing, pen etc. But I don't see them. It is a wonder to me that I hear their sound, but do not see them. Then knowledge said to him : If what you say is true, the reason is that your provision is little and your conveyance is weak. Know that there are injurious things in the path which you wish to tread. It is better to leave the way. What has been created for a man has been made easy for him. Know that there are three hurdles in this path-material world, spiritual or unseen world and world of power and strength. Paper, ink, pen and hand appertain to this material world. The spiritual world will come after me. When you will go there in advance of me, you will reach that world. The third is a world of strength lying between this material and spiritual world. You have crossed three stages of this world-strength, will and knowledge. This world is intermediary or means between the material and the spiritual world. The material world is easier for the path and the spiritual world is more difficult. He who walks upon the ground walks upon the material world. He who takes a boat and embarks upon it, embarks upon the world of strength. He who walks upon water without the help of a boat or any conveyance walks in the spiritual world. If the belief of certainty enters your mind, you

enter upon that stage as the Prophet said : Had his sure faith increased more, he would have sojourned in the air. Once a man asked Jesus Christ : Did Jesus Christ walk upon water ? the Prophet replied to the above effect.

He (who treads the path of religion) asked again : I am tired of this affair, I fear the path you showed me. I know not whether I can cross it, Is there any sign of it ? Knowledge said : It has got its sign. Open your eye and confine your eye sight towards me. If at this, the matter of pen is made clear to you wherewith the tablet on the heart is written, you will be fit for the path. He who knocks at the door of the spiritual world after crossing the world of Zabarut or strength, will find the affairs of the pen. Don't you see that the affairs of the pen were disclosed to the Prophet in his early stage ? God revealed for the first time : read and your Lord is the Almighty, who taught with the pen, who taught what man knew not—68:1.

Then the trader of the path of religion asked : I have opened my eyes, but I don't find the reed or tablet or anybody. Then knowledge said : What do you say ? Did you not hear that the owner of the house is not like the owner of the furnitures of the house ? Don't you know that the being of God is not like the being of anybody ? Similarly His hand is not like the hand of anything of the material world. His pen is not like the pen of the material world. His word is not like the word of the material world and His writing is not like the writing of the material world. These are affairs of God appertaining to the spiritual world. The being of God has got no physique. He is not confined to any place as a thing of the world. His hand is not composed of blood, flesh and bone like that of man. His pen is not like the modest reed, his tablet is not made of plank, His pen has got no sound or letter, His writing has got no impression of ink. He who considers God like him, is dead. He who explains Him by example is a woman. You will be free from doubt if you have understood the following Hadis of the Prophet : God created Adam according to His image You will be free from doubt if you understand by this image secret attributes which can be seen with the eye of knowledge and not with the external eye. You stay then on the lofty hill. Why do you not travel in this way ? You will hear from the bottom of your heart what will be revealed to you and you will find guidance from the light. Perhaps you will be called from heaven as Moses was called : I am surely your Lord.

When the trader in the path of religion heard about this knowledge, he knew of his defects and was enraged at his passions and his mental fire broke out. Before this the light in his heart was dimly burning, even though it did not touch the fire. When knowledge was puffed up in his heart, his oil was enkindled. Then light upon light came to him. Then knowledge said to him: Value this moment greatly. Open your eyes, so that you may find the path. When he opened his eyes, he found the pen of God as described. It is not made of reed, it has got no head. It is incessantly writing in the mind or soul of men. He said being surprised at it: What a good thing is knowledge. I don't consider this pen as that of the material world.

He then asked the pen: O pen, you are constantly writing knowledge of many things in the soul of men, the knowledge with the help of will is giving strength and the strength is helping an action. What is the mystery? The pen said: Have you forgotten that reply you have received from the pen of the material world? It placed responsibility on hand. He said: I have not forgotten it. The pen said: My answer is like that pen of the material world. Then he said: Have you heard that God created Adam of His own image? He said: I heard it. The pen then said: Then ask the angel of my right side about me. I am subject to him and he compels me to write. So there is no distinction between the pen of God and the pen of man regarding obedience, but there is difference in form. He asked: Who is the angel by the right side? The pen said: Have you not heard this verse - The heavens are in His right hand? He said: Yes, I heard it. The pen said: All the pens of the material world are within His right hand and the angels move them.

Then he said that the right hand side is not like ours, their hands are not like ours, their fingers are not like our fingers. When he asked the angel about pen, he said: The answer from the material pen is like it. It depends on strength. Then he went to the world of power and strength and saw such a wonderful thing which is very significant in comparison with that of this world. The strength said: I am an attribute only. Ask the owner of strength and power as it is the work of the owner of power and not of power. Then it was announced from behind the screen: He should not be asked what He does, but you will be asked what you do. He then lost his senses and when recovered exclaimed: All praise is due to Thee, I return to thee, I rely on Thee. Thou art

All powerful. I fear nobody except Thee. O Lord, expand my breast, so that I may know Thee. Remove sluggishness from my tongue, so that I may praise Thee.

Then there came the proclamation from behind the screen: Take care from the greed of praise don't go forward over the Prophet, rather return to him. Take what he gave you and forbid yourself from what he prohibited you - 59 : 7. Say what he said to you as he said nothing about God except: Thou art pure, I can't recount Thy praise. Thou art, as thou hast praised Thee. Then he said: O God, if there is no power of tongue to praise Thee, should there be no greed of soul to know Thee? Then there came the proclamation: Be careful of treading the necks of the truthful. Return to the greatest truthful man and follow him and the companions of the Prophet who are like stars. You will find guidance from any of them. Have you not heard that He said: To be baffled in the search of My knowledge is the limit of knowledge. It is sufficient for you to be deprived of My knowledge of meeting with Me staying in front of Me. It is sufficient for you to be baffled in appreciating My grandeur.

At this time, the sojourner in the path of religion returns and finds excuse to ask him. He says to the angel on the right and to the pen, knowledge, will and strength: Take my excuse. I have first entered this city. There is fear for every first entrant. Now it is clear to me that your excuse is true and the truth has come to me vividly that He who is the master of the material, spiritual world and the world of strength and power is the Almighty God. You are subservient to His will. He is the first and the last, the open and the secret.

He is then asked: How is He the first and the last? These are contradictory terms. How is He the open and the secret? The first is not the last and the open is not the secret. He said: He is the First in comparison with the things created as all things come from Him in seriatim one after another. He is the Last in comparison with the things that will remain, as they will return from stage to stage till they return to God. That is the end of their journey. So He is the first of the past things and He is the last of the future things. He is secret to those who are in this material world and who search Him by their five external organs. He is the Open to those who search Him in the spiritual world in their

lighted lamps of their hearts by the secret insight. This is true Tauhid and it is now clear to them that the cause of action is He.

He who does not deny spiritual world should sojourn with those who walk in the path of religion. When faith becomes firm and sure, he enters the spiritual world. When purity of soul is increased, his sure faith also increases. If a man is seen in semi-darkness very early in the morning, you can understand that he is a man. Then when the sun rises, his faith remains the same but the figure of his body becomes vivid. The believers and the owners of Kashf are like the sorcery of the sorcerers of Pharaoh and the miracles of Moses. When Moses showed the miracle of a serpent the sorcerers of Pharaoh surrendered to Moses as they saw then the real truth and said to Pharaoh: Even if you cut off our hands and feet or crucify us, we shall not swerve an inch from the truth. Thus their hearts were expanded to such an extent that they preferred death than return to disbelief. In short the truth that is established after Kashf is not changed. Similarly there is no change of Tauhid near the owners of Kashf or inner introspection. But the Tauhid which is established upon general faith is like the sorcery of Pharaoh's sorcerers. Their look is only to the external serpent.

Question: You say that the elements are also subservient. But how can man do a thing if he wishes and can not do if he does not wish.

Answer: It is said that man writes by fingers, takes breath by nose and separates water from his body when he stands in water. Thus there are three different modes or work of a man writing, breathing and separation of water. These are different works but these are the same from the stand point of dependence. (1) The first kind of man's work is natural, for instance if he places his foot in water it becomes separate. (2) The second kind of man's work is natural wilful work, such as taking breath, passing stool and urine, taking food and drink. (3) The third kind of man's work is action of strength and power, such as walking talking etc. There is no power of man in the natural works. Whenever he stands in water or passes though the air, water or air goes away of itself. This is inevitable. The second kind of work is natural wilful work as man can not shut up his breath even after hard efforts. Therefore the will of taking breath comes automatically. Whenever a thing is heavy, it separates the lighter body and takes

its own place. So heaviness and lightness are not subject to man's Will. Similarly the wilful acts of man are not subject to volition. Similarly the acts of volition are not subject to the will of man. If a man takes a needle and shows it in order to pierce the eye of another, the latter will suddenly close his eyes, even though it is his action of will. So actions of will also occur according to the natural dictation of God's laws. The third kind of work in connection with power has got some controversy. Writing, walking, talking etc. are acts requiring strength. It is said of these actions that a man do these things if he wills and does not do them if he does not will. From this, the people understand that these are actions of volition but these are also in fact not subject to his will. The reasons are given below.

Will comes at the behest of intellect which says: This is an action profitable to you. All things are of two kinds - (1) One kind of things inform you openly or secretly that particular action is beneficial to you. (2) Another kind of things inform you after mature thoughts and efforts that a particular action is beneficial to you. The example of the first kind is that if anybody is about to throw needle in your eyes or to strike you with sword, you at once know that to remove it is beneficial to you. It is natural then that will rises with knowledge and power with will. You can then understand without any thinking that it will be beneficial to you to close your eyes. This knowledge raises will in your mind at once to close your eyes owing to will, and strength comes in your eyes to close them up. There are things however which require thinking and consideration whether it will be beneficial to you or not. If you think that it will be beneficial, then knowledge raises will which is the real will. Owing to will, there arises strength which produces an action and knowledge determines it. It determines which will be beneficial to you and which is right and which is wrong. So without the order of knowledge, will does not rise. That man is compelled to do an act means that the action comes from a foreign strength or power, and not from within himself. Action with power means that he is an object of will. It arises compulsorily at the order of knowledge or wisdom, as the action is good and beneficial. This order compulsorily arises in mind. Fire has got the strength of burning and fire compulsorily burns. So the action of fire is guided by an external agency, but God's action is the result of absolute will. Man's action lie between these two. It means that his action is not entirely guided

by others or absolute like the action of God. Man's will and strength are guided by another. A man is the object or intermediary of God's will and power flow. He gives birth to power and will within man. For this reason, man is not completely guided by another like a tree. Hence the action of man cannot be called completely controlled. This is what is called acquisition as man is the medium of the flow of God's power or intermediary path. This power flows through him according to the law of God. Hence man's action is not opposite to man's freedom or dependence. God's action is absolutely free and wilful with power. But His will and power are not subject to thinking and efforts like us.

Question: You say that intellect raises will, will raises power and power raises motion. If it is true, each is begotten by another and not from the power of God. If you deny it, what is the meaning of one coming from another?

Answer: It is not true that one comes from another. All these things depend on an original Power, the source of all powers. Only those who are perfect in knowledge can understand it. It is true that one thing is connected with another thing in a chain and that is with a condition. When there arises wisdom, then comes the will from the original power. Again intellect does not come unless there is life and life also does not come unless there is a body for life. It cannot be said that there is birth of life from body. The chain of arrangement of things is like that. God says: I have not created what is between heaven and earth out of sport. I have created both with truth. So what is between heaven and earth has been created according to a set purposes and arrangement and order. The nature of one created thing can not be changed to another. The arrangement with which a thing has been created cannot be altered. For instance, the rise of some sort of knowledge is not delayed in foetus if there is life in it and will is not delayed in case of rise of knowledge. This is well arranged plan.

Question: Tauhid and Shariat - how do they get together? The meaning of Tauhid is that there is no doer of an action except God and the meaning of Shariat is to fix the duties of a servant. If the servant becomes the doer of an action, how can God become the doer?

Answer: If an action has got two meanings, they are not conflicting. It is said that the ruler killed a certain man. In another meaning, it is said that the executioner killed the man. The meaning is the same as by order of the ruler, the executioner killed the man. In other words, the ruler killed the man. Similarly a man is said to do an action. In another meaning, it can be said that God does the action through the man. The meaning of His action is that He orders the action to be done and encourages it. The meaning that man does an action is that he is an object in whom He created knowledge, will and strength. So the movements of limbs are connected together with will and strength.

The power of man is connected with the power of God, as the doer has connection with cause and the discoverer with discovery: Everything of man is linked with strength and connected with the object of strength or the flow of strength. This object of the flow of strength is called the master of action. In the Quran, all the actions are sometimes attributed by God to angels and sometimes to men and sometimes to Himself. About causing of death God says: The angels will cause their death. Again He says: "God takes the life of a man at the time of his death." God says: Did you consider what crops you sow? God says: I sent down rain etc. God says: I sent to Mary My spirit or angel. He appeared to her in the form of a man - 19 : 17. God says: I infused My spirit in to him. God says: Fight against them. He will punish them through your hands. God says: You have not killed them but God killed them. God says: You have not shot arrows when you shot but God shot arrows. This means that your shooting is not like the shooting of God. You shot as a servant, but God shot as a master. God says: Have you considered about the life germ which you drop? Have you created it or Myself? The Prophet said describing the angel of uterus: He takes the life-germ in his hand, makes it a shape and says: O God, shall it be a woman or a man? God replies to what He wishes and the angel makes figure accordingly.

The Prophet said: The angels of life and death once quarrelled. The angel of life said: I bring the dead to life. The angel of death said: I cause the living to die. God revealed to them? Stay upon what you been entrusted with. It is I who causes death and gives life. Nobody except I can make one dead or alive.

One repentant said: I am repentant of God and not to Muhammad. The Prophet then said: This man recognised the right of one having right. He who attributes anything to God is really truthful. He recognises truth and its real nature. He who attributes everything to anything other than God is misguided. Nothing has got the existence of its own. It depends on the existence of another. In that context the former thing is void. In fact, there is no truth except the Ever-living and Ever-existing. He exists by his own attribute. He is the truth and anything besides Him is void. The saint Sahal Tastari said: O writer, there was, God but you were not. He will exist and you will not exist you say now: I exist because I exist now. You did not exist before but now you say, I exist. So whose exists at present did not exist before.

Question: Now it has been proved that everything is subject to order. So what is the meaning of reward and punishment, sin and virtue, pleasure of God and wrath of God?

Answer: Know, O readers, we have described it in the chapter of Gratefulness that good and evil occur at His command. What has been ordered for a thing must occur. It has got no failure no disobedience. Everything was written. It awaits only for time, because everything written will occur in your case and must come to pass. What will not occur, it shall not come. What will occur in your case has been made easy for you and what will not occur has been made difficult for you.

STAGES OF GOD-RELIANCE: The stages of God-reliance are connected with knowledge, condition and action. We have discussed about knowledge, condition is the intermediary between knowledge and action. Knowledge is the basis of condition and action is its fruit.

MEANING OF GOD RELIANCE: The meaning of Tawakkal or reliance is to entrust an affair to another and to believe him fully in that respect. He who is entrusted upon is called wakil or pleader and he who entrusts in called Moakkil or client. So sure faith in wakil is called reliance. I shall cite an example of an wakil in case of litigation. An wakil shall have four qualities - (1) sufficient power to understand, (2) ability, (3) power of speech, and (4) sympathy and kindness for client. With regard to the first quality, he must have power to understand the places of

deception, false claim and even the minutest details. With regard to the second quality, nobody engages an wakil having no ability. He shall not flatter, shall not fear to disclose truth or feel shame or show cowardice. With regard to the third quality of power speech, he must have it, otherwise many good reasons can not be shown for want of clear expression. With regard to the fourth quality, he must try to help an oppressed client.

Similar is God reliance. When reliance on an wakil with such descriptions is made, how much reliance on God should be made? When you believe that there is no master of an action, besides God, that he is All powerful and All knowing, that He bestows His kindness, favour, help on all the people and some special peoples, that there is no power and might except through God, there is no knowledge but in Him, he must rely on him and will not look to his own power and strength as there is no power except in God. If you do not find in you this reliance, it is for two reasons-weakness in you in any one of the four qualities and weakness of faith in your mind. So without the united strength of mind and faith, God reliance does not become perfect. With these two things peace of mind can be attained. Peace of mind is one thing and certainty of faith is another thing. There are many men with certainty of faith who have got no peace of mind as Hazrat Ibrahim said: O my Lord, show me how you give life to a dead thing. God said: Have you got no faith? He said: Yes, I have, but in order to console my mind. Hazrat Ibrahim had full faith, but he was eager to see it to bring his peace of mind. There are many men having peace of man but with no sure faith. A Jew or a Christian may have peace of mind but no sure faith.

Three classes of God-reliant man. There are three classes of God-reliant men according to the measure of their reliance on God. The first class of God reliant man is like one who entrusts all his affairs in a case to his wakil who is appointed by him from a consideration of his ability, eloquence and kindness. The second class of God-reliant man is more developed than the first. His condition is like that of an infant who knows nobody except his mother. When any danger comes, he takes refuge to his mother and believes nobody except his mother. In every condition, he catches hold of her cloth. When any danger comes to him in absence of his mother, the first word he utters : O mother. Such a God-reliant man

relies on God as a child relies on his mother. The difference between the first and second classes is that in the latter one annihilates himself in God-reliance, while it is not so in the first case.

The third class is the highest for a God-reliant man. Such a man lives before God in such a way as a dead man is kept before one who washes him. He thinks that he moves similarly at the hand of his original fate. He is firm and steady. He thinks that the flow of his movements, strength, will, knowledge and other attributes run through Him compulsorily. He is not like a child who takes refuge to his mother, cries to her and runs after her mother. He is like that child who knows that wherever he will stay, his mother will find him out. If he does not like to suckle his mother's breast, his mother will suckle him. Such a person gives up invocation as he trusts in His mercy and help and thinks that he will get more if he does not want than if he wants.

Question: Is it possible?

Answer: In answer to it, know, O readers, that it is not impossible, but it is difficult and rare. The second and third stages of God-reliance are more difficult than the first stage. The occurrence of the first stage of God-reliance is near possibility. Even if the second and third stages are attained, its lasting is still more difficult.

We have mentioned that Tahid has got two outer covers and two inner substances. Similarly 'there is no deity but God' has got two outer covers and two inner substances. This appears from the following saying of the Prophet: Whose utters "There is no deity but God" confirming it in his heart with sincere faith. Paradise is sure for him. These two conditions exist secretly in the traditions which have got no such clear expressions, as sovereignty does not come by utterance. The name of movement of the tongue is utterance and the name of the tie of mind is also utterance which is the utterance of the mind behind which truthfulness and sincere faith lie. The throne of power is found for the near ones which are really selfless men. God says: 'They will be seated upon the thrones, reclining thereon and facing one another.' The fortunate will have many fortunes. He described only the fortunes of shade, fruits, trees, black-eyed virgins and such other pleasures pleasing to the eyes, but these are also

enjoyed by the lower animals. But the pleasure of reign and nearness to God is not to be compared with the above pleasures. Are these enjoyments more pleasant to the saints and sages than those to be had from the sight of Lord. He who is more addicted to satisfying his lust and carnal desire can be compared to a beast. God says regarding him: 'They are like beasts, nay they are more wretched.' The cause is that the beasts can not search the nature of angels and they are confined within their nature. But man can attain the nature of angels. He who has got power to attain this, but does not do so is disliked. He who utters the Kalema only by mouth can not attain true God-reliance.

Sayings of sages about condition of God reliance. It appears from the sayings of the sages that God reliance is confined within three stages. Abu Musa Daylmi said: I asked one day Abu Yezid: What is the meaning of God reliance? He said: What do you say about it? I heard my companions say: If the ferocious beasts and the poisonous snakes be by your left and right sides and if still your heart does not tremble, this condition is called reliance. Abu Yezid said: Yes, it is true that it is near God-reliance, but if the dwellers of heaven are marry making in paradise and the dwellers of Hell are suffering in Hell and if you are told to select either of these two and you select the former, it you will go out of God-reliance. What Abu Musa said is only an information regarding the stage of God-reliance and that is included in the third and highest class of God-reliance. Hazrat Abu Bakr, however, took precaution by covering the holes of serpents in the cave. It can't be said therefor that he gave up God-reliance. He did not do it to save his own life but the life of the Prophet Muhammad (P.H.) The man of God-reliance fears not the serpent but one who controls serpents as without God's help, the serpents have got no power to bite.

Zun Nun Misri was once asked about God reliance. He said: To be separate from many deities and to cut off these causes is God-reliance. Abu Abdullah Qureshi was asked about God-reliance and he said: To be attached to God in every circumstance is God-reliance. He was again asked: Tell me more about it. He said: To give up the causes till one takes the Creator of cause as guide is God-reliance. Sayeed Kharraj said: God-reliance is the name of two things movement without peace and peace without movement. Peace without movement means

peace of mind entrusting all affairs to God. Movement without peace means seeking such a refuge as a child seeks refuge to its mother and crises for help from her. Abu Ali said: There are three stages of God-reliance, first stage is reliance on God. The second stage is Taslim or self-surrender to God and the third stage is to entrust all affairs on God. God-reliant man feels peace in His promise, self-surrendering man thinks divine knowledge as sufficient and one entrusting is satisfied with His orders.

WORK OF GOD-RELIANT MAN. Know, O readers, that condition arises out of knowledge and the first of conditions is action. Some think that the meaning of God-reliance is to give up earnings, to give up efforts, and to lie upon the ground like thrown plank or like meat on a wood. This is the conjecture of the fools, it is unlawful in Shariat which praises God-reliant men.

MAN'S ACTION IS SUBJECT TO FOUR CONDITIONS-
 (1) To know as profitable the earning of what is not in one's possession, (2) to hoard a profitable thing. (3) to remove an injurious thing which has not yet come such as to save oneself from thieves, beasts and injurious things and (4) to adopt means to remove and impending danger like taking medicine to remove a disease. So the acts of man are not outside these four things-earning a profitable thing to preserve it, to remove an injurious thing and to adopt means to remove a danger. From the above, three kinds of things arise-(1) what is absolutely necessary according to the laws of nature. (2) what is necessary but not absolutely necessary and (3) what can be done more in less time.

(1) **What is absolutely necessary-**To give up what is absolutely necessary according to the natural laws of God is not God-reliance, such as to give up food, water and air. When you are hungry and food is placed before you it is not God-reliance to give it up. This is against law of nature. Similarly if you do not cultivate land and hope for crops or if you do not cohabit with wife but still hope to have a child, it will be madness and not God-reliance. It comes from knowledge and mental state. Knowledge consists in the fact that God gave you food, hand and teeth, and mental state consists in the fact that you must believe in the actions of God.

(2) **What is necessary but not absolutely necessary.** For instance, one leaves a town and goes to deep jungle without a

companion or without food and arms. Without these necessary things, there is chance of losing life. This action goes out of illegality on two conditions -(1) One condition is that he can go without necessary food if he has got the habit of remaining without food for several days.

(2) The second condition is that one is habituated to live on eating grass, leaves and similar things. These acts are not God-reliance. The saint Ibrahim Khawas used to take with him in journey needle, scissor, rope and bucket and say: It does not harm God-reliance.

It is reported that a man of world renunciation left villages and towns and wished to stay over hillocks and mountains for a week and said: I will not seek food from anybody until my Lord supplied it. When he stayed there for seven days, he was about to die for want of food, but still it did not come to him. Then he said: O my Lord, if you want me to live, send me such food as can keep me alive or else take my life to Thee. Then God revealed to the Prophet of that time: Tell him by My honour, I will not give you food till you return to inhabited places and keep company with men. Then he entered a town and kept company with men who took food for him and drink. He thus saved his life, but doubt arose in his mind. God sent him a voice from heaven: You have wished that you would change My law by your world renunciation you do not know that whatever I give to My servants as food, I consider it more proper to give it through the hands of My servants. If don't like to give it by the hand of My power. So to give up the means of sustenance is go against the natural law of God and hence it is contrary to the established laws of nature.

Question. What do you say about sitting idle without earning depending on God? Is it unlawful lawful or better?
Answer. When it is not unlawful to stay in jungles without destroying oneself, why will it be unlawful to sit in towns without destroying one-self. Provision will come to him from such a source as is unthinkable. But if he shuts up his doors preventing therein of any man, it will be unlawful. If he is about to die, he must seek his food. The Prophet said: Had you relied on God with due reliance, He would have provided you with food, as He provides it to beasts and birds. They go out in the morning and return with full belly in the evening. Jesus Christ said: Look

at the bird. It does not sow crops, reap or store them. God provides them daily with food. If you say that your bellies are big, then look to the cows, buffaloes and elephants. Abu Eakub Susi said: The provisions of those who rely on God without efforts lie in the hands of men as those people remain busy to get provision. A certain sage said: All people live in the middle of the provisions of God, but some of them get them by begging some by efforts like merchants, some by industry and some by other means.

(3) What can be done more within less time. This means to adopt measures to get this benefit. This goes out of God reliance as these people rely on causes of provision. The Prophet said: those who rely on God do not care for charms and enchantments. He did not say that they do not earn do not live with the people and do not accept anything from anybody. Causes are two kind of cause which takes out of God reliance and another cause which does not take out of it.

In connection with these causes, there are three classes of God-reliant men. The first class included saints like Ibrahim Khawas and others. They wandered in jungles without taking provisions. They remained relying on the mercy of God for a week or more without taking food. They used to take leaves of jungles and such other things available in jungles. If these things were not available, they kept themselves ready for death.

The second class of God-reliant men sit in a town or village or in their houses or mosques. They are less than first class God-reliant men, still they rely on God. They receive food through the charity of people, but their minds are kept turned up towards God and not towards men. The third class of God-reliant men earn their livelihood in the name of God. Their minds do not turn away from God in earning money. This look is not towards the pen but to the master of pen who passes orders in writing.

When Abu Bakr became Caliph, he still continued to go to markets with his bundle of cloth for sale. The Muslims asked him: Why do you do this? You have been invested with the power of rule after Prophethood, He said: Don't prevent me from earning livelihood for the members of my family. If I destroy them I would be able to destroy others. At last the people fixed an allowance for maintenance of his family members. When he got the allowance he got opportunity for helping the general public

of the Muslims. It is seen from this that he, being a God reliant man, did not give up earning his livelihood which was necessary. He did not however hoard. Abu Jafar Shaddad was the spiritual guide of Hazrat Junaid Bagdadi and was a God reliant man. He said: I kept my God reliance secret for the last 20 years. I used to go to market daily and earn a dinar, but I did not go to bed leaving even a dinar, I used to take bath in the public bath room for a kirat and spent all the money before the advent of night. Hazrat Junaid did not talk of God-reliance before him. He used to say: I feel ashamed to speak of the stages of God reliance before him.

Question. Which is better-to sit at home or to earn from outside?

Answer. Know, O readers that it is better for one to keep seated at home, if he gives up earning in order to find time for good thought, Zikr and sincere divine service, and it is better to earn on the part of one who becomes impatient if he keeps seated at home and loves the company of man.

Imam Ahmed once engaged a labourer poor man in a certain work. He ordered Abu Bakr Masuji to give the labourer his wages and an additional sum but the labourer did not accept the additional sum. When the labourer went away, Imam Ahmed said to him: Go to him and give him this sum as he will accept it now. Then he went to him, gave him the sum and he accepted it. On being asked the reason, Imam Ahmed said: He did not accept it first because he was greedy for it, when his greed when away he became dispaired and accepted it. When Ibrahim Khawas looked to any man at the time of accepting gift or feared his passion for that, he did not accept from him anything. He was asked: What wonder have you seen in you? He said: I saw Hazrat Khizr in my company but I left his company fearing that my mind might be addicted to him and as a result my God-reliance might go.

Question. What is the sign of not relying on wealth?

Answer. It is when wealth is lost by theft or where there is loss in business or when any danger befalls a man, he remains contented and his peace of mind is not disturbed and his mind does not feel aggrieved and his mind keeps calm as before. He who becomes impatient at the loss of property, becomes contented if he gets it. The sage Basher Hafi used to make

weaver's shuttles and then he gave it up. The reason is that the saint Boadi wrote to him a letter saying : I heard that you are taking the help of your livelihood by making weaver's shuttles. Have you considered that if God deprives you of the power of hearing and sight, with what thing will you earn your livelihood? When this fell in his mind, he gave up to make the implements of weaving. Some say that when he was expert in making spinning wheel, the people began to come to him and he gave it up. Some say that he gave it up after the death of his wife. The saint Sufiyan Saori had 40 dinars with which he carried on business. When his wife died, he gifted them away.

Question. Earning is impossible without money. How is it possible to be not addicted to money if one possesses it?

Answer. Know it for certain that God supplies provisions to some persons even if they did not possess any property or money. Some people are ruined when their property is destroyed or taken away by theft. God does not do anything which has got no good in it. If he destroyed his property, it is for his good or for the good of his religion. God has bestowed favours on him by giving him wealth. When he dies of hunger, he should have this faith that it would be good for him in the Hereafter if he dies hungry. God has disliked it for him without cutting his virtues. When he believes it, it is equal for him to possess wealth or not to possess. Hazrat Omar said : I don't care whether I rise up in the morning poor or rich, as I don't know which is better for me. Whose has not perfected his sure faith in three matters, God-reliance does not take firm root in him. For this Abu Solaiman Darani said to Ibn Abul Hawari : I have got in every stage except sincere God-reliance and I take only the smell of God-reliance. This was in spite of his high position. He said : I could not acquire reliance of the highest order God-reliance does not become perfect till one fully believes in three things : There is no doer except God, there is no giver of provisions except God and it is better for one what God destined for him regarding his property, solvency birth and death. So the foundation of God-reliance is laid on the strength of faith. All the religious stages of words and deeds are established on the foundation of faith. In a word, the stage of God-reliance is understandable, but they require heart and certain faith. The Sage Sahal Tastari said : He who attributes faults to earnings, finds faults with sunnat and with the giving up of earnings, finds fault with Tauhid.

Question. What is the medicine which will turn the mind from attachment to the outer causes towards good conjecture of God?

Answer. The medicine is to know that bad conjecture is the prompting of the devil and good thought comes from God. God says : The devil shows you fear of poverty and orders you to do evil acts, but God promises you from Him forgiveness and abundance—2 : 268. A certain sage said : He who lives with bad conjecture is greedy. When cowardice, weakness of mind and other outward causes unite in him, bad conjecture prevails over him and God-reliance completely takes leave of him. It is reported that a sage used to stay in the mosque and had no means of livelihood. The Imam of the mosque said to him one day : If you earn. It would be good for you. He did not give any reply to him. Thus the Imam told him thrice. At the fourth time, the sage said to him : A Jew living by the side of the mosque promised me two pieces of loaf daily. The Imam said : If his promise is true., your stay in the mosque is good for you. The sage said : O brother Imam had you not been Imam and not waited before God and the people with defect in Tauhid, it would have been better for you, as you have put greater preference to the promise of the Jew than the promise of God. The Imam of the mosque once asked a worshiper : Where do you get your food ? He said : O Imam, turn a little, Let me revise my prayer which I prayed behind you. God is the trustee of the provision of all.

(2) It is reported that Hazrat Ibrahim Adham had a servant named Huzaifa Marashi. People asked him : What wonderful act of Ibrahim Adham have you seen? He said : We were in a journey to Mecca for several days during which we could procure no food. We then reached Kufa and took shelter to a big mosque there. Ibrahim looked at me and said : O Huzaifa,, you are stricken with hunger. I confessed it. He said : Bring me an inkpot and paper. I brought them to him and he wrote . In the name of the Most Beneficent and Most Compassionate God. Thou art our object of love in every circumstance, and the goal of everybody is Thou. Then he wrote these verses : I praise Thee I am grateful to Thee, I remember Thee, I am hungry, I am thirsty, I am without cloth. I am guarantee for the above three out of six? O Lord, Thou art guarantee for the rest three. My praise for Three is like a flame of fire. Protect Thy servant from entry into the Fire.

Then he handed over the paper to me and said : Go out with this paper, don't mind anything except God and hand over the

paper to one with whom you meet first. Then I went out and handed over the paper to a man riding on an ass. He wept at this and said : Where is the writer of the letter ? I said : He is in a certain mosque. He handed over me a purse of 600 dinars. Then I met a man to whom I asked about the rider of the ass. He said that he is a Christian. I came to Ibrahim and told him all the details to which he said : Don't touch it. He will come presently. After a while the Christian came to Ibrahim Kissed his head and embraced Islam.

(3) **Abu Eakub Basari** said : I was without food at Mecca for ten days. Then I thought to go out and went by a hillock to find something to appease my hunger. I found a turnip thrown on the path way and took it but a voice came from within myself: You are without food for the last ten days, but at last your fate has supplied you a rotten turnip. I threw it away and returned to the mosque when an unknown person advanced to me and took his seat and handed over to me a box containing biscuits sugar and kernel of almond and said : This is for you. I said : Why have you selected me for this ? He said : Know that I was in sea for ten days in a journey. When my boat was about to sink, I took an oath that I would present this thing to a servant whom I will meet first if God saves me from this trouble. You are the first man who came to my notice. I said : Open it and accept it. Then he opened it and it contained biscuits, kernel, almond and refined sugar. I took one handful from this and a handful from that and said to him : The rest is my present to your companions. I accepted it. Then I said to myself : Provision has come to you easily, but you were searching it for the last ten days near the village.

(4) **The saint Momshed Dinawari** said: I had debts for which I became troubled in mind. One day I saw in a dream that one man said to me: O miser, you have given Me such amount of debt your duty is to accept and My duty is to give. Thereafter I did not take accounts from the seller of vegetables or meat or anybody else.

(5) **The sage Bunan Hammad** said: I started towards Mecca from Egypt. I had sufficient provisions with me. A woman came to me and said: O Bunan, you are a labourer. You bear burdens on your shoulder and think that God will not give you provision. He said: Then I threw away my provisions. Three days passed away consequitively over me without any food. Then I found a silver ornament on the way and said to myself: I shall bear it till its

owner comes perhaps he may give me something of it after I return it to him. Suddenly the woman came to me and: You are a tradesman, you say that you would take something of it, if its owner comes. Then she gave me some dirhams and said: Spend it. I took them and came to Mecca.

(6) A slave was required for the sage Bunani. He told his brothers clearly about it. They collected the price of the slave. They said: The caravan of slave women is coming and you will purchase according to your choice. When the caravan arrived, they all selected a slave woman and said: This slave woman would be better for him. They told her master: What is her price? He said: This slave woman is not for sale. When they pressed him for sale he said: This slave woman is for Bunan Hammad. I took her for him from Samarkand to present her to him. I took her to Bunan and told him all the details.

(7) It has been reported that in ancient times a man was in journey with a loaf. He said: If I eat it, I will die. God entrusted an angel to him and said: If he eats it, give him more provision and don't give him any other thing. He carried the loaf but did not eat it till this death. It lay before him at the time of his death.

(8) **Abu Sayeed Kharraj** said: I entered a jungle without taking food and became hungry. I saw a village from a distance and started towards it being pleased. Then I thought within myself: Have I relied on others? So I took oath not to enter the village. I will go there if I am taken there by anybody. I dug a heapful of sands and covered my body upto my breast. At mid night I heard a voice saying: O inhabitants of the village, go to such a person. Then a group of men came and took me out and carried me to the village.

(9) It has been reported that a man kept himself seated before the door of Omar. An unseen voice said : O man, have you taken refuge to Omar and not to God ? Go and turn the Quran, as it will make you free from want from the door of Omar. Then the man disappeared from that place. Hazrat Omar also lost him. He took to silence and engaged himself in divine worship. One day Hazrat Omar came to him and said : I was eager for you. Why did you come from my place ? He said : I recite the Quran and that has made me free from seeking assistance from Omar and his family. Hazrat Omar said : May God shower blessings on you. What

have you found in the Quran? He said: I saw therein: There is in the sky your provision and what has been promised to you. Hazrat Omar said: My provision is in the sky and I am seeking it in the earth. Saying this, he began to weep and said: You have spoken the truth. Afterwards Hazrat Omar used to come to him and sit with him.

Abu Hamzah Khorasani said: I started for pilgrimage in a year. While I was travelling I fell down in a well. My mind sought help of others. I said: By God. I will not do it. When this was crossing my mind, I found two men passing by the well. One man said to another: Come and let us shut up the cover of this well, so that no man may fall into it. So they took bamboos and chatai and closed its mouth. I then wished to raise a cry. Sometimes after, an animal came and removed the cover from the mouth of the well and extended its foot into the well. I caught it and it took me out of the well. I found that it is a ferocious animal. Then it went away. Then there came a voice from heaven: O Abu Hamzah, is it not better that I have saved you through a beast of destruction? I then began to walk singing:

Shame of Thee prevents me from expressing love,
What I got from thee satisfied my thirst,
"I find Thy kindness expressed in all my actions.
Thou hast shown me kindness in matters, open and secret.
Thou gave me news of secret thing to get Thy love.
Being fearful of Thee and trembling. I took to solitude.
That fear brought me near Thee, endeared Me to Thee.
Thou hast kept me alive engrossed in Thy love.
These are some few instances of God-reliance.

GOD-RELIANCE OF A MAN HAVING FAMILY. Know. O readers, that he who has got family has got permission to give up loneliness, as his God-reliance does not become perfect without two things—(1) power to keep patience without showing any anxiety in case of hunger for a week and (2) power to remain satisfied over destiny and God's provision. He will be able to bear the pangs of hunger till death even if his provision does not come because he knows that even though death and hunger are injurious in the world, they are better in the next world. He thinks that he is being led to the provision of the next world and that he is given such a disease for the sake of which his death will come and he will remain satisfied with it. He thinks also that

whatever provisions is destined for him in the world, he will get. His God-reliance becomes perfect with this thought. But he is not allowed to give trouble to his family members by his hunger, as he is allowed to teach them the rewards of suffering the pangs of hunger.

It is reported that Abu Torab Nokshibi said to a man who was about to eat the outer cover of water melon after remaining hungry for three days: Your Sufism has not come out to be true. So stick to market. In other words, Sufism cannot be acquired without God-reliance and it cannot be purified unless one has got patience of forbearing the pangs of hunger for more than three days. The saint Abu Ali Rozbari said: When a poor man says after five days hunger, I am hungry tell him to earn it in markets. He who is baffled in earning even after efforts is not deprived of his earning. Don't you look to the foetus in mother's womb that though it moves its naval chord keeps attached to its mother, so that it may take its food? It is not made possible by the skill of the foetus. When it becomes separate, He makes its mother overflowed with affection for the child, so that she may maintain it. Then till the teeth of the child appears, He supplies its food from the breast of its mother. That does not require chewing, but the child suckles its mother's breast. Is it for the skill of the mother or of God? When he becomes fit for chewing food teeth appear with which it chews food just like a mill. When he comes of age the causes of travelling in the next world become easy for him. God gave in the minds of the Muslims kindness for the poor. Before this, only mother showed affection to the child but now there are hundreds to show him kindness. Before that they did not look at him as they found their parents maintaining him, When they find him bereft of parents, God enkindles in them the sense of charity. Nowhere was it seen that an orphan boy died of starvation although he had none to look after. God maintains him through the kind people and He also creates kindness in them.

A Poet says:
The pen of destiny runs always,
Movement and stay all equal,
Think of sustenance without our knowledge.
Who does supply foetus with food?

Your duty is to remain satisfied with little provision and food which are necessary for you, because it will come to you though you flee away from it. now it is the duty of God to send you provision through the intermediary of men which you have not conceived. God says : God finds out a way for one who fears God and supplies your provision from a source which you cannot conceive—65 : 2. But he never guaranteed you to supply fowl or other tasteful dishes. He guarantees such food as is barely necessary for you in your life. God says : There is provision for you in heaven and what has been promised to you. The secrets of heaven can not be enquired into. For this reason, when a group of man approached Junaid Bagdadi, he said to them : What do you search ? They said : We search provision. He said : If you know that He forgot you, you can remind Him of it. They said : We shall sit tight at home depending on God and see what happens. He said : If you rely on God in order to examine Him. you will be entertaining doubt. They asked : Then what is the remedy ? He said : Give it up. The saint Ahmed bin-Isa said : I was hungry while I was in the vast area of a jungle. I became so much weak that even I could not pray to God for food. I said to myself : This is not the action of the God-reliant man. My spirit told me to pray to God for patience. As I was about to pray, I heard a voice from heaven :—

"He thinks he came very close to Me,
I never do harm who comes close to Me,
With efforts at places he prays to Me,
He thinks I see him not, nor does he see Me."

I understand from this that he whose passion is weak but heart strong remains always satisfied and has got faith in God even though he is about to die. Death is inevitable. It comes also to him whose mind is not satisfied. In a word, contentment on the one hand and obedience to the Grantor on the other bring God reliance. Trust him who stood surety for those who remain satisfied through the current causes and examine to see the truth of His promise. You will find then what a wonderful provision comes to you which is not even within your conception. Don't wait for causes in your God reliance, rather wait for the Controller of causes as you don't look to the pen for writing but to the mind of the writer as it is the mind which moves the pen. The first cause is One. Look to Him and not to the intermediary

causes. This is the condition of God reliance for one who takes journey in jungle land without provisions or in towns and villages unrecognised. He who engages himself in divine worship and pursuit of knowledge is a true religious man in spite of the kind of food he eats and the kind of cloth he wears. These kinds of things come to him unasked for.

To think for provision is weakness and a cause of harm. Some Persian Emperor asked a wise sage : Why do the fools become wealthy and the intelligent poor?

He said: The great God wished that the people should recognise Him. If he had supplied provision to every learned man and deprived every fool from it, they would have thought that only wisdom has supplied him provision. When they find it to the contrary they come to know that there is a great Giver of provision which has got no connection with the external causes. The poet sings :-

If provision flowed over the hillock of Haza,
Birds and beasts would have perished not knowing it.

CONDITION OF THE GOD-RELAYING MAN ABOUT CAUSES: The people in relation to God are like a company of beggars who wait in the courtyard of an Emperor for food, Before them, the numerous servants of the emperor came out. The emperor ordered them to give some beggars one loaf, some two loafs and not to deprive anybody. He ordered a proclaimer who proclaimed in the name of the emperor—"Keep silent and when my servants go out to you don't come to them, rather sit in one place in peace, and the servants will take food to you as ordered. Whomever comes to the servants and takes two loafs giving them trouble, one servant will follow him after the opening of the courtyard and he will be entrusted to him and punishment will be meted out to him up to a certain time but I will keep it secret. He who does not give trouble to the servants but remains satisfied with only one loaf coming from the servants and remains quiet, I will give him such reward on a day on which others will be punished. He who remains in his place and takes two loafs as ordered shall get no punishment or reward. If my servants does not find any one, they will not give him anything and he will remain hungry for the night, not being displeased with the servants nor informing them

of the King's order. I will appoint such a man as my minister and I will transfer my power to him.

After this proclamation, the beggars were divided into four classes. Belly prevailed over one section and they did not care for the promised punishment. They said : We are now hungry and there is a great distance between today and tomorrow. They went hurriedly to the servants, inflicted on them trouble and snatched from them each two loafs. Punishments were given to them within the promised time. They afterwards repented but to no effect.

(2) The second class of beggars gave up the company of the servants being fearful of punishment, but each took two loafs being pressed by hunger. They escaped punishment but did not get rewards.

(3) The third class of beggars said : We shall sit before the servants, so that they may not forget us. When they will give us, we shall accept and remain satisfied, so that we may get rewards.

(4) The fourth class of beggars kept themselves concealed in a corner of the courtyard and went out of the sight of the servants. They said : If they enquire of us and give us, we shall remain satisfied with one loaf only. If they forget us, we shall bear the pangs of hunger at night. We may then get the posts of ministers and keep near the emperor.

The servants went to the beggars from every corner and gave everybody one loaf. Then it continued for days together. After some days, those beggars who kept themselves concealed in a corner of the courtyard and who did not fall to the notice of the servants passed a long time hungry. Two of them said : Had the servants seen us, we would have loafs and thus our hunger would have been appeased. The third beggar kept silent up to the next morning and got the post of minister. Thus is the simile of all men.

The meaning of the courtyard is this world's life, the meaning of the door of the courtyard is death, the meaning of the indefinite promised subject is the day of resurrection, the meaning of the promised post of a minister is the provision of martyrdom for God-reliance on account of hunger. It will continue upto the day of resurrection, as the martyrs are alive

before their Lord and are provided with provisions. He who keeps company with the servants depends on cause or intermediary. The servants stand for the causes or the means. Those who keep seated before the servants in the open courtyard are those who keep themselves in mosques and monasteries in towns and villages. Those who keep themselves concealed in a corner are those who travel in jungles relying on God. Causes follow them and provisions come to them without search. Men are divided into these four classes. Ninety per cent adopt the means and causes. Out of the remaining ten, nearly seven persons live in towns and are well-known. The remaining three sojourn in jungles. Out of these three, two are displeased with causes and only one reaches the limit of nearness. This was the case in the earliest period of Islam, but at present there is not a single man out of every ten thousand persons, who can give up the means and causes.

(2) The second mode of putting God-reliance in to practice is saving. There are three conditions of a man who get wealth either by inheritance or by earning or by any other means. The first condition is to adopt everything up to the measure of necessity, to eat when hungry to put on cloth to cover nakedness and to take a house only for habitation in absence of any house. Such a person keeps away from other properties and materials. He takes only what is necessary, but does not hoard. This is the highest stage of God-reliance. The second condition is opposite to the first stage. He gives up God-reliance if he stores up provision for more than one year. A certain sage said that there are three kinds of animals who store up provision—rats ants and men.

The third stage of God-reliance is of a person who hoards up provisions for 40 days or less than 40 days. Sahal Tastari ousted him from the limit of God-reliance. Ibrahim Khawas also entertained the same opinion. Abu Taleb Makki retained him within the limit. Every good thing has got its beginning and end. Those who reach the end are called "Sabeqin" or those going in advance. Those who remain in the initial stage are called the companions of fortune (Ashabul Yemin). There are different stages of these companions and also of Sabeqin. The fortunate persons of first stage are attached to the persons of the lowest stage going in advance. So under the circumstances there is no meaning in fixing time and measures of saving. The real thing is

that God-reliance does not become perfect without curtailing hopes in case saving is given up. The lowest stage of hope is one day and one night or even lower than that and the highest stage of hope is the life span of a man. There is a great deal of difference in it. Hazrat Moses fasted consecutively for 40 days in order to attain spiritual height. Without that, he could not have reached it according to the laws of God, as the Prophet said : God prepared the earth to create Adam for 40 days, as the earth required these days to be fit for making Adam, In short he who hoards up for more than 40 days goes out of God reliance for his weak mind and for his attachment to external causes. God is the ultimate cause of provision and food-stuffs are only a means to it. If reliance is placed upon provisions of a year, how can there be God reliance ? He who hoards for two months only is certainly higher than he who hoards for a year. He who does not hoard at all is the best.

There is a well known story that the Prophet once ordered Hazrat Ali and Hazrat Osman to wash the dead body of a poor man. They washed and buried him. Thereafter the Prophet said to his companions : He will be raised up on the Resurrection Day in such a condition that his face will be brilliant like the moon in full moon light-night. Had not there been in him a habit, his face would have been radiant like the sun. We asked : O Prophet of God what is it? he said : He fasted, prayed prayers and remembered God much. When the winter came, he used to store up cloths for the following summer and when the summer came, he used to store winter cloth for the following winter. Then the Prophet said : I am seeing little of sure faith and determined patience in what has been given to you. The business man has not been told to give up business and the industrialist to give up industry but they were not enjoined to keep themselves very busy in those things. Rather he called all persons towards God and showed them such a path which will help them towards success and salvation and turn their mind from the world. The best thing with which one can engage himself is mind. So it is necessary for a man of weak faith to store up what is necessary as it is proper for a man of sure faith not to store anything. This is necessary for a man without family.

God-reliance of a man having family. A man having family will not go out of the limit of God-reliance if he stores up

provisions for one year, as by this his weak faith and his mind can be kept quiet. But if he goes beyond that limit, his God-reliance will be destroyed. The meaning of God-reliance is firm faith in Tauhid, quiet mind in God's mercy and sure faith in the well-controlled laws of God. The Prophet used to store up provisions for his family for one year. He again prohibited Omme Ayman and others for storing even for tomorrow. Hazrat Bilal stored up one piece of bread for his breaking fast. The Prophet prohibited him from doing it and said : O Bilal, Spend and fear no poverty from God. The Prophet said : When you are asked for, don't prohibit. When you are given, don't conceal it. Follow the right men of God reliance. The Prophet had such small hope of life that after passing calls of nature he took the method of Tayammam even though water was close by and said : Who will give me guarantee that I will be able to get time to reach that water ? When the Prophet stored up, his God-reliance was not reduced a little as he did not depend on the stored up thing. The reason that the Prophet stored up for one year for his family members, rather it was a way of life shown for his followers of weak faith. So it appears that hoarding is beneficial to some but harmful to others. It is clear from the following Hadis of Abu Omamah Baheli. On of the inmates of Suffah died but his coffin cloth was not found. The Prophet said : Examine his cloth. On search, two dinars were found in his cloth. The Prophet said : He will have two spots. He did not tell it in case of a rich Muslim.

Hussain Magzali one of the disciples of Bashar Hafi said : I was one noon near Basher Hafi. An old emaciated man came to him and Basher Hafi stood up in his honour. I did not see him standing for any other person than him. Then Basher Hafi handed over me one handful of silver coins and said : Bring for us delicious foods as fast as possible. He did not tell us this thing before. I brought delicious foods and placed them and he ate with him. I did not see him taking food with others before this. We ate to our satisfaction and yet there remained surplus food. The man took the surplus food in his cloth and went away. I wondered at it as it did not appear to me decent. Basher Hafi told me : Perhaps it did not appear to you to be good. I said : It is true. Why is it that he took the surplus foods without your permission? Basher Hafi said : He is our friend named Fathe Musalli. He came from Masud to day and met us. He wanted to teach us that when God-reliance becomes perfect, there is no harm in hoarding.

The third mode of putting God-reliance into practice is to adopt means to remove an impending danger. God-reliance is not impaired by that. It is prohibited to sleep in places infected by ferocious beasts or near a hillock, or near a torrent, or a wall inclined to fall. The causes are three—(1) what is absolutely necessary, (2) what is begotten by guess and (3) what arises from idea. It is one of the conditions of God-reliance to give up causes arising out of ideas. To remove injuries by adopting spells and charms is included within ideas. The Prophet said that one cannot be God-reliant if he does not give up charms. Spells and enchantments. He did not prohibit to use warm clothes in cold countries. God says : Take Him as wakil and keep patience at what they say. God says : They said : We shall keep patience at your oppression on us. God-reliant persons depend upon God—14:16. God says : So forget their oppression and depend on God—33 : 48. God says : Have patience as the Prophets with firm determination kept patience. God says : Those doers are good who kept patience and those who rely on their Lord. These verses were revealed in connection with the oppression of men. It is not God-reliance not to try to prevent the injuries of serpents, ferocious beasts and such other beings except men. Similarly God-reliance is not impaired if means are adopted to remove injuries to properties. The Prophet said to a desert Arab : Why have you let loose your camel? He said : I let it loose depending on God. He said : Tie it and depend on God. God says : Take recourse to your care. He said describing the prayer of fear : Let them take their arms. God says. Prepare for them instruments of strength and the tie of horses as far as possible—8 : 60. God said to Moses : Travel at night with My servants. This means that he should go out at night to escape search of his foes. The object of the Prophet's hiding in a cave when leaving Mecca is to ward off injuries from the enemies.

Question. There are stories of a group of saints that they climbed upon tigers which submitted themselves to them. In answer to that it may be said that that stage of God reliance should not deceive you. If the stories are correct, it should not be followed as they were then in the highest stage and these are included within miracles. There is no such condition of God-reliance.

Question. Is there any sign of that stage ? In answer to that I might say that the person who reaches that stage does not require

such signs but one of the signs is that your companion, dog of anger, will remain subdued to you. If it submits to you, it shall not bite without your signal. Your condition sometimes will reach such a high stage that even tiger, the king of beasts, will be subdued to you. When your own dog will be subdued to you, don't be anxious to subdue the other dogs.

Question. When a God-reliant man keeps arms as a means of protection from the enemies and keeps the doors closed as protection from thieves how can he be God-reliant?

Answer. He will be God-reliant on account of knowledge and mental condition. Regarding knowledge, he should know that even if the doors are closed the thief can not be prevented from his acts of theft. If God does not drive him out, he can't be driven out. How many doors are closed for fear of thieves, but that also does not do any benefit. How many armed men are murdered inspite of their arms. So don't basically rely on these causes but rely on the Master of causes. With regard to the mental condition, it must be believed that what has been lotted cannot be blotted. On this thought, he remains satisfied and says : O God, if you have engaged anyone to take my properties, I shall remain satisfied and that property goes in your path. I don't know whether this is my provision or the provision of another according to destiny. I am satisfy with what you do. It is also your order that I have closed the door or kept it under lock and key. O Creator of causes, I rely on nobody except on Thee.

When there is such state of his mind and his knowledge as above described; his arming and closing of doors will not take him out of the limit of God-reliance.

Question. Is there any property of a God-reliant man that can be stolen? **Answer.** Yes, such as utensils for food, cups for drink, jar for ablution, vessel for keeping food stuffs, stick for driving out enemies and such other necessary things.

Some rules of God reliant man regarding property. He is to observe some rules in protecting his property if he goes out.

(1) He will close his doors and will not take excessive care such as telling neighbors to close them with many locks. Malek-bin Dinar did not close up his doors with locks and keys,

but used to tie it with rope and say : If dogs would not have entered, I would not have tied them up.

(2) He will not keep such properties at home which may raise temptation of thieves. Once the ruler Mugirah sent some Zakat properties to Malek bin-Diner who told him : Take it. I have got no need of it. He said : Why? The saint said : The devil raises doubt in my mind that thieves may take it. I don't like that thieves should commit sins and my mind turns to another thing owing to the machination of the devil. Abu Sufiyan said hearing this : This is the weakness of the mind of a Sufi. He adopted renunciation and so he can't take it.

(3) At the time of going out he shall frame his mind in such a way that if even if his properties are taken away by thieves he would remain satisfied with the decrees of God. He should say : What will be taken by a thief will be lawful for him or it will go in the way of God. If the thief is poor, it is a gift to him from me. If he is not poor, I will get benefit in three ways. Has theft will prevent him from committing sin. Similarly he will not commit theft in another's house if he gets my properties.

(4) The forth rule is that he shall not be sorry if his property is stolen, rather he should be pleased and say : Had there been no good in it, God would not have taken it away. If it is gifted in the way of God, there should be no search about it, as he has sent it in advance for his sake. It is related that one camel of Hazrat Omar was stolen. He became tired of searching it. Then he said : I gift it away in the path of God. He entered the mosque and prayed two rakats. Then a man came and said : O Abdur Rahman, your camel lies here. He put on his shoes and said : I am seeking forgiveness from God. Then he sat down. He was asked : Will you not go and take your camel ? He said : I gifted it away in the path of God. A certain sage said : I asked a Muslim in dream after he was dead : What treatment has God meted out to you ? He said : He forgave me and accommodated me in Paradise. The house reserved for me in Paradise has been given to me and I saw it. The narrator said that in spite of that he was said. I asked: You have been forgiven and you have entered Paradise yet why are you sad ? He heaved a sigh and said : Yes, I shall remain in such condition till the Resurrection day. I asked : What is its reason ? He said : When I was shown my place in Paradise, I was shown in the highest Paradise such a place which I have never seen. I was overjoyed at

it and I was about to enter there. But some one said to me : Go away from this, it is not for you. This is for one who keeps God's way alive. I asked : What is the meaning of keeping alive God's path ? I was told : You said for a thing : This is gifted in the way of God and then you accepted that thing. Had you filled up the path of God, I would have filled up your path.

It was reported that a Derbesh slept by a man at Mecca who had a purse of money. the man got up from sleep and found his purse stolen. He attributed it to the Derbesh who said : How much money was there in your purse ? The Derbesh went to his house and paid the money to him. His friend latter on informed the man that out of joke they took the purse. When the Derbesh was asked to take back his money, he refused to take it and said : Take it as lawful and good property. I will not take back the money which I spent in the way of God. He did not accept it. They repeatedly requested him to accept it and then he called his son and told him to distribute it to the poor and he did accordingly. This was the practice and conduct of the early sages.

(5) The fifth rule is the lowest stage. He shall not curse the thief who takes his property. If he does that, his God-reliance is spoiled. If he feels sorry for what he missed, his renunciation is destroyed. The Prophet said : He who curses his oppressor, takes revenge. It is reported that a horse of Rabi bin Kasim was stolen. It cost him 20 thousand dirhams. He was saying his prayer at that time. He did not give up his prayer nor did he search for it. A company of men came to him to show sympathy. He told them : I saw that a thief was taking away the camel. He was asked : Why did you not catch him ? He said : The prayer in which I was then was dearer to me than the horse. When they began to chase the thief, he said : Don't pursue him talk good as I gifted it to him. A certain sage among them was asked when his property was stolen : Will you not curse one who oppressed you ? He said : I don't want to be a helper of the devil in the work. He was told : Don't you wish to get back your property ? He said : I will not accept it, nor look to him as I gifted it to him.

Another sage was told : Curse one who has oppressed you. He said : Nobody oppressed me. He oppressed his own soul. Is it not punishment on him? I don't want to inflict more punishment to him. Once a man was rebuking Hajjaj-bin-Eusuf for his oppression in presence of a certain sage. He said : Don't immerse

yourself in his rebuke as God will take revenge on Hajjaj on behalf of the man whose honour he destroyed.

(6) The sixth rule is that he shall be sorry for the sin of the thief and for his punishment and shall express gratefulness to God for the reason that the owner was not made an oppressor but an oppressed one and for the reason that his religion has not been impaired but his world. Once a man complained to a learned man that his goods were robbed by a dacoit. He said : You should not feel sorry, for your goods went to a person who thinks that looted property is lawful as he was not given religious instruction. The property of Ali-bin-Fazil was stolen while he was making circuit round the Ka'ba. His father saw him weeping and said : Are you weeping for your property ? He said : By God, I don't weep for that, but I weep for the thief, as he will be asked about it on the Resurrection Day and he will have no excuse at that time.

(4) Fourth mode of putting God-reliance into practice. There are three kinds of medicines to remove a disease—(1) Sure medicine. In other words, if it is used, there will be cure, for instance if the medicine of water is used, the disease of thirst will surely disappear. (2) Medicine by guess. By this medicine, a disease may be cured or may not be cured as cupping. (3) Well-known medicine. It is neither certain, nor uncertain, but cure is obtained according to the attribute of a thing. It is not within God-reliance to give up the first kind of medicine, rather it is unlawful not to take it at the time of death. If the medicine of the third kind is given up, one does not go out of God-reliance, as the Prophet instructed a God-reliant man to give it up. The causes of the third class are charms, enchantments and such other things. To believe and rely on them is utter foolishness. The middle stage is to apply medicine after consulting physicians. This does not lessen God-reliance, nor is it prohibited, but it is less than sure medicine.

TO TAKE MEDICINE IS NOT OPPOSED TO GOD-RELIANCE: This appears from the teachings and practices of the prophet. He said: There is no such disease as has got no medicine. He who knows it knows it and he who does not know it, does not know it. But death has got no medicine. The Prophet said: O servants of God, take to medicine as God created disease and also created its cure. The Prophet was asked about medicines and spells and enchantments: Can they annul the decree God? He said : It is also

God's decree. The Prophet said in a well known tradition : Whatever angels I passed by (in my journey to heaven) they told me : Order your followers to take to cupping. He ordered for, its extensive use. The Prophet also said to take cupping on 17, 19 and 21st day of the month, or else one may perish owing to blood pressure. Some say that blood pressure causes death in many cases. By order of God, it causes death and by its eviction, one can escape death. There is no distinction between ejection of injurious blood from body and to drive it out from a house. To give it up is not God reliance. It is pouring water upon fire in order to extinguish it or it is like preventing injury when it is about to come in a house. There is one tradition in which the Prophet said : He who takes cupping on Tuesday on the 17th of every month cures his disease of a year.

He ordered many companions to use medicine. He operated upon Saad bin Muaz by taking out a vein. He cauterized Saad-bin Jarabah. Once there was pain in the eye of Hazrat Ali. The Prophet said to him : Don't eat this fresh date. Eat vegetables with bread of thin wheat. It is better for you. There was pain in the eye of Suhail. He saw him eating dried grapes and said : You have got pain in your eye and you are eating dried grapes ? He said : I am eating from another side. The Prophet smiled a little at his word. The Prophet used to apply collyrinth in his eye every night, take cupping every month and take purgative every year. He took medicine many times to cure the sting of scorpion and other animals. It is said that when revelation used to come to him he felt pain in his head and applied Mehdi to it. Sometimes he applied dried earth after it was powdered to an wound.

It is reported that when once Moses fell ill, a man of Banu Israil came to him, diagnosed his disease and said to him : If you use this medicine you will surely recover, He said : I will not take medicine until I am cured without medicine. His illness as a result continued for a long time. Then the Prophet said to Moses : There is a well-known experimented medicine for this disease. We treated it with that medicine and cured ourselves. He said : I will not use this medicine. So his illness began to increase. Then God revealed to him : By My honour and glory, I will not cure you till you use the medicine prescribed by the people. Then he said to them : Give me the medicine you have prescribed for me. Then he took the medicine and recovered. This raised doubt in

his mind and then God revealed to him : You wanted to baffle My laws by relying on Me. Who else except myself created the quality or recovery in medicine ?

It is reported that when a certain prophet complained of illness, God revealed to him: Eat eggs. Another Prophet complained of weakness and God revealed to him: Eat meat and drink milk, as both give strength. It is reported that a party of men complained to their Prophet that they did not get beautiful children born to them. God then revealed to him : Tell them that they should give their pregnant women nutritious 'Safarzal' as food, as by this their children will be beautiful and they should give it to them on the third and fourth months of their pregnancy as God then makes their figure. They should give their pregnant women 'safarzal' and nutritious fresh grapes to eat. From this it is understood that the Creator of causes bound His laws with those who observe them in a chain, so that His skill may be disclosed. Medicine is a cause, which has been subdued like other causes just as bread is a medicine for hunger, water is a medicine for thirst. So also oxymel is a medicine for anamea and scammony is a medicine for purgation.

If the God-reliant man look to the Creator of causes and not to the causes, medicines and physicians, his God-reliance is not impaired if he takes medicines. It is reported that the Prophet Moses prayed : O my Lord, from whom do the diseases come and cure? God said : They come from Me. Moses said : Then why are physicians necessary? He said : They get their provisions by virtue of their treatment and give solace to the hearts of My servants. Then My cure comes or my fixed law (death)

So God-reliance in the matter of medicine is an affair of knowledge and thoughts of mind. In fact to give up treatment is not God-reliance. In certain circumstances however, to give medicine is not opposed to Prophet's ways. The Prophet sometimes did not take any medicine. It is reported that Hazrat Abu Bakr once fell ill and he was requested to call for a physician. He said : The Physician looked to me and said : I will do what I like. Abu Darda was asked in his illness : What do you think? He said : I am thinking about my sins. He was asked : What do you hope? He said : I hope for forgiveness from my Lord. They said : Shall we call for you a physician? He said : The Physician gave me this disease. There was pain in the eye of Abu Zarr. He was told :

If you had called a physician, it would have been better. He said : I am engaged in another affair. He was told : If you had prayed for recovery of your illness to God, it would have been better. He said : I pray from Him more urgent matters.

Once Rabi-bin Khasim had an attack of small pox. We asked him : Take medicine. He said : I am anxious, I am remembering the stories of A'd . Thamud, inhabitants of the valley and other nations. How many physicians were there among them, but the physicians as well as the patients all perished and no chants and enchantments came to any use. Ahmed-bin Hambal used to say : For one who believes in God-reliance and walks in this path, I think it is better to give up medicine and in case of his disease not to call any physician. Sahal Tastari was once asked : When does God-reliance of a man become purified? He said : His God-reliance becomes purified when injury enters into his body and loss in his property and yet he does not look to it.

THERE ARE SEVERAL CAUSES FOR GIVING UP MEDICINE

(1) The first cause is impending death. Such a person gives up medicine in fear of impending death, as he thinks that no medicine will be useful at that time. This fear of death sometimes comes to one in the form of dream, sometimes in the form of strong imagination and sometimes in the form of Khashf or spiritual insight, Hazrat Abu Bakr gave up medicine for this reason, as his spiritual eye was then opened. He told Ayesha that what was then in her mother's womb was a female child. Thereafter she gave birth to a female child.

(2) The second cause is one's engagement in the thoughts of the next world and for that reason he forgets the pangs of his disease. Hazrat Abu Zarr said : I am engaged in other thoughts. Abu Darda said also in similar strain. He said : I am complaining of my sins. He was more anxious for his sins than for the pangs of his body. Some person asked him about what he would eat. He said : It is the remembrance of the Ever-living and Ever-lasling. He was asked : We asked you about maintenance of your human body, He said : That is knowledge. He was asked. We ask you of food. He said : Remembrance of God is food. They said : We ask you of such food is nourishes the body He said : What connection has it got with the body? Body is insignificant, withhold your

hand from protecting my body. When there is every disease in the body, leave it to its Creator whether you have power over it or not. Have you not seen that when there is any defect in any machinery, it is left to its maker or manufacturer for its repair?

(3) **The third cause** is constant and continuing disease. He who has got continuing disease and is not cured by any medicine, he does not take further medicines or charms and enchantments. A God reliant man gives up medicine in that case. To this effect, Rabi- bin Khashem said : I remember the A'd and Thamud tribes, there were physicians among them but they also perished with their patients.

(4) **The fourth cause** is to think that diseases are causes of virtues. A God-reliant man by giving up medicine wants to make the disease lasting as he will get rich rewards if he can have patience to bear it. The Prophet said with regard to the rewards of diseases and disasters. We are a company of Prophets. The greatest dangers and difficulties befell on us, next on the virtuous people like us, next on the virtuous people like them. A man is tried by the degree of faith he possesses. If his faith is firm, dangers on him are severe. If his faith is weak, dangers on him are less. There is in the tradition that God will examine His servant by dangers and difficulties, as one of you examines his gold in fire. Some of them come out pure and free from faults like gold, some less than them, some come out black being burnt. The Prophet said : When God loves a man, he examines him. If he remains patient, He chooses him. If he remains satisfied He loves him. The Prophet said : You love to be like a strayed ass, so that you may not get any disease or ailment.

Ibn Mas'ud said : You will see the mind of a believer sound and his body unsound and the mind of a hypocrite unsound and body sound.

When the rewards of diseases are great, a party of believers love diseases and search them for getting rewards of patience. For this reason, they don't call physicians. The Prophet said : God says to His angels : Write for My virtuous servant his divine service, as he is tied up with My chain. If I free him from the tie, I will give him better flesh in place of this flesh and better blood in place of this blood. If I take away his life. I will take his life to attract him towards my mercy. The Prophet said : Whose does

divine service in spite of his passions, it is the best divine service. In explaining this, it has been said : The divine service which a man does in his illness and dangers is the best. This can be guessed from the following verse : Perchance you hate a thing which is better for you.

Hazrat Sahal Tastari used to say : It is better to be unable to do divine service as a result of giving up medicine than to take medicine to gain strength for divine service. He had a serious disease for which he did not take medicine. Whenever he saw a person unable to pray standing and doing good deeds owing to illness and for which he took medicine to gain strength he expressed wonder and said : It is better for this man to pray sitting and to remain satisfied in his condition than to gain strength by taking medicine in order to pray standing. The people of Basara used to make their passions weak by hunger to curb temptation, as they knew that a little action of mind, such as patience and God-reliance, is better than a mountain like actions of bodily limbs. Disease does not prevent the working of mind. Sahal Tastari said : Physical disease is good but mental disease is bad.

(5) **Fifth cause.** It is to believe that sins are compensated by diseases. Some people commit many sins and fear much and abstain from taking medicine for diseases for making expiations for their sins. The Prophet said : Fever and other diseases continue to come to a man owing to his sins till he travels in the earth like a virtuous man free from sins and faults. There is in the tradition that the fever of one day expiates the sins of a year. Some people explain its reason by saying that fever destroys the strength of a year. Some say that a man has got 360 glands. Fever enters into each gland and therefore one feels pain. So every pain in each gland expiates the sins of one day. When the Prophet mentioned the expiation of sin by fever, Zaid-bin-Sabet prayed for lasting fever. As a result his fever continued till he died. Some Ansars prayed similarly. The Prophet said : God is not pleased with anything but Paradise for one whose two eyes has been robbed by Him. Some Ansars wished therefore to become blind. The Prophet Jesus Christ said : He who does not remain satisfied with diseases and economic difficulties with hope of expiation of sins can not become wise. It is reported that the Prophet Moses prayed to God on seeing a man in a great distress : O Lord, show mercy on him. God said: How can I show mercy on him ? I am

showing mercy on him by giving him this distress. In other words I am expiating his sins and increasing his ranks.

(6) **Sixth cause.** It is to believe that health breeds greed, pride and other evils. A man by virtue of his continued sound health may have in his mind pride ungratefulness and low desires. For this reason a religious man gives up medicine. So that idleness, pride and other evils may not come to him. Health is the name of natural strength. Greed arises out of health and when it is high, commission of sin becomes easy. The lowest danger of health is to lose time uselessly by engaging oneself in happiness. When God wishes good for a servant. He warns him by diseases, dangers and difficulties. For this reason, a certain sage said : A believer is not free from diseases, wants and disgrace. The Prophet said : God says : Poverty is my prison and disease is my chain. I inflict a servant whom I love with these. When there is prevention of sin in disease, what greater good can there be than this ? There is peace of mind in giving up of sins. A certain religious man asked a man : How are you? He said : I am in peace of mind. He said : If you have not committed sins, you are then in peace of mind. If you have committed sins, then what disease is greater than sins ? He who commits sins is deprived of good.

Hazrat Ali saw a tribe of Nabatis in Iraq dressed gorgeously on an I'd day and asked them : Why are these gorgeous dresses? They said : They day in which we do not commit sins is the day of our festival. God said : Surely man is inordinate, as he thinks himself free from want. In other words, he does not care anything as a result of his living in peace.

A certain sage said : Pharaoh lived for 400 years. During this long period, he had not even an attack of headache, nor the change of even a gland. For the reason of this continued happiness, he said : I am your highest Lord-79 : 24. He claimed himself to be God Had he suffered even half headache for a day, he would have kept himself busy for that and he could not have claimed to be God. The Prophet said : Remember much what destroys happiness (death). It is said that fever is a messenger of death. It reminds death and keeps one away from useless things. God says : Don't you see that they are put to test once or twice a year and yet they are not repentant and do not remember God? This test is meant to be diseases. It is said what when a man is affected twice a year by diseases and yet does not become

repentant, the angel of death says to him : O careless one, messenger after messenger came to you from me but you did not respond to them. For this reason, the ancient sages became anxious when any disease or loss of life or property did not come to them even after expiry of a year. They said : A believer does not become free from fear or disaster in every 40 days.

It is reported that Hazrat Ammar-b-Yaser married a woman and after this it appeared that the woman never fell ill. For this reason, he divorced her. The Prophet consented to marry a woman as she had many qualities. He was also told that she had never any disease. The Prophet said : I have got no necessity for such a woman. Once there was mention of disease and headache before the Prophet and a man said : I don't know what headache is. The Prophet then said : Go away from me. Let one who wished to see an inmate of Hell look at this man. The Prophet said : Fever is a portion of a believer's hell. Hazrat Anas and Hazrat Ayesha asked the Prophet : O Messenger of God, will there be any man with the martyrs on the Resurrection day ? He said : Yes, a man who remembers death twenty times a day. It is beyond doubt that a diseases man remembers death much. When the benefits of diseases are numerous a party of saints gave up efforts to remove diseases.

It is improper to say that to give up medicine is good in all circumstances. It is said that to take medicine is the condition of those who have got weak faith and to give up medicine is the condition of those who have got firm faith and God-reliance. They say that God reliant men will give up cupping and other medicines. If it is true. It is also true that if a serpent enters a wearing apparel, he should not remove it. It can also be said that he should not take water to remove thirst or food to remove hunger.

To go to places of epidemics is improper. Reports about epidemics have come from Hazrat Omar and other companions. When they reached the outskirts of Syria, news reached them that plague and cholera in virulent type broke out there. There were two groups among them. One group said : We shall not enter this city to face destruction. Another group said : We shall enter this city depending upon God, we shall not flee away from the decree of God and avoid death or else we shall be like those peoples about whom God said : Have you not seen those people

who went out of their houses for fear of death in thousands ? They therefore went to Hazrat Omar and sought his opinion. He said : We shall return and shall not enter this city infected with epidemics. Those who opposed this idea said to him : Shall we flee away from the decree of God ? Hazrat Omar said : Yes, we shall flee away from the decree of God and return to the decree of God. He then cited an illustration for them and said : Don't you consider where one, having sheep and two fields for grazing them, one full of green grass and another full of sands free from grass and leaves, shall graze them ? They said : Yes, we have understood it. They then went to Abdur Rahman who was not present there. In the morning he came and Hazrat Omar asked his opinion about it. He said : O Commander of the faithful, I heard a Hadis about it from the Messenger of God. Hazrat Omar exclaimed : God is greatest Hazrat Abdur Rahman said :: I heard the Prophet say : When you hear about epidemics anywhere, don't come to it. If you are in the place infected with epidemics, don't go out of it. At this, Hazrat Omar became pleased and offered thanks to God and said : My opinion is supported by Hadis. Then he returned from that place with his companions. All the companions agreed on this Hadis and went away. From this it appears that God-reliance does not go by this act, rather it is a high stage of God-reliance.

Question. Why did the Prophet prohibit to go out of the infected place ? In the medical rules, air is the cause of epidemics. Why did he not give permission to go out of it?

Answer. Know. O dear readers, that there are no two opinions that there is no prohibition to flee away from injurious things. In this matter, to give up God-reliance is lawful. But it does not show the path to reach the goal. God knows that the air does not injure the body when it touches it, but foul air breathed constantly may injure health. In other words, when the air becomes polluted and one inhales and exhales it for a long time, it enters into a healthy body. It does not come out till the inner body is affected by it. In that condition any man living long in a place infected with epidemics, may be affected by it. If the Prophet would have given permission to the people of the place infected with epidemics to go-out, there would have been no persons there except the patients, whose condition would have been miserable for want of nursing and care. The Muslims are

like a building whose one part strengthens the other. The believers are like one body. If one part is attacked, the other parts also respond. This is one of the reasons of prohibition.

Question. It is seen from above that there is good in giving up medicine. Then why did not the Prophet give up medicine in order to gain merits ?

Answer To give up medicine is good for the man whose sins are many and which require expiation. This was contrary to the case of the Prophet who was sinless and pure. He came as a world teacher to teach the people in all matters. Therefore he taught the people to take medicine in case of illness. It is, however, more perfect to know that stone and gold are the same than to flee away from them. This was exactly the case with the Prophet and thereby his God-reliance did not lessen.

The condition of God-reliant man in disclosing or suppressing disease. Know, O readers, that to suppress disease, poverty or other disasters is included with the hidden treasures like good works. That is the highest stage, as to remain satisfied with the decree of God, to remain patient at the dangers and difficulties sent by Him and to keep secret the affairs between him and God can save him from many dangers. In spite of this, there is no harm in disclosing them if his intention and goal remain fixed. In three cases, disease can be expressed. (1) To take medicine. It is necessary to take medicine from the physician after disclosing the disease to him. This should not be in the way of complaint but to state what has been sent by God to him. Hazrat Bashar Hafi used to tell of his disease to the physician Abdur Rahman. Imam Ahmad disclosed his disease and said : I am saying of God's power which appeared in me. (2) To acquire patience and gratefulness. In addition to physician, one may disclose his diseases to saints and sages with the object of learning from them good patience and good gratefulness in diseases Hazrat Hasan Basri said : When a patient praises God and expresses gratefulness to Him and then remembers his disease his complaint disappears. (3) The third object is to attribute power to God. Disease can be disclosed with the object of expressing one's inability and failure on the one hand and appreciating the power of God on the other. It is reported that Hazrat Ali was asked once about the condition of his disease. He said : I am not well. One of them began to look at another. They

did not like the expression and began to think why he complained. Then Hazrat Ali said : Can there be expression of pride before the Almighty God ? I like more to express my inability and weakness before Him. Once Hazrat Ali fell ill. The Prophet heard him say : O God, give me patience over my danger. The Prophet said to him : Have you wanted danger from God? Pray for peace from Him. There is permission of disclosing disease with this object. To complain to God with other objects is unlawful. Patience is good, It was said in explaining it that there is complain in it. Hazrat Eakub was asked : Who has robbed you of your eye-sight? He said : Bitterness of time and long sorrows. God then sent revelation to him : Have you got an opportunity of complaining against Me to My servant? He said : O Lord, I am repenting to Thee. Taus and Muzahed said : The cries of a patient at the time of his disease are written. The wise men did not like that a patient should raise a cry as it is a form of complaint. Hazrat Ayub raised cries of agony at the time of his disease. The devil expressed satisfaction at this. The Prophet said : When a man fall ill, God sends two angels saying : Look to what he says. If he praises God and glorifies Him, pray from him. If he complains and speaks evil, tell him like that.

THE REVIVAL OF RELIGIOUS LEARNINGS

The Book of Constructive Virtues

PART II

CHAPTER VI

LOVE AND ATTACHMENT

Know, O dear readers, that love of God is the last stage and the highest in rank. There is no higher stage after acquisition of love God. Before it, there are the stages of repentance, patience and renunciation. These are preliminaries to love of God. Though it is difficult to enter the region of love, it is possible for human mind to be filled up with God's love as a result of firm faith. To believe in God's love is difficult, even some learned men thought it impossible. They say that it means to be engaged in divine worship. They say that Love grows for a being of equal status and hence God's love is impossible.

PROOF OF SHARIAT ABOUT LOVE OF GOD

Know O readers, that all the Ulemas or learned men are unanimous that love of God and His Apostle is compulsory. If there is no existence of such love, how is it compulsory ? To obey injunctions is the fruit of love but the birth of the tree of love is necessary before getting fruit. God says : He loves them and they love Him—5 : 54. God says : Those who are believers love God much. These verses say that love of God is possible. The Prophet in many traditions made love of God a condition of faith.

(1) Abu Razia Ukaili once asked the Prophet : O Messenger of God, what is faith ? He said : The meaning of faith is your love for God and His Apostle more than your love for every other thing.

(2) In another tradition, the Prophet said that no man can be a believer until God and His Apostle become dearer to him than his family members, riches and all mankind (in another narration than his own life.)

(3) Why should it not be when God said in the following verse : Say, are your parents, your children, your brethren, your

wives, your relatives, the property you have acquired, the business the loss of which you fear and the houses which give pleasure to you dearer to you than God and His Apostle and Jihad in the way of God—9 : 24? It was said by way of warning.

(4) **The Prophet said:** Love God for the provision He gave you. Love me also as God loves me.

(5) **It is reported that a man said to the Prophet:** I love you. The Prophet said : Then be prepared for poverty. The man said : I love God. The Prophet said : Then be prepared for disasters.

(6) **Hazrat Omar said :** Once Mosab-bin-Omar came to the Prophet being covered with sheep cloth. The Prophet said : Look to the man God has illumined his heart. I see that his parents maintained him with good food and drink. Love of God and His Apostle attracted towards what you see in him.

(7) **There is in a famous Hadis that when the angel of death came to Abraham to take his life he told him :** Have you every seen a friend taking away the life of a friend ? Then God revealed to him : Have you ever seen a friend displeased with meeting with his friend ? Abraham said : O angel of death, now take away my life. This love is found in such a person who loves God with his whole heart.

(8) **Our Prophet used to say in his invocation :** O God. I want Thy love, the love of one who loves Thee, the love of that thing which brings near Thy love. Make Thy love dearer to me than cold drink.

(9) **Once a desert Arab came to the Prophet and asked :** When will the the Resurrection occur ? He said : What preparation have you made for that ? He said : I have not prepared for it with much of prayer and fasting but I love God and His Prophet. The Prophet said : He who loves one will be with him. Hazrat Anas said : It pleased the Muslims so much that I did not find them more pleased after Islam than this.

(10) **Hazrat Abu Bakr Siddiq said :** The taste of sincere love which a man finds for God keeps him away from searching the world and away from all the people.

(11) **Hazrat Hasan Basri said :** He who recognised God, loves Him. He who recognised the world adopts renunciation. A

believer can not rest contented unless he is heedless. When he thinks, he becomes sorry.

(12) **Hazrat Abu Solaiman Darani said :** There are people among the creation of God whom Paradise and the pleasures there can not keep engaged. So how can the world keep them engaged ?

(13) **It is reported that Jesus Christ was passing once by three men whose bodies became stricken with fear of God. He asked them "What is the reason of the change that I see in you?" They said "Fear of Hell." He said : You have got claim over God that He will give security to those who fear God. Thereafter Jesus Christ passed by another three men and found them still more stricken with fear of God. He asked : What is the reason of this condition of yours ? They said : We fear the Almighty and Glorious God. He said : You are near God, you are near God, your are near God.**

(14) **Hazrat Abdul Wahed bin Jayed said :** I was passing by a man and asked him : Don't you feel the coldness of snow ? He said : He does not feel the coldness of snow whom God's love keeps engaged.

(15) **The sage Sarri Sakti said :** On the Resurrection day all the Prophets will be called with their followers. Then they will be called : O followers of Moses. O followers of Jesus. O followers of Muhammad. The lovers of God will not be called, as they will be addressed thus : O friends of God, come to Me Then their hearts will be filled up with joy.

(16) **Hazrat Haram-bin Hasan said:** When a believer recognises his God, he loves Him. When he loves Him, he advances towards Him. When he feels the taste of advancing towards Him, he does not look to the world with the eye of attachment and to the next world with the eye of pleasure. That keeps him sad in this world and gives him joy in the next world.

(17) **There is written in a certain religious scripture :** O My servant, by My oath, My duty to you is to love you. So your duty is to love Me.

(18) **Ihya-bin-Muaz said :** Love of God even to the measure of a mustard seed is dearer to me than divine services for seventy years without love.

(19) Hazrat Ihya-bin-Muaz said : O God, I am a lover. I wish to live with Thee. Every lover wants to live with his beloved. So how can I keep away from Thee?

WHAT IS LOVE AND ITS CAUSES ?

1. **First basis of love.** Without acquaintance and understanding, love does not take form, as man does not love one with whom he is not acquainted. For this reason, he does not love a lifeless thing, rather he can love one who has got life and understanding. There are three classes of wisdom or understanding. (1) Mind likes a thing congenial to nature. (2) Mind hates a thing opposed to nature. (3) Mind hates what is injurious and pains giving. So love means attraction of mind to what is tasteful and pleasure giving. When it is strong and firm, there is deep love.

2. **Second basis of love.** It is that when it comes after knowledge and acquaintance, it is divided into several divisions from the stand point of knowledge and five senses every sense is satisfied with that thing over which it has got power and influence. Eye is satisfied with beautiful things, ear is satisfied with sweet sounds and songs, nose is satisfied with sweet scent and smell, tongue is satisfied with delicious foods, hand is satisfied with smooth touch. The object for which each sense finds delight is dear to it. The Prophet said : Three things of your world is dear to me sweet scent, wife, and prayer which has been made dear to my eyes. It appears from the above Hadis that prayer is not within the five senses but it is included within the sixth sense of soul. He who has got no heart can not grasp it. Man and beast are equal in the happiness of the five senses. If love of God is considered as appertaining to those five senses, then it is impossible to love Him. The sixth sense is intellect, light, heart, mind or soul. The inner eye is more powerful than the external eye and the mind's eye is more powerful than the external eye. The beauty which can be perceived through intellect is more than that of eye sight. As the beauties of the world appear pleasing to the external eye, the sight of the existence of God and the beauties of His creation are thousand and thousand times more pleasing to him. So love of God can not be denied, but he who has not crossed the limit of a beast can not perceive it.

(3) **Third basis of love.** It is the following. He who loves himself loves another for himself. Every living being loves his life. That means that he has got in his very nature an attachment to live and dislike for death. Man wants that he should live for ever and that his qualities should gain perfection. Nobody wants his destruction and loss of his qualities. So there are several causes of love.

(1) **The first cause of love** is that a man loves his life, then his limbs, then his properties, children, relatives and friends. Man does not love these things only for them, but for the fact they help towards his long life and attainment of perfection. Even after his death, he wants to live through his heirs.

(2) **The second cause of love** is getting benefit. A man loves one from whom he gets benefit as he is a servant of benefits. The Prophet said : O God, don't allow a sinner to do good to me, as my mind may wish to love him. This shows that mind turns towards the benefactor. There is difference between love for health and love for a physician. Physician is the cause of health and therefore for the sake of health, a physician is loved. Similarly education is loved and also the teacher of education, but education is loved for itself and teacher is loved as he is the cause of education. Similarly food and drink and money are loved, but the former two are loved for themselves and the third is loved as it is the instrument of getting food and drink.

(3) **The third cause of love** is to love a thing for its quality and not for the thing itself. A good figure is loved for its beauty. Even the Prophet said : God is beautiful and He loves beauty.

(4) **The fourth cause of love** is acquaintance with beauty. The external eye appreciates external beauty. A man is beautiful when all his organs are proportionately beautiful. When his organs are not such, he cannot be called beautiful even though his colour is white. This is called acquaintance with beauty. So to get acquainted with perfection is a cause for love.

Question. The matters described above are objects of five external sense organs. Can beauty be appreciated other than by external five senses ?

Answer. It can be realised. Many a time colourless and figureless things are called beautiful, such as conduct of that man

is beautiful, knowledge of that man is beautiful character of that man is beautiful. The meaning of good conduct is that his knowledge, courage, God-fear, generosity, gentlemanliness and other qualities are beautiful. Most of those qualities can be guessed not by external organs but by inner light. These conducts and attributes are objects of love and the man possessing these qualities is loved. People love the Prophets, saints and founders of sects for their qualities though they did not see them. Love reaches to such high pitch that the lovers are ready sometimes to dedicate their lives and properties for them. These internal qualities are divided into two kinds-knowledge and power. All qualities grow out of these two qualities which can not be gained by external senses. A man possesses two things, external figure and internal nature. External eye sees the beauty of external figure but the internal secret nature is seen by the internal eye. He who is deprived of this secret eye can not see the secret beauty and hence does not love it. He whose secret eye is strong can see the internal secret beauties.

(5) **The fifth cause of love** is secret connection between a lover and his beloved. Many a time love is cemented between them not for their beauty but for the union of their souls. The Prophet said : Out of them, love grows among those who have got similarity of souls.

So it appears from what has been described above that there are five causes of love.

- (1) A man loves his life, his perfection and his living long.
- (2) He loves one who helps him in his livelihood.
- (3) He loves one who does good to the people.
- (4) He loves one who has got external and internal beauty.
- (5) He love one who has got secret connection with him.

If these qualities are found in one person, love for him is increased manifold. Power of love increases in proportion to the increase of those qualities in a man. If these qualities find full perfection in a man, love gains perfection.

ONLY GOD IS OBJECT OF LOVE: He who loves other than God has not recognised God. His ignorance about God is responsible for this. The Prophet is an object of love as he is the

beloved of God. So is the love for the learned, religious men and good people, as the dear ones of the beloved are objects of love. The ambassadors and the messengers of the dear ones are also objects of love. He who loves the dear ones is also an object of love. The those whose eye of knowledge has been opened, God is the only object of love. There is no object of love than He. The five causes of love are only found in God and not in any other being.

The following are the causes that prove that nothing should be the object of love except God.

(1) **First cause.** Man loves himself, his life his progress and his living long and dislikes his destruction, death and impediments to progress. For this reason love of God is necessary as he who knows himself and knows God knows this fact that he has got no existence of his own and that his existence, destruction, progress and everything are gifts from God and that he will return to God and live with Him. He gives his life and He takes his life. He gives him perfection and created causes or ingredients to give him perfection and created guidance for the use of these causes. The life of a man has got no existence of its own. If God had not kept his existence, he would not have been a thing at all. Had God not kept him alive, he would have been destroyed even after coming into existence. Only God is ever-living and ever-lasting. He exists by Himself and things other than God exist only through His grace and mercy. The man who loves himself should necessarily love one for whose cause he came into existence and for whom his existence becomes lasting. This knowledge is necessary as without this knowledge there can be no love. The stronger the knowledge, the stronger the love. For this reason, Hasan Basri said : He who recognised his Lord, loves Him. He who recognised the world has adopted renunciation. How is it that man should love himself, but not love his Lord for whose cause he came into being ? It is seen that one sun burnt person loves shade but he loves also the tree that gives shade. Everything receiving power from God is like the shade of a tree or rays of the sun. As the existence of shade comes from the tree, so one's body, bodily organs and all his attributes and power come from God. In this condition, it is abominable to love oneself without loving his source God. He who does not know that he comes from God, can not love God. For this reason, the fool's can not love God. Everything is the fruit or expression of

His power and every being come from His being just as the existence of rays comes from the existence of the sun. It is very clear to the experts of soul, more clear than eye sight that when the physical body and the sun are united, light comes out from the power of God as the rays of the sun eye, figure come from the power of God. He who is near God is like angels. The more a man is near the angels, the more is his insight in the world; and the more he is near the world the more is his defects.

(2) **Second cause.** One is the object of love if he does benefit, sympathises in sorrows and happiness and extends his helping hand to others. From this, it is understood that man should not love except God as it is only God who really does good and benefit to a servant, God says : If you count the favours of God, you will be unable to count them. The benefits that a man does to another are really benefits done by God through him. He is the medium through whom God does benefit. So man can not be real benefactor. Suppose a man gifts all his properties to you. From this you may suppose that he did benefit to you. This is your wrong notion. Who created the benefactor ? Who created his wealth? Who created his power? Who made him dear to you ? Who turned his face towards you ? Who threw this thought in his mind that in doing benefit to you lies his worldly and next worldly good ? When God created all; these things, he was bound to make a gift to you, and he could not go against it. So the real benefactor is One who compelled him to do benefit to you, gave him impetus and encouragement for the gift. His hand is only a means or intermediary through which He send these gifts. The owner of hands is compelled to give just as current of water is made to flow in canals. When a donor does benefit to another, he does benefit to himself and it is impossible for the created beings to do benefit to others. When a man spends his wealth, he spends it for some object to get rewards in the next world, to get name and fame etc. Man does not drop his wealth in to sea as that does not serve his purpose. Similarly, he does not give you something without some object. That object is his goal and not you. Your had is an instrument of receiving it. From this view point, he does benefit to himself by gift for an object which is dearer to him or more valuable than his object of gift. So the donor is not the fit object of love for two reasons—(1) God prevailed over him all the elements of gift and he has got no power to go against them. He is just like the treasurer of a king. If he gives wealth according to the

orders of the king, it will not be considered as his own gift. He is bound to comply with the king's order. Had God turned his mind otherwise, he would not have gifted a farthing. 2) The second reason is that the benefactor takes a better thing in exchange of what he gives as a seller purchases a better thing than what he sells. As the seller can not be called benefactor, so the donor can not be called benefactor, as he gives in exchange of getting rewards, praise name and fame etc. The real meaning of gift is to give wealth without any exchange. Such a gift can not come from man but from God. He it is who gave wealth and favours on the inhabitants of the world in lieu of nothing. He is above all wants. So man can not receive praise for his gift and God only is the object of love and praise.

(3) **Third cause.** You love a doer of good for his special qualities even though his benefits did not reach you. If you hear that a king of a distant land is kind, just, religious, and wise, you love him. If you hear that a king of a distant land is cruel oppressor, transgressor, drunkard, addicted to adultery and fornication, you don't love him. There is no question of your getting benefit or harm from either of them. This love means love of good attributes and hatred for evils. This leads to the love of God, as except God, nobody can be really loved, but he can be loved only when he has got connection with God. He it is who brought everything in to being. Secondly, He gave perfection to his limbs and gave all the things required for livelihood. Thirdly, He created everything which are necessary for him. Fourthly, He gave him beauty in addition to what is necessary for him. Hands, eyes, feet, ears and nose are necessary things, but not beauty which means grace of face and body, red hue of lips etc. Food and water are absolutely necessary, medicine, meat and fruits are generally necessary, beautiful colours and taste of fruits and food are additional things. God created all these things and hence His benefits to you and favours on you are without parallel. So love is due to Him and to nobody else, and if anybody is loved, it should be for His sake only.

(4) **Fourth reason**—Love of beautiful things only for the sake of beauty and not for any other thing. Beauty is external and internal. External beauty is appreciated by external eye and internal beauty by internal eye or internal light. The first kind of beauty is seen even by boys, but the second kind by those who are

versed in soul. If beauty is appreciated by mind, it becomes the object of love of mind. The prophets saints, religious and learned men are therefore loved by mind for their internal qualities and not for their outward appearance. The greater the thing to be known in beauty and perfectness, the more honourable and beautiful will be the knowledge. God is highest and therefore knowledge about Him is highest. God is All-Knowing and human knowledge cannot be compared with His knowledge rather He is the creator of knowledge. Nothing in heaven and earth is outside His knowledge God says : You have not been given but a little of knowledge—17 : 85. So if the object of knowledge is loved, God alone is fit to be loved as He is the Fountain of knowledge. Power is loved and as such a powerful man is loved. Hazrat Ali and Hazrat Khalid-bin Walid are loved on account of their valour and heroism. God is the creator of power valour and heroism in human beings. Therefore He is alone fit to be loved. There is no power and might except in Him and through Him. God said with regard to the great conqueror Alexander : I established him in the world. He got His power from the All-powerful. So He is to be praised and not Alexander for his vast kingdom. If God wills, even a small mosquito is sufficient to destroy such a man.

God is pure from defects and evils and so He is fit to be loved. The Prophets even are not free from defects. God is free from defects and perfect. Perfection is due to God and not to any created being. God is perfect by Himself. He is above all imperfections and defects. There are degrees of imperfections in created beings. A horse is more perfect than an ass and a man is more perfect than a horse. So there is difference of perfection and beauty in created beings. The most perfect is only One. There is nothing like Him. He is above example. He is independent having no need or necessity. He is All-Powerful and does what He wishes, He is all knowing and there is nothing outside His knowledge in heaven and earth. He is All-Powerful whose sovereignty lies over everything. He has got no beginning, He has got no end. He exists by Himself and everything exists for Him. The greatest wise man gets tried in search of Him. The highest limit of the gnostics is to meet with failure in knowing Him.

The Prophet said: I am unable to count Thy praise. Thou art as Thou praiseth Thyself. Hazrat Abu Bakr said : To attain God

means to be baffled to get Him. God revealed to David : The dearest of My dear persons is that servant who worships Me without receiving any favour from me and who fulfills his duty to God most faithfully. It was revealed in the Zabur : Who is a greater sinner than one who worships Me in greed of Paradise and in fear of Hell ? If I have not created Paradise and Hell, should I not be entitled to get worship ?

Once the Prophet Jesus Christ was passing by some lean and thin men. They said : We fear Hell and hope for Paradise. He told them : You then fear created things and hope for created things. He passed by another group of persons and they said : We worship God as we love Him and His glory. He said : You are then the real friends of God. I have been order to live in our company. The saint Abu Hazem said : I feel ashamed to worship God to get rewards and to ward off punishment. In that case, I shall be a dishonest servant, as a dishonest labourer does not work if he does not fear. The Prophet said : Nobody amongst you should be a dishonest labourer. If he does not get his wages, he does not work.

(5) Fifth reason. Love begets among persons of similar nature and habits. So you find that one boy loves another boy, an old man loves another old man. There is a proverb that birds of feather flock together. The Prophet said : The souls are regulated army. The souls which agree with one another love one another, and those souls which have no agreement differ. Ignorance of one another's nature is a cause of disagreement. This reason also shows path to the necessity of love for God. The Prophet said : Imbue yourselves with divine attributes. This injunction is only for following the good attributes, such as acquisition of knowledge, honesty, showing kindness, to do good to the people, to enjoin them good, to show them right path and to prohibit them from evils. These subject take to the nearness of God. This does not mean that these attributes will take you to a fixed place, but they will take you near His attributes. Man has been endowed with a special thing which has been prohibited to be mentioned in details. God says : They ask you about soul. Say, soul is an order from my Lord—17 : 85. The reason is that spiritual matters are outside the comprehension and intellect of man. The following verse is to this effect : When I fashioned him and infused in him from My spirit—15 : 29. For this reason the

angels of God made obeisance to Adam. It is understood also from this verse : I have made you My successor in the world. The Prophet Adam would not have been fit for Khilafat unless he was given the connection of spirit. The Prophet said hinting at this connection : God created Adam according to His image. Some say that there is no figure except what can be grasped by the five senses. They out of ignorance gave a body and a figure to God. From this it appears that there is a great connection between God and man. God said to Moses : When I was ill, why did you not come to see Me ? Moses said : O Lord, how an it be ? God said : A servant of Mine was ill. You did not go to see him. Had you gone to see him you would have found Me near him. This connection appears when one keeps himself in constant engagement in additional divine service besides the prescribed compulsory services. The Prophet said : God says: A servant continues to come near Me by his optional divine services till I love him. When I love him I become his ear with which he hears, I become his eyes with which he sees, and I become his tongue with which he speaks.

Here the force of pen is compelled to stop. Men differed in this respect, some were inclined to forms, some fell into the whirling circle of Ittehad, some say that God exists everywhere some say 'I am truth.' The Christians say that Jesus is God, Some say that Nasut has been mixed with Lahut, that is the nature of man has been mixed with the nature of God. Abul Hasan Nuri once heard the following poems:-

Love descending from Thee,
covered every hook and corner.
At the time of descent
human knowledge becomes tired.

Hearing this poetry his ecstasy reached such a high pitch that he began to run over the sharp pointed heads of cutted reeds in the field. As a result, his feet became wounded stained with blood and swollen and he ultimately died. This is the extreme sign of love.

So these are the give causes of love which are well-known to the people. These qualities exist in God in full perfection. Those who have got deep insight take God as the only object of love, as the ignorant people take others as their objects of love.

GREATEST PLEASURE IN KNOWLEDGE AND VISION OF GOD

Know, O readers, that pleasure comes out of appreciation. There are innumerable natures of man and every nature has got its own taste and pleasure. To get the object for which a nature has been created is the meaning of taste. These natures have been given to man with a set purpose an not in vain. For instance the nature of anger is to take revenge. The greed for food has been created to earn food as it is food that preserves the body. Eyes get pleasure from beautiful sight ear from sweet sound and nose from sweet scent. So there are different tastes and pleasures for different organs.

Similarly soul has got a nature which is termed divine light. God says : He whose breast God has expanded for Islam remains upon divine light. Some say that it is intellect, some say it is secret insight some say it is light of certainty of faith. There is no meaning of engagement with these names. Soul can be separated from its special attributes which is outside the five senses and unimaginable, as the creation of the world is unimaginable. The nature of that soul is termed by us as intellect by which man is differentiated from beasts and by which spiritual experience can be gained. So the nature of intellect is Marfat or spiritual knowledge of God. In this there lies its pleasure just as good sight is the pleasure of eye and sweet sound is the pleasure of ear.

The pleasure which is found in spiritual knowledge is not found in the knowledge of other things. Spiritual knowledge includes besides knowledge of God knowledge of the reign of angels and heaven and earth. The more is the honour of the acquainted thing the more is the taste and pleasure. A man gets great pleasure in getting the secret information of an emperor. God is the most high and the most honorable. So the pleasure gained by the pursuit of His attributes is the greatest. So divine knowledge is the best of all kinds of knowledge. It is thus proved that the best and highest pleasure can be obtained by the pursuit of knowledge relating to God and His attributes. It is many times more than the pleasure gained by satisfaction of lust or greed by the sense organs.

Pleasure differs in respect of difference of objects. For instance there is difference in the pleasure in the cohabitation

and songs. Then again there is difference in the co-habitation of a young man and that of an old man. Again pleasure is of two kinds, external pleasure gained by five sense organs and internal pleasure as power victory honour which are outside the pleasure of the five sense organs. It is also true that one likes power of rule more than delicious foods, but a boy will certainly like delicious foods more than power of rule. Similarly the pleasure of spiritual knowledge of God and search of His attributes are more to some men than the pleasure of power of rule. God says : Nobody knows what pleasure pleasing to the eyes lies in store for him. The Prophet said : 'God prepared for the righteous servants such happiness as no eye has seen, no ear has heard and no heart of man has conceived.' But now he will not understand it. He who has got this spiritual pleasure immerses himself in the sea of Marfat and give up all earthly powers name and fame treasures riches, as he knows that all these earthly things will vanish and He will ever remain. He will one day have to give up these earthly pleasures by the event of death. When his sight goes out of these things limited by space, his sight then knows no distance. At that time, the gnostic searches such a paradise as covers the whole earth and heaven.

Death cannot destroy the place of God's Marfat and that is soul which is a spiritual thing. Death causes the change of the condition of soul and relieves it from the prison of this bodily cage. It does not end as God says : Don't think those who are killed in the way of God as dead, but they are alive near their Lord and are given provision. They are joyous of what God bestowed upon them of His favours and they give good news to those who have not as yet reached them.' Don't think that this position is acquired only by the killed in war field. Every breath of a gnostic is a martyr. There is in the Hadis that the martyr will wish in the next world that he be returned to the world and killed again and again. He will hope for it seeing the immense rewards of martyrdom. An Aref need not go to a distant place with his body. He can go anywhere he likes.

Now it is clear that the pleasure of Marfat is the greatest, greater than ruling power and honour. He who has tasted it understands it. This is a thing to be tested and not to be understood by logic. Hazrat Abu Sulaiman Darani said : There are such servants of God who can not be turned away from God

by the hope of paradise and fear of Hell. How can the worldly engagements keep them away from God ? For this reason, a friend of Fateh Musalli once asked him : Tell me what thing gives you impetus for divine worship and keeps you away from the people ? He said : Remembrance of grave and Hell. He again asked : What is grave ? He said : Fear of Hell and hope of Paradise. He again asked : What are these things ? He said : Everything is in the hand of God. If He wishes He can make you forgetful of all things. If there is acquaintance between you and Him, you are in no need of them.

It is reported that Jesus Christ said : When you find a young man engaged in the pursuit of God, know that it is the thing which kept him forgetful of all other things. A certain sage saw Basher-bin-Hares in dream and asked him : What is the condition of Abu Naser Tamer and Abdul Wahab Warbak ? He said : I have left them at this time for taking food and drink before God. I asked him : What is your condition ? He said : God knows that I have got little desire for food and drink. So He gave me the favour of His Dider. Ali-bin Muket said : I saw a man looking at God in dream. I asked Rezwan : Who is this man ? He said : Maruf Karkhi who did divine service not in hope of Paradise, not for fear of Hell but for love of God. So God bestowed on him the favour of looking at Him upto the Resurrection Day. For this reason, Abu Sulaiman said : He who is to-day busy with himself will also be busy tomorrow with himself. He who is busy with his Lord to-day will be busy also tomorrow with his Lord. Sufiyan Saori asked the saint Rabeya : What is the sign of your faith ? She said : 'I don't worship for fear of Hell or for greed of Paradise. In that case I would be a labourer. Rather I worship Him loving Him and being attached to Him. She said in describing her love in the following poems;

Either I love Thee out of passion,
Or I love Thee for Thy attributes in appreciation.
Thy constant remembrance is the fruit of love.
Lifting of screen is the fruit of realisation.
I have got no pride in love of either,
Rather beauty of both is only for Thee.

The taste of the appreciation of beauty has been explained by the Prophet in the in following Hadis. God says : I have prepared for My righteous servants such rewards as no eye hath seen, no

ear hath heard and no heart of man hath conceived. If the soul of any man can be turned completely, he can get some taste in this world. For this reason, a certain sage said : If I say, O Lord, O God I find it in my heart heavier than a mountain, a voice comes from behind the screen : Have you ever heard a man calling a friend with a loud voice ? He said : When a man reaches the highest stage of this spiritual matter people throw stones at him. In other words, his words go out of the limit of intelligence of man. He is then called either a man or an infidel. The object of a gnostic is His vision, When he reaches this stage, he does not feel the pangs of burning if he is thrown in to fire. How can a worldly man believe this thing when he is engaged in the pleasures of his senses ?

DIFFERENT STAGES OF PLEASURES

(1) A boy takes pleasure in plays and sports but not in power, name and fame. (2) In the second stage, when he is a grown up young man, he takes pleasure in cohabiting with women. In comparison with this pleasure, he thinks his pleasure of plays and sports as trifling. (3) In the third stage, he takes pleasure in power, name and fame. (4) In the fourth stage he is eager to have taste of spiritual pleasure leaving all the earlier pleasures behind. At that time, the people of earlier stages laugh at them as they laugh at the boys in the second stage. (5) Spiritual knowledge in the world is less than that in the next world. All things are of two kinds. One kind comes in imagination such as figure of various kinds and the second kind is out of imagination, such as God's being and attributes. He who sees a man and then shuts up his eyes can see his figure in imagination. The second kind is out of imagination such as God's being and attributes, knowledge, power, will etc. Knowledge by sight is more clear than knowledge by imagination. There is some difference in clearness if you see a man very early in the morning when there is still darkness and when you see him in sun. The latter is more clear. Imagination is like the sight of a man in the morning darkness. That is made more clear when he is seen in clear sun. This latter vision by mind or soul is the last stage of sound. This is clear sight by mind and not by eye.

The object of knowledge can be known by imagination in two way- one is corroborative and the other is real. The utmost limit of Kashf is direct sight. If one shuts up eye sight, direct sight can

not be obtained as between eye and the object to be seen, there is the screen of eye. The screen must be removed to have direct sight. Similarly soul is covered by body, greed and passion and as such direct sight is not possible in worldly life. God said to Moses: You will not be able to see Me. God says: Eye sight can not overtake Him. According to an authentic Hadis the Prophet did not see God in the night of his ascension to heaven. When the screen will be removed by the event of death, still then the soul will remain covered with the screen of the sins he has committed in the world. The greater the sins, the greater the thickness of the screen on soul. The brilliant light of God will not be seen in the screened soul. It is like uncleanness in a mirror. One's face can not be seen unless the dust and uncleanness are removed from the surface of the mirror. There are souls which do not go out of the limit of cleanliness. This uncleanness will be removed by fire and as such soul will be burnt by fire in order that it may come out pure.

God says: "There is nobody among you who will not come before it (Hell.) This is the decree of your Lord. Then I will rescue those who are God-fearing and keep the sinners therein." So every soul shall have to present itself before Hell fire. When it will be fully cleared of impurities, it will be deemed fit to enter paradise. There is no time limit, as it will occur after the resurrection day which is unknown. God will shed His luster on the pure souls in proportion to his clearness of soul and degree of Marfat. This luster is called direct sight which is a truth. This is not an idea. God is realised in truth here in this world but will be seen in the hereafter. The knowledge of Marfat attained in this world will gain perfection in the hereafter and the idea in the world will turn into direct sight of God. This is seen from the following verse: Their light will run in their front and sides. They will say : O our Lord, make our light perfect.' The perfection of light means perfection of sight and increase of Kashf.

Knowledge of Marfat is a seed of next worldly sight. The seed grows into a tree and the tree gives fruits. He who does not sow seeds cannot expect fruits. Similarly he who does not sow seeds of Marfat in this world cannot expect to have sight of God in the next world. The greater the knowledge of Marfat in this world, the greater will he appreciate the beauty of God in the next world. The Prophet said : God will disclose His own luster

on all people in a general manner and on Abu Bakr in a special manner. The saint Rabia was asked about paradise. She replied : First neighbour and then abode. It appears that her goal was not paradise but the Lord of paradise. He who did not recognise God in the world will not be blessed with His vision in the next world. He who did not enjoy the pleasure of God's Marfat in the world will not get God's vision in the next world. A man will be resurrected upon the condition in which he lived in the world. So Marfat is the foundation of fortune.

Question. If the pleasure of sight is connected with Marfat, it seems that the pleasure will be little, as little pleasure is gained in Marfat in this world.

Answer. The argument is not correct and the pleasure of Marfat is not little in the world. How can he who is free of Marfat realise that pleasure ? The gnostics feel immense pleasure in Marfat but it is not to be compared with that pleasure to be gained by direct sight in the next world. The pleasure in thoughts of the beloved is hundred times less than that of direct sight, and the pleasure of hand touch is thousand times less than that gained by cohabitation. There is a great deal of difference between these two.

Pleasure differs with the difference of the causes of happiness. The first cause is the degree of beauty of the beloved. The most beautiful gives great pleasure. The second cause is perfection of the power of love. The pleasure of one whose love is very deep is more than that of one whose love is moderate. The third reason is perfect knowledge. If the beloved is seen in darkness, it gives less pleasure than what is got if seen in light. The fourth reason is mental sorrow and happiness. If the beloved is seen by a mind free from sorrows, the pleasure is certainly greater than that gained by a mind full of sorrows.

The life of the next world is a real life. God says : The life of the next world is a real life if you had known— 29 : 64. He who reaches this stage loves meeting with God and loves death. But he who waits for increase of his Marfat is like a seed which is yet to grow into a tree. There is no limit to the sea of Marfat. To reap fruits is impossible without the next world. For this reason, the Prophet said : To live long in divine service is the best fortune, as Marfat becomes perfect through training during this long time.

This requires time. He who loves death loves it because he himself is experienced in Marfat. He who dislikes death makes delay in Marfat. Ignorance and negligence are the basis of misfortune and knowledge and Marfat are the basis of fortune.

Question. What will be the instrument of sight in the next world eye or heart. **Answer.** Those who are deep in insight do not look to their difference of opinion about this. Whose hopes to see his beloved, his love keeps him engaged in His sight. He does not look whether his sight lies in eye or forehead.

CAUSE OF INCREASE OF LOVE OF GOD. Know, O readers, that the most fortunate one in the next world will be one who loves God most. For this reason, the meaning of the next world is to proceed towards God and see Him. What a good fortune is for a lover when he meets his beloved after long hopes and awaitings, but this fortune is deep according to the degree of love. The more is the degree of love the more is happiness. Every man can gain the love of God in this world and no believer is free from it. Deep love can be acquired in two ways. (1) **The first way is to sever all worldly connections and to oust love of things other than God from mind.** Mind is like a cup. If water is not taken out of it, it does not become vacant. God has not given any man two minds. The cup of love becomes full when God is loved with the entire mind. Love of God lessens in proportion to the love of things other than God. God says : Say Allah and then let them off in their idle talks. God says : Angels descent upon those who say 'God is our lord' and then they remain steadfast to that—41 : 30. 'There is no deity but God' means there is no object of love except God. Every object of love is deity or lord and he who keeps a slave, he is his lord. So every lover is confined by one whom he loves. God says : Have you seen a person who takes his low desires as deity? The Prophet said: The most detestable deity of man in the world is his passion. He said : He who utters 'There is no deity but God' with sincere heart will enter paradise. Here sincere heart means heart set apart for God. There can be no place of Shirk or partner in this condition. So God becomes the object of love of his heart, the deity of his heart, the ultimate goal of his heart. If this stage is reached, the world becomes to him a prison, as it becomes a stumbling block against his meeting with his beloved. Death releases him out of this prison and gives him opportunity of meeting with his Lord.

One of the causes of the weakness of heart in leaving God for love for the world. The world includes love for his family members, wealth, riches, children, relatives animals and the implements of his enjoyments. The more is his attachment for the world, the less is his love for God. The greater is his happiness in the world, the less will be his happiness in the next world. The nearer a man goes to the east, the more distant he will get from the west. This world is like the east and the next world is like the west. Or these worlds are like two co-wives. He who has got heart can understand it very clearly, more clear than eye sight. The only way to cleanse the mind from attachment of the world is to sojourn in the path of renunciation and to take to patience and other attributes.

(2) The second way of increasing love is to increase the power of Marfat and extend it over the entire heart. Power of love increases after mind is purified of all worldly engagements. That is like sowing seeds after weeding out the weeds. This weeding out of weeds is half work of growing crops. Thereafter out of this seed grows the tree of Love and Marfat. This seed is Kalima Tayyeb as God says: God setup example of Kalima Tayyeb. It is like a good tree of which the root is firmly rooted and the branches extend in horizon-14:24. In another verse. God says: Kalima Tayyeb raises him up and good deeds also raise him up. So good deeds are like servants for God's Marfat. The object of every good deed is first to purify mind from the world and then to preserve it for long. In short good works are done for this Marfat. Knowledge is necessary for good works. It appears therefore that knowledge is necessary in the beginning as well as in the end. Knowledge is first necessary in order to gain knowledge of outward actions whose object is good deeds. The object of good deeds is to purify minds so that truth may blossom therein. The knowledge of Marfat means spiritual knowledge. When this knowledge is achieved, love comes in. When he loves Him, he takes pleasure therein. Love comes in after Marfat or acquaintance. This Marfat can be acquired after purification of mind from worldly thoughts along with clear thoughts constant Zikr, ceaseless efforts and constant search into the attributes of God and His sovereignty over the heavens and earth.

Those who reach this stage are divided into two classes one group are powerful and another group are weak. The first

acquaintance of the first group is only with God and the preliminary acquaintance of the second group can be gained by their good works and then they are raised up to God. God says with regard to the first group: Is not your Lord sufficient that He is a witness over everything? God says: God testifies that there is no deity but God. A certain sage was asked: How have you recognized your Lord? He said: I have recognized my Lord through the help of my Lord. Had not there been my Lord, I could not have recognized Him. With regard to the second group the following verse says: I will show them My signs in the horizon and in themselves, till it becomes clear to them that He is the truth. God says: Do they not see the sovereignty of heaven and earth? God says: Say, look to what is in heaven and earth? God says: 'He created the seven heavens in stages. You will find no incongruity in the creations of the Merciful. Turn your look again. Do you see any incongruity therein? Then turn you look again, your look will return to you confused.' This mode is easy for majority of the people and more spacious for the travellers of the path of religion.

The easier way is to ponder over the wonderful creation of God. The lowest creation is earth and what is therein. It is in relation to heaven and angels and other beings, If you see the earth in comparisons to a body, you will see the earth very very big. The sun appears to be small but still it is 160 times greater than the planet of the earth. Now look to smallness of the earth in relation to the sun. The sun is attached to the open horizon. Look to the smallness of the sun in relation to the horizon. It is not comparable even in relation to the vastness of the horizon. The seat of the sun is in the fourth heaven. This fourth heaven is very small in comparison with higher heavens. The seventh heaven lies before the Throne is such a way that a stone lies as it were in a vast field. The Throne itself lies likewise in the vast Arsh. Now look at the earth how small it is in comparison with the sun, heavens, Throne and Arsh. In the earth again, the landed portion is very small in comparison with the area of oceans, seas and watery portions. The Prophet said: The land hemisphere in the seas is like a ball in the land hemisphere. The earth is therefore like an island in the area of water.

Then look to man made of earth. Man is only a clot of earth. Look to other animals also. How small they are in comparison

with the earth. In the animal kingdom, there are ants, bees, worms, insects, mosquitoes etc. Look to the creation of a mosquito. Think of its power inspite of its smallness. How God created it in the form of an elephant which is biggest of animals. It has been given a trunk like that of an elephant. He created all organs for it as He created them for an elephant. In addition, a mosquito has been given two wings. Then look how God showed it the path of procuring food. He informed it that its food is blood. He gave it two wings to fly to men and animals to procure blood with its trunk. It is open within and fit to preserve blood. It flees away with its wing when man goes to attack it.

Look to the eye of an animal. It has got eye lids which prevent falling of dust and other injurious things to the eye. Two hands have been created for mosquitoes and flies. By these two hands, they rub eye lids always. He made black hairs for eye lids, so that they may help eye sight. They work as windows, if dusts and refuges fall.

Now look at the bees. God revealed to them to build habitation in mountains and hillocks, in trees and high places. God makes out honey and wax from their sittings. God allows bee wax to be used as light and prescribes medicine by another thing. One wonders how God makes the bees fly from flower to flower to gather honey, to take care of themselves from dirt, how they obey their leaders and how they remove unclean things from their hives. Look to the wise construction of their habitation and at the six concerned round room. They do not construct four or five concerned room. The wisdom of mathematicians become baffled at this. The figure of a fly is round and long. If each room is four cornered, some space of a four cornered room lies useless. If each room is made round and if several rooms are attached to one another, some often places are left outside. See how God gave them instincts to build each room of six cornered size in a big house.

So all praise is due to God. How great is His mercy and how extensive and intensive are His favours. Though this thing is trifling, yet there are lessons in this for mankind for pondering. The knowledge of mankind is not at all a knowledge in relation to the knowledge of God. In this way, knowledge of the recognition of God can be increased. With the increase of higher knowledge, love also increases. If you wish to gain vision of God, throw the

world behind your back and keep yourself long with constant zikr and pondering.

CAUSES OF DIFFERENCE OF MEN'S LOVE: Know, O readers, that the believers are partners in the basic love, as well as partners in faith, but there is difference in their love as there is difference in their acquaintance or Marfat. The gnostics are the nearest ones to God. God mentioned the condition of these classes in the following verse: 'If he is one of the near ones, there is for him rest, provision and paradise of Nayeem'. The general believers love Imam Shafeyi on hearing his piety and knowledge, but his disciples love him more for his religion, conduct, character and good habits. A man with deep insight searches for detailed acquaintance with divine attributes and His wonderful creations. Even in a mosquito, he finds wonderful skill of God. The more a man searches after His glory the more is his love for Him. There is no limit to the sea of Marfat of God. So it is no wonder that there would be different degrees of love of different individuals for God.

CAUSES OF DEFECTS IN RECOGNITION: Know, O readers, that of all the bright things seen by our naked eyes, the brightest is God. So it is necessary to have his recognition first by intellect in an easy manner, but the matter is contrary. What is its cause? That God is most express, open and clear requires illustration for understanding. When we see a man to write somethings, we see him clearly more than anything else that he is alive. His life, knowledge, power and his will to write appear to us more vividly than his other open and secret natures. The meaning of his secret natures is his passion, anger, health, disease etc. We don't know these natures. Among his often natures, we know some and some are not free from doubt, such as the measure of the length and colour of his body. His life, power, will, knowledge, his being an animal appear to us more vivid to us than to catch them with external eye, as these natures are outside the five senses and it is not possible to know his life, power and will except by his movements. If we look to what is in the earth, why shall we not recognise Him?

What we see about God proves His being, His power, His knowledge and His other attributes. We can understand them by our open and secret senses. We can realise them from the stones, trees, animals, heaven, earth, stars, sun, moon land and watery

as of the earth. Rather the first proof of His existence is our
als, our bodies, our natures, changes of our souls, our
vements and our works and deeds. The most clear thing that
nes to our intellect among all things is our soul, then our
sations arising out of our five senses and then our knowledge
ing out of our intellect and deep insight. Every sense has got
separate function and separate proof. All the things of the
rld give ample proof of the existence of the Creator and proper
uaintance of His knowledge, power, mercy and skill. If the
d writing gives proof of the life of a writer and his existence,
wonderful creations of heaven and earth give sufficient
of of the All Powerful. There is nothing which does not prove
existence. Our external and internal conditions give proof of
glory and omnipotence as we know that the hands of a writer
not automatically move.

There are two causes of the defect of our intellect to
erstand Him One cause is that the matter is subtle and
et, but its illustration is not secret. The second is His
htness being out of limit, as a bat can see in darkness, but it
not withstand the brightness of day. The sun's rays defeat
eye sight of a bat as the sun's rays are strong and the sight
bat is very very weak. Similar is our sight. God's light is
eedingly high covering all in heavens and earth. Our eye
t is very very weak in comparison to God's light. So we can
see Him. He is invisible because his light is too strong. A
g appears clear in contrast with a thing opposite to it. God
ost express and open and everything gets light from His
t. Had he been secret and not open, all in the heaven and
h would have been destroyed. All things are regulated by
principle. That proves His existence. On account of his
ssive light, He is hidden. He whose insight is strong and
se faith is firm, is in the middle path in his affairs. He does
see anything except God and knows nothing except Him.
knows that there is no existence of anything except that of
. He who looks at the writing on a paper knows the
tence of a writer. The heaven and earth and what is therein
he writings of that Great Writer with the pen of power. He
s God and knows Him through His works. He sees nothing
pt God. It can be said of him that he loses himself in
mid and forgets his own existence. A weak man cannot
erstand it.

Man can understand even before the dawn of his knowledge
that everything attests to the existence of God. But his religious
feelings of childhood disappear when he mixes with the corrupt
society. Owing to his worldly engagements, he is debarred from
swimming the ocean of Marfat. For this reason, a poet said :

Thou art open. Thou art not hidden,
How can deaf and blind man
Can know the open moon?
Thou hats kept secret what Thou disclosed.
How can He be known who though open
Keeps himself hidden.

MEANING OF ATTACHMENT FOR GOD: There are three
modes of describing attachment for God.

(1) **Mode of thought.** Every lover has got attachment for his
beloved in his absence, But it cannot be said that he has got
attachment only in his presence as the meaning of attachment is
to hope for getting a thing. There is no meaning of hoping for a
thing which has been obtained. There cannot be any attachment
for a thing which cannot be known. He who has not seen another
or heard his qualities cannot have attachment for the latter.
Direct vision of God will occur in the next world. Now therefore
there should be attachment for God.

(2) **The second mode of attachment.** There is no end of divine
secrets but some of these are disclosed to every man. There is also
no end of matters which lie hidden. A gnostic knows His
existence and knows also that God knows it. He knows also that
the matters unseen are more than the matters seen. So he remains
anxious to know which lies hidden until he gets knowledge
about them. Hazrat Ibrahim-bin-Adham said ; I prayed one
day—O God, if Thou give anything to any of Thy dear ones
before his meeting with Thee, give it to me, Anxiety destroy me.
Then I saw in a dream that God made me sit before Him and said :
O Ibrahim, are you not ashamed that you pray for such a thing
which will console your mind before meeting with Me ? Can an
Aref get satisfaction before meeting with his beloved ? I said : O
Lord, I am immersed in Thy love. I know not what I say. Forgive
me. Teach me with what I should invoke Thee. God said : Say. O
God, let me be satisfied with Thy decree, let me have patience at
Thy given dangers and difficulties, let me be grateful for the

es given to me. This attachment will give you consolation next world.

The third mode of attachment. This attachment has got in this world and in the hereafter. God's knowledge is infinite but man's knowledge is limited. He continues to acquire knowledge and what he could not acquire remains to be acquired. So his hope remains unsatisfied, specially of one who progresses after stages about Him. He hopes for perfection of knowledge with Him. God says : Light will run in front of them and on all sides. They will say : O our lord make the light perfect for us. It means : Pour down upon us the treasure of light as Thou have given us in the world. Its object is make the light perfect. They say : They say look at us. We shall borrow from your light. He will then be told : Return to your backs and seek your light. It is said that if the light increases in the world, it will also increase in the next world. It will not be a new light.

HADIS AND SAYINGS OF SAGES

The Prophet used to pray: O God, I pray to Thee for provision over destiny, provision after death and abundant provision for seeing the beauty of Thy face and hope for meeting Thee.

Abu Darda said to Ka'ab : Tell me a verse from the Torah. He said : God says : Hope of the righteous persons to meet Me is still greater. My hope for meeting them is still greater. There is no hope by its side : He who wants Me gets me. He who does not want Me does not get Me. Abu Darda said : I bear witness that I believe the Prophet say this.

Hazrat Daud said : God said : O Daud tell the inhabitants of the world : I love one who loves Me. I am with one who sits alone. I am satisfied to remember one who finds Me to remember Me. I become the companion of one who comes in My company with Me. I choose one who chooses Me I remain with one who obeys Me. I take the love of one who loves Me with heart and I love him so much which nobody can get. He who loves Me sincerely gets Me. He who searches other than Me does not get Me. O inhabitants of the world think over the way in which you live. Come to see My skill, to keep company with Me and to stray with Me in solitude. Be satisfied with My company and I shall also be satisfied with your company and

hasten to love you. I have prepared the conduct of My dear ones with the conduct of My dear friend Abraham, My dear friend Moses and My chosen Muhammad. I have created the hearts of those who hope for Me with My light and increased it with My glory.

(4) A certain ancient sage said : God revealed to a Siddiq : There are some servants of Mine who love Me. I also love them. I am attached to those who are attached to Me. I remember those who remember Me. I look to those who look to Me. If you adopt their ways, I will love you. I will hate you if you give up their ways. He said : O Lord, what are these ways ? God said : They see the shade of the day in such a way as a kind shepherd remains anxious for the setting of the sun when grazing a herd of sheep or as a bird is anxious to return to its nest at the time of sun-set. When the night covers them, darkness spreads evil and every lover is engaged with his beloved. They stand up on their legs, fall prostrate upon their foreheads, talk with Me in solitude with My words, invoke Me for My favour. Some cry some raise voices, some prostrate down. I will give them three kinds of rewards for the troubles they take for Me. (1) I will cast My light in to their hearts. Then they will give news about Me as I give out news to them. (2) I will think light if the heavens and the earth and what is therein are weighed against them. (3) I will appear to them with the brilliance of My face.

(5) Hazrat Daud said : God sent Me this revelation : O Daud, how long will you remember paradise and not pray for attachment for me ? He asked : O Lord, who have got attachment for Thee ? He said : Those whom I have purified from every evil, whose hearts I have broken and opened towards Me so that they can look towards Me. I carry their hearts with My hands and keep them in heaven. Then I call My chosen angels. They unitedly prostrate before Me. I say : I have not called you to make prostration before Me. I have called you for this reason that I will present before you the hearts of those who cherish hope for Me and I feel proud for them. O Daud, I have made the hearts of those who are attached to Me with My pleasure and increased My favours with the brilliance of My face. I have chosen them as those who will speak with Me and I have made their bodies in the world as My targets, Daud said : O Lord, allow me to see myself as Thy beloved. God said : O Daud, come to the mountain of

Lebanon and see that there are 14 monks here of whom two are young, some old and some extremely aged. When you will come to them, tender them Salam on My behalf saying : Your Lord is tendering you Salam. He is asking you : Have you got any need ? You are My dear ones, My chosen people and My fiends. I get pleasure at your pleasure and your love reaches Me without delay.

Daud come out and found them near a fountain. They were then meditating over the glory of God. They looked at Daud and were about to go away from him, Daud told them : I am a messenger to you from God. I have come to you. They then came to him and looked downwards to hear him. Hazrat Daud told them : I am a messenger of God to you. He tenders you Salam and says : Have you got any need ? I will hear you what you say as you are My dear ones, chosen ones and dear friends Your love comes to Me without delay. I look to you always like a kind father. Then they began to shed tears which began to flow down their cheeks.

Among them an old said said : O God. Thou art pure. O God, we are Thy servants and children of Thy servants. Accept from us what passes between you and us. Another said ; O God Thou art pure, we are Thy servants and children of Thy servants. What courage have we got to pray to Thee. We know that Thou hast got no necessity for our services. Thy mercy on us is that we may tread the path towards Thee. Another said : O God, we have got defects in searching Thy pleasure. Help us to remove them by Thy help. Another said : O God, Thou hast created us from a drop of semen and Thou hast given us grace to ponder over Thy glory. Will he dare to speak with Thee who is busy in proclaiming Thy glory and think over Thy grace ? We try to come near Thy light.

Another said : O God, Thou art glorious and stay near Thy friends and show kindness to Thy dear ones. So give us grace to our tongues to glorify Thee. Another said : O God, Thou hast showed us path to remember Thee and to find leisure to be busy with Thee. Forgive us for our faults in the matter of gratefulness to Thee. Another said : O God, Thou knowest our needs. We need to look to Thy face. Another said : O God, how can a servant be daring against his Lord ? When you have ordered us to invoke Thee, give us such light as can guide us through the darkness of the stages of heavens. Another said : We pray to Thee to accept

our invocation and make it last long. O God, we invoke from Thee full favours for what Thou hast given us. Another said : We need nothing from Thy creation. Only give us grace to look at Thy beautiful face. Another said : I pray to Thee that my eyes become blind for looking to the inhabitants of the world and my mind remains busy with the next world. Another said : O God. I know that Thou art glorious and noble. Thou love your friends. Be kind to us that our minds may keep attached to Thee and to no other thing except Thee.

Then God revealed to Daud : Tell them : I heard your prayers and I accept your invocation. Let each one of you be separate from his companions and adopt a course for himself. In that case, I will remove the screen that lies between Me and him. He will then see My light and glory.

Daud said : O God, for what have they received this position ? He said : For their good idea about Me, for their abstinence from the world and its inhabitants, for their living with Me in solitude and their secret talks with Me. He who does not give up the world and its inhabitants, does not turn his mind away from them, does not keep his mind busy with Me, does not choose One better than His creations, cannot get this position. When he loses these things, I show mercy on him give him leisure and remove the screen that lies between him and Me. At that time, when he sees with his eyes towards anything, I show him My wonderful skill every moment and take him near the brilliance of My face. If he falls ill, I treat him in such a way as a mother treats her child. If he becomes thirsty, I quench his thirst by the taste of My remembrance. O Daud, when I wish these things in his connection. I make him blind to the world and its inhabitants and steal his mind from loving them. He remains always busy with Me. He wants to come to Me soon but I don't want his death as he is the object of My sight among My creations. He does not look beside Me and I also look to him. O Daud, if I see him, his mind becomes frozen, his body lean and thin, his bodily organs become broken and his mind flies on hearing My remembrance and I feel proud for him before My angels and inhabitants of heaven. His fear and divine services then increase. O Daud, by My glory and honour, I shall certainly give him accommodation in Ferdous Paradise, give him fortune of looking at My face, so that he may be satisfied and that satisfaction is highest.

(6) **There is a story that God said to Daud :** O Daud, tell my servants who are anxious for my love : When I keep behind the screen from the creation. what's the harm of your lifting the screen between Me and you and look at Me with your mind's eyes? What's the harm if I keep the world separate from you and spread the religion for you? What's the harm if the people be displeased with you when you seek My pleasure?

(7) **God revealed to Daud:** You think that you love Me. If you love Me, give up your love for the world from your mind, because love for Me and love for the world can not unite in the mind of man. O Daud, love me sincerely and mix with the people of the world outwardly and observe religion for Me and not for men. Remember what is in conformity with My love and rely on Me what seems difficult to you. I have kept you before upon guidance and control. I become now your guide and proof. I give you before you ask. I help you in your dangers and difficulties. I swear by Myself that I will not give rewards except to one whom I know to be reliant on Me and whose search and will are sincere and selfless.

(8) **O Daud,** when you cannot remain satisfied without Me, I become like wise for you. I remove disgrace and solicitude from you and give satisfaction to your mind, as I have inflicted promise on Myself that whoever remains satisfied with his works. I unrest him to himself. Ascribe everything to Me, so that your deeds may not go against you and you may not be a helping hand to sins and your companions may not be deprived of your good. You will find no limit and end to the knowledge of My Marfat.

(9) **O Daud** teach the children of Israil that I have got no connection with anyone of My creations. In this condition their hopes and will towards Me should be too much. I will give therefor such reward which no eye has seen, no ear has heard and no heart of man has conceived. Place Me before your eyes and look to Me with your mind's eye and do not look with your eyes on your forehead at those whose minds and eyes remain closed for Me and on whose hearts there is seal. I have cut off rewards from them. I swear by My honour and glory. I will not open My rewards for one who enters in to My allegiance or examine Me and to get secret information from Me. Be modest to those whom you will teach. If My dear ones had known the

position of the sojourners of religion towards Me, there would have been such a land for them as they could have travelled on it.

(10) **O Daud,** if you make your disciples clear of heedlessness, I will enroll you near Me as a warrior. Solicitude will not come to one whom I enroll as a warrior. He will not be deprived of getting anything from men. O Daud, hold fast to My word, take something from your soul for you. Don't give something out of it, or else I will take My love from you. Don't deprive My servants from My mercy. Cut off your greed for the sake of My satisfaction. I made it lawful for My weak servants. How is it that the powerful man adopts greed? Greed curbs the pleasure of invocation to Me.

(11) **O Daud,** don't make such a learned man as intermediary between you and Me who casts screen over My love. They are robbers for those who are desirous of My love. Give up greed always by the help of fasting. Be careful of giving up fast as I know that love for Me by the help of fasting is dear to Me. O Daud, love Me by going against your baser self. I will then prevent your greed and I will look at you. You will then see that screen between you and Me has been lifted. The reason is that I shall have to give you rewards and I will help you for the reason that you may be fit for this reward. Hold fast to allegiance to Me.

(12) **God revealed to him:** O Daud had those persons desirous of My love known how I remain anxious for them how I shower My favours on them, how I wish that they should give up sins, they would have surely died being attached to Me and their glands would have been cut off on account off their love for Me. O Daud, this is My wish in connection with those who work hard for Me. How anxious am I for those who advance towards Me? O Daud, when a man becomes independent of Me, he becomes more needy of Me than his other conditions. When a man turns away from Me, I feel more sympathy for him. When he returns to Me, he seems to Me to be good.

LOVE OF GOD FOR MAN

Know, O readers, that the Quran is a proof that God loves His servants. God says: He loves them and they also love Him. God says: God loves those who fight in a row in the way of God. God says: God loves the repentant and the pure. God says: Say, why shall not God punish you for your sins? The Prophet said: When

God loves a man, sin does not touch him. He who repents for his sin, is as it were one who did not at all commit sin. Then he read this verses. 'Surely God loves those who repeats. The meaning is that when He loves him. He accepts his repentance before his death. His past sins though many do not do him any harm as past infidelity does not do any harm to one who accepts Islam. God forgives sins on account of love. He says: Say, if you love God, follow me. God will then love you and He will forgive you your sins.

The Prophet said: God gives the world to one whom He loves or does not love but He gives Iman to one whom He loves. The Prophet said: God raises him up who humbles himself for God. He humbles him who is insolent. God loves one who remembers Him much. The Prophet said that God said: When a servant advances towards Me by his additional divine service. I love him. When I love him, I become his eye with which he sees, I become his ears with which he hears'. The dear one is near God. This nearness means not the nearness of place but the nearness of attributes. The nearness of attributes means to be away from beastly or Satanic evils and to be endowed with the attributes of good conduct and character. Each man comes near God in proportion to his perfection. God loves a servant in such a way that He saves him from worldly engagements purifies his mind in such a way that he can see Him with his mind's eye. The meaning of men's love for God is his inclining towards perfection of which he was deprived before.

Question. God's love for His servant is doubtful. How can he know that he is an object of love of God?

Answer. That can be known by sign. The Prophet said: When God loves a servant. He throws him into dangers and difficulties. When he loves him with full love, He purifies him making him sincere. He was asked: What is the meaning of making him sincere? He said: God does not leave for him his family and property. So the sign of love of God for His servant is that He makes him separate from others and God comes in between him and other people and things.

Once the Prophet Jesus Christ was asked: Why do you not purchase an ass to ride upon? He said: I am more honorable than God's making me engaged to an ass. There is a tradition: When God loves a servant, He examines him by dangers and

difficulties. If, he keeps patience at them, He chooses him. If he remains satisfied, he chooses him. A certain learned man said: When you love God and see that He is giving you dangers and difficulties, know that he wishes to purify you. A certain pilgrim of religion said to his spiritual guide: Give me hints of love. He said: O dear son, has God examined you by any of your dear ones and have you loved him by forsaking Him? He said: No, He said: Don't be greedy for love as He does not give it to anybody without examining him. The Prophet said: God appoints an admonisher over His servant and a warner over his heart so that he may enjoin him and prohibit him. The Prophet said: When God wishes good to a servant. He shows his faults to him. The meaning of God's love is that He takes responsibility of his open and secrets deeds upon Himself. He admonishes him makes tadbir of his actions, makes his conduct and character beautiful, engages his bodily limbs in to action, helps him in his open and secret affairs, concentrates his thoughts and anxieties into one centre, creates in him hatred towards the world, makes him separate from others, gives him taste in his invocation in solitude and lifts His screen from him. These are the signs of God's love for him.

SIGNS OF MAN'S LOVE FOR GOD

Know, O readers, that everybody claims love for God, but love is a very difficult task. Love is a tree the foundation of which is firmly rooted and its branches extend in to the horizon and the fruits appear in mind, tongue and bodily limbs. The existence of love is found from these things as the existence of fire is found from vapour and of tree from fruits.

(1) First sign -Love meeting with God, The first sign of love for God is love for meeting with God by way of Kashf and direct sight of Paradise. It is natural to be eager to meet with a person and to see him if one loves him in mind. When a lover can know that if he does not depart from the world and be separate from it by death, he cannot reach Him he should then love death. A lover does not feel difficulty in going from his house to the house of his Beloved to meet Him. Death is the key to this meeting and opening its door. The Prophet said: God loves one who loves to meet with Him. The saint Huzaifah said at the time of his death: The Beloved has come at the time of necessity. I will not gain success by repentance. An ancient sage said: God has got no such

conduct as is dearer to Him than prostration except meeting with God. God made fighting in His way as a condition of His love. They say: He loves God. To fight in the way of God and search for martyrdom are its signs. God says: God loves those who fight standing in rows. God says: Those who fight in the way of God, kill and are killed. Hazrat Abu Bakr left some death instructions to Omar of which there is the following: Truth is heavy but in spite of its heaviness it is benefiting. Falsehood is light but in spite of its lightness it is injurious. If you preserve my instructions, the absent things will not be dearer to you than the inevitable death. If you spoil my instructions, the absent things will be more hateful to you than death, yet you will not be able to baffle it.

Ishaq, son of Sa'ad bin-Abi Waqqas said: My father said that Abdullah-bin-Jahash said to him at the time of the Battle of Uhud: Shall we not invoke God? He went to a side and said: O Lord, I swear by Thee that if I am to meet tomorrow with the enemies, Thou wilt cause me to meet a strong man. I will fight with him in Thy way and he will also fight with me. Thereafter he may catch me and cut my nose and ears and pierce my stomach. When I will meet you tomorrow on the Resurrection Day, you will ask me: O servant of God, who has cut off your nose and ears? I will say O Lord, this is my condition for Thee and Thy Prophet. Then Thou wilt say: You have spoken the truth. Sa'ad said: I saw at the end of the day that his noses and ears were tied with a thread to save hanging. Sayeed-bin-Mosayeb said: I hope that God will prove His last oath true as He has proved his first oath true.

Hazrat Sufiyan Saori and Bashr Hafi used to say: Nobody except a person having doubts hates death, as a lover under no circumstances hates meeting with his beloved. Buwaiti asked a monk: Do you love death? When he delayed in his answer we said: If you are truthful, you will love death. Then he read this verse: If you are truthful, you will hope for death. The monk said that the Prophet had said: Don't hope for death. He said: There is harm in hoping for death and therefore he said this as it is better to remain satisfied with the decree of God than to flee away from it.

Question: Can one love God who does not love death?

Answer: Death is thought an evil on account of the attachment for the world and for the pangs of separation from

family members, children, treasures and wealth. These are the impediments of the love of God as full love occupies the entire heart. If the above things are loved, love for God is reduced. When Abu Hazaifa got his sister Fatima married to his slave Salem, the Quraish began to rebuke him and said: You are a man of Quraish. How could you get your sister married to a slave? He said: By God, I have given Fatimah in marriage to him as I do not know whether I am better than Salem. The word was more severe to them than his deed. They said: How can it occur? She is your sister and Salem is your slave. He said: I heard the Prophet say: Let one who wishes to see a person who loves God with his entire heart look to Salem. It seems from this that there are persons who do not love God with all their hearts. They love God and love others also along with God.

The second cause of thinking death as an evil is that a man does not hate death in the early stage of his love but he does not like it before his preparation for meeting with God. He is like the lover who gets the news of the arrival of his beloved but wants to have an hour so that he may well arrange his house and its furnitures that he may get leisure to see him and talk with him after his arrival with pleasure.

(2) **Second sign** - to sacrifice dear things for God. The second sign of the love of God is to give priority to that work which God loves than all the dear things and for that to be busy with the difficult tasks, to give up low desires and idleness, to be busy with divine services to search God's nearness by additional divine services to hope for more position near Him. God bestows the quality of I'sar (self sacrifice) to His lovers. God says: They love those who have migrated to them and they don't see narrowness in their minds in what they were given and place the wants of others above their own wants in spite of their wants. Low desires become the object of love of one who follows them. The lover gives up his own desires and adopts the desires of his beloved. For this reason a poet says:-

I want union with one who seeks my separation,
I give up my hopes and desires for one who wants them.

When Julaikha brought faith and married Eusuf, she kept herself separate from him and remained engaged in divine services and surrendered herself completely to God. Hazrat

Eusuf called her to his bed in day time as Julaikha remained busy at night in divine service. When Eusuf called her at night, she hinted at the day time and said: O Eusuf, I loved you before I recognized God. When I knew God, I can have no love for others except God. I don't hope for anything for this. Even Eusuf said to Julaikha: God is good. He ordered me for that and said: He will take out of your womb two sons and will make them Prophets. Julaikha said: Be careful, when God ordered you this and made me the means of it, obey God. Julaikha then got peace for going to him. He who loves God does not disobey Him. Ibnul Mobarak said: You say "I love God". But you remain busy otherwise. By my life, what you say is wonderful. Had your love been true, you would have been busy in divine service. He who is a lover obeys his beloved always.

The sage Shaal Tastari said: To give loves prominent to yourself is the Sign of love. He who works in obedience to God's command can not become the object of love of God only on that ground. He who gives up the prohibited things of God becomes also the object of the love of God. God says: God loves them as they love God. When God loves a man He becomes his care-taker and help him against His foes. Here the meaning of foes is baser self and passion. God does not put him to disgrace and does not leave him to his low desires and passions. God says: God is well-informed of your foes. God is sufficient as a friend and sufficient as a Helper.

Question. Is sin opposed to basic love?

Answer. Sin is opposed to full love, but not to basic love. How many a man there are who loves himself and therefore loves his health inspite of illness. He eats a food though he knows it to be injurious to him. From this, it can not be understood that he does not love himself, but his knowledge of harm is weak. When Nuaiman was bought before the Prophet for his fault of wine drinking, he was inflicted punishment. One day after the infliction of sentence on him, one man cursed him and said: How many times have you been bought before the Prophet? The Prophet said: Don't curse him as he loves God and His Prophet. This sin has not outside him from love. True it is that the sin ousted him from full love. A certain Aref said: When faith stays outside one's mind, God loves him in a middle manner; and when faith enters his heart and he gives up his sins. He loves him

fully. In short, there is danger in the claim of love. The saint Fazil said: If you are asked, "Do you love God?" keep silent, because if you say "I don't love God," you will become an infidel. If you say, "I love God," the attributes of those who love God are not found in you. So be careful of hatred. A certain learned man said: There is no happiness more than that of the man of love and Marfat. There will be no greater punishment in Hell than the punishment of those who claim love and Marfat, as nothing of love will be found in them.

(3) Third sign. The third sign of the love of God is the predominance of Zikr of God in mind and in tongue. He who loves a thing remembers it or the things in connection with that thing. So the sign of love for God is to love His remembrance, to love His word Quran, to love His Prophet and to love those things that are connected with Him, because he who loves a man, loves all the dogs of that locality. When love becomes strong, he loves all the things connected with his beloved. This is not setting partnership in the love of his beloved as he loves the messengers of the beloved. Similarly, he whose love for God is strong, loves the creation of God, as it is the creation of his Beloved. So how can he not love the Quran, Prophet and good people? For this reason, God says: Say, if you love God, follow me. God will love you. The Prophet said: Love God, because He supplies you provision and love me for Him. Sufyan Saori said: He who loves one whom God loves, loves God. He who honours one whom God honours, honours God.

Some religious man said: I got pleasure of invocation at the preliminary stage of my walk in the spiritual field and read the Quran day and night. Thereafter idleness overtook me and I stopped Quran reading. Then I dreamt that some one said: You think that you love me, then why have you opposed the Quran? Why have you not pondered over My subtle rebuke therein? When I awoke, love of the Quran entered my mind and I returned to my previous condition. Hazrat-Ibn-Masud said: Let some of you not ask anything except about the Quran. If he loves the Quran, loves God. If he does not love the Quran, he does not love God. Sahal Tastari said: The sign of love for God is to love the Quran and the sign of the love for God and the Quran is love for His Prophet. The sign of the love for His Prophet is to love his ways of life. The sign of the love of his ways of life is love for the

next world. The sign of the love of the next world is dislike for the world. The sign of dislike for the world is not to take anything from the world except the wealth of the next world.

(4) **Fourth sign** is divine service in solitude. The fourth sign of love for God is to love to live with the Beloved in solitude, to invoke God, to recite His Book, to pray Tahajjud, to seek the treasures of fortune at night and to be engaged in divine service after cutting off all connections. The lowest position of love is to get pleasure of staying with the beloved in solitude and to gain the fortune of conversing with Him in private. He who takes more pleasure in sleep and useless talks cannot claim love of God. Hazrat Ibrahim-bin-Adham was asked after he got down from the hillcok: Wherefrom have you come? He said: From love of God. Hazrat Daud is reported to have said: God said: Don't love anybody among My creation as I shall deprive two persons from My favours (1) He who slags in making divine service if delay is made in receiving rewards for good works. (2) He who forgets My favours and immerses himself in his low desires. The sign of this is that I leave him upon himself and keep him tied in worldly affairs. If anyone loves things other than God, keeps himself away proportionately from God and falls proportionately from His love.

Barkh was a black slave of Prophet Moses. God said to Moses: Barkh is a good slave. He is dear to Me, but he has got one defect. He said: O Lord, what is his fault? He said: Morning breeze gives him pleasure and he enjoys it. He who loves Me does not find consolation in anything else.

It is reported that a certain worshiper did divine service for long in a forest. Some birds used to sing in a tree not far from him. Their songs gave him a great delight. He said: Had my closet been near that tree. I would found pleasure in hearing their songs. He did accordingly. God revealed to the Prophet of that time: Tell that worshiper: You have attached yourself to created things, I will curb your position. You will not get it by your divine service.

There was some disease in the leg of a lover of God. When he was in prayer, a surgeon came and operated his leg. He did not get any pain whatsoever by that action of the physician. Katadah once recited this verse '-They have faith and their hearts find consolation in the remembrance of God.' Behold, hearts get

consolation in the remembrance of God". He said that the meaning of 'consolation' is pleasure and satisfaction. Hazrat Abu Bakr said: The pleasure which a man gets in the love of God keeps him away from searching the world and keeps him away from other men. Motarref-bin-Abu Bakr said: The lover is not tired of conversing with his Beloved. God revealed to Daud: He who claims My love after sleeping the whole night is a liar. Does not a lover like to meet with his beloved and remains with him always? I am with one who searches Me.

Moses said: O Lord, where are Thou? I wish to go to Thee. God said: When you have wished to come to Me you have reached Me. Ihya-bin-Maaz said: He who has not got three qualities cannot be a lover of God-(1) he will love God's words more than those of the people, (2) he will love to meet with God more than meeting with the people (3) and he will love divine service more than service of the people.

(5) **Fifth sign.** It is to feel sorry if one is unable to remember God always. He becomes very sorry for any moment that slips from him without remembrance of God. He returns with more repentance at the time of heedlessness. An Aref said: There are such religious persons of God who love God and find consolation in His remembrance. They think that what is destined for them must come and therefore pleasure and sorrow go away from them for anything happy or unpleasant. They remain always satisfied, remembering the verse of God: Perchance you dislike a thing which is good for you- 2:216.

(6) **Sixth sign** -To feel happy in divine service and not to feel difficulty. Difficulty and tiredness remove from him. A certain sage said: I made efforts for 20 years at night and then reaped fruits. Hazrat Junaid said: Constant pleasure is the sign of love and the mind then does not become tired in divine service though the body gets tired. A sage said: One does not get tired if one works out of love. A learned man said: 'A lover of God is never tired of doing divine service even though sufficient excuses come to him'. Nothing is difficult for a lover for incurring the pleasure of his beloved. He finds pleasure of mind to incur his pleasure even though his body finds trouble. If a man can sacrifice even his life and properties out of love for his friend, how greater sacrifice is needed for the love of God?

(7) **Seventh sign** -To love all people obedient to God. The seventh sign of love for God is to be kind to those who obey God, to be severe to the enemies of God and to those who are accustomed to do evils. God says: 'They are severe to the infidels sympathetic, among themselves.' He can not be caught by the defamation of a defamer and can not be restrained from his anger for the cause of God. For these qualities, God praised His friends saying: Those who suffer as a result of loving Me just as a boy suffers loving his friend, take recourse to My Zikr as a vulture takes refuge to its nest. They express anger at my prohibit matters as a leopard does not care to take revenge when it gets angry.

These are the signs of love. When these signs gain perfection in a man, his love also becomes perfect and selfless. He whose love is mixed with others along with his love for God, will get happiness in the next world in proportion to his love. God says with regard to the righteous persons: The religious men will live in happiness. Then he says: They will be given drink from the closed up cups etc. -83:25.

(8) **Eight sign** -To remain fearful and panicky. Some think that fear is opposed to love, but really it is not true. Rather fear is necessary to realise nobility as love is necessary to realise beauty. The speciality of the lovers is to have fear in place of love. First there is the fear of rejection still more there is the fear of falling of thick screen, still more there is the fear of going at a distance. This appears from the Chapter Hud which made the hairs of the greatest lover white, as he heard this word of God: Beware, Samud was off. The Prophet said: He to whom both days are equal are deceived. He whose to-day is worse than yesterday is cursed. The Prophet also said: I seek forgiveness seventy times for the thoughts that daily come to my mind. He sought forgiveness for the first stage for its defects before going for the second stage. He did this for defects in his spiritual journey and for punishment for looking towards others than his Beloved. There is in Hadis Qudsi that God says: When a man loves the people of the world more than divine service I rob him of the pleasure of invocation. This is My lowest action. In short, the punishment of the religiousmen is in robbing of additional rank on account of their greed. Additional rank is closed for this for the special religious men So care should be taken of this secret thing. Only the firmly rooted religious men can take care of it.

What is found after loss has also got the fear of being lost. Ibrahim-bin-Adham once heard some poems of a poet in course of his journey, At this, he trembled and fell senseless and remained in this condition for one day and one night. After recovery he said: I heard a man saying from the side of the hillock: O Ibrahim be My servant. When I became His servant, I regained my senses.

Fear grows from unmindfulness in the matter of the beloved, as a lover always is in the path of search and love. He never gets tired of hard search. As love enters in him unknowingly so indifference enters in him unknowingly the cause of this change is secret and unknown. Its enquiry is outside human power. When God intends evil of someone and gives him time for evil works. He keeps his indifference secret from him. He remains in hope. He is deceived owing to his indifference and heedlessness and becomes one of the devil's company. When love comes, some qualities grow in him like kindness, wisdom, glory, power and honour. A certain Aref said: He does divine service with love and without fear gets ruined. Distance and solicitude go away from him who does divine service in fear without love. God loves one who does divine service with fear and love and gives him the rank of nearness, tranquillity and knowledge. So a lover is not free from fear.

It is reported that a pious man prayed to God that he might be given something of Marfat of a certain Siddiq God granted his prayer. As a result he began to travel in hillocks and mountains, his wisdom got tired, his mind became restless and remained in one stage for seven days without getting any benefit. The Siddiq prayed to God for him: O Lord, reduce something of his Marfat. God revealed to him: I gave him only one portion out of one lac portions of Marfat. When you prayed for him, one lac people prayed for something of love. I made delay to accept their invocation till you prayed for him. I accepted for what you have prayed for him. I divided one drop of Marfat for one lac people. He got one portion out of one lac. He said: Thou art pure, O Lord of the worlds, reduce for him what Thou hast given him. God reduced it and it became one portion out of one thousand portions and generally it was one portion out of one lac thousand portions. Then his fear, love and hope stood in equilibrium and he became quiet.

A poet said describing the condition of a gnostic:
 Absorbed in God pure and having distant goal;
 Possessing intellect and character, distant from others.
 His look full of bright radiance except that of a martyr.
 His heart full of delight and pleasure for constant service.

(9) Ninth sign -To keep love secret. It is one of the signs of love to keep love secret, to give up claim of love and to take care to disclose ecstasy and love, to show honour and proclaim glory of God in fear. Love is a secret affair of a lover out of His secret affairs. The reason is that if one claims love, some words may come out from his mouth which go out of their meaning and then it is reduced to defamation. There is evil result for it in the next world and dangers and difficulties fall on him in this world. It is true that as a result of love, there grows some toxication in the lover to such and extent that he becomes insane and his condition changed. If it comes without effort, there is some excuse. Sometimes the fire of love burns in such a way that his love goes beyond his control and the current of love flows in his heart which cannot be checked. He who can control it says in poems:-

They say "He is near", I say: "what benefit will it do?"
 Can anybody get the sun if its rays come close?
 What use will it be if He is not remembered with heart sincere.
 Fire of love if rises in breast makes the eye sight dim.
 He wants to keep love concealed, yet it is expressed in tears.

There appear other signs also as a result of ecstasy. His mind dances with joy and it is impossible to keep it concealed. Once Jun-nun Misri went to one of his friends who used to mention often about love. He saw him in a certain disaster and said: He who feels the pangs of disaster does not love Him. He said: Rather I say that he who does not gather his fortune from his disaster does not love Him. Jun-nun said: I say that he who discloses his love does not love Him. The man said: Then I sought forgiveness of God and turned to Him.

Question. Love is the last of the spiritual stages. To disclose it is to disclose good. What is the harm in disclosing it?

Answer. Know, O readers, that love is good and to disclose it is also good. It becomes bad to disclose it when there is claim of

love and consequent pride in it. It is the duty of the lover to keep his love secret and not disclose it in deeds and words. The object of a lover is only to enquire about his Beloved. There is in Injil: When you make a gift, make it in such a way that your left hand does not know what your right hand does In lieu thereof, He who sees the matter will give you openly. When you fast, wash your face, oil your head, so that nobody knows it except your Lord. But when there is overflow of love and it goes beyond one's control, he is not to be blamed for disclosing it.

It is reported that once a man looked at such a thing of a mad man which was unknown to him. when Maruf Karkhi was informed of it, he smiled and said: O dear brother, there are many classes of the lovers of God-small, great, wise and mad. But out of them, you have seen a mad lover of God who thinks it bad to disclose his love. The reason is that when a lover is Aref or gnostic and remains always in love, he knows the condition of angels. Angels glorify God day and night and do not get tired. They do not disobey what they are ordered and put into practice what they are ordered. So he who discloses his love for God should be ashamed of. He should know that in this universe of God. he is the lowest among the lovers of God. A lover with deep insight said: I have tried my utmost with my heart and bodily organs for the last 30 years to do divine service. From that, I feel that I have acquired some position to God. I have reached some chosen angels of God and asked: Who are you? They said: We are lovers of God. We are doing divine service sitting here for three lac years. During this time, no other thought crossed our minds except Him and we remembered nobody except Him. He said: Then I became ashamed of the littleness of my deeds. Hazrat Junaid said: My spiritual guide Sarri Sakti once fell ill. No medicine of the disease fell in my mind as I found no cause of this disease. One expert physician was mentioned to us and one pot of his urine was given to him for examination. The physician looked to his urine very minutely for long and then said to me: I am looking at the urine of a lover. Junaid said: Hearing it I fell into swoon and the physician also fell into swoon along with me. The pot of urine fell down from my hand. Sarri was informed of this and he smiled and said: Let him be sacrificed to God. Junaid said: What a subtle sight he has got. O guide, love is disclosed in urine. Sarri said: Yes. Rather I shall say, His love becomes joined to my bones and His love overflows my body. Then he also fell in swoon.

(10) **Tenth sign.** Satisfaction and contentment are the signs of love. In one word, all the qualities of religion and good conduct are the results of love. What is not the fruit of love follows low desires. That is bad conduct. Junaid said: Men are divided into two kinds in the matter of love of God, general people and special people. General people can not but love God if they get constant benefits and excess wealth. Special persons love God seeing His power, knowledge, skill and sovereignty. They love Him even though everything goes away from them. Hazrat Sahal Tastari said to a person at the time of conversation with him: O friend, O dear one. He was asked: How can you say this? He may not be your friend. He said to the questioner in silence: Either he is a believer or a hypocrite. If he is a believer, he is dear to God. If he is a hypocrite. He is the friend, of the devil. Abu Torab said about love: Don't be deceived, a lover has got many signs. Those who roam round Him tread also different paths.

(1) One sign: He takes bitterness of troubles as a gift. He gets delight whatever his Beloved does for him. He considers it a gift even though he gets it not. He does good deeds and considers wants as honour.

(2) Another sign: He is firm in fulfillment of promise. He is obedient even though his Beloved rebukes him.

(3) Another sign: You will see him satisfied, busy in love.

(4) Another sign: He tries to satisfy a beggar.

(5) Another sign: His Kashf opens and he takes its care. Hazrat Ihay-b-Ma'az said:

(6) Another sign: He is under-fed, underclothed, roaming.

(7) Another sign: He is beset with troubles and has got no defamer.

(8) Another sign: He advances always towards Jihad and good deeds.

(9) Another sign: He renounces the world in the midst of pleasure.

(10) Another sign: He is busy always is weeping for sins.

(11) Another sign: He is busy and surrenders all his affairs to the great God.

(12) Another sign: He is satisfied with what little he has got.

(13) Another sign: He smiles before the people but his mind is thoughtful.

SATISFACTION IN THE COMPANY OF GOD: Satisfaction, fear and attachment are the results of love but they are of different kinds. Attachment or hope comes when a thing is unseen. Satisfaction comes when a thing lies in presence. When satisfaction is strong, one likes to remain alone and solitude. When Hazrat Ibrahim-bin-Adham came down from a hillock, he was asked: Wherefrom have you come? He said: From attachment of God: It is related that when God conversed with Moses, he was in such a condition for several days that if he heard the talk of men, he fell senseless, because of his love for God. One does not then even like to hear others. For this reason, a certain sage used to say in invocation: O One who separated me from the people and Who created in me attachment for Him by His remembrance.

God said to Daud: Be attached to Me, be satisfied in getting Me and be separate from others. The saint Rabia was asked: For what deed, have you attained this position? He said: For giving up what is not necessary for me and for being attached to One who is the Beginning and the End. Abdul Wahed said: While passing by a man who renounced the world, I asked him: O one who has renounced the world, I wonder at your solitary habitation. He said: O brother, if you have found pleasure in solitary habitation, you would have kept yourself separate from passion. Solitary habitation is the basis of divine service. I said: O one who has renounced the world, what is the least benefit you have got in solitary habitation? He said: Freedom from flattery of people and security from their evils. I asked: O one who has renounced the world, in what time people get the pleasure of attachment for God? He said: When love is pure and deeds sincere. I asked: When is love pure? He said: When thoughts are centered in God. A certain sage said: How are the people engaged in things other than You? How can they be attached to others giving You up?

Question. What is the sign that a man is satisfied with God?

Answer. His special signs are that his mind becomes narrow in mixing with the people, gets disgusted in mixing with them

and becomes joyful at the pleasure of Zikr. He lives in society as if alone and lives in solitude as if in society. He is like a sojourner in his house and like a permanent resident in journey, a man present in obscurity and a man absent in presence, but he is separate in mind and remains immersed in Zikr. Hazrat Ali explained about them saying: They are a people who have been given more knowledge of everything and are given the good news of the light of certain faith. They think easy what the rich think difficult. They make friends with those from whom the fools keep aloof. They live in the world with their bodies but their souls keep hanging with the highest Throne. They are the real representatives of God on earth and inviters to His religion.

FRUITS OF SATISFACTION IS EXPANSION OF BREAST:

When satisfaction becomes lasting, strong and firm, breast expands. The children of Israil suffered for seven years owing to famine. Then Moses came out to pray for rain with seventy thousand people. God revealed to him: Let Barkh Asad pray for the people. Their sins are gathered over them, their hearts are impure, they pray to Me without certain faith and they are secure from My punishment. God to him and tell him to come out. Hazrat Moses enquired of him but failed to find him out. One day Moses was walking on the road when he found a black slave coming towards him. There was spots of earth on his forehead as a result of prostration. There was a sheet of cloth tied round his neck. Moses recognised him with the help of God's light, saluted him and asked: What is your name? He said: My mane is Barkh. Moses said: We are searching you for a long time. Pray for rain.

He said: "O God, is this Thy work? Is this Thy patience? Why is it disclosed to you that fountains have gone down, air refused to obey Thee or what is near Thee has ended and Thy wealth has become narrow for the sinners? Were you not forgiving before Thou created these sinners? Thou hast created kindness and enjoined us kindness. Dost Thou not see that Thou art not giving our required food? Dost Thou give us punishment for this that nobody advances towards Thee?" Hardly had he said this when rain began to fall and the people present began to be drenched. By God's command, vegetables, plants and grass grew that very noon to knee's height: Then Barkh returned. Moses came to them and said: How have you seen him when arguing with my Lord? God revealed to him: Barkh excites My laughter thrice daily.

Hazrat Hasan Basri said: Once several houses at Basara were burnt by fire, but one of the houses was not burnt. Hazrat Abu Musa was then Governor of Basra. When he was informed of this of this affair, he called for the owner of the house and said: O Shaikh, why has not your house been burnt? The owner of the house said: I took oath from my Lord that He would not burnt it. Then Hazrat Abu Musa said: I heard the Prophet say: There will appear one section of my people whose hairs will remain dishevelled and whose cloths unclean. When they give oath to God, He will prove it to be true. In another narration, it is reported that once the city of Basra caught fire. Abu Obaidah came there and began to walk upon fire. The Governor of Basra said to him: Be careful that you may not be burnt by fire. He said: I gave oath to my Lord that He would not burn me by fire. Then when he was walking upon fire, it extinguished.

Abu Hafs was one day walking when a mad man came to him and he said: What has happened to you? He said: My ass is missing and I have got nothing except it. Abu Hafs said: O God, by Thy glory, I will not further advance till you return the ass to him. Then the ass came and Abu Hafs went away.

Thus there are many anecdotes from which attachment for God is understood. Others have got no power to follow them. Hazrat Junaid said: The satisfied men utter such talks at times which smack of infidelity before the people. He said once: If they hear it, they will call him an infidel. But they find progress therein. Some poet said:

A party of servants are engaged with their Master in joy,
They disclose His glory as is due to His glory.

There are warnings in the Quran to this effect. All the stories in the Quran are warnings to the people having deep insight. They take them as lessons, but others take them as more stories. There is first the story of Adam and the devil. Both showed disobedience to God, but the devil was driven away from His favour and Adam was forgiven of his sins, and He guided him. God rebuked our Prophet because of his turning away from a poor man and advancing towards some rich men saying: You turn away your face from a man who has come to you running and who is God-fearing and you turn your face to him who is

rich-80:9. Thus expansion of breast is found in some men and absent in some men.

Moses prayed at the time of his expansion of breast: This is nothing but your trial. You misguide one whom You wish and guide one whom You wish. When Moses was ordered to go to Pharaoh, he said: I am guilty to them. I fear that they might kill me. Had it been said by others except Moses, it would have been considered as impertinence. Below this stage there was the Prophet Eunos who could not have patience and therefore he was thrown into the stomach of a fish. Our Prophet was ordered not to obey him by this verse-Wait for the order of your Lord and don't become like the owner of fish when he cried and he was angry -68:49. This difference occurs owing to the difference of conditions and spiritual stages., Jesus Christ was one of the topmost Prophets. He saluted himself thus: Salam upon me on the day I was born, on the day I shall die and on the day I shall be resurrected 19:33. He found it in the spiritual stage of satisfaction. Hazrat Ishaq was upon the stage of fear and shame. He did not speak till God spoke with him. God says: Salam upon him-19:15. Joseph bore all the hardships put upon him by his brothers. Hazrat Uzair being unable to bear asked God of a question about Taqdir. His name was cut off from the register of Prophets as a consequence.

Balaram Baur was a great learned man. He used to enjoy the world in exchange of religion. Asaf was a man who was spend-thrift. His sins were confined within his bodily organs. God forgave him. God revealed to Hazrat Solaiman: How long will your maternal cousin Asaf disobey Me? I am having patience about him. By My glory, if any punishment comes to him, I will inflict such punishment on his companions as will be exemplary for his successors. Solaiman communicated this to Asaf. He got upon a sand-hill raising up his hands towards heaven and said; O God, my Lord, you are you and I am I. If you do not accept my repentance, how can I make repentance to you? If you do not protect me, how can I save myself? I surely return to you. God then revealed to him: O Asaf, you have spoken the truth: You are you and I am I. If you like it, I will accept your repentance. The words of God had such a tremendous influence on Asaf that he at once repented and engaged himself in divine worship.

So God makes delay for some persons and makes haste with respect to some. This occurs according to the fate written before. In the Quran, there are descriptions of three kinds -(1) His existence and purity, (2) His attributes and names (3) and His wonderful creations and His treatment towards the people. These three descriptions are found in chapter Ikhlas. Hence the Prophet termed this chapter as being one third of the Quran. Hazrat Ibn Masud said: Take light from the Quran search for its undiscovered things and gain knowledge of the predecessors and successors therein. What he said is true. Every subject of the Quran if not thought long can not be known. Almost all the secret things of the Quran are covered in stories and news.

MEANING OF CONTENTMENT WITH THE DECREE OF GOD

Know, O readers, that to remain content with the Decree of God is the result of love. This is the highest spiritual stage of near ones. Its real nature is secret to many people except to one who God gives knowledge of religion.

MERITS OF CONTENTMENT: God says: He is satisfied with them and they are also satisfied with Him. God says: What is the reward of good except good? The last limit of this reward is God's pleasure over a servant. This is the reward of a man's satisfaction with God. God says: The garden of Adnan is a good abode in paradise, but God's pleasure is greatest. God says: 'Prayer removed evils and shameful acts, but remembrance of God is greatest.' So pleasure of God is the highest reward, higher than paradise and its comforts. There is in the tradition that God will approach His servants and say: Pray to Me. They will pray: We seek Thy pleasure. After Didar or vision, their prayer will be for His pleasure, This is their last favour. God says: There is near Me more fortune. In explaining this, some commentators say: The inmates of paradise will have three rewards from God at the time of additional favour. (1) The first reward is that such presents will come to them from God as have got no parallel in paradise. God says: No man knows what delights pleasing to the eyes are hidden for them -32:17. (2) The second reward is that there will come peace to them from their Lord. That would be greater than present. God says: Salam (peace), a word from their kind Lord. (3) The third reward is that God will say: I am pleased with you. That will be better than presents and peace. God says:

God's pleasure is highest. So God's pleasure will be the highest of all favour.

Hadis:- The Prophet once asked his companions: What is your condition? They said: We are believers? He asked them: What are the signs of your belief? They said: We keep patience, express gratefulness in happiness and remains satisfied with the decree of God. He said: By the Lord of Kaba, you are believers. In another tradition, he said: The wise and the learned by virtue of their knowledge will be near the Prophets. In another Hadis: Thanks to one who has found guidance, who has get necessary provision and remains satisfied with that. The Prophet said: When God loves a man, He sends disasters upon him. If he remains patient at that, He chooses him. If he remains satisfied. He loves him. The Prophet said: When there will come the Day of Resurrection. He will give wings to a group of my followers. They will fly towards paradise by the help of their wings. They will travel there and enjoy to their hearts, content. The angels will ask them: Have you seen your accounts? They will say: We have not seen them. The angels will ask them: Have you crossed the Bridge? They will say: We have not seen it. The angels will ask: Have you seen Hell? They will say: We have seen nothing of Hell. The angels will ask them: Whose people are you? They will say: We are the followers of Muhammad. The angels will ask them: We give you this oath, tell us with truth: What were your actions in the world. They will say: /We have reached this rank for two of our actions. They will ask: What are these two? They will say: When we stayed in solitude, we were ashamed to disobey God and we were satisfied with little of what He gave us. The angels will say: You are truly fit for this. The Prophet said: O assembly of the poor give satisfaction to God from the core of your hearts You will in that case gain upperhand by the rewards of your poverty or else you will not get it.

(7) It is reported that the children of Israil said to Moses: Pray for us to your Lord for such a matter which if we do will incur the pleasure of God. Moses prayed: O God, you have heard what they said. God said: O Moses, tell them to remain satisfied with Me. I will then remain satisfied with them. (8) It is also found from the following Hadis: He who wishes to know what is in store for him for God should look to what is for God from him, as the Almighty and Glorious God sends down on the people

such rank which the people give to Him from them. (9) It is reported of David: God says: What is the necessity of My friend to think of the world? The pleasure of their invocation to Me will destroy their anxiety from their minds. O David, My friends think of Me spiritually being engrossed in love for Me, and they do not feel any anxiety. (10) It is reported that Moses prayed to God: O Lord, guide me to such an action in which lies your pleasure and that I may do it. God then revealed to him: If you can not have patience at what you think bad, still I have got pleasure in what you dislike. Moses said: O Lord, guide me to that action. God said: I will remain satisfied if you remain satisfied with My decree. (11) Moses once prayed in an invocation: O Lord, who is the dearest person to you? God said: That man who remains attached to Me even though I take from him his dearest thing. Moses asked: Who is the person most disliked by you? God said: He who invokes good from me and becomes displeased with Me when I give him a decree. (12) There is a more severe thing than this. That is this. God says: I am God, there is no deity but I, He who does not keep patience at the dangers and difficulties sent by Me on him, who does not express gratefulness for My favour on him, who does not remain satisfied with My decree on him should take another deity besides Me. There is also more strict word of God than what has been described above. That is this, The Prophet said: God says: I pre-determined Taqdir and also Tadbir. I have also fixed the laws of My action. I remain satisfied with his lot till he meets Me. Who so is dissatisfied with his lot, I also become dissatisfied with him till he meets Me. (13) There is a well known tradition. God says: I have created good and bad. Is fortunate for whom I have created good and whose hands I have made means for its stay. He is unfortunate for whom I created bad and whose hands I have made means for its stay. Alas for him and also alas for him who asks 'Why' 'For what'. (14) There is an ancient story that a Prophet was affected with hunger, poverty and lices for twenty years and then complained to God. He did not accept his prayer till God wished. Then God revealed to him: How long will you complain like this? Your beginning was written in the "Mother of the Book" before the creation of heavens and earth. Your condition has come to you from Me accordingly. Your fate was written like this by Me before the creation of the world. Do you wish that I should create the earth a new for you? Do you wish that I should alter your fate? Do you wish that I should place your

wish above Mine? Do you wish that what you wish must come to pass and what I wish should not come to pass? By My honour and glory, if such thoughts arise in your mind, I will surely cut off your name from the register of the Prophets.

(15) It is reported that some children of Adam were ascending on and descending from his body. One boy ascended upon his head and was hanging his leg on his shoulder and was then descending like on a staircase. He remained silent looking towards the earth and did not raise up his head. One of his sons told him? O father, don't you see what this boy is doing with you: Why don't you prohibit him from that? Adam said: O my darlings I am seeing what you are not seeing. I know what you do not know. Once only I moved and for that I was caused to descend to a place of sorrows from the place of happiness and to a place of disgrace from the place of honour, I fear to move further and for that such disaster may come upon me as I can't conceive.

(16) Hazrat Anas said: I served the Prophet for ten years. He did not say to me during this time for what I did: Why did you do this? Why did you not do this? If anybody kept him engaged in arguing with him in that matter, he used to say: Had it been decreed by God otherwise. It would have been so. If anything occurred he used not to say: Had it not occurred? If anything had not occurred he used not to say: How it occurred. If anybody of his family members quarrelled with me, he said: Leave him. What has been decreed has come to pass. (17) God revealed to David: O David, you wish and I also wish. What I wish come to pass. If you remain satisfied with what I wish, I will give you what you wish. If you become dissatisfied with what I wish I will be dissatisfied with what you wish. Thereafter it will not be otherwise than what I wish.

Sayings of sages. Hazrat Anas said: Those who will be called first on the Resurrection Day will be those persons who praised God under all circumstances. (2) Caliph Omar-bin-Abdul Aziz said: Nothing can please me except what has been written in Taqdir. He was asked: What do you want to get? The Caliph said: I want what God ordered. (3) Maimun-bin-Mehran said: There is no medicine for foolishness of a man who is not satisfied with the decree of God. (4) The saint Fazil said: If you cannot have patience with the decree of God, you cannot have patience with

your own fate. (5) Abdul Aziz said: There is no rank in eating vinegar and bread of barely and putting on Sufi dress and dress made of fur, but there is rank in the pleasure of God. (6) Abdullah-bin-Masud said: I like to put burning fire in my stomach than to say "It would have been better if God had not done it or if God had done it. (7) One man saw a wound in the foot of Muhammad-bin-Wais and said: I pity on you on account of this wound. He said: Since I was attacked with this wound, I here been expressing gratefulness as it did not attack my eye.

(8) There is a story of Bani-Israil that a pious man did divine service for a pretty long time. One night he dreamt that some one was telling him: Such a woman will be your companion in paradise. He inquired about her conduct and character and stayed with her as her guest for three days to see her divine service. The pious man prayed for the whole night, but the woman slept it. He fasted the day but the woman did not fast. The pious man asked her : Have you got any other good deeds besides what I have seen ? The woman said : By God, I have got no other good deeds than what you have seen. Being pressed again the woman said : I have got one nature. I don't wish to return to solvency if once I fall in poverty. I don't want to come round if once I fall ill. I don't want to enjoy shade if I remain in sun. The pious man then placed the hand of the woman upon his head and said : Is this your nature ? By God, how good is this nature. This is rarely seen in divine service.

(9) An ancient sage said : When God passes order in heaven in connection with any matter, He loves that the inhabitants of the earth might remain satisfied with His decree. (10) Abu Darda'a said : to keep patience at the decree of God or to be satisfied with Taqdir is highest faith. (11) Hazrat Omar said : I don't care in what condition. I rise at morn or enter evening. Whether I remain in happiness or in difficulty. (12) Hazrat Sufyan Saori once prayed in presence of the saint Rabia : O God, be satisfied with us. Rabia said : Do you not feel ashamed to pray for God's pleasure ? He said : I seek forgiveness from God. (13) Jafar bin- Solaiman asked Rabia : When does a servant becomes pleased with God? She said: He becomes pleased with God in sorrow as he becomes pleased with Him in happiness. (14) Fazil said : When a man remains the same in case he receives gift or in case he does not receive it, he becomes pleased with God. (15)

Abu Solaiman Darani said : The glorious God remains satisfied with His servant as a slave remains satisfied with his master, I asked : How does it come to pass ? He said : Has not a slave this look that his master should remain satisfied with him ? I said : Yes. He said : Be satisfied with God. (16) Sahal Tastari said : A man gets fortune on account of his sure faith as he gets it on account of his contentment. He gets such happiness on account of his contentment as he gets on account of his living with God. (17) The Prophet said : God has surely given life and happiness in contentment and sure faith by virtue of His glory and goodness, and sorrows and anxieties in doubt and displeasure.

WHAT IS CONTENTMENT ?

Know, O readers, that when love for God is established and one gets himself immersed in His love, it becomes then clear that it is love which brings contentment in the deeds of the Beloved. There are two causes for this.

(1) **First cause.** It removes physical pain and sensation of pain. When severe strike befalls on a lover, it cannot cause his pain. He is then like a hero in a battle field. A hero does not feel pain in a battlefield at the time of fear and wrath till he knows it after seeing the oozing out of his blood. One does not get pain in leg being pierced by thorn in the course of running in hope of getting a covetable thing as his mind then remains immersed in that thing. When mind is fully engaged in one thing, it cannot grasp another thing at the same time. Similarly a man remains immersed in love with his beloved and cannot feel his bodily pain. It is reported that once the wife of Fathe Mussalli got his front nails crushed owing to a slip, but she burst into laughter. She was asked : Don't you feel pain ? The woman said : The taste of rewards has removed from me the severity of pain. Sahal Tastari once fell ill. He used to treat others for this disease, but he did not treat himself. When he asked the reason for this, he said : O friend, there is no pain in the strike of the lover.

(2) **Second cause.** to bear with satisfaction the punishment inflicted by the beloved. A lover remains satisfied even if he feels pain rather he remains anxious for Him. He who takes troubles for the sake of profit bears the hardships of journey, his hope for gaining profit is better than hardships of journey. Whenever any disaster from God comes to him and if he has got sure faith that

the rewards of the disaster will be much more than the loss suffered owing to the disaster, he remains satisfied, rather he express gratefulness for it to God. Poets looked to the external beauty which can be seen by external eye which commits mistakes many times. It sees small things big and big things small, near things distant and distant things near, beautiful things ugly and ugly thing beautiful. When love is great for external beauty, then how great and strong should be love for God whose beauty has got no limit and who is not subject to mistake or death.

The saint Shaqiq Balakhi said : He who sees the rewards of sorrows and difficulties, does not wish to get out of them. Junaid said : I asked Sarri Sakti : Does a lover feel the pangs of dangers ? He said : He does not feel. I asked : If he wounded by a sword ? He said : He will not feel pangs even if he is wounded several times one after another. A lover said : Every thing has been made dear to me on account of my love for God. Even if He loves Hell, I will love to enter Hell. Bashar bin Hares said : I was passing by a man, who was inflicted one thousand whips in the eastern suburb of Bagdad, He did not utter even word. Then he was carried to prison. I followed him. I asked him : Why have you been whipped ? He said : I am a lover, I asked him : Why have you remained silent ? He said : My beloved came to me and was seeing it. I said : What will you do if you have looked to the supreme Beloved ? Hardly had he heard this , he raised a loud shriek and breathed his last.

Ihya-bin-Mu'az said: When the inmates of Paradise will look to God, their eyes will enter their hearts owing to the taste of His sight and their sight will not return to them for 800 years.

Basher Hafi said: At the beginning of my religious life, I wished to go to Abadan and on the way I found one blind mad man lying on the ground. Numerous ants were eating his flesh. I raised up his head and took it in my lap and was about to talk with him. He recovered his senses and said: Who is this man? Such unlawful entry between me and my Lord? Had He cut me to pieces, it would have added to my love. Abu Amer and Muhammad -bin-Ash'as said: The Egyptians stayed without food for four months only looking at the beauty of Joseph. Whenever they were hungry, they used to look to the beautiful appearance of Joseph and it made them forget their hunger: In

the Quran, there is a still more fascinating story. That is this: When the women saw the unparalleled beauty of Joseph, they cut off their hands. Sayeed-bin-Ihya said: In Basra, one young man with a knife in his hand was saying with his topmost voice in the restaurant of Ata-bin-Muslim and the people stood surrounding him.

Resurrection day of separation is for off,
Death is sweeter than pangs of separation.
People say: You must go, I say; I shall not go,
But my life-blood shall have to go soon.

Then he cut off his stomach with his knife and breathed his last. I was told when I asked about his condition that this man was a lover for a slave of the king. One day he was absent from him and for this, he committed suicide.

It is reported that Hazrat Eunos asked Gabriel: Give me information of one who is the most religious and pious man? Gabriel gave him information of a man. Small pox separated his hand and feet and destroyed his eyes and ears. He heard him say: O God, so long as you wished that these bodily limbs would do me benefit, you have kept them and when you wished, you have robbed them. O Pure, you have kept my hope in you. Abdullah-bin-Amer said: Once his son fell ill. He was extremely grieved at this and some one said: We fear for the old man as he may be inflicted with a danger for this young man. When his son died, Abdullah came out for his funeral prayer but he appeared more cheerful than others. When asked about the reason of this, Abdullah said: My sorrow was a blessing for him. When the order of God came, I was pleased with it.

Masruq said: One man lived in a vast field. He had a dog, an ass and a cock. The cock awakened him for prayer, the ass carried for him water and other necessary things and the dog watched him. A jackal came and took away the cock and the people fell aggrieved for him. The man was religious. He said: Perhaps it is for my good. Then a tiger came and killed an ass. The people fell sorry for him. The man said: Perhaps it is for my good. Then a certain disaster attacked the dog and he said: Perhaps there is good for me in this. The people rose from their sleep in the morning and saw that a gang of Dacoits were robbing of their entire properties and were making them prisoners. The religious

man said: They have suffered this disaster as they had asses, cocks and dogs, because hearing their voices, the dacoits got the clue and took them prisoners. He has been saved as he had no such things at that time. Then the owner of the house explained to his family members that only God knows what action will be good for the world and He does good to men in every action. So they should remain content with His decree in every circumstance.

It is reported that Jesus Christ while travelling came to a blind man afflicted with leprosy. Both sides of his body were paralysed and his flesh was melting owing to an attack of small pox. He was saying: All praise is due to God who saved me from many diseases which He gave to other men. Jesus Christ said to him: O man, what are the diseases from which God saved you? He said: O Spirit of God, I am better than the person in whose mind God did not give Marfat like me. The Prophet caught his hand and said: You have spoken the truth. Then the Prophet passed his hand over his body and instantly he was cured of all diseases and he made divine service with him for the rest of his life.

Hazrat Urwah-bin-Zubair's leg was once separated from its joint and he said: All praise is due to God who took from me one limb. By your glory, You have taken it and You have left the other, You have given me disaster and you have forgiven me. He was reciting this invocation that night. Ibn Masud said: Poverty and solvency are two riding animals. I don't care on which I ride. If I ride on poverty, I keep patience. If I ride on solvency, I spend. Abu Solaiman Darani said: I earned rank except contentment in every stage. I got only breath from the stage of contentment. From that stage, I can say that; if God admits all the people in paradise and throws me into Hell, I will remain satisfied. One Aref was asked: Have you reached the limit of contentment from Him? He said: I have not reached the last stage of contentment, but I reached its one stage. Had I been made bridge over Hell and the inmates of paradise crossed over it to paradise, I would have liked His decree and been satisfied over His distribution to the effect that Hell should be filled up by me in lieu of other people in order to prove my oath true. This is the saying of such a man who knows that love removed his anxieties and caused even to forget the pangs of Hell.

Hazrat Rozbari said: I once asked Abu Abdullah of Damascus for the explanation of these words of a man who was

saying this: It would have been better if his body is cut to pieces by scissors. Had all the people obeyed Him, how good it would have been. He said: O gentleman, if it is said by way of honour and glory, I don't know its meaning. If it is said by way of advice to the people, I know it. Thereafter he fell down senseless.

Imran-bin-Hossain once fell ill of dirrahoea. He was upon his back for three years and he could not rise up or sit. A drain was cut for the passage of his stool and urine. Motarref and his brother All began to weep after seeing his condition. He said: Why are weeping? They said: We weep to see you in such a great disaster. Motarref said: Don't weep as I love what God loves. Then he said: I inform you such a word which if you do, God will do you good but keep it secret up to my death. The angels come to see me in my illness. I take pleasure to see them. They tender me Salam, and I hear their Salam. Know from this that this is not a punishment to me but it is the means of invaluable fortune. He who sees it in his disaster, how can he not remain satisfied with it? He said: We want to see Sowaid-bin-Motaber in his illness. We saw his face covered with a cloth. His wife said to him uncovering his cloth from his face: May our family members be sacrificed to you, shall I give you food and drink? He said: I am confined in bed for a long time. My body is lean and thin. I give up food and drink for many days. Still I don't think it good that I should do divine service less than a nail than it.

Sa'ad-bin-Abi Waqqas came to Mecca. At that time he was losing sight of eyes. People began to seek blessings from his in groups. He began to pray for each of them. His prayer was accepted. Abdullah-bin-Sayef said: I came to him once in my boyhood and introduced myself to him. He recognized me and said: Are you Qari of the Meccans? I said: Yes. I talked further with him. Then I said: O uncle, you are praying for the people. Pray for yourself to God so that He may return your eye sight. He said with a little smile: O darling the decree of God is dearer to me than my eye-sight.

A little boy of a Sufi was missing for three days and his whereabouts were not known. He was asked: Had you prayed for his return, it would have been better. he said: To complain against what God decreed is more trouble some to me than the missing of my son.

One religious man said: I committed a great sin for which I have been weeping for the last sixty years. He was making good efforts in divine service, so that his repentance might be accepted for that sin. He was asked: What is your sin? He said: Once I said: If this matter had not come to pass.

A certain sage said: I consider it better to have my body cut into pieces than to say: It would have been better had it not occurred for an action which occurred according to the decree of God. Abdul Wahed was once informed: Here there is a man who is doing divine service for the last 50 years. Hearing this he went to him and said: O friend, inform me about you. Are you really satisfied with God? He said: I am not satisfied. He asked: Are you pleased with Him. He said No. He asked him: Are you displeased with him? He said: Not satisfied. He said: Have you got nothing more besides prayer and fasting? He said: Yes. He thought within himself: Had I not felt ashamed of you, I would have informed you that your divine service for the last 50 years is a failure. The meaning of this is that the door of your heart has not opened during this long time and not progressed to the rank of nearness for the actions of heart. You can merely be classed within those who are fortunate, as the service of your bodily limbs has been excessive like ordinary men.

Once a group of men met the sage Shibli in a hospital. He gathered pebbles in their presence and said: Who are you? They said: Your friends. Hearing this, he began to throw pebbles at them and as a result they began to flee away. He said: What is your condition? Had you been my real friends you would have known my difficulties with patience. Shibli said: Love for God created my intoxication. Have you seen such a lover how has got no intoxication?

Fire once brake out in a bazar. People gave Sarri Sakti the information: The bazar had been burnt by fire but your shop has not been burnt. Hearing this, he said: All praise is due to God. He then said: How could I have said: All praise is due to God? This is only for security of myself but not for other Muslims. Then he gave up his shop and business. He repented for this words "All praise is due to God" as he sought forgiveness to God for this.

When you will think over these stories you will know definitely that it is not impossible that contentment might be

against wish rather this is a high rank among the spiritual ranks. When it is possible in the love for men, it is also possible in the love for God and happiness of the next world. This is for two reasons. One reason is to remain satisfied in pangs to get rewards as one takes bitter pills for getting cure. The second reason is to remain satisfied with the deeds of the Beloved as it is His wish and as he is then so strong in love that he immerses himself in Him. His dear thing then is to incur pleasure of his Beloved. Some one said: Where does the pain of a wound remain which gives pleasure? So imagination, experience and direct sight prove the existence of love. As you have not got that thing you should not deny it. He who does not get the taste of love knows not the wonderful events of love.

Amer-bin-Hares said: I was seated with one of my friends in an assembly. There was a young man with us. He was in love with a singing girl. She was also present with us in the assembly. She began to sing with drum:

Unsatisfied lover keeps always on weeping.
a lover getting no return sometimes complains.

The young man said to the girl: By God, O darling, what a beautiful and sweet song? Will you give me permission to court death. The girl said: Court death after guidance. Then the young man placed his head on a pillow and closed up his mouth and eyes. Thereafter we moved him and found that he breathed his last.

Junaid said: I saw a man that he was requesting a boy by catching hold of his cloth and expressing his love to him. The boy looked to him and said: How long will this hypocrisy of yours continue? He said: God knows that what I say is true. Even if you say, I can give up my love for you. The boy said: If you speak the truth, court death. The man went to a side and closed up his eyes. Then it was seen that he breathed his last.

The lover Sammun said: A neighbor of ours had a slave-girl whom he loved very dearly. Once the girl fell ill and the man was preparing diet for her. When he was moving the kettle, the girl exclaimed 'Oh!' The man hearing this fell senseless. His moving stick fell from his hands and he was moving what was within the kettle with his hands. After sometime his fingers were burnt. The

girl then said: What a wonder. He said: This is in answer to your voice Oh".

Muhammad-bin-Abdullah Bagdadi said: I was young man singing before the people from a high roof:-

"He who can be addicted in love can court death.
There is no higher return of a lover except death."

Thereafter he threw himself down from the roof and met his death. The people then carried away his corpse.

These stories show how far the love of a man for a man can reach. Now imagine how far the love for God should reach. Inner sight is more true. God's beauty is more perfect than the beauty of his creation. It is true that he who has lost his eye sight will not appreciate a beautiful figure. He who has lost his power of hearing will not find pleasure in beautiful and sweet songs. He who has lost his heart is deprived of all the pleasures that a heart can get.

INVOCATION IS NOT OPPOSED TO CONTENTMENT

He who invokes God does not go out of the stage of contentment. Similarly to hate sin, to think the sinners as bad, to know the implements of sin as bad, to try to remove sin, to enjoin good and prohibit evil are not opposed to the stage of contentment. Some have fallen in evil ways about these matters and think that sins, crimes and infidelity are decrees of God and Taqdir and one should remain satisfied with them. This is sheer ignorance and heedlessness from the secrets of Shariat. Divine service is made by invocation. The Prophet and all other Prophets used to invoke. The Prophet was at the highest stage of contentment. God praised some servants and said: They call Me in hope and fear. God ordered divine service to removed sin and to think sins as bad as God says: They are satisfied with worldly life and are quiet therein. Hazrat Ibn Masud said: A man will bear the burden of evil being himself absent from it. He was asked: How can it happen? He said: It will occur as he will remain satisfied with an evil when he hears it. There is in a well known tradition: He who is satisfied after seeing an evil deed has done it as it were. There is in Hadis: He who guides to evil path is like one who does it. There is in Hadis: If a man is killed in an eastern

country and another man residing in the west remains satisfied with it, he becomes a partner in murder. God ordered to compete in good works and refraining from bad deeds. The Prophet said: There is no envy except for two -(1) a person whom God has given wisdom and who teaches. It to the people and broadcasts it, (2) a person whom God has given wealth and power to spend it and he spends. In another narration, a person whom God has given the Quran and who recites it day and night and says: If God gives me wealth like that person, I will spend like him.

There are innumerable proofs in the Quran to show that the sinners should be hated. God says: The believers do not take the unbelievers as friends. God says: O believers, don't take the Jews and Christians as friends. God says: Thus I give power to some sinners over others. There is in Hadis: God has taken promise from every believer that he will consider a hypocrite as bad and has taken promise from every hypocrite that he will regard every believer as bad. The Prophet said: A man is with one whom he loves. He said: He who loves a nation and makes friends with them will be resurrected with them on the Judgment Day. The Prophet said: To love for God and to hate for God is firm rope of faith.

Question. There are verses of the Quran and Hadis to show that one should remain satisfied with the decree of God. Sin is a decree of God and to go against it is impossible. If it is a decree of God, to consider it as bad amounts to considering the decree of God as bad. What is the solution of this?

Answer. There is doubt in the minds of those who could not acquire the secret things of knowledge. Some predecessors also had such doubts. It is true that contentment and dislike are contradictory terms but they are not so if they are united in the same thing with different objects, in other words, to dislike from one standpoint and to remain satisfied from another standpoint. For instance, Zaid is your enemy. He is also an enemy of your enemy. If Zaid dies, your mind will remain satisfied for one reason, but you will be sorry for another reasons. The two reasons of happiness and sorrow are quite different. Your enemy died and you are secure. For this reason, you are satisfied, One the other hand, Zaid kept your enemy engaged till he was alive. So he did not get opportunity to injure you while your enemy was alive. For this reason, you are sorry at his death. So

happiness and sorrow are not contradictory as they wise for different reasons. If they are for the same reason, they would have been contradictory.

Similarly think of sin. Sin has got two sides even if it is the decree of God. One side extends to God as sin is His will and action. For this reason, you will remain satisfied with it and surrender to the Almighty. Another side of sin extends to the people as sin is your acquired thing and your guilt, It is hateful to God and its sign is that God has given you power not to commit it. For this reason, it is hateful. Take the instance of a lover. He says in presence of his beloved: I wish to differentiate between one who loves me and one who hates me. I will examine them. I will inflict trouble to a certain friend of mine and beat him, so that he is compelled to rebuke me. When he will rebuke me, I will dislike him and consider him an enemy. I will love one who will not rebuke me, rather remain satisfied with my rebuke. So I will know one whom I will love that he may be my friend. Then he did so and one became his object of love owing to his rebuke and another became his enemy. He gained his purpose by men of his rebuke as a cause of dislike and love.

He who loves really and knows the condition of love should say: I love your actions your giving me trouble, your beating me etc. I am satisfied with all these as these are your wishes your actions and efforts. If it is an act of enmity towards me from you, I should keep patience and not rebuke you in return. By these acts, your objects is to examine my love for you. You have beaten me that I may dislike you. This is in accordance with your wish and therefore I am satisfied with it. I don't want destruction of your will. It may be an act of friendship or enmity. But to rebuke is against your beauty. In short, I consider it good to have connection with the beloved in His every action. The reason of these two being contradictory is that I am satisfied as it is your wish and that I consider it bad as your termed it bad.

It is the duty of every lover of God that he should love what God love and hate what. He hates and that he should take him an enemy whom God takes as enemy. These things are included into the mysteries of Taqdir or fate which has got no permission to be disclosed. It can, however, be disclosed so far that good and bad are decrees of God and His will but good is the object of good will and bad is the object of bad will. He who says that a bad thing

does not come from God is ignorant. The Prophet said: Taqdir is a secret matter of God. Don't disclose it. It has got connection with spiritual knowledge.

Now it is our duty to remain satisfied with the decree of God. It is known from this that to seek forgiveness to pray for being free from sins and to observe the fixed rules of religion in accordance with the decree of God are not opposed to contentment as God enjoined on His servants to pray and invoke, so that these invocations may be causes of pure Zikr, humble mind and signs of modesty and these may be the causes of the purification of soul and keys of Kashf. To quench one's thirst by drinking water from a jug carried with him is not contradictory to the decree of God. To drink water to quench thirst, to take food to remove hunger, and to put on winter cloths to removed cold are not opposed to contentment. Similarly to pray to be cured of a serious disease is not opposed to contentment.

Not to use a thing for which God created it is opposed to contentment similarly to get rank by invocation is not opposed to contentment. Hence He enjoined men to invoke and pray. To disclose a disaster by way of complaint and to think it bad as it comes from God is opposed to contentment, but to disclose it by way of gratefulness is not opposed to contentment. Complaint is always opposed to contentment. Let us say what Hazrat Omar said: I don't care whether I rise up in the morning rich or poor as I don't know in which there is good for me.

Does contentment go if one flees away from a place full of sins? To flee away from a place full of sins is not to flee away from the decree of God, but to flee away from a thing which is necessary is to flee away from a decree of God. To describe the causes which call towards sin in order to prevent the people from them is not condemned. Sages of earlier times were accustomed to do this. Abdul Mobarak said: I travelled the eastern and western countries but never found such a bad town as Bagdad. He was asked: 'How is Bagdad?' He said: This is such a town where the favours of God are denied and disobedience to God is considered as a trifling thing. When he came to Khoasan he was asked: How have you seen the city of Bagdad? He said: I saw there three kinds of people -angry police, greedy business men and tired learned men. You should not take it as defamation as no definite person has been named. The object is to give

warning to the people. When he wished to go to Mecca, he stayed at Bagdad to prepare his caravan for sixteen days and spent sixteen dinars every day, so that it might expiate his sins for staying at Bagdad.

Hazrat Ibn Omar asked his slave: Where do you live? He said: In Iraq. He asked: What do you do there? I heard that there is not a single person at Iraq for whom God has not sent a disaster. Hazrat Ka'ab once mentioned about Iraq: There is there nine portions of evils out of ten portions and one portion is in Syria. Nobody has got any reason to stay in a place where sins are widely practiced. God says: Was not the earth spacious enough in order that they should migrate there? Rather we should pray: O our Lord, take us out of this city whose inhabitants are oppressors -4:75. The reason is that when sins are widespread, danger descend there and all perish including also the pious persons. God says: 'Fear disturbance'. It does not fall specially on the sinners alone. So whoever remains satisfied at seeing the sins committed commits a great guilt.

STORIES OF LOVERS: A certain Aref was asked: Are you a lover? He said: I am not a lover, but I am a dear one. A lover is industrious. He was asked: People say: You are one of the seven. He said: I am full seven. He said: When you see me think that you have seen 40 Abdals. People asked him: How does it occur? You are only one man. He said: I have adopted one conduct from each Abdal. People asked him: We heard that you can see Khizr. He smiled and said: It is no wonder to see Khizr, but it is a wonder to wish that Khizr should see a man and remain absent from him.

It is reported that Khizr said: Whenever any thought occurred in my mind that there was not such a friend of God whom I did not know, I saw then a friend of God whom I did not know before. Once Abu Yazid Bostami was asked: Tell us of your meeting with God. At this, he raised a cry and said: We to you, there is no good in your knowing it. They asked: Tell us about your life and death struggle for God. He said: To give you a clue to it is not allowed. People asked him: Tell us about your patience at the beginning of your religious life. He said: Yes, I called my soul towards God, but it became disobedient. Then I promised that I will not drink water for one year and I will not sleep for one year. My nature fulfilled it.

Ihya-bin-Muaz saw Abu Yezid standing on the sole of his feet and praying. He made prostration at the time of pre-dawn tiffin and prolonged it and then said: O God, a company of men are searching You: You gave them power to walk over water and fly in the air. They are satisfied with that. I seek refuge to you from it. A company of men seek you and you have given them power to travel in the earth and they are satisfied with that. I seek refuge to you from it. A company of men search you and you have given them treasure of the world and they are satisfied with it. I take refuge to you from it. He then addressed us: O Ihya. I said: Present. He asked: How long you here? I said: For long. He remained silent. I asked: Give me clue to it. He said: I will tell you what will be good to you. God took me to the lowest region and showed it to me. He took round the world and the planets. Then he showed me the heavens. He showed me Paradise and the Throne. He said to me keeping me in His front: I will give you what you have seen. I said: O Lord, I have not seen a better thing which I may seek from you thinking it better than You. He said: You are My real servant. You do real service to Me. I will treat with you such and such.

Abu Torab Nakhshali was satisfied with one of his disciples. He used to go to him and help him in his good works. Abu Torab said to him one day: If you had been Abu Yezid, it would have been good. He said: I have got not need of him. Abu Torab repeat it, but the disciple said: What shall I do in meeting with Abu yezid? I had a vision of God. So I don't require to meet him. Abu Torab said: Do you take pride in meeting with God? If you had seen Abu Yezid once only it would have done you benefit more than meeting with God seventy times. The young man said: How can it occur? Abu Torab said: You don't see God near you but you will see God near Abu Yezid. Abu Torab said: We went there and stood on a lofty place and waited, so that Abu Yezid might come out from a cave. He used to reside in such a cave which was haunted by ferocious beasts. Abu Yezid threw a sheet made of camel's fur over his body and was passing by us. I said to the young man: He is Abu Yezid, look at him. The young man looked at him and at once fell senseless. We saw that he breathed his last. We said to Abu Yezid: Your look has killed him. He said: It is not that. Your friend was a truthful and did not disclose the secrets he kept in his breast concealed. When he saw us, the secrets of his heart were disclosed and he could not bear it. He was in the stage of a weak disciple and it has killed him.

Once the Barbers entered Basra and killed many men and robbed many properties. The disciples of Shahal Tastari came to him and said: If you pray to God. He will drive them away. He remained silent for sometime and then said: There are many servants in this town. If they pray to God against the oppressors, all the oppressors of the world will be destroyed within one night but they will not do it. He was asked: What is the reason? He said: They do not like what God does not like. Then he mentioned some conditions of invocations being accepted. A certain Aref said: During my Kashf, I thought that I have been given forty Hurs. I saw them wandering in the horizon. They put on dresses and ornaments of silvers and jewels I looked once at them for which I was punished for forty days. Thereafter 80 Hurs appeared before me. They were more beautiful than the previous ones. I was said: Look at them. Then I fell into prostration and closed my eyes during prostration, so that I may not look at them. I said: I seek refuge to you from things other than You. I have got no need of them! Then God removed from me the Hurs.

A believer should not deny Kashf as he could not acquire it. If the people do not believe except what a heart full of sins sees the place of faith would be narrow. But this condition is disclosed after one overcomes his passions and crosses many stages. The lowest stage out of them is Ikhlas (sincerety) removal of low desires, ousting the pleasure of open and secret deeds, keeping one's condition secret and sitting alone in a room in meditation. This is the preliminary step of walking in the path of religion and the lowest stage. These things are very rare in the religious people. If the heart is purified from the refuges of looking at the people, the light of faith will shine in his heart and the initial truth will be disclosed to him. To deny Kashf without gaining experience and without treading the path of religion will be like the condition of a person who does not admit the possibility of engraving figures in iron. Iron is melted, cleared and then formed into figure and made like mirror. What is in the hand of one who denies it, is only a piece of iron full of darkness. Rust and dust have fallen on it. So it has got no fitness to show figure and prints. It is the dream of those who deny miracles of the saints. They have got no other proof except their defects. It is very sad to deny God's power. He who travels a little in the preliminary stage of spiritual life gets also the fragrance of Kashf.

Bashar Hafi was asked: For what thing have you got this rank? I kept my condition concealed before God. Its meaning is: I prayed to God so that He may keep my actions and affairs secret. It is reported that he saw Khizr and said to him: Pray to God for me. He said: May God make your divine service easy for you. I said: Pray more for me. He said: May God keep it secret from the people, so that you may not look to them. A certain sage said: I felt a grim desire to see Khizr and prayed to God so that I may see him to get necessary religious instructions from him. Thereafter I saw him. He did not ask me anything. I said: O Abul Abbas teach me such a lesson that I may recite it and that I may live hidden from the people so that nobody can know my religious tendencies. Khizr said: Say, O God throw on me your thick screen. O Lord, make me an object of your secret things. Keep me secret from the hearts of your creation. Then he disappeared I did not see him further. After that I was not eager to see him Then I used to Read this invocation every day. It is said that owing to this invocation, so much disgrace and disregard were coming on him that even the Zimmis were laughing at him and engaging him everywhere. They used to place burden on his shoulder and he used to carry it to the destination. The little boys used to play with him.

Such is the condition of the friends of God. They are to be searched among these people. The proud people search them among those persons who take decent dress and who are well-known for their learning, piety and fame, but God keeps His friends hidden as He says: My friends live in My tent. Nobody knows them except Myself. The Prophet said. There are many persons with dishevelled hairs and laden with dust and covered with only two sheets and having no honour. If they say about something with oath of God. God shows it as true. The conceited man keeps himself away from the fragrance of these things. He remains satisfied with his own qualities and with his own learning and actions. So he keeps himself distant. He who considers himself humble and does not take seriously if anybody dishonours him, is a broken hearted man. He will have then no sense of dishonour. Such heart can hope to get preliminary fragrance. He who is not able to become the friend of God, will love the friends of God and should have faith in them. Jesus Christ said to Band Israel: Where does crop grow? They said: In earth. He said: I tell you with truth that wisdom does not grow except in an earth-like heart.

Ibnul Karabi was the spiritual guide of Hazrat Junaid. One man invited him thrice to a feast but every time the host drove him away from his door. At the fourth time, he accepted his guest and said: I have done this to examine your modesty. He said: I have been bearing this dishonour for the last 20 years. I have reached now to the condition of a dog. If it is driven away, still it will come. If you have called me fifty times and driven me away every time, I would have still then come.

He said: I went to a locality and there I became known as a pious man. I became tired at this. So I entered a public bath room, found there a valuable dress and fled away with it. I put on over that dress my gown. Then I walked slowly on the pathway, The people came to me, snatched my gown, took away the valuable dress and beat me very severely, I became then the thief of the bath room. Then my mind became quiet. Now think how God kept people like him in severe trials and trainings. They did not take care of their own lives. Those who take care only of themselves go away from nearness of God. The meaning of engagement with self is to be away from the nearness of God. There is no screen of distance between heart and God and no impediment.

There was a beautiful and honourable man among the leaders of Bostan. He did not keep himself separate from the assembly of Abu Yezid. One day he told Abu Yezid: For the last 30 years. I have been fasting all the year round without any break and praying at night without any sleep. In spite of this severe religious exercise, I have got nothing of wisdom of which you are speaking. I believe it and love it. Abu Yezid said: If you fast and pray at night without sleep for 300 years, you will not get but a bit of this knowledge. He asked him: Why? He said: Because you are busy with yourself. He asked: Has it got any medicine? He said: Yes. He asked: Inform me of it, I will do it. He said: You will not accept it. He said: I will accept it. He said: Go to this barbar and have your hairs of head and beard shaved. Take off this dress and take a load of refuges and walnut call all the boys around you and say: I will give you one walnut to a boy who gives me a slap. Enter the bazar in this condition and go round the people with it Go round the people in this condition who know you. The man said: Sobhan Allah, are you telling me this? Abu Yezid said: Your expression of 'Sobhan Allah' is included in Shirk, He asked: How

is it? He said: Because you have uttered Sabhan Allah thinking you as big. You have not uttered real Sobhan Allah. He said: I cannot do this work. Show me another. He said: Begin with it before any other work. He said: I will not be able to do it. He said: I told you before that you will not be able to do it.

Abu Yezid told this to such a person who has got the disease of engagement with himself and also the disease that the people might look at him. There is no cure for such a disease without such a medicine. He who cannot use that medicine should not deny the cure of such a disease. This is the lowest stage of faith. Alas for him who has been deprived of this little quantity of faith. In spite of this, he who claims to be a learned man of Shariat is far away from such a condition.

The Prophet said: The faith of a man does not become perfect till the little quantity of a thing does not become dearer to him than its bigger quantity. The Prophet also said: The faith of a man is perfect who has got three qualities in him - (1) he does not fear the slander of a slanderer, (2) he does not do anything of his divine service for show of people and (3) when two things appear before him, one of this world and another of the next world he perfects more of the thing of the next world over that of this world. The Prophet said: The faith of nobody becomes perfect still he has got three conducts in him - (1) when he becomes angry, his wrath does not oust him from truth, (2) when he becomes pleased, his pleasure does not enter in void actions and, (3) when share is settled: he does not accept what is not due to him.

The Prophet said: When three things are given to a man, he has been given what David was given - justice in anger and pleasure, moderate expense in solvency and poverty and fear of God secretly and openly. The Prophet mentioned these conditions for a good faith. There is in Hadis that God revealed to a certain Prophet: I take him as a friend who does not cease to remember Me, who has got no other thought except My thought and who does not prefer anything of My creation except Me, who being burnt by fire does not feel pangs of burning, who if cut off by saw, does not feel sorrow at the touch of saw. How can miracles and Kashf appear in one whose love has not reached this stage? These matters occur after love and love comes after

perfection of faith. There is no limit to the stages of faith and the difference of its increase and decrease.

For this reason, the Prophet said to Abu Bakr: God has given you faith equal to the faith of all my followers those who have faith in me. He gave me such faith which was given to all the children of Adam to believe Him. There is in another tradition: God has got three hundred conducts. He who acquires any one of them with Tauhid, will enter Paradise. Hazrat Abu Bakr asked: O Messenger of God, have I got any one of them? The Prophet said: O Abu Bakr, all these are in you. Generosity is dearest of them to God. The Prophet said: I saw an scale hanging in the horizon. My faith has been placed in one scale and the faith of my followers has been placed in another scale. My faith has become heavier than their faith. The faith of Abu Bakr has been placed in own scale and the faith of my followers has been placed in another scale. The scale of the faith of Abu Bakr has been heavier. In spite of this, the Prophet was immersed in God as his mind did not make friendship with others. He said: Had I taken any man as my bosom friend, I would have taken Abu Bakr, but your companion is the friend of God.

SOME WORDS ABOUT LOVE

Sufyan Saori said: To follow the Prophet is love. Another person said: Constant Zikr is love. One sage said: To sacrifice (Is'ar) for the beloved is love. Another sage said: To dislike living long in the world is love. In these sayings, the fruit of love is seen, but nobody described about the spirit or life of love. A certain sage said: Love for the beloved lives upon the heart and tongue is unable to disclose it. Junaid said: God made love unlawful for a man having no connection. He said: That love which comes in exchange of something goes away if the exchanged thing goes away. Jun-nun said: Tell one who discloses love for God: I fear you may be disgraced for things other than God. Shibli was asked: Describe to us the difference between an Aref and a lover. He said: If an Aref speaks a thing, he is destroyed and if a lover remains silent, he is destroyed. Shibli said:-

O Thou Gracious, Compassionate,
Love for Three remains in soul imprinted.
Thou kept sleep away from my eyes.
Thou knowest what is in my mind.

Another poet said:-

Wonder for one who says -I remember my friend,
Does a friend say? I forgot, now remember.
How many times I will die and rise.
I will live with hope and die with love.
I will drink the wine of love in cups of colour.
Yet it will not diminish from the cup of mind.

Rabeya said: Who is there who will inform me about my Beloved? One of her servants said: He is with us, but the world as separated Him from us. Ibnul Jala said: God revealed to Jesus Christ: When I enquire about the secrets of any man and find no love in him for this world and for the next, I fill it up with My love and take care of it with My protection.

Samnun was giving once the description of love, when a bird came down and began to dig earth with its beak, so much so that blood began to ooze out of it so profusely that it died. Ibrahim-bin- Adham said: O Lord, you know that in comparison with the honour given to me by your love, Your satisfaction towards me by your remembrance and the leisure you have given me to think about your glory, the value of paradise is like the wing of a fly. Sufyan Saori said: He who loves God is alive. He who loves the world, is a fool who works day and night uselessly and the wise man enquires about his faults.

The saint Rabiya was asked: How is your love for the Prophet of God? She said: By God, I don't love him excessively. My love for the Creator has abstained me from loving His creations. When Jesus Christ was asked about the best of actions, he said: Contentment comes from God and love for Him. Abu Yezid said: A lover does not love the world, but love his Lord. Shibli said: Love circles round pleasure and honour. A certain sage said: The meaning of love is nearness of the Beloved with good news and joy. Khaos said: Love eradicates wish and burns all natures and necessities. Sahal Tastari was once asked about love. He said: God prepares the mind of one to meet Him if love grows in him. A certain sage said: The affairs of a lover are established upon four stages love, shame, fear and honour. Out of these, honour and love are best as these two stages will remain with the inmates of paradise in paradise and the other two will be lifted from them. Haram bin Hayan said: When a believer

recognises his Lord, he loves Him. When he loves Him, he comes forward to Him. When he gets pleasure in going to Him, he does not look with desire towards the world and with rest towards the next world. Abdullah-bin-Mohammad said: I heard a saint woman who was weeping and whose hairs were flowing upon her cheeks saying: By God I am tired of life. Even I would have purchased death if it would have been a saleable commodity for being satisfied with God and desirous of meeting with Him. I asked her: Would you do it being of firm belief on your good deeds? She said: That is not so. I would have done it loving God and cherishing good hope in Him. Do you conceive that I would love Him and He will give me punishment?

God reveled to Daud: If the worshiper had known how anxious I remain for them, how modest I am towards them and how anxious I am to forgive their sins, they would have cut off their entrails being desirous of loving Me. O Daud, this is My wish with regard to those who keep behind about Me. What do you conceive about those who go forward? O Daud, when a servant becomes daring against Me, he feels My want most. When he goes behind Me, I pity him more. When he returns to Me after repentance, he becomes more honoured to Me. Abu Khaled Saffar said: One Prophet said to a pious man: We Prophets don't worship as you a band of monks-worship. You worship in fear and hope and we worship with love and attachment.

Shibli said: God reveled to Daud, O Daud, My remembrance is for those who remember Me, My paradise is for the pious men. My didar is for those who are attached to Me, and I am for those who sincerely love Me. God revealed to Adam: O Adam, he who loves his friend trusts his word. He who gets love of his friend, remains satisfied with his deeds. He who is attached to him works hard in his travail. Khawas stroke upon his breast and said; How is He attached to me who sees me but I don't see Him? Hazrat Eunos wept so much that he became blind, stood so long in prayer that he became crooked, prayed so much that he lost power of movements. He said: By Your glory and Honour had there been a sea of fire between you and me, I would have gone to you after crossing it.

Hazrat Ali said: I asked the Prophet about his Sunnat and he said: Marfat is the root of my favour, wisdom is the root of my religion. Love is my foundation, attachment is my conveyance,

Zikr of God is my friend certainty of faith is my secret treasure, sorrow is my companion, wisdom is my sword, patience is my sheet, contentment is my valuable treasure, failure is my glory renunciation of the world is my business sure faith is my power, truthfulness is my intercessor, divine service is my object of love, Jihad is my nature and prayer is the coolness of my eyes. Jun-Nun said: Glory be to God who made the souls as soldiers in battle array. The souls of Arefs are bright and pure. For this reason they are attached to God. The souls of believers are spiritual. For this reason, they are desirous of Paradise. The souls of the heedless roam in the sky. For this reason they are attached to the world. A sage said: Attachment is the fire of God which He enkindes in the hearts of His friends and burns therewith their wishes, thoughts anxieties and necessities.

This is sufficient description of love.

CHAPTER VII

WILL OR INTENTION

Will has got two elements in it-knowledge and action. Knowledge comes before action as it is the basis of action and action comes after knowledge. Action is the fruit of knowledge and its branch. Action is not complete without three things-Knowledge, will and strength. Man does not will to do a thing which he does not know and so knowledge is necessary for an action. Again he does not do a thing even if he knows it unless he has the will to do it. So will or intention is also necessary. Again will is not sufficient to do a thing. Power or strength is also necessary to implement will. How many people there are who cannot eat for want of their strength even though they have got will to eat. So knowledge, will and strength are necessary for an action. First knowledge and then will and then action follow one after another. Without knowledge of a thing, a man does not intend to have that thing. Without will or intention, there is no movement of physical organs to do that thing. So action is the fruit of will and will is the fruit of knowledge.

Number of Intention or will. A man may have no other intention than a single one to do a thing. Again he may have different intentions to do that thing. If a man sees a tiger, he at once flees away from it. This fleeing is the only intention in order to ward off its attack and injury. This knowledge enkindles in him a desire to flee and that desire gives movement to his limbs to flee. This is his sole intention and there is no other intention mixed with it.

ONE WHOSE INTENTION IS NEXT WORLD

He who has made his sole object to get happiness in the next world does all his deeds in this world with that object alone and he has got no other object in his worldly deeds. He thinks that the food of soul is worship of God. The object of worship of God is to free the soul from diseases, to keep it alive and to make it healthy and better to gain happiness in the next world. The object of divine worship is to get relish of the sight of God. He will not attain this object unless he loves God and dies in that condition. He will not get the love of God unless he attains knowledge about Him. He will not get His knowledge unless he remembers Him

too often. So the attainment of love of God is the result of constant remembrance of God and thought about Him and His works. Again mind does not turn to His constant remembrance unless it is free from the worldly thoughts and anxieties. Mind does not find time from worldly thoughts and anxieties unless it is free from worldly greed and temptations, and unless it wills to do good and refrains from evil. A man likes to do good and refrains from evil when he knows that his fortune in the next world is linked with the good deeds he does in this world just as a wise man likes to take bitter pill to get cured from a fatal disease. When linking of mind is acquired along with knowledge, he acquires strength of mind to do good works and then he is habituated to do good works and it becomes then difficult for him to come out of them. Similar is the case with a man who is habituated to evil deeds. Therefore it is said that habit is the second nature.

He whose object is the next worldly happiness should therefore be habituated to clear up his mind for constant remembrance of God. This state of mind can not be created unless one gives up sins and takes up to virtuous deeds with the help of bodily limbs, because mind is affected by the movements of bodily organs and the bodily organs also are affected by the state of mind and thus there is a close connection between body and mind. Mind is just like a ruler and bodily organs are like servants. So bodily organs are subservient to mind. For this the Holy Prophet of Islam said : There is a clot of blood in body. When it is sound the whole body is sound. He also said : O God, do good to the ruler and the ruled. Here the ruler means soul or mind. God also said in the Quran : Allah will not accept its blood or meat but He will accept from you Taqwa (meaning God-fear). That is the attribute of mind.

The object of God-worship is to change mind and the propensities of mind, and not to change the bodily limbs. So don't think that the object of Sajda or prostration is only to place the forehead on the ground, but its real object is to habituate the sense of humility in mind. Whose finds humility of mind, his bodily limbs also assume an humble attitude. This humility of mind and the humble attitude of the bodily limbs make the attribute of modesty perfect. If the mind of anybody becomes soft on seeing an orphan, kindness in his mind is more enkindled if his hand passes over his head. For this reason, action without

intention is basically not fruitful or beneficial, because if a man's hand touches the head of an orphan unmindfully, softness of his mind does not increase and its effect does not fall in mind. Therefore God- worship without Niyyat (intention) or without application of mind brings no reward while Niyyat followed by action brings reward. The Holy Prophet said : There is written one reward for one who intended to do a good deed but could not translate it into action. The object of cow or animal sacrifice is not to shed blood but to turn away the mind from the temptations of the world for incurring the pleasure of Allah. This reward is attained owing to the object of Sacrifice. For this reason the Holy Prophet said : There are people at Medina who shared with us the rewards of Jihad (holy war) although they did not actually join it. The reason is that they had pious intention to join it but could not do so owing to satisfactory reason.

ACTIONS RELATING TO INTENTION

These actions can mainly be divided into three classes

Sinful actions, pious actions and lawful actions.

(1) Sinful actions. If the intention is good, a sinful act does not turn to a virtuous act. If you backbite a man to please another, if you give to a beggar the food of another person, if you make gift of illegal property to construct a mosque, bridge or such charitable object, you will not absolve yourself from the sinful act although your intention is good and pious. To intend to do a pious action with an illegal thing is also sin. If he does out of ignorance, he will be guilty of ignorance as acquisition of learning is compulsory upon both males and, females. The Holy Prophet said: An ignorant man cannot raise the plea of innocent.

(2) Pious actions. If there is no pious or good intention in a good act, there is no reward. If there is any other intention but to please God in a devotional act, it is a sinful act, but if there are many intentions including one to please God, rewards also multiply. For instance, to keep sitting in a mosque is a good act but it admits of many intentions - (1) to hope for sight of God as mosque is considered as a house of God where God can be seen, for the Holy Prophet said : He who keeps sitting in a mosque, meets with God. (2) to wait for the next prayer, for the Prophet said that he who waits for prayer will get the same reward as that of a man who has prayed, (3) to keep the bodily organs from

sinful acts. (4) to concentrate all thoughts upon Allah, (5) to be engaged in the remembrance of Allah. (6) to enjoin good works and prohibit evils, (7) to get benefit from those who fear Allah. So there might be many good intentions in a pious act and rewards also increase according to the number of such intentions.

Lawful actions. In lawful act, rewards can be increased according to the number of intentions. He suffers much who is unmindful of this fact. The Prophet said : There is account for what is lawful and there is punishment for what unlawful. He also said : People will be asked on the resurrection day for everything, even why he applied antimony to his eyes, why he muddled the earth with his fingers, why he touched the things of his brother. He said : He applies scent for the sake when Allah will come on the Resurrection Day with such a fragrance which will be more scented than musk. He who applies it for other than Allah will come on the Resurrection Day with the stench more than that of a dead animal. So application of scent is lawful, but intention therefor is necessary. Lawful things are innumerable and it is not possible to count these intentions. A pious man said : I think it good to have intentions in everything eating, drinking sleeping, etc. To intend to attain nearness to God in these matters is possible, as these things are necessary for the upkeep of the body. If a man takes food with the intention of bringing fear of God in mind in God-worship, intercourses with his wife to preserve his religion and to give pleasure to the mind of his wife and also to have a pious son, he does true worship of Allah by his food and marriage.

He whose sole object is the next world does not need with obstruction from his food and marriage. Allah sees his mind and intention. He says : He does not utter a word but near which there is not a warner-50:18. A pious man said : I wrote a letter and intended to have the ink soaked on placing it on the wall of my neighbour and actually had it thus soaked. Thereafter some one from above said : You will know tomorrow what wrong action you have done by doing this act. The great saint Hazrat Hassan Basari said : A man will come on the Resurrection Day conjoined with another person and say : There is God between you and me. He will say : By God, I don't know you. He will say : You have taken a piece of thread of my cloth. These things pierce the hearts of God fearing men.

It is reported that the Prophet Zakaria was raising an earthen wall as a labourer for some person. He used to eat the earnings of his own hand. He began to take his food but when a person begged of him something to eat, he did not give it to him. The people around him were surprised to see the action of the Prophet as he was too much reported for his generosity and asceticism. He then said : I work as a labourer of some persons. They gave me this bread in order to gain strength and do their work. If he had taken food with me, it would not have been sufficient for him, nor for me. By that, I would not have been able to complete their work. The man who has got clear insight takes care of even these small things with the help of Divine light. The great saint Sufiyan said : If a man calls another to take share in his food without really intending to part anything of his food, he will be guilty of hypocrisy even if the man partakes of his food, Had he known his intention, he would not have partaken of his food. So examine your intention in all affairs and do not do any action without intention.

MEANING OF INTENTION

Meaning of Intention is not only expression by mouth but also will to that expression. It is the liking of mind for that for which expression is used by the month. When there is no liking or intention of mind, mere verbal expression means nothing. So Niyyat or intention in prayer by only verbal expression without application of mind is meaningless. It is just like the expression, I love so and so without actually meaning the same. A man turns towards one whom he believes to be his friend. There are many causes for willingness or unwillingness of mind and causes vary according to the different conditions of man. When a man desires to marry a girl in order to satisfy his carnal desire, he can not have the will to get a son by copulation with her. The reason of copulation is the satisfaction of his carnal desire, and not to have a child, If he says by mouth "I copulate with you to have a son", it will be falsehood. It is not his word of mind, but of mouth. For this reason, some of the former saints did not do anything without forming a definite niyyat or intention for that.

It is reported that the great saint Ibn Sirin did not pray Janaja prayer over the deadbody of Hazrat Hasan Basari as he said that the niyyat of Janaja did not as yet arise in his mind. Ahmed-b-Solaiman was a reputed learned man of Kufa. When he died, the

great saint Sufiyan Saori was requested to say his funereal prayer. He said : Had I had the intention, I would have performed it. Once the great saint Taus was requested to pray for the people, He said : When I will, I shall do it. These saints knew that Niyyat is not the only expression by mouth but it is also a desire of mind, a flow of current from Allah. Sometimes it is easy and sometimes it becomes difficult. It is true that the intention of the man in whose heart the affairs of the religion are easy becomes easy for doing good deeds, as his mind keeps inclined to good things for most part of the times, but the intention of the man whose mind keeps inclined to evil deeds does not become so easy for doing goods deeds, even the obligatory duties also become difficult to him.

Different intentions in God-worship. Man may have different intentions in divine service. Some do good deeds out of hope of getting happiness in Paradise. If they do these deeds with the sole intention of pleasing God and to declare His glory and majesty and with no other intention, their intention is said to be pure and unadulterated. If one does good deeds for satisfying carnal desire with Hurs, he will get it in Paradise. If he does this to meet with Allah, he will be blessed with His sight. The most honourable and glorious are they who do good deeds out of love for Him and out of a desire to be blessed with His love and sight. The Quran praises them in the following words : Rather they call their Lord morning and evening only for His pleasure. They will get rewards according to their intentions. When they will be blessed with His sight, they will think the sight of the beautiful Hurs very little.

REWARDS OF PURE INTENTION

The Holy Quran says: They were not ordered except to worship Allah, being sincere to Him along. It again says : Behold, religion is only for Allah (39:5) He also says : Let one who hopes to meet his Lord do good works and do not associate anyone in the service of his Lord-18:110. The Prophet said : The heart of a Muslim does not play treachery in three things to work sincerely for Allah, to give admonition to the ruler and to remain united. He also said : Allah says : Ikhlas or to work sincerely for Allah is a hidden treasure out of My hidden treasures. I put it in the heart of one whom I love. He also said : The fountain of wisdom flows in his heart who worships Allah sincerely for 40 days. The Holy

Prophet said that three classes of persons who did not do good works sincerely for Him but for other purposes will go to Hell inspite of their ostensible good works a learned man, a benevolent man and a warrior.

There is a story in the anecdotes of the children of Israel. A saint had at his credit divine service for long long year. One day some people were worshipping a tree besides Allah, At this, the saint Got angry and went to cut it with an axe. In the mean time, the devil came in the form of an old man and asked him : Where are you going? The saint said : I am going to cut off this tree. The devil said: Are you in this thought? You have come down to do this leaving aside your Divine service? The saint said : This work is also included in Divine service. The devil said : I will not permit you to cut down this tree. At this he fell down upon the saint but the latter overpowered him, threw him down on the ground and sat upon his chest. The devil said : Desist from this action or I will kill you. At this he let off the devil who said to him : O saint, Allah has taken over this responsibility from you. He has not made it compulsory for you. You yourself do not worship this tree and the affairs of others have not developed on you. This is the duty of Prophets. Had he willed, He would have certainly sent a Prophet to the inhabitants of this place and ordered him to cut down this tree. Then the saint said : To cut down this tree is also a part of my duty.

The saint then fell upon the devil and threw him away and got on his chest. The devil again having been discomfitted said to him : There is an affair between you and me which is good and beneficial for you. The saint asked him what it was. The devil said : Let me be secure and then I will tell you of it. Thereafter he let him off and the devil said to him : You are a poor man, you have got no property. You are a burden upon your friends and relatives. Perhaps you wish to get more honour than your brethren, to get more sympathy from your religious men and you do not want to depend on the people The saint said : Yes I hope for that. The devil said : In that case, turn away from this affair. I will place two dinars every night near your head. When you will get up at dawn. You will take them and spend them for you and your family and gift a portion to your brothers. This act of yours will be more beneficial to you and the Muslim public than the cutting down of this tree. This tree was planted and there will be

no good if you cut down this tree. At this, the saint began to ponder and said : This old man has spoken the truth. I have not been ordered to cut down this tree by God. I will incur no sin if I do not cut down this tree. Then he turned his mind from this action of cutting down the tree.

Thereafter the saint went to his place of worship and spent the night. At dawn, he found two dinars near his head and took them. Next day also, this happened. This continued for three days. On the fourth day, he did not find the dinars near his head became very much enraged, and took his journey to cut down the tree. The devil came to him in the form of an old man and said : Where are you going? He said : I am going to cut down the tree. The devil said : By God, you will not be able to cut it down, you will also not find your way to go there. Thereupon the saint fell upon him but the saint became just like a sparrow between his two legs. The devil then sat upon his chest and said : If you want to live, get away from here or else I will cut you to pieces. The saint being helpless looked to and fro and said : O gentle man, you have defeated me, Let me now go. The devil said : Question me now how you have first overpowered me and thereafter I have overpowered you. The devil said : At first you became enraged for the sake of Allah alone and your sole intention was to get success in the hereafter. So God make me subservient to you. But now you have become engaged for your worldly propensities and desires and so I overpowered you.

This story shows how a man with a pure and unadulterated intention can win and how a man with a motive other than that can lose and be overpowered. This proves the Quranic word : Except those who work sincerely for Allah. For this reason the great saint Maruf Karkhi used to beat himself and says : Take recourse to form intention, you will then get salvation. The pure soul Eakub said : He who keeps his good deeds concealed as he keeps his sins conceded is a man of pure intention. Solaiman said : He is blessed who takes one step in the way of Allah. The second Caliph Hazrat Omar wrote to Imam Abu Musa Ashari : Allah is sufficient for a man whose intention is pure. A certain saint wrote to his brother : Make your intention pure, then a small amount of action will be sufficient for you. Ayub Saktania said : To make intention pure in an action is more difficult than the action itself. The saint Motarref said : He who is pure will be made pure. A

man was asked in dream : How have you seen your action? He said : I saw the action which I did for Allah. Even I saw the reward of a walnut seed I removed from the path way.

The great saint Ihya-b-Muaz said: Ikhlas or sincerity separates an action from its faults as milk separates itself from urine and blood. There is a story that a man used to wear the dress of women and join the ceremonies of marriage and other festivals where women gathered together. One day he just joined a gathering of some women. It was then noticed that a diamond of a woman was missing and the women raised hue and cry and said : Shut up the doors. We shall search for the diamond. Thereafter they began to search one by one. When the turn of the female-dressed man came, there was a woman with him. He called Allah sincerely and said : I will never do such an act if I get acquitted this time. Immediately then the diamond was found with the woman who was with him. They then cried aloud : Leave the rest. We have found out the diamond.

There is the story of a saint who said: I was travelling by sea for Jihad or holy war. Some one of us wanted to sell his bag and I thought that I should purchase this bag and sell it for a higher price in a city. Then I purchased it but dreamt in that night that two persons got down from heaven and one of them said to the other : Write down the names of the warriors in the way of Allah. The other said : So and so came out only to take a journey. So and so made Jihad only for fame. So and so came to make merchandise. So and so came out only for the sake of Allah. I at once exclaimed : O Allah, I have not come out to make merchandise. I have got no such commodities, I have come out for Jihad. Then the other person retorted : O man, you intended to make profit after purchasing a bag yesterday. Thereafter I wept bitterly and said : Don't enroll me among the merchants. The man said to his companion : Write, so and so came out as a warrior in the way of Allah. Then he purchased a bag for profit. The result then rests on Allah.

The saint Sarri Sakti said: Your two rakat prayer in solitude is better than your writing 70 to 700 Hadis with Isnad. Some pious man said : Wisdom is like seed, action is like crop and Ikhlas or sincerity is like water for irrigation. Another pious man said : When God becomes displeased with a man, He grants him three things and prohibits him three things. He grants him the

company of pious men but does not give him benefits from them. He grants him strength to do good deeds but without sincere intentions. He grants him wisdom but without its practical application. The great saint Susi said : Among the actions of a man, Allah desires only his Ikhlas or sincerity.

What is Ikhlas? (Sincere intention). Know it for certain, O good readers, that everything remains mixed up with another thing. When it does not remain mixed up with other things, it is said to be pure or unadulterated. When any action is done with only one object, it is said to be done with pure intention. Allah says : There is a lesson in a cow. I give you drink from what is in its belly coming out of its dung and blood-milk pure and wholesome for those who drink-16:66Q. The purity of milk means that there is no mixture of blood or excretion in the milk. Purity is opposite to mixture. What is not pure has got mixture therein. Purity in Tauhid or oneness of God admits no partnership in the existence or in the attributes of God. His existence is unique and His attributes also are unique. So uniqueness admits no partnership commonly called Shirk or setting up partner. This purity or uniqueness is external expression of will. When purpose and will are the same, the action which flows from them is called sincere work. He whose sole purpose is to show to the people, can also be called to possess unadulterated intention. He whose sole purpose is to gain nearness of God is also called a man having pure intention, If a man intends only to have the pleasure of Allah in divine service, he must get rid of the following intentions (1) to have good health in fasting, (2) to give relief from labour in setting free a slave, (3) to recoup health in journey for Haj, (4) to fight for any other purpose than to please God, (5) to pray Tahajjud to guard the family and properties at night, (6) to acquire money or fame by education (7) to acquire money by writing books, (8) to make ablution to make oneself pure or to purify the bodily limbs, (9) to make I'tiqaf in mosque in order to get relief from house rent, (10) to give a beggar so that he may not beg again, (11) to do an act to gain name and fame or to have status in society. Such an action done with an intention mixed with the pleasure of Allah is not pure and unadulterated. It will be to setting up a share with Allah, while Allah says : I am free from the partnership of partners. In short, if any intention is mixed with the intention of securing the pleasure of God, it will be shirk or setting up

partnership with God. He who is immersed in the thoughts of God can find no other motive or intention in his mind in an action. He takes even food and drink just as he feels necessity to make waters or to ease himself from obnoxious things in his belly. He does not feel necessity for food only for food but for gaining strength to do divine service. If the pangs of hunger is good for him, he does not take food. He takes food only for the bare existence of life. Such a man does everything for God and God alone. The man whose mind turns towards the attainment of the worldly objects cannot have pleasure and perfection in prayer, fasting and other divine acts.

Thus sincerity of purpose is a medicine which breaks the happiness of propensities, cuts the temptations of the world and keeps one engaged in the deeds of the next world. Ikhlas becomes easy for him. It is reported from a pious man that he prayed in the first row in a mosque for thirty years. One day out of some excuse, he prayed in the second row and felt some shame before the people as they saw him praying in the second row. He saw that this was a sign of Riya or show as he wished that the people would have been pleased to see him praying in the first row. This is a very subtle act of show. Those who are unmindful in their prayers will see them fruitless in the next world, as God says : And it will be disclosed to them from God which they did not even think of - **وَبَدَّاهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ** - Allah says : Shall I not inform you of those who will be losers in their deeds- those whose efforts in the life of this world will be fruitless while they will think that they did good works.

When Hazrat Abu Bakr became the first Caliph, Hazrat Omar was not displeased but rather he became pleased with the fact that the best man was elected, the man who was better than himself. This should be the guiding principle of all learned, educated and pious man.

Some sayings of the sages regarding Ikhlas: The true meaning of Ikhlas is what the Holy Prophet said : The meaning of Ikhlas is to say : Allah is my Lord and to keep firm over what has been ordered by Him. In other words, it is not to worship passions and propensities and not to worship any one except Allah. It is the engage one's thought in Allah keeping away from things other than Allah.

Things that destroy Ikhlas : There are some evils that destroy Ikhlas. Some are open and some are hidden. (1) Riya or show. It greatly destroys Ikhlas. For instance, a man began to pray quite sincerely for God, but in the midst of his prayers the devil comes to him and says : Some one is looking to your prayer. Pray well, so that they may see your prayer and take you as a great religious man. At this, he becomes humble in prayer. This is open Riya or show. (2) The devil instills in his mind the desire that the people should follow him and therefore instigates him to make his prayer good.

The sage Wahab-b-Monabbah said : I saw written by the side of the Torah 22 wise counsels The religious people of the children of Israel collected them and used to read them. (1) No jewel is more valuable than wisdom. (2) No property is more profitable than patience. (3) No vice is more injurious than anger. (4) No friend is more enchanting than divine service. (5) Nothing is more shameful than ignorance. (6) Nothing is more honourable than God fear. (7) Nothing is more honourable than renunciation of passions. (8) Nothing is more benefiting than pondering. (9) Nothing is more meritorious than forbearance. (10) No guilt is more dishonourable than pride. (11) No medicine is more soothing than mildness. (12) No disease is more painful than foolishness. (13) No emissary is more just than truth. (14) No proof is more instructive than truthfulness. (15) No want is more disgraceful than temptations. (16) No property is more unfortunate than saving. (17) No life is sweeter than health. (18) No livelihood is easier than self abnegation. (19) No divine service is better than modesty. (20) No renunciation is better than self- contentment. (21) No guard is more trustworthy than silence. (22) No unseen thing is nearer than death.

The great sage Mahmmad Ibn Sayyed said : When you seek God with sincerity. He comes to you as a mirror in your hand wherein you can see every wonderful thing of this world and the next world. Hazrat Ibn Abbas said : He who has got these four qualities is successful - truthfulness, shame, good conduct and gratefulness. Some pious man said : The learned and the theologians agreed with regard to three things. When these three things are found in a person, he will get salvation and one thing is not made perfect without the help of another - (1) Islam or self surrender freedom from innovation and passion, (2) sincerity in

divine service and (3) lawful food. The great sage Sahal Tastari was asked : What is the foundation of what we are in? He said : Truthfulness, generosity and courage. He was asked : Give us more admonition, He said : God-fear, truthfulness shame and lawful food.

TRUTHFULNESS: The Holy Prophet was asked about the means of getting perfection. He replied : Truthfulness in talk and action with sincerity. The man who has got these six things is called Siddiq or a great truthful man. The man who has got one or more of these things is called Sadiq or simple truthful man - (1) truth in talk, (2) truth in will and resolve, (3) truth in promise, (4) truth in fulfilling promise, (5) truth in action, (6) truth in various stages of religion.

(1) Truth in talk. In describing past, present and future events, one must speak the truth, but there are exceptions (1) to bring amicable settlement between two contending parties. (2) to win holy war. (3) and to please wives in case of plurality of wives. In these three cases also, sincerity in intention and good will shall have to be guarded. The Prophet allowed exceptions to truth speaking in these three-cases.

(2) Truth in Intention. It is termed Ikhlas or sincerity of purpose. Such a man moves only for God. Sincerity of purpose does not remain if it is mixed with temptations or passions. Such a man may be termed a liar or hypocrite. That is seen in Hadis of the Prophet in which it has been stated that three persons will be asked on the Resurrection Day. Firstly a learned man will be asked whether he put his learning into practice. He will mention his deeds. God will say to him : You have spoken falsehood as you intended that the people should call you a learned man and so you were called. A sage said : The health of Tauhid lies in truthfulness. God says that He testifies that the hypocrites are liars : 'They say that you are the Prophet of God but they do not believe it with their hearts. So their tongue differed from their mind's. Tongue and mind must be the same in case of truthfulness in intention.

(3) Truth in promise. A man may think: If God gives me wealth, I will spend half of it in His way. If I meet with an enemy in the way of God, I will fight with him. If He gives me power of anything, I will administer justice and will not act in party spirit.

He makes such promises in mind. When these things come to him, he turns back. Hazrat Omar said : The action that you strike my neck is dearer to me than your asking me to rule over a people among whom there is Abu Bakr. He did not accept the reign of Government during the life time of Hazrat Abu Bakr.

(4) Fulfillment of Promise: The fourth claim of truthfulness is fulfillment of promise. God says : There are such people among the believers who fulfill their promise with God-33:23Q. Hazrat Anas reported that his uncle Anas-b-Najar could not join the battle of Badar. This grieved him very much. He said : By God, if He gives me an opportunity of joining a jihad with the Prophet. He will show what I shall do. In the following year when the battle of Uhud occurred he joined it and became a martyr. He received as many as eighty wounds in his body. Then the above mentioned verse was revealed.

The Holy Prophet said: There are four classes of martyrs (1) A believer with sound faith faces the enemy and fulfills his promise till he meets with martyrdom. Then he raised up his hand so high that his cap fell down and he said : To this man, people on the Resurrection Day will look up as such. (2) A believer with sound faith faces the enemy and sees his face injured as if with the thorns of a thorny tree. Then suddenly an arrow pierces him and kills him. He is placed in the second stage. (3) A believer who has got virtues and vices mixed up faces the enemy and fulfills promise with God and is thus killed. (4) A man who has oppressed much on his soul faces the enemy and is killed. Muzahed said : Two men approached the Prophet and said : If God gives us wealth, we shall spend it in charity. When they got it, they did not keep up their promise. For this, the verse was revealed : There are such persons among them who make such promise with God: If He gives us wealth out of kindness, we shall give it in charity and become of the pious men-9:75Q.

(5) Outward behaviour must correspond to inner thought: Another meaning of truthfulness is to make sincere efforts to keep outward conduct and behaviour in consonance with inner thoughts. The inner call must correspond with outward acts. If it does not correspond, show or riyah comes in. There are such men who assume humility in prayer and there are such men who stand up in prayer with minds hovering in markets. For this reason the Holy Prophet said : O God, make my mind better than

my outer being and make my outward behaviour good. The saint Atiyyah-b- Abed said : When the inner thoughts and outward behaviours of a believer become the same, God expresses glory for him before the angels and says : This servant of Mine is truthful.

(6) Complete progress in religion: This is the highest stage among the stages of religion. It is to keep truth in God-fear, hope, honour, renunciation, contentment, God-reliance, love and other affairs. To this effect, God says : The believers are those who believe in God, His Prophets, and do not entertain any doubt in them and fight with their lives and properties in the way of God. These are they who are truthful - 49:15Q. When the companion Abu Zarr was asked about faith, he mentioned the above verse as the Prophet, being asked, mentioned the above verse. Take one illustration about truthfulness in God-fear. There is no such man who, believing in God and the next world, does not entertain God-fear, but this fear is in name only. It is not the fear of the truthful, For this reason, the Prophet said : I have not seen such a horrible thing as Hell from which a man flees away and falls asleep.

CHAPTER VIII

MEDITATION AND INTROSPECTION

God says in verse 21 : 47 - I will set up a just balance for the day of Resurrection and nobody will get injustice even a bit. I shall produce a thing even to the weight of a mustard seed. I am sufficient as a Reckoner. God says in verse 18 : 49 : The Book of Deeds will be placed. You will then see the sinners afraid of what will be therein and they will say: O woe to us! What is this record which does not leave anything small and great unrecorded? They will find present what they did and your Lord oppresses nobody. God says: On the day when God will raise them up all, He will inform them what they did. God says: On that day, the people will come up separate in order that they may be shown their deeds. Whoso does a good deed to the weight of an atom shall see it. God says: Then everybody will be given fully what he earned and he will not be oppressed. God says: On the day when every man will see before him what he did of good and bad deeds, he will wish if a long time had elapsed between him and his deeds. God warns you of this. God says: Know that God knows what is in your mind. So fear Him.

Know for certain that He will not give you salvation without introspection of your passions, correct movements good thoughts, examination of breaths and time. Who takes account of himself before his accounts are taken, his accounts easy on the resurrection day as his reply will be ready will be at the time of question and his resting place will be good. He who does not take account of himself and his activities will be driven to a place of dishonour and chastisement. So God advises the believers by saying: O those who believe take to patience, compete in religion and be ready always - 13 : 200.

SIX STAGE OF SPIRITUAL EFFORTS: There are six stages of efforts. - (1) The first stage is Mosharata that is to bind oneself in a firm tie by setting up condition with passion. (2) The second stage is Morakaba i.e. to guard oneself and examine passion by good thoughts. (3) The third stage is Mohasaba i.e. to take account of passions. (4) The fourth stage is Moakaba i.e. to punish passions. (5) The fifth stage is Mojahada i.e. to disobey the dictates of passions by constant efforts. (6) The sixth stage is

Moataba i.e. to rebuke passions. The basis of these stages is Mohasabah or to take account of oneself.

(1) **First stage-Mosharata.** The first stage of taking accounts of passion is to enter into an agreement with it before any action. The object of business of two partners is to get profit at the time of accounts of business. As a tradesman gets help from his partner and hands over to him capital for business and then takes account from his partner, so wisdom is the capital in the way of Allah for making profit in the world next. Its soul intention and profit is Tazkiatun Nafs or purification of one's soul from passion as there is success and salvation in it. God says: He who makes it pure gets salvation and he who corrupts it is destroyed - 91 : 9. His salvation depends on good works, and wisdom helps him in this business as it keeps it under control by keeping it engaged in works of correction. If the partner destroys the capital, he is considered as an enemy. For this reason terms and conditions are settled first with a partner. Secondly care is taken with regard to the principal money invested. Thirdly, the accounts are taken very strictly off and on. Fourthly if any defect is found, the partner is to be rebuked and if necessary punished. Same is the case with the business of the affairs of the next world. Firstly conditions are to be settled with passion, duties are to be fixed on it, the path of its salvation is to be shown, order is to be issued to it, so that it may tread the path and does not become careless for any moment. If it neglects it, it will be a loss to the principal. It then becomes like that treacherous servant who appropriates a property when he sees it left alone. Then at leisure time, it will take accounts of itself. This is a business of which the profit is eternal paradise and to live with the prophets and martyrs.

If strict accounts are taken in worldly affairs, how much is it necessary to take more strict accounts of one's actions for the attainments of happiness in the next world, as the latter is everlasting?

PRINCIPAL OF NEXT WORLD BUSINESS IS LIFE: Life is nothing but an accumulation of many breaths. So every breath is just a precious diamond which cannot be purchased with anything in the world. It is a priceless jewel which has got no substitute in value. So in movements, talks and in sorrows and happiness, such a priceless breath should not be spent in vain. To destroy it is to court destruction. An intelligent man cannot lose

it. When a man gets up at dawn, he should enter in to agreement with himself just as a tradesman contracts with his partner. At that time, he should address his mind thus: O mind, you have been given no other property precious as life. When it will end, the principal will end and despondency will come in seeking profit in business. Today is a new day. Allah has given you time that is he has delayed your death. He has bestowed upon you innumerable gifts. Think that you are already dead. So don't waste time. Every breath is a precious jewel. Man has got for each day and night 24 treasure houses in 24 hours. Fill up these treasure houses by your good actions in this world. You will then find them filled up with divine sight in the world next. If they are not filled up with good works, they will be filled up with intense darkness wherefrom bad stenching smell will come out and envelop them all around. Another treasure house will neither give him happiness or sorrow. That is an hour in which he slept, or was careless, or was engaged in any lawful work of this world. He will feel grieved for its remaining vacant.

Another principal thing of the next world is organs of actions. Thereafter you will think of instructions to the organs of your body eyes, ears, tongue, stomach, sexual organ, hands and feet. Use all these organs by placing them under the control of your soul, as these are servants of the king soul. The Hell has got seven doors which are your seven organs of action. Every door has got its own separate function. Those doors are against him who do sins with the help of these seven organs. So instruct them to save the soul from these sins.

MERITS OF DEEP MEDITATION: The Holy Prophet asked Gabriel about Ihsan (doing good). He said: The meaning of Ihsan is to worship God in such a way as if you are seeing Him. The Prophet said: Worship Allah in such a way that you actually see Him. If you think that you are not seeing Him, then think that He is seeing you, Allah says: Allah watches you - 4 : 1. God says: Don't you see what every man earns? He says: Does he not know that God sees - 16 : 14? The meaning of "Allah watches over you" according to Ibnul Mobarak is - keep the thought in mind as if you are seeing God. The great sage Abu Osman Magrebi said: The best way on which man can lead himself is taking account of himself keeping watch over himself and doing all deeds with wisdom.

Ibnul Ata said: Constant meditation over truth is good divine service. The people are seeing your outward activities but God sees your inner mind how it works. It is reported that a certain Pir or spiritual guide had a disciple whom he loved dearer than his other disciples. One day some of his disciples said to their Pir: You love this disciple of yours more than us although we are your elderly disciples. The Pir then advised them to bring some fowls and knives. When this was done, he gave each disciple one fowl and one knife and told them to bring them after being slaughtered in such a way that nobody saw them. Everybody brought his fowl slaughtered, but the disciple whom he loved very dearly took back the fowl alive. The Pir asked him: Why have you not slaughtered the fowl like my other disciples? He said: I found no such place which is not within the sight of anybody, as Allah exists everywhere. Then they thought that really the Pir had the best reason to love him more.

It is reported that when Zulaikha closed the door of a lonely house to satisfy her lust with Eusuf, she covered the eyes of the idols within the house. At this, Hazrat Eusuf said: It is a wonder to see that you cover the eyes of the dead idols out of shame. Why should you not be ashamed of the best powerful God?

It is reported that one young man intended to have sexual intercourse with a grown up girl, but the girl said: Don't you feel shame? He said: Whom shall I be ashamed of? Nobody will see me except stars. The girl said: Where is the Creator of the stars?

Muhammad b-Tirmizi said: Think of Him from whose sight you cannot hide yourself. Be grateful to Him whose gifts are not cut off from you, Submit to Him to whom you are in want. Be modest to Him from whose kingdom you cannot go out. God says: 'God is pleased with them and they are also pleased with Him. This is for one who fears his Lord.' **رَضِيَ اللَّهُ وَرَضُوهُنَّ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ** Some sage was asked about its meaning and he replied that this verse refers to such a person who keeps his mind turned towards his Lord, who takes accounts of himself and earns food for his destination. The great saint Jun-Nun was asked: For what thing will the people get paradise? He said: For five things - (1) steadfastness wherein there is no laxity, (2) Ijtihad wherein there is no mistake. (3) deep meditation of Allah open and secret, (4) waiting for death after being prepared for it and (5) taking account of oneself before Allah takes account of him.

The great saint Sulaiman was asked by a man: Give me instruction. He said: When you commit sin in a lonely place, think then that Allah sees you. If you think in a great sinful act that Allah does not see you, you will become an infidel. The great saint Sufiyan said: Think of One from whom you cannot hide anything. Hope for One who can fulfil His promise. Be careful of One who is the Lord of punishment. The saint Abdullah-b-Dinar said: One day I accompanied Caliph Omar-b-Abdul Aziz to Mecca. On the way, he asked a shepherd to sell a goat to him and he said: I am merely a servant. Hazrat Omar said to him: Tell your master that a tiger has eaten your goat. The servant said: Where is God? At this Omar began to weep. The next morning Omar went to his master, purchased him and set him free and said: This word of yours has set you free and I hope this will give you salvation in the next world.

STAGES AND KNOWLEDGE OF MEDITATION

What is meditation? It is to keep the mind towards Him who keeps watch and to keep all thoughts engaged to Him. Meditation is a state of mind which gives fruit named Marfat and that state of mind raises an action on bodily limbs and heart. Meditation therefore means a state of mind and Marfat. The state of mind means turning of heart towards the great Watcher and to keep it engaged in His thoughts and attributes. Marfat is the fruit of this state of mind. The meaning of Marfat is the knowledge that God watches the state of mind, knows its secrets, sees the actions of man and well know what each man does. People see outward actions but God sees inward thoughts and outward actions. This becomes powerful in mind which it turns into a sure faith. There are many knowledges free from doubt which do not become powerful in mind, just as the knowledge of death. Those who have firm belief in this knowledge are the near ones of God.

They are of two classes - Siddiqs, who are owners of good fortune. The meditation of a Siddiq or a great truthful man is about His honour and glory. He is immersed in these thoughts of Allah. When mind is engaged in divine thoughts, the bodily limbs also follow it and do divine service and take trouble for divine pleasure. He who reaches such a stage, keeps himself aloof from society, does not even see those who are present before him and does not even hear them. Take for instance the servants of a

king. They are immersed in his service in such a way that they don't see what happens in his Darbar.

Once Abdul Waheed was asked: Are you aware of such a person in this age who is engaged in His thoughts living in society? He said: I know of one man only who is of such a description. He will soon come to you. Soon after, Otbatul Golam came there. He asked him: Wherefrom have you come? He said: From a certain place. He again asked him: Have you met any person on the way? He replied: With nobody. He passed then by the market and hundreds of people passed by him. It is reported that the Prophet Ihyia while passing by the way fell upon a woman whereupon she fell down on the ground. The people asked: Why have you done this? He said: I considered the woman as a wall.

It is reported of a certain saint that he said: While passing by some people, I found them playing with bows and arrows. I found a man among them with whom I wished to talk. At this he said: Remembrance of Allah is better than conversation with the people. I asked him: Why are you sitting alone here? He said: Why alone; My Lord and two angels are with me. I asked him: Who is the best of the people? He said: He is the best whom Allah has pardoned. I asked him: Towards which direction is the path? He hinted at the sky. Thereafter he went away from that place and said: O God, most of the people have turned away from Thee. This is the message of one who immersed himself in God. He does not speak but through Him and does not remember but through Him. Once the saint Shibli went to see the great saint Abul Hussain Nuri and saw him in such a deep meditation as if he was dead. The saint Shibli asked Nuri: Wherefrom have you got this meditation and silent posture? He said: From my cat.

The sage Abu Abdullah Khalif said: I started from Egypt towards the desert in order to meet Abu Ali Rozbari. The great saint Isa-b-Unus the Egyptian said to me that one old man and a young man are engaged in meditation at a place called Sur. If you see them once, you may get benefit from them. Thereafter I started for Sur and on the way I got fatigued owing to hunger and thirst. Round my waist there was a piece of cloth with nothing on the body. As soon as I entered the mosque, I found two men seated towards the Ka'ba and saluted them but they did not reply. I repeated it twice or thrice with no reply. Then I said: I ask

you swearing by God as to why you did not reply to my salutation. The young man raised his head looked towards me and said: O Ibn Khalif, life is very short and most of it passed away. You have taken a portion of the rest of life. O Ibn Khalif, your divine service is very little. Have you found time to meet us?" He said: I will adopt fully your way of life. Thereafter he lowered his head and sat silent.

I prayed Zohar and Asar prayer after staying with them and in the meantime I felt no hunger and thirst. When the prayer for Asr came, I said to him: Give me more admonition. He raised his head towards me and said: O son of Khalif, we are in danger and have got no language for admonition, I stayed with them for three days wherein I took no food and drink and I did not also find them taking food and drink. On the third day, I thought, I will make them to promise to advise me so that I may get benefit. Then the young man raised his head and said to me: O son of Khalif, keep company with the man who can remind you of the remembrance of Allah, who can enkindle in you fear of God, who can give you admonition by his actions and who will not give you admonition by his tongue. Salam to you. Now leave us. This is the rank of those who meditate.

(2) **The second stage is the meditation of the fortunate.** There are two methods of meditation at this stage, first before action and second during action. With regard to the method of meditation before action, examine whether you intend to do the work sincerely for Allah or you will do it owing to the dictates of yourself or the devil's machination. If it is solely for Allah, do it, and if it is other than for Allah, be ashamed of it and be off from it and rebuke yourself for intending to do it. There is a saying of the Prophet: A man will be questioned three things if he moves his body to do an action. First question: How have you done it? Second question: Why have you done it? Third question: For whom have you done it? The meaning of the first question is that you should have done every act for the sake of Allah. Why did you do it owing to the dictates of your baser self? The meaning of the second question is that of every action there are ways and means fixed by Allah and whether you have done it after applying those ways and means. The meaning of the third question is whether you did it out of sincere desire to please Him or for any other body or for show. If it was done for show of the

people, God will say: Take rewards from the people. Have you not read My verse? - Those whom you invoke besides God are themselves servants like you - 7 : 194. Allah says: Those who worship other than Allah, are not masters of your provision. So invoke provision from Allah and worship Him only. Have you not heard My Word - Religion is only for Allah?

The Holy Prophet said to Mu'az: A man will be asked even about his application of antimony to his eyes, of his raising earth by his fingers or of his touching the cloth of his brother Hazrat Hasan Basri said that if among them, some one wished to make a gift he pondered over the fact whether it was intended for the pleasure of Allah. If it was for Allah, he would have gifted it. So every one should fix his Niyyat or intention for doing an act. If it is for Allah, it is good. If it is for any other thing, he should avoid it. The Prophet said: He who commits sin loses his wisdom which never comes to him.

Jesus Christ said: Actions are of three kinds - (1) such an action which is expressly good, follow it. (2) such an action which is expressly bad, avoid it, (3) such an action which one cannot ascertain whether it is good or bad. Entrust it to one who knows it.

Hazrat Ali said: Passion is partner of darkness. Introspection at the time of admonition is included within Taufiq or grace, sure faith removes stray thoughts. The fruit of falsehood is repentance. There is security in truthfulness. There are many persons unrelated who are nearer than relatives. He who has got no friend is not known. The great truthful man is he who shows the secret matters as truth. Don't turn your face from your friend owing to bad conjecture. Generosity is a good conduct. Shame is the root of all beauty. Hold fast by God. The maintainer of firm tie between you and Allah is steadfastness. What is good for your permanent abode is sufficient for you in this world. Provision is of two kinds, the provision which you seek and the provision which seeks you. If you do not get it, it must come to you. If any disaster comes to what is in your hand and you become sorry for that, don't be sorry for that which has not come to you. Don't stretch your hand what has not come to you in lieu of what is in your hand, because the affair is the same. Man becomes happy in getting a thing which never perishes. Mind becomes disquiet for losing a thing which is never available. So don't be happy for what you gain in this world and don't be grieved for what you

lose in this world. Be happy for what you send for yourself in advance and don't be sorry for what you leave behind. Be busy for your next world.

The Holy Prophet said: The faith of one who has got these three qualities is perfect - (1) He who does not fear the slander of a slanderer in the cause of Allah, (2) he who does not do divine service for show of people, (3) and when his affairs come before him - one worldly and the other next worldly, he selects more the one next worldly in preference to the worldly one. If anything is disclosed as lawful in his movements even he gives it up as unnecessary, as the Prophet said: It belongs to good Islam that a man gives up what is of no use to him.

(2) **Second matter - Morakaba or deep meditation.** The second method of self-introspection is meditation before an action, in other words to examine whether the action is done regularly, lawfully and in right manner. When he keeps watch over the divine laws in every action, he is able to make his intention good in divine service. When he sits, he sits facing the Qibla. He does not sit cross-legged as to sit in such a way before the Highest Power is not at all proper. Hazrat Ibrahim Adham said: Once I sat cross-legged when I heard a voice from heaven: Kings sit in such a fashion. Thereafter I gave up sitting cross-legged.

THREE KINDS OF ACTION: All actions can be divided into three classes - virtuous acts, sinful acts and lawful acts. Every man is confined within one of these three kinds of actions. Meditation in various actions means to do it with Ikhlas or pure intention and to guard it from faults. Meditation in actions of vices means repentance and examination of engagement in meditation. Meditation in lawful action means observance of rules and laws and to express gratefulness for getting them from the Merciful. So examine yourself in these three kinds of actions.

The Holy Prophet said: A wise man has got four divisions of his time - (1) In one division, he will whisper with his Lord. (2) In another division of time, he will ponder over the wonderful creations of God. (3) In another division of time, he will take account of himself. (4) And in another division of time, he will take food and drink and sleep.

Four kinds of men in respect of meditation: (1) One class meditate deeply and with minute details over food and drink, over the well-arranged plan of God to save animal life and His wonderful gifts in a measured way, and over creation of organs to take food and drink. These are food for reflection of the wise. (2) Another class regard food and drink as troublesome. Greed cannot guide them towards food and drink, rather they are compelled to go to them. This is the stage of those persons who renounce the world. (3) Another class examine and ponder over the skill of creation and realise His attributes. That opens the door of thought. (4) Another class look towards food and drink with greed. They are worried if they are deprived of these things and become happy when they get them.

(3) **Third matter-Mohasabah or taking accounts:** There are great merits in taking accounts of oneself. God says in a verse - "O those who believe, fear God and let a man look to what he sent in advance for tomorrow." There is a hint herein of taking accounts of past actions. For this reason, Hazrat Omar said: Take accounts of your action before accounts are taken from you and weigh your actions before they are weighed upon. There is in Hadis that a wise man should have four divisions of time. In one division he shall take accounts of himself. God says - O believers, return you all to God that you may be successful. The Prophet said: I seek forgiveness to God one hundred times daily.

Some examples are given below how the saints and sages took strict account of themselves and put rigours upon themselves to gain pleasure of God. (1) Hazrat Omar used to beat his two feet with sticks and say: What actions have you done to day? (2) Maimun-b-Mihran said: No man can become God-fearing till he takes strict account of himself more than what he takes from his partner in business, (3) Hazrat Abu Bakr said at the time of his death: There is no friend dearer to me than Omar. Then he corrected himself and said: There is no friend more honourable to me than Omar. This correction was necessary as the Prophet was dearest to him. (4) It is reported of Hazrat Abu Talha that when he was praying, the thought of a wonderful bird of his garden fell in his mind. He became repentant and gifted away the entire garden. (5) It is reported of the saint Ibn Salam that once he was carrying a load of fire-wood. Some one said to him, O Abu Eusuf are not your sons and servants sufficient for

this? He said: I wish to put myself to trial. (6) Hasan Basari said: A believer is a guard over himself. He takes account of himself for Allah. The account of those who take account of themselves in the world will be easy on Resurrection Day and the account of those who do not take account of themselves will be difficult. (7) Anas b Malek said: I came out with Hazrat Omar. He entered a garden and there was a wall only interviewing between him and me. I heard him say: Well, Omar, you are pleased with the word. Ameerul Momeenin (Leader of the faithful). Beware! Fear God and be prepared to accept the punishment of God. (8) Maimun-b-Mehran said: A pious man takes account of himself more strictly than what his king or greedy partner takes from him.

What is taking account? The obligatory duties are the principals of religion and the additional or optional duties are the profits and the sins are the losses of actions. The season of this business is the full day and night. At first, accounts shall have to be taken for the obligatory duties. If these are performed daily, he shall express gratefulness to Allah. If he destroys the principal, he must sit in judgement over himself. In that case, he must compel himself to do optional duties. If he does sinful acts, he must give punishment to himself.

It is reported of Taubah-b-Samah that he used to take account of himself. When he was 60 years old, he counted twenty one thousand and nine hundred days during these sixty years. Then he raised a shriek and said: Alas! if I committed one sin everyday, I met with angels with 21,900 sins. If I committed ten thousand sins, what will be my condition? At this thought, he at once fell down senseless and breathed his last. An unseen voice was heard by the people: He went to the highest Ferdous. If a man fills up his courtyard with a stone for each sin, it will soon be filled up. Sins are preserved more easily than virtues by the two angels, but the people forget it.

(4) **Fourth Matter-Muaqabah.** In this stage, punishment is given to self. If the self commits sin, it is improper to give him time as it will be easier for him to commit sin again if it is given time and ultimately passion will go beyond control. That will be the cause of destruction. When he eats with satisfaction any doubtful food, he must give punishment to stomach by keeping it hungry. When he looks with passion at any strange woman, he

must give punishment to eyes by withholding the eyes from sight. In this way all the limbs of the body should be given punishment if they are involved in sin. This was the habit of those who were treading the path of the next world.

Below are some instances of self-inflictment of punishment for sins committed. (1) Mansur-b-Ibrahim stated that a man, while talking with a woman, placed his hand suddenly upon her thigh. Thereafter he became repentant and burnt his hand by placing it on fire. (2) It is said of a saint of Banu Israil that he used to make divine service at his sanctuary. One day a woman came to him and the saint expressed his desire to have sexual intercourse with her and advanced one step towards her. At once he remembered God and said: Alas! what action I am going to do with this woman! When this leg took a step to commit a sin, I won't take it back to my sanctuary. He hung it up with the door of his sanctuary till it was completely destroyed owing to sun and cold.

(3) **The great saint Junaid said:** I heard Ibn Qaribi to say: I had a sexual polition in an intensely cold night. When I intended to have wash, my inner self told me to make delay and to take wash in the morning with hot water of the bath-room. I made divine service throughout my life. I should have washed myself without loss of time. I promised owing to the above dictation of self that I should have immediate wash with my cloth on and I would be wearing that wet cloth in cold season till it dried up on the body. In that way, he punished himself. (4) It was reported of Gazwan that when a certain woman joined a Jihad, he looked towards her and raised her hand towards her. At this, he slapped his eyes with such force that they became swollen and he said to his eyes: You are looking at such a thing which will do you immense harm.

(5) A certain man among them looked towards a woman with lust and he gave such a punishment to himself that he did not drink cold water during his life time. He used to drink warm water so that his thirst remained. (6) It is reported of Hassan b-Abi-Senan that he once passed by a fine building and said: When such a fine building was built? Thereafter he reproached his self and said: Why have you uttered such a word which will be no use to you? I will punish you by fasting for a year. He observed the fast and did not drink cold water during his whole

life. (7) The great saint Tamim Dari was so overtaken with sleep at a certain night that he could not pray his Tahajjud or night prayer. He therefore inflicted punishment on his self to the effect that he performed prayer throughout the night for one year without having any sleep at night.

(8) **Hazrat Talha said:** Once a man took off his cloth and laid himself on an intensely hot sand in summer and said: Take taste of the fire of hell which is hotter than this. O dear one of night and idle one of day. When he was in such a condition, the Holy Prophet came to him from the shade of a tree and he told him: My baser self has become powerful over me. Then the Prophet said to him: There is no other medicine for this except the one which you have adopted. Look, the door of Paradise has been opened for you and the angels take pride for this act of yours. Then he told his companions: Take lesson from your brother.

(9) The great sage Ibn Samah went to see the saint Daud Tai when he died and lay in his room. He said: O Daud you have imprisoned your lower self before you have been imprisoned. You have given punishment to your self before you have been punished. You will soon see the rewards of that for which you have done this. (8) It is reported of Hazrat Omar that he used to whip his feet every night and say: What action have you done today? (10) It is reported of saint Mojma that while he was looking at a roof, his sight fell on a woman. Then he promised that he would not look at the sky during his life-time. He fulfilled his promise. (11) The great sage Wahab once had a greed for something but he did not satisfy his greed. As a result, he uprooted some of hairs of his chest by way of punishment and said: Woe to you! I want your good but you want my evil. (12) Once Ibn Bashr saw the saint Daud Tai breaking his fast with bread without salt and said: It would have been better if you had taken bread with salt. He said: My self is telling me to take bread with salt for one year. Daud did not take salt till his life.

The above few examples will show how the pious and saintly persons used to give punishment to themselves. It is matter of wonder that while you give punishment to your servants and slaves and your sons and daughters for some bad conduct of theirs fearing that unless you give them punishment they would go out of your control, you overlook your worst enemies and rebels against you. The harm that is caused to you by your

rebellious self is more than the harm caused to you by the members of your family, because their object is to gather provision for you in this world, but the object of soul is to gather next worldly provision. Had you had intelligence you must have known that the life in the next world is the real life and there is eternal bliss of God. So to give punishment to it is more necessary than to give punishment to them.

(5) **Fifth Stage-Mojahadah (efforts).** Mojahada is to conduct oneself against the dictates of the lover self, in other words, it is to fight against it. When you take account of yourself, you will find that you have gone far from sins. So punish yourself for past sins, bind yourself with more duties when you are bound to do your duties. The great sages of past ages used to do this. Below are some examples of this self inflictment of punishment.

(1) Once Hazrat Omar was late in performing Asr prayer in congregation. For that he inflicted punishment on himself by a gift of his property worth two lac dirhams. (2) Hazrat Ibn Omar used to pass sleepless night if he could not join in any congregational prayer. Once he was so late in praying Magrib prayer that there appeared two stars in the horizon. For that, he gave manumission of two of his slaves. (3) Once Ibn Obai could not join Fajr prayer in congregation. For that, he set free a slave. (4) A certain pious man fasted for a year for some minor defect, made pilgrimage on foot and made a gift of his entire property.

(5) A group of people went to see Caliph Omar b Abdul Aziz in his illness. There was a young man among them who was very lean and thin. Caliph Omar asked him: What has happened to you? He said: O Commander of the Faithful, I have got a disease. The Caliph asked him: I ask you in the name of Allah: Speak the truth. He said: O Commander of the faithful, after enjoying the world, it has become distasteful to me. I am as if seeing the Throne of God and see the people being led either to Paradise or to Hell. For that I am passing nights without sleep and my taste of life has gone.

(6) **The sage Abu Nayeem said:** The great saint Daud Tai used to take wheat dissolving it in water and not used to take prepared bread. When asked about it, he said: In the time taken for eating bread fifty Quranic verses can be read. Once a man came to him and said: The beams of your roof have broken. He

said: O cousin! for the last 30 years I did not look towards my roof. They used to consider even look without purpose as vain talk.

(7) **Muhammad-b-Abdul Aziz said:** We were seated before the saint Ibn Razin. He used not to turn his look towards right or left from morning to afternoon. When asked about it he said: God Almighty created these two eyes to see his glory and gifts. Whoso turns his look without the purpose of getting lesson, one sin is written for him.

(8) The wife of the saint Masruq stated that Masruq used to stand so long in prayer that his two thighs got swollen. She said: By God, my eyes shed tears owing to compassion on him.

(9) **The great saint Abu Daud said:** I could not have lived even for one day without these three things:- (1) to pass a long time without food and drink for the sake of Allah, (2) to lie down in prostration for Allah at mid-night and (3) to keep company with those who are pure in all ways and whose whole body is filled up with wisdom.

(10) It is reported of the great saint Aswad that he took excessive trouble in his divine service. He used to keep fast in summer so much so that as a result his body assumed a yellow-colour. Alqamah-b-Qais used to tell him: Why do you inflict so strict punishment on yourself? He used to say: I seek His honour. He used to pray so much that he sometimes fell down. Once Hazrat Anas-b-Malek and Hasan Basari came to him and asked him: The Almighty Allah has not enjoined you to do these actions. He replied: I am a mere slave. I can't leave anything of humility.

A certain Mujtahed used to pray standing thousand rakats daily. As a result, his feet were attacked with rheumatism. Then he used to read one thousand rakats of prayer sitting. Thereafter he used to say: It is a wonder to me how a man can hope for other things with your help. It is a wonder to me how the people can love others leaving you? It is a wonder to me how their hearts can be lighted without your remembrance?

(11) **The saint Junaid said:** I did not see anybody more devoted to divine service than Sarri Sakti. He lived for 98 years.

During this long period, nobody saw him taking recourse to bed except in death illness.

(12) Once some people passed by a saint and found him taking great pains in divine service. On being asked about its reason, he said: Can this pain be compared to the dangers and difficulties that may confront a man? People are indifferent. They are immersed in their thoughts of happiness and forget the great happiness from the Lord. At this everybody began to shed tears.

(13) **Hazrat Abu Mohammad Magazali said:** The great saint Abu Muhammad Jariri lived for full one year at Mecca. During this time, he did not sleep, nor did he talk with anybody, nor did he lean against anything, nor did he stretch out his legs. Abu Kattani Bakr asked him: O Abu Mohammad, how have you been able to do this wonderful thing? He said: Inner sincerity helps my outer works to a great extent. Qattani pondered over the matter and went away.

(14) **Some sage said:** I went once to the great saint Fateh Mosalli and saw him shedding tears stretching out his hands. I saw even that tears oozed out even from his fingers. On coming near him, I found that tears mixed with blood were coming out of his eyes. I asked him: O Fateh, tell me by God why are you shedding tears mixed with blood? He said: Had you not asked me about it in the name of God, I would not have told it to you. It is a fact that tears mixed with blood are coming out of my eyes. It is on account of my shortcomings in divine services that I am shedding tears mixed with blood. Only tears are no expiation for this. When the great saint died, I saw him in dream one night and asked him: How have God treated with you? He said: He has forgiven me. I asked him: What has He done for your tears? He said: My Lord has given me the status of nearness and said to me: O Fateh, the reward of your tears is near Me. I said: I shed tears for my shortcomings in duties towards you. He asked me: What is the cause of shedding blood? I said: My Ikhlas has not come only by shedding tears. He said to me: O Fateh, what necessity have you got in this for all actions? By My glory, no defect was written in your book of deeds for the last 40 years.

(15) There is a story that a group of people went astray during a journey and passed by a saint who was doing divine

service in a lonely place apart from the society of men. They called him and when he was about to come out of his sanctuary, they told him: O pious man, we have come here being astray. Show us the right path. He hinted at the sky with his head. They understood what he hinted at and asked him: We are asking you some questions. He said: Ask but don't ask many questions, as this time will never return and life will never come back, and the Great searcher (death) is coming soon. At this, the people were astonished and asked him: O pious man, on what condition will the people come on the Day of Resurrection? He said: On their Niyyat. They asked: Give us more admonition. He said: Take provision in preparation to your journey as the thing which takes you to your God is good provision. Thereafter he showed them the correct path and entered his sanctuary.

(16) The great saint Abdul Wahed said: Once I passed by the sanctuary of a saint of China and asked the saint: O pious man. He did not reply. I asked him the second time but still he did not reply. At the third time, I called him and he approached me and said: O brother. I am not a recluse. A recluse is he who fears Allah in heaven, honours Him for his glory, forbears in dangers and difficulties, remains satisfied with Taqdir or predecree, expresses gratitude for his gifts, praises Him for His gifts, expresses humility before His glory, surrenders before His power, thinks over His taking to our accounts and punishments, fasts during His day and prays during His night, keeps awake in fear of His questions. He who has got these virtues may be called a recluse or one who renounces the world. I am a biting dog. I have become isolated from the people, so that I am unable to attack them. I asked him: O one who has renounced the world, what thing makes a man isolated after he knows of God? He said: O my brother, mere love of the world and its fineries cut off a man from God, because the world is a place of sins and faults. He is wise who removes these things from his mind, repents to Allah for his sins and does what takes him near God.

(17) The great saint Daud Tai was asked: Why do you keep your beard without care? He said: Where is my time for that?

(18) The great saint Wais Qarni used to say: This is a night of Ruku. In that night he kept awake in Ruku. The next night he spent in prostration.

(19) The great saint Otbatul Golam always acted in opposition to his lower self. He never tasted delicious food and drink. Once his mother said to him, O my dear son, have pity on your body, He said: I seek Allah's mercy. I seek eternal happiness of the next world by suffering a little in this world.

(20) The saint Qahmas used to pray daily one thousand Rakats of prayer and say afterwards: O the root of all evils, rise up. When he became weak, he lessened his prayer to 500 Rakats and said on weeping: Half of my service has gone away.

(21) The daughter of the saint Rabi-b-Khasim said: O father, I see the people enjoying sleep but I don't see you enjoying it. He said: O my darling, your father fears the fire of Hell. When the mother of Rabi saw that his son was weeping excessively and passing sleepless nights, she said to her son: O my darling, you have perhaps killed somebody. He said, O my mother, yes, I have killed. His mother said to him: Whom have you killed? I will take pardon of the family members of the murdered person. By God, if they see your condition, they will certainly show kindness to you and pardon you. He said: O mother, I have killed my baser self.

(22) The great saint Omar said: My maternal uncle Basr-b-Hares said to my mother, O my sister, I have been suffering very badly owing to pain in my stomach. My mother said to him: O brother, if you say, I shall prepare for you Harisa with some wheat. If you take it, your stomach may be healed. My maternal uncle told her: Woe to you. God will question me: Wherefrom have you got this wheat? I fear it. I do not know wherefrom you have got it. My mother began to weep along with my maternal uncle. Even I also began to weep. Omar said: My mother saw him extremely hungry, even he felt weakness in taking breath. My mother said to him: O my brother, had your mother not given birth to me, it would have been good. By God, my spleen is being cut seeing your condition. I heard that he was saying to my mother: O my sister, I am saying it also. Had not my mother given birth to me, it would have been better. Even after birth, had she not suckled me, it would have been better. My mother wept day and night for me.

(23) The sage Rabi said: Once I came to the great saint Wais Qarni and saw him seated after morning prayer. I also took my seat and thought that I won't disturb him in his Tasbeeh. In that

condition, he prayed Asr prayer. After Asr, he remained in that posture upto Magrib. Thereafter he began to read Tasbih upto night prayer. After night prayer, he remained in his posture till the next morning prayer. Thereafter when the slumber overtook him, he said: I seek refuge to you from the oppression of the sleeping eyes and the greedy stomach. Seeing this condition of his, I thought that it is a sufficient lesson to me. Then I came back.

(24) **One pious Christian said:** I came to Ibrahim-b-Adham and remained seated behind him after he finished the night prayer. At first he covered his body with a long gown and afterwards he put it off. He did not move from one side to another upto the morning prayer. Thereafter when the Muazzen raised the cry for prayer, he went to pray without any new ablution. At this, doubt was raised in my mind. I asked him: May God show mercy on you. You have passed sleepless night but you have not renewed your ablution. He said: I was travelling last night sometimes in the gardens of Paradise and some times in the caves of Hell. Can I sleep in the midst of these things?

(25) **The sage Saleh Bonani said:** I saw many people who became so exhausted owing to constant prayer that they found it very difficult to walk upto their beds.

(26) It is reported that the great saint Abu Bakr Ibn Iyash did not lay his side on bed for 40 years, although his family members did not know it for 20 years.

(27) It has been reported that the great saint Samnun used to pray 500 rakats of prayer daily.

(28) **The saint Abu Bakr Matui said:** In my young days, I used to pray daily Chapter 'Qul Huallah' 30 to 40 thousand times. Whenever I saw the saint Mansur-b-Motamar, I saw, that some danger has befallen on him, his side has broken, his voice has become low, and his two eyes have been shedding tears. His mother used to say to him: What are you doing with your baser self? You are weeping the whole night and not taking recourse to silence. He used to say: O my mother, I well know what I am doing with my lower self.

(29) **People asked Amer-b-Abdullah:** How can you keep patience in passing nights without sleep and keeping thirsty in mid-day? He said: It is not a great thing to take day-time food at

night and to take sleep of night at day time, but I have found nobody to sleep who searches for Paradise and who flees away from Hell. When the night came, he used to say: The heat of the fire of Hell has removed away my sleep. He did not sleep upto morning. When the day dawned, he used to say: The heat of Hell has removed my sleep. He used not to sleep in day time till the night came. At the coming of night, he used to say: He who fears God takes rest at dawn.

(30) **A certain great man said:** I passed four months in the company of Amer-b-Abdul Qais. During this time I did not find him to sleep either at day time or at night.

(31) **A certain companion of Hazrat Ali said:** I prayed a morning prayer behind Hazrat Ali. When he finished his prayer, he sat upon his right side and there was sign of sorrow upon his face. He remained in that position till the rising of the sun. Then he lifted his hand up and said: By God, I saw the companions of the Holy Prophet. I find none today who can be compared to anyone of them. They appeared at dawn with their hairs dishevelled, laden with dust and the hairs of their head not arranged. They used to pass the whole night in prostration and reading the Holy Quran. Pressure was put repeatedly on their feet and forehead. When they used to make Zikr, they become as the trees fall down in a day of storm, their eyes flowed so much of tears that wetted their cloths. At that time the people around them passed their nights heedlessly in sleep.

(32) It has been reported of Abu Moslem Khaolani that he used to keep a stick hanging in his prayer room and threaten his baser self therewith. He used to say to his self: By God, rise up, I will fight with you such a fight that will exhaust me. When he was idle, he used to take down the stick and beat his buttock and said: You are entitled to receive beating more than my conveyance. He used to say: Did the companions of the Prophet think that they alone adopted the religious affairs while we have got no share in it? By God, I will be a good partner in their affairs, till they knew that after them there was a man who was not in any way inferior to them in status.

(33) **The great saint Safwan-b-Solaiman used to pray so much that his waist was attacked with rheumatism. He used to take so much pains in divine service that if he were told that**

Resurrection would come tomorrow, he would not have been seen to do more divine service. During winter season, he used to sleep on the roof in order to feel the intensity of cold and during summer, he used to sleep within a room in order to feel the intensity of heat. He used to pass sleepless nights and he died in prostration. He used to say: O God, I love to meet You. So love to meet me.

(34) **Qasem b-Mohammad said:** On rising at dawn, I used go to my niece Ayesha and salute her. One day I went to her in the morning and heard her reading the verse in the forenoon prayer: God has bestowed favour on us and saved us from the punishment of the enemies. She repeated the verse and made invocations. I became tired at this, but she was deeply engaged in her prayer. I went to the market and thought that I would come back if I got leisure. I returned and saw her in that condition reciting the verse again and again and weeping.

(35) **Muhammad-b-Ishaq said:** The saint Abdur Rahman-b-Aswad came to us in order to bid us farewell for going on pilgrimage. I saw a disease in his leg and he prayed standing on one leg and even prayed the morning prayer with ablution which he made at the time of Isha or night prayer.

(36) **Hazrat Ali said:** The signs of religious men are the following - Their colour turn yellow as an effect of passing sleepless nights, their eyes turn yellow as an effect of shedding tears, their lips become dry as an effect of fasting and the signs of God-fearing people appear on them.

(37) **Hazrat Hasan Basari said:** What is the condition of those who make efforts in religion? Their face is the most beautiful, as they remain isolated with their Lord and get light from His light.

(38) **The saint Amer-b-Abdul Qais used to say in his invocation:** O Lord, you have not asked me anything when You created me. So you will not ask me anything when you will take away my life. You have created such an enemy for me who runs in me as the running of blood, who sees me but whom I don't see. You have told me: Hold fast to Me. O God, if you do not hold me fast, how can I hold fast to you? O God, there are innumerable troubles and anxieties in this world and there is account in the next world. So where is peace and happiness?

(39) **Hazrat Jafar-b-Mohammad said:** The great saint Otbatul Golam used to raise three cries, with songs at each cry. After night prayer, he used to meditate placing his head between his two knees and when one third of the night passed away he used to raise a cry. Then again he placed his forehead between his knees and meditate. When two third of the night passed, he used to raise another cry. Thereafter he took his former position and meditate. At Sehri time, he used to raise another cry. I asked some learned man of Basra about this and he said: Don't look to his cries, but look to his condition between his two cries.

(40) **Qasam Rashed Shriani said:** The saint Jam'a came to us with Mashab. He had his wife and daughter with him. He prayed long at night, and when the Sehri time came, he said very loudly: O people engrossed in happiness, are you overtaken by sleep during the whole night? Will you not rise up and start? At this, they woke up. Some wept, some sought invocation, some recited the Quran and some made prostration.

(41) **A certain sage said:** There are servants of Allah upon whom He showered His blessings and He expanded their breasts. They obeyed Him and believed in Him. They surrendered to Him their affairs of the world and the next world. Their hearts were mines of transparent sure faith, fountains of wisdom, reservoirs of glory and treasure houses of power. They were advanced among the people. Their hearts used to roam in heaven and take refuge in the screen of the unseen. When they returned from that place, they had with them immediate benefit and grace which none could describe. They lived in internal grandeur like gold and lived outwardly life like used handkerchief. They used to talk with modesty with everyone.

(42) **A certain sage said:** I was roaming in a certain place of Jerusalem. When I was never a valley. I suddenly heard a sound. The valley responded to that sound which was high. I ran up following the sound and came to a garden where there were many trees. Suddenly I came to a man who was reciting the Quranic verse repeatedly:

The day when everybody will see his good deeds presented. He said: I sat behind him hearing his recitation. Then he suddenly raised a shriek and fell senseless. I said: Alas! it has occurred owing to my misfortune. I then waited for his recovery. After sometime he

regained consciousness and I heard him say: I seek refuge to You from the stage of the liars. I seek refuge to You from the complaint of the heedless. Then he said: The hearts of God-fearing men are afraid of you, the sinners then become afraid of you, the hearts of the Arefeen become modest to Your glory.

Thereafter he put down his hands and said: What connection have I got with the world and that of the world next? O world, as you are, so you go to those people. Give all sorts of happiness to those who love you. Then he said: Where are the persons of bygone ages? They have now become rotten underneath the ground. They are now drowned in the ocean of forgetfulness? I said to him: O servant of God, I am staying with you from today. I am awaiting your leisure. He said: How can he get leisure who runs fast in search of Him? How can the person get leisure whose days have come to an end and whose sins remained behind? Then he said: You are for every difficulty whose advent I wait for. Then he recited this verse: 'What they did not think of appeared to them from Allah.' Then he raised a louder cry and fell senseless. I thought that his life has gone. I came to him and saw him fluttering. When he recovered, he said: Who am I? What is my thought? Forgive my faults by Thy mercy, cover me with the screen of Thy mercy and wipe out my sins by the splendour of Thy face, When I stand before Thee, I tell that benevolent man whose help I expected: Talk with me. He said: Talk with One whose talk will do you benefit and don't talk with one who will be destroyed by his sins. I am fighting with the devil here in accordance with the wishes of God and the devil is fighting with me but you want me to take me out of my condition. O disgraceful devil, be aloof from me, as you have baffled our language. I seek refuge to Allah from setting up partner with God. I hope He will give me refuge from His displeasure and shower blessings on me by virtue of His mercy, I thought in my mind that the man is the friend of God. Then I left him.

(43) A pious man said: While I was travelling, I took refuge under the shade of a tree. An old man came to me and said: O gentle man, rise up. There is no death of death. Then he was departing. I followed him and heard him say: Every soul shall taste of death. O God, give me good after death. I said: What will happen after death? He said: He who firmly believes what will come after death takes a great care and finds no place in the

world to take refuge. Then he said: O God! I look at One who makes a man's face luminous, my mind has become filled up with your love. Give me refuge from being dishonoured by you on the Resurrection Day. My time for return has come. Then he said: Had you had no patience even my death would not helped me. Had you had no pardon, there is no hope of nearness to You. Then he left me.

(44) The saint Qaraz-b-Obarah used to read the whole Quran daily for three times. He was asked: You have fought with yourself many battles. He asked me: What is the age of the earth? He said: It's age is 7000 years. He asked: What is the duration of the Resurrection? He replied that it is 50,000 years. He said: Is there any man who does not take trouble for seven days only to live in happiness on the Resurrection Day?

The following are few instances of the saintly women who undertook great hardship in the path of religion.

(45) It is reported of the saint Habibah that when she performed night prayer, she stood upon her roof. She used to make her coat and Dopatta short and say: O God, all the stars have appeared, all men have fallen asleep, all the kings and emperors have closed their doors, every lover is engrossed in his love with his beloved. My condition before you is similar. Then she engaged herself in prayer. At dawn, she used to say: O God, this night has passed away and this day has come. I don't know whether you have accepted this night from me, so that I may be grateful to you, or you have rejected this night, so that I may be sorry for it. By Thy glory, I shall be steadfast to this path so long as you keep me alive. If you drive me away from your door, I can't go from you for what little grace and goodness I received from you.

(46) The saint Ozrah. It is reported of her that she used to keep awake the whole night with her eyes closed. At dawn, she used to say loudly: The worshippers passed the night in divine service, they have advanced in their way towards Thy pardon and mercy. O God, I invoke Thee without forsaking Thee. Include me as one of those who surpassed and give me the status of those who will live in Ilyyin paradise", and who have been brought near Thee and give me Taufiq or grace of the company of your pious souls. Thou art merciful, glorious and honourable.

Then she fell down in prostration and remained in that condition up to morning.

(47) **The saint Shaoanah. Ihya-b-Bostami said:** I was present one day in the assembly of the saint Shaoanah. When I heard her cries and bewailings, I said to one of my friends: When she remains alone, I wish to tell her : Take an easy path on yourself. He said : Tell her if you like. I came to Shaoanah and said : It would have been better if you would have taken a less strict path upon yourself and wept less. She was weeping and said : By God, I love to weep, so that my tears come to an end and then I shed blood till not a drop of blood remains within my body. Wherefrom comes my weeping ? She repeated it many times and then fell senseless.

(48) **A saintly woman said:** I saw a dream that I had entered into paradise and seen its inmates standing at its door. When asked the reason of their standing, someone of them said : They are standing to receive a woman in paradise for whom it has been decorated. He asked : Who is that lady ? They said : She is a black slave woman named Shaoanah. Then I saw her climbing on a camel and hovering over the horizon, I cried aloud and said to her : O my sister. She smiled and said : The time has not yet ripe for you to come here, but observe two things. Keep sorrow attached to your heart and place your love for God above your temptations. If you can do these two things, nothing will harm you at the time of your death.

(49) **The great saint Jun-nun Misri said:** One night I came out to the valley of Kanan and ascended its top and saw that a black shadow in the form of a human being was following me and was reading the verse of the Qūran : "What they could not think of was disclosed to them from Allah". It was crying. When the shadow drew near, I saw that it was that of a woman wearing the dress of Sufism. There was a pot in her hand. She asked me : Who are you ? I said without fear : I am a stranger. The woman said : O gentle man, is there a stranger near Allah ? I began to weep at her words. She asked me : Why do you weep ? I said : I received the right medicine for my disease.

(50) **Al-med Ibn Ali reported:** When we asked permission for an interview with the saint Afia, she did not give us permission. We still kept to her door. When she came to know of it, she said :

O God, I seek refuge from those who want to keep me away from your remembrance. There after she opened the door and we entered. We said : O man of God, pray to God for us. She said : God has received your seeking pardon well at my house. She then said : The great saint Ata Salam did not look towards the sky for 40 years. Thereafter a sudden look towards the sky unawares made him senseless and as a result one screen of his stomach was severed. Alas to Afia. If she turns her look once, will that not be sin?

(51) It is reported of the saint Moaza Adbiyah that when the day dawned, she used to say : Death may come to us today. So she used not to take meal upto evening. When the night came, she said : Death may come to us this night. So she used to pray the whole night.

(52) **Abu Sulaiman Darani said:** I spent one night near the great saint Rabia, She prayed in her praying room and I prayed in a corner of the room. When it was dawn, I said : Shall I not be grateful this night ? She said : you shall have to fast tomorrow. This is the expression of gratefulness to Him.

(53) **The great saint Shaoanah used to pray thus :** O God, if my death is near and my virtues are not sufficient to stay near you, inform me of my faults and short comings. If you pardon me. who is more responsive in pardon than you ? If you give me punishment, who is there more just than Thyself ? O God, your look of mercy remains for me still. Alas for me if fortune does not touch me still. O God, keep me in the path of religion during my life time, cut not off Thy look of mercy from me even after my death. O God, how can I be despaired of Thy mercy after my death ? Who will look over me during my life time except the everloving beautiful. O God, if my sins make me anxious, my love for you has given me shelter. Shower blessings on him who has been deceived by her ignorance. O God, if you have wished to dishonour me, you should not have given me guidance, If you have wished to dishonour me you should not have covered my sins. Give me that guidance for all the time to come which you have given to your dear ones. I don't think that you would reject the purpose for which I spent my whole life. O God had I not committed sins, I would not have feared your punishment. Had I not disobeyed you, I would not have hoped for your reward.

(54) **The saint Khaoas said:** Once I entered the prayer room of a woman. She became black as a result of constant fast owing to constant weeping. She was attacked with rheumatism and became blind for constant prayer. Thereafter she used to pray sitting. When I saluted her, she cried : I know best of myself. How good it would have been if Allah had not created me, if I would not become a thing to be even mentioned. Then she began to pray.

Don't obey the majority of the people of the world, but follow the teachings and ways of life of saintly persons who dedicated themselves to the cause of God. The stories of the pious and the saints are numerous, but what has been described above is sufficient for the wise. If you want to know more of them read the lives of the friends of God who were mostly the companions of the Prophet and their immediate successors. If you follow your contemporaries, you will be good in their eyes but loser in the hereafter. If you do not follow them, they will call you mad, while it will be good for you in the everlasting abode and you will enjoy its peace and happiness. So don't engage yourself in the net of their fraud.

SIXTH STAGE—MUATABA (SELF REBUKE)

O Readers, know it for certain that the worst enemy which confronts you is your baser self. It has been created in such a way that it enjoins evil deeds, runs after evils and flees away from what is good. You have been therefore ordered to lead it aright in the straight and correct path. Engage it by force and lead it to the divine service of the Lord, prevent it from greed and passions and deprive it of its joys and happiness. If you neglect your baser self, it will be disobedient to you. You will not then be able to overcome it. If you rebuke it always and treat harshly with it, you will be victorious. This is called self accusing spirit. God has taken oath of it. Hope that it is converted to self-satisfied spirit and becomes one of those friends of God who are self-satisfied and satisfy their Creator. So don't forget to chide your base self, first give instruction to yourself and then to others. The Almighty revealed to Jesus : O son of Mary, give instruction first to yourself and when you carry it into action, then give lessons to the people or else you will be put to shame before Me. God says : Remind one another as reminder benefits the believers. The baser self should constantly be rebuked and scolded, specially

when it is linked with ignorance. In the following ways. The baser self and passions should be rebuked and then brought under control.

1. O baser-self, how great is your foolishness ? How do you think yourself as intelligent, while you are greatest in ignorance ? Don't you find Hell and Heaven before you? You are going near to either of the two. Why do you then enjoy and are in laughs and jokes though you may face with death either to day or tomorrow? Allah sees your death near while you think it too far. Don't you know that what is coming is near and what is not coming is too far ? Don't you know that death will attack you all of a sudden ? Before its coming, it will not inform you beforehand or its agent will not be sent to you before. It will come suddenly and alone. When it will come, it will not tarry a moment. It will not inform you when it will come, whether soon or late in summer or in winter, at day time or at night, in youth or in old age, Rather it may come at the time of every breath, every breath may be your last breath, and death-illness may suddenly overtake you. So what is the matter with you that you are not preparing yourself for death although it is very near you? Don't you ponder over the following verse of God : Accounts of men are near, while they out of heedlessness are turning back.

2. O baser-self, woe to you ! If you believe that God does not see you and for that you dare to disobey Him, how daring you are ! If you know that God knows of you, how great is your ignorance and how little is your shame. Alas for you. If your brother or your servant tells you what is disliking to you, how great is your wrath upon him. How then can you be safe from the wrath and severe punishment of Allah? Do you think that you can bear His punishment? Never, you cannot. Drive the thought out of your mind. If haughtiness keeps you unmindful of His severe punishment, stand in the scorching sun for an hour or stay in the warmth of the bath-room and place the front of your fingers in fire and see what power your possess If you think that you are unmindful of His service out of sheer hope of His mercy and forgiveness, then why do you not rely on the mercy of God in the affairs of the world? If an enemy attacks you why do you take recourse to counter attack to drive him away and do not sit idle relying on God? Why don't you say- Allah will drive him away ? When any earthly desire bites you and you cannot drive it away

without money, why then do you strive hard to earn it and adopt various methods to acquire it ? Why don't you rely on God for that ? God will never tell you about His hidden treasures. He will not make the people subservient to you, so that they may take to you your worldly needs. Do you think at that time that God will not show mercy in this world? Your have known that there is no change in God's Laws and that the Lord of this world and the next is one, and that there is nothing for man but what he strives for.

3. O baser-self ! Woe to you, how wonderful is your hypocrisy and false claim. You claim faith by your oral utterance of Kalema, but the sign of hypocrisy is upon you. Have not your Lord said to you—There is no animal in the earth whose sustenance is not upon God—11 : 6 (Quran)? Has He not said with regard to the affairs of the next world : There is nothing for man but what he strives for", your have taken it true regarding your worldly affairs but you have given it up regarding your affairs of the hereafter. You have proved it false by your actions. You are heedless in searching Him. while He place the affairs of the next world upon your efforts. You have turned your face from that like a proud and self conceited man. Is this the sign of your faith ? If the meaning of Iman would have ended only by oral recital of the Kalema, then why will the hypocrites dwell in the lowest depth of Hell?

4. O baser-self ! Alas for you, why do you not believe in the Day of accounts ? Do you think that when you die, you will be finished? That is not a fact. Do you think that you will be let off without any accounts ? Were you not a mere semen ? Were you not thereafter a clot of blood ? Has he not thereafter given you shape and life ? Will not He be able thereafter to resurrect you ? If you think that you will be risen up what thing made you ungrateful and ignorant ? Don't you think that He made you from a drop of sperm? Then He gave you shape proportionately. Then He made your path easy. then you will die, and He will put you in grave. Do you make the verse false ?—He will resurrect you when He wills. If you believe this verse, why don't you take precaution ? If any Jew gives you information of a tasty dish and says— This is injurious to you in illness, you will surely refrain from it relying on his words. Are the sayings of the Prophets, their miracles and the revealed verses of God more

untrustworthy than the word of a Jew ? If a boy tells you that there is a serpent underneath your cloth you at once believe it and take off your cloth without any proof or question. Are the words of the Prophets, saints and friends of Allah more untrustworthy than the word of the boy?

5. O baser self ! if you can understand these affairs and believe them, then why do you want proof of the affairs of the next world? Death awaits you. Perhaps it will attack you soon and will not give you respite. On what reliance do you live that it will not come to you soon? When a man goes to a foreign land to get education and sits there idle and just before return learns something you will laugh at him and take him to be a fool. Likewise. You sit idle now hoping that at your old age and last stage. You will do divine service. Is it not a matter of joke ? Look, you think that you will do a thing tomorrow but tomorrow comes and goes., still you have not done that thing. If you do not do divine service today, you may meet with death tomorrow. It will be more difficult for you to do it tomorrow as passion is like a tree with firm root. If you do not uproot it to day, the root will be more firm tomorrow. Thus it will grow stronger and stronger as days go by and it will be impossible to uproot it then. Now you are a young man, you have got strength. Yet inspite of this if you do not root out your evil passions, it will grow firmer and firmer and in old age you will not be able to root them out. Riazat or religious practice is difficult to be performed in old age, A soft stick can be moulded to any shape you like but when it is dried up, it admits of no bending except to break. If the self does not understand this clear matter and keeps attached to procrastination, then why do you call yourself intelligent ? What foolishness is greater than this foolishness?

It may be that eating of a morsel of food prevents eating many morsels of food. If any physician tells you : Don't drink cold drink for three days, you will then get cured and shall be able to have cold drink for the rest of your life. If you use cold drink during these three days, you will fall in a great disease and shall not be able to have cold drink for the rest of your life". Then what will you do? Will you not then have patience for three days in order to enjoy cold drink for the rest of your life? This worldly life of yours is like these three days in comparison to the everlasting punishment of Hell and the happiness of Paradise. Is

the difficulty of abstinence from evil desires more than the punishment of Hell and more lasting ? He who cannot have patience at dangers and difficulties, how can he forbear the punishment of the hereafter ? The man who is negligent in the application of hardship to himself is not free from two conditions—either hidden infidelity lies in him or open foolishness. The cause of hidden infidelity is his weak belief in the judgment Day, little knowledge in the magnitude of virtues and vices. The cause of open foolishness is your reliance on God's mercy and forgiveness, but you don't rely on Him for a piece of bread or the acquisition of wealth and adopt various means to gain wealth. For this ignorance, the Holy Prophet gave you the epithet of foolishness as he said : Intelligent is he who humbles himself and works for what will come after death and foolish is he who relies on Allah following his own whims and caprices.

6. O baser self! Woe to you I Let not this world deceive you. Think for yourself and it is not so necessary to think of others. Don't lose your most valuable time, all the number of your breaths is fixed. When a breath passes away from you, your life time is made short. Think as most valuable your health before your illness, your leisure before your engagement, your solvency before your poverty, your youth before your old age, your life before your death. Be prepared for the next world as far as you can.

7. O baser self, don't you prepare yourself for the whole winter season? Don't you gather warm cloth and other things necessary ? In that case, you don't sit idle relying on God but in matters of the next world, you keep idle relying on the forgiveness of God. Allah does not require your divine service for Himself. It is the only way of your salvation and it is necessary for yourself. Go says : He who does good, gets reward and he who does evil gets punishment. God is above the needs of the world.

8. O baser self, Alas, for you ! Shake off your ignorance. Be prepared for your next world with the help of this world, as your creation and your resurrection are like one single soul-31:28 (Q). God says : I can reproduce creation as I created it first. You will come to life as He created you first. You will find no change in the eternal laws of God.

9. O baser self ! Alas for you! You have fallen in attachment towards the world. So it is difficult for you to separate yourself from it, although you are advancing gradually and slowly to get away from it. Still you are growing your love for the world. Now think, how you are unmindful of God's punishment and reward and how you are heedless of the dreadful events of the Resurrection Day. You don't believe in death which will separate you from your beloved and dear things. Don't you consider him foolish who intends to get out of the royal palace by one door but keeps his eyes fixed for a long time on a beautiful damsel and does not move ? Don't you know that this world is the dominion of kings in which you have got but a little share ? For this the Holy Prophet said : The Holy Spirit infused into my soul and said: Love what you like but you shall have to leave it. Do what you wish, but you must get its consequence. Live as you like, but you must face death.

10. O baser self, Alas for you! Don't you know that behind the man who is addicted to the comforts of this life, there is death ? At the time of separating from them, the fire of repentance will be enkindled in his breast. He will be given a provision from the destroying poison but he will not know it. Don't you think over the persons who have passed away ? They built lofty buildings and lived in them for sometime and then passed away. Don't you see how God handed over his properties to his heirs and his enemies ? Don't you ponder how they saved money and amassed wealth, but they could not enjoy it ; and how they build lofty buildings but they could not live in them ? Rather they are now living in the bottom of earth. What foolishness is greater than this ? People are making them strong and firm but they must be separated from them. They are destroying their next world towards which they are advancing.

11. O baser self, are you not ashamed that you are helping the foolishness of these fools and think that they are far-sighted people who will lead you towards these works ? Rather you are prone to follow them. You rather compare the prophets, the learned men and the wise men to these worldly people and think that they are more intelligent and wise.

12. O baser self, if you believe your wisdom and intelligence, what a wonderful thing is your affair? How great is your ignorance and how open is your ungratefulness. It is surprising

how blind you are to these open matters. Perhaps you have been charmed by a desire of name and fame. Don't you think that these names and fames and wealth will come of no use to you? Do you think that whatever things are in this world are all obedient to you? Don't you think that after 50 years, you will not be in this world and those who obeyed you will not then live? Soon there will come a time when your name even will not exist, you will not be remembered and those who remembered you will not remember you. The kings and emperors before you suffered the same fate. Do you now remember any one of them or hear the hidden treasures of any of them? How can you purchase what will not last for more than 50 years in exchange of what will last for ever? If the whole world comes to you, if the entire treasures of the world are given to you, can they save you from the jaws of death?

13. O baser self, Alas for you if you do not renounce the world though attracted towards the next world. Why don't you forsake the worldly-drunk men though you know them bad? There are sufferings for you if you keep company with them. Why don't you give up what will soon come to an end? What is the matter with you that you cannot give up the little of this world, although most thing of the world left you? You are going away from the company of the Prophets and the truthful though you know that they are the constant companions of the Almighty.

14. O baser self, Alas for you, you are facing destruction, you are facing death, and signs of warning have come to you. Who will pray for you after your death? Who will fast for you after your death? Who will incur pleasure of the Lord after your death? Alas for you, Only some few days remain now of you life. This is your only means. During these days, you will acquire what will be useful for the next world. You have spent uselessly the greater portion of your life. You will have to repent for the rest of your life for what you have lost.

15. O baser self, don't you know that your end is promised, that grave is your house, that earth is your bed, that worms and insects are your companions and that grave dangers lie ahead of you? O baser self, don't you know that the soldiers of death are waiting for you at the gate of your city. They have taken solemn vow that they will not move an inch without taking you? Don't

you know that a dead man expects to return to this world for a single day, so that he may do what he could not do before.

16. O baser self, Alas for you! Are you not ashamed that you adorn your outer figure for the people and are preparing yourself to fight against God by incurring great sins in private? You are ashamed of the people, but not of your Creator. Does He look to you with an eye of hatred? You advise the people and call them towards God, while you are yourself fleeing away from God, You remind the people of God while you are forgetful of Him. O baser self, don't you know that you are a great sinner, or more despised than stool and urine of men? Stool and urine cannot purify another object. When your mind is not pure, how can you expect to purify others? Alas for you! Had you known your own nature, you would have surely known that for your sins, calamities befall on the people.

17. O baser self, Alas for you! You have made yourself a beast of burden of the devil. He conducts you wherever he wishes and makes you a laughing stock of all. In spite of this, you feel satisfied for your works, while there are so many calamities in them that if you get yourself released completely from him, still you will have got no profit in your hands. How can you remain satisfied with your works when your sins are great and numerous? Allah showered His curse on the devil only for one sin in spite of his divine service for 20 million years. He ejected him from paradise on account of one sin only though he was His chosen servant.

18. O baser self Alas for you! How great is your treachery, how great is your ignorance, how great is your courage for sins. How long you will break your promise. What, will you keep yourself engaged in worldly pursuits in spite of your many sins and faults? Will you not leave the world? Don't you look at the inhabitants of the graves, how they amassed property and wealth, what fine and lofty buildings they built, how high hopes they entertained? But all these have gone in vain. Their wealth have vanished like heaps of sands, their buildings have turned into cremation grounds. Don't you take lessons from these things? Do you think that they are called to the next world, while you will live forever in the world? Far from it, you are wasting your life since the day you were born. You are building lofty mansions in the world, while your grave will soon be prepared in

this earth. Don't you fear that your life will be confined to your throat while the ambassadors of your Lord with their huge and ugly figures will appear before you and will give you good news of punishment? Your repentance at that time will be of no use.

19. O baser self, it is a wonder that inspite of this you claim to have clear insight and knowledge. You take pleasure in your wealth and property, but you do not feel sorry in the reduction of the period of your life. If your wealth increases, but your life is shortened, what purpose will your wealth serve? You are drifting away from the next world, while the next world is advancing towards you. You are advancing towards the world, while the world is receding from you. How many of your relatives and friends you have seen who put off their duties expecting them to be done tomorrow, but they could not fulfil those duties. How many a hopeful one you have seen who thought that his hopes would be fulfilled tomorrow but he could not reach that time. You have seen many of your relatives and friends repenting at the time of their death. Will you not then turn although you have seen this? Fear the day on which God will take strict account of yourself and will examine your open and secret action.

20. O baser self, now look with what body and mind you will face God and with what tongue you will reply to God's queries. Be prepared for the questions and also for just answers. Engage yourself in duties although the rest of this life of yours is short for everlasting life in the hereafter leaving this short span of life here. Go on working before strength for works comes to an end. Go out of the world willingly and voluntarily as a free man before you are forcibly evicted from this world. Don't be overjoyed to think that your worldly fortunes will help you. How many a satisfied man is deceived and how many a deceived man is foolish. Alas for the man who cannot understand his good and bad.

21. O baser self, know that there is no exchange of religious acts, no exchange of Iman, no successor to body. He who climbs upon ignorance day and night, travels it along with it. Take lessons from him, because he who is blind to taking lessons, remains satisfied with Hell. If you are unwilling to take lessons owing to your hard mind, pray to God for help after praying regularly, fasting and praying Tahajjud. If you cannot do it, fast consequitively. If you cannot do it, curtail your company with

the people and talk less with them. If you cannot even do it, accord good treatment to your relatives and show kindness to the orphans. If you cannot do it, know that God put a Seal to your heart and put it under lock and key. He covered its inside and outside with sins.

The great saint Wahab-bin-Monabbah said: When Allah drove out Adam from Paradise to earth, he remained in such a state that there were no tears in his eyes. On the seventh day, the Almighty Allah enquired of him when he was extremely grieved, disappointed, broken-hearted and downcast. Allah sent revelation to him: O Adam, why do I see you in such mood? He said: O my Lord, my danger is severe, my sin has disgraced me and driven me out of the presence of my Lord. I have come from an abode of honour to an abode of misfortune, from an abode of fortune to an abode of sorrow, from an abode of peace to one of turmoil, from an everlasting abode to a temporary abode, from a permanent abode to one of death and destruction. Why shall I not weep over my sins? Then Allah sent revelation to him: O Adam, have I not selected you for Myself? Have I not allowed you to live in My abode? Have I not honoured you with My honour? Have I not created you with My own hand? Have I not infused into you from My spirit? Have I not compelled My angels to make obeisance to you? You have disobeyed My orders, you have forgotten your promise with Me, you have incurred My displeasure. By oath of My Honour and Majesty, if I fill up the world with those who worship Me and obey Me like you, and then they disobey Me, I will surely include them among the transgressors. At that time Adam wept for three hundred years.

These are the ways to pray to the Lord and to rebuke one's baser self. The object of invocation of the saints is to seek pleasure of the Lord. The object of rebuking baser self is to be careful of it. He who neglects to pray to God and to rebuke his baser self does not look after his baser self with the result that Allah will not be pleased with him.

CHAPTER IX

PONDERING OVER GOOD

The Holy Prophet said: Good thinking for an hour is better than divine service for one year. The Holy Quran gives encouragement to Tadabbar (efforts to recognise attribute), I'tebar (to take lessons), Nazr (deep insight) and Iftekar (thinking). It is no secret that good thought is the key to light, beginning of deep insight, door to various knowledge and path to Ma'rfat and understanding. Many men have understood its excellence, but have not known its real nature, its effects, its root and ways. How to think of God, what to think, why to think, with whose help to think are the things that were unknown to them. We shall try to give their details.

MERITS OF GOOD THINKING

The Almighty enjoined us to do good and He praises those who think good. He says: They remember Allah standing, sitting and lying on their sides and think of the creation of the heavens and earth: O God, Thou hast not created this in vain. Hazrat Ibn Abbas said: A party of men were thinking of God, when the Prophet said: Ponder over the creation of Allah, and don't ponder over Allah because you cannot realise His power.

The Prophet said that he came to a company of men and saw that they were in a pensive mood. He asked them: What do you talk? They said: We are thinking of the creations of Allah. He said: Do it and think over the creations of Allah. Don't think over His self or existence. There is a white land near the western hemisphere. Its light is white and whiteness is its brilliance. It's distance is the path of sun's movement for forty days. There are some beings there whose eyes are not disobedient to Allah for the twinkling of an eye. The companions asked: O Prophet of Allah, how far does the devil live from them? He said: They don't know whether the devil was created or not. The companions asked: Are they the children of Adam? He said: They don't know whether Adam was created or not.

Ata said: One day I and Obaid-bin Amer went to Hazrat Ayesha and were talking with her. There was a screen between her and us. Hazrat Ayesha said: O Obaid, why don't you meet me? He said: For a saying of the Prophet. He said: Meet me off

and on, love will increase. Obaid said: Inform me of a wonder which you have seen of the Prophet. At this, Hazrat Ayesha began to weep and said: All his works are wonderful. He came to me in his appointed night, even my body touched his body. Then he said to me: O Ayesha, leave me, will you worship my Lord? He then went to a water skin, performed his ablution and began to weep in his prayer, so much so that the tears wetted his beard. Then he prostrated so much that the ground underneath became wet. Thereafter he laid on one of his sides. Bilal came to call him for Fazr prayer and saw that he was weeping. He asked: O Prophet of God, why do you weep? Your past and present sins have been forgiven. He said: Woe to you, O Bilal! Who will prevent me from weeping? God revealed this verse this very night: In the creation of the heavens and the earth and in the changing of nights and days, there are surely signs for the intelligent - 3 : 190. Then he said: Woe to him who reads this verse and does not ponder.

The great saint Hasan Basari said: To ponder over good for an hour is better than prayer for one whole night. The saint Fazil said: To think good is like a mirror which shows you virtue and vice. The great saint Ibrahim was once asked: Why do you think for long? He said: To think of good is the brain of wisdom. The saint Sufiyan used to repeat the following poems:-

When human mind tries to think of good,
For him, there is lesson in everything.

The great saint Taus said: The disciples of Jesus Christ once asked him: O Spirit of God, is there anybody like you in the earth at present? He said: Yes, one whose words are uttered in remembrance of God, whose silence is preserved in the thoughts of good, whose every sight gives lesson, is like me. The great saint Hasan Basari said: Talk which does not contain wisdom is frivolous, silence which is not of good thought is misguidance and the look which does not give lessons is a mere sport and play.

God says in the Quran: Soon I shall turn the minds of those from My signs, who walk upon the earth haughtily. Hazrat Hasan explained this verse and said that God restrains their hearts from good thoughts of His affairs. The Prophet said: Give your eyes a share of your divine service. They asked: O Prophet

of God, what is the share of eyes in divine service? He said: To look towards the Quran to ponder over it, to seek advice and to take lessons from its wonderful matters.

The wise Loqman used to sit alone for long. His master came to him and asked: O Loqman, you sit alone for long. It would have been better if you have sat with the people. Loqman replied: To sit alone for long is profitable as it is a step towards Paradise. The great Caliph Omar-bin-Abdul Aziz said: Good thought is a blessing of God in divine service. The great saint Basher Hafi said: If the people ponder over the glory of God, they cannot be disobedient to Him. Hazrat Ibn Abbas said: Two Rakats of middle kind of prayer with meditation is better than inattentive prayer for the whole night. The great saint Abu Solaiman Darani said: To think of worldly affairs is an impediment of next worldly affairs and a punishment for the friends of God. Wisdom arises is thoughts of the next world and mind becomes active and alive. The great saint Hatem said: Experience increase wisdom, remembrance increases love and thoughts increases fear. It is said that God says in one of His scriptures: I don't accept the prayer of every wise man, but I look to his object and greed. If I see his object and mind for Me, I make his silence thoughtful and his words praiseworthy although he does not speak. The great saint Daud Tai once got up the roof of his house in a moon lit night and began to ponder over the creations of the heavens and the earth and to weep turning his look towards the heaven, so much so that he fell down upon the roof of his neighbour. The owner of the house jumped up naked from his sleep and took a sword thinking that a thief had come. When he saw Daud Tai, he kept down the sword and asked him: Who has thrown you from the roof? He said: I don't know.

The great saint Junaid said: The most honourable and highest assembly is to enjoy the air of Ma'rfat sitting in a meditative mood in the field of Tauhid, to drink in a cup of love from the sea of Zikr and to look having a good idea of God, Imam Shafeyi said: Think before solemn promise, think before action, consult before proceeding. He also said: Four things are useful - (1) wisdom and its provision is thought, (2) patience and its provision is greed, (3) power and its provision is anger. (4) and sense of judgement and its provision is to keep the strength of passion in the middle path.

These are a few sayings of the wise about thinking and pondering.

WHAT IS THOUGHT AND ITS RESULT?

Thought means appearance of two wisdoms in mind and a third wisdom as a result of the mixture of the above two. Take one illustration. He who wants to know that the next world is better than the present world although he is addicted now to the present world, has got two ways. One way is that he must hear from others and believe that the next world is better than the present world. Without true insight into the things, he believes it as true as he heard it from others. This is Taqlid or blind belief. Another way is to know that what is everlasting is better. Out of the knowledge of these two premises, there appears another knowledge that the next world is better than the present world. Unless there is knowledge of the former two things, knowledge of the third thing is not possible. This is Tafakkur or good thought. The door of knowledge is not closed along with death. It continues even after death.

Thought is the basis of action. Thoughts begets knowledge, knowledge begets condition of mind or moves the mind and the mind moves the bodily organs to do an action. So good thought is the key to good actions. This is better than Zikr and Zikr is better than teaching, as good thought amounts to Zikr, Zikr of mind is better than works of bodily limbs so good thought is better than all works. For this a saint said that good thought for an hour is better than divine service for a year. Good thought will lead you to the conclusion that the next world is better than this world. When this thought will be firmly rooted in mind, it will take recourse to renunciation of the world and desire to have everlasting peace in the next world. This is the change of the condition of mind. Before the acquisition of this knowledge, mind turns to the comforts and luxuries of this world and a sense of hatred towards the world next. After the dawn of the knowledge that the next world is better than the present world, his mind changes altogether and his will and desire change wholly and his entire actions are led with a motive of getting the next world.

Thought is the name of the flame of the light of knowledge which appears between two kinds of knowledge as fire appears

between iron and its strike on stone. If fire appears, eyes see. Before this, eyes could not see. As a result of this sight, it arouses the entire limbs of the body for action. Similarly light flashes in mind while it sees the real nature of each thing. It changes the mind which could not see in darkness. So the result of good thought is knowledge and change of condition of mind. There is no limit to the condition which changes the mind. He who tries to master all the branches of knowledge, will be baffled. So we shall try to master partial knowledge of all the stages leading to spiritual illumination.

MODE OF THINKING

We shall confine ourselves with modes of thinking in connection with religious affairs which concern with God. These are two - thinking with regard to one's virtues and vices and thinking with regard to God, His existence, His attributes and names and with regard to His creations, sovereignty, heavens and earth and what is in them. To give an illustration, the travellers towards God and those who desire to meet with Him are like lovers. A lover is always engaged in thoughts of his beloved, his beauty and figure. He also gets enjoyment in meeting with him. This pleasure is increased by his remembrance of his qualities and conduct. He thinks, how to correct himself for getting his love. Similarly his thoughts are confined within three divisions. (1) He thinks over his conducts and actions, what is good and what is bad. This is concerned with worldly learnings. (2) He thinks over spiritual matters. This includes what is dear to Allah and what is not. This is again open like virtues and vices and secret like virtues of salvation and vices of destruction. Virtue and vice keep connection with seven organs of the body.

There are three matters for thinking about what is not dear to God - (1) to think whether a particular action is dear to God or not. Defects of many actions are not disclosed and await deep thinking, (2) to find out a way by thinking to remove a bad thing, (3) and to think whether the thing not dear to Allah is concerned with the past, present or future from which precaution is to be taken.

OBJECTS OF THOUGHTS ARE FOUR - (1) vices, (2) virtues, (3) vices of destruction, and (4) virtues of salvation.

(1) **Vices:** A man rising early in the morning should think what organ of his body has sinned. If it is a fact, he must abandon it immediately and must repent for its commission. If there is likelihood of its being committed, he shall take every precaution for not committing it again. **Tongue.** Tongue is an instrument of vices like back-biting, lies etc. Think first that there are vices prohibited by God in the Quran and that these will meet with severe punishment not only in this world but in the world next also. Think how to save yourself from these sins - whether by having recourse to loneliness or companionship with good people, **Ear.** Think how to save the ears from hearing back-biting, falsehood, frivolous talks, etc. **Stomach.** Think about temptations of taking unlawful foods, think wherefrom these are coming, whether from lawful source or unlawful source. Think in a similar way about your house, dress, acquired wealth and other riches. Think about the methods of lawful earnings and the ways of saying yourself from unlawful ways and means.

(2) **Virtues:** Think first of the obligatory duties, how you have performed them, how you have saved them from mutilation, how you have compensated them by optional duties. Think whether your eyes, tongue and ears have performed their respective duties faithfully and justly.

(3) **Destructive vice:** Think over the internal destructive vices and guilts such as passion, anger, miserliness, pride, show, hatred, jealousy, idleness, procrastination, greed for wealth, honour, name and fame. Think of eradicating them from the soil of mind and the different modes of their eradication. If you think that you are free from pride and vain-glory, take for examination one bundle of fruits on the head and go to market as was done by the early Muslims. If you cannot, you have not acquired the virtue of modesty and shun pride. If you think that you have conquered anger, then talk for testing it with such a man in such a way as will arouse his anger and then see whether you can appease your anger. Thus you can examine whether you have eradicated all the evils within yourself. If you find pride in your self, you are a fool. Do you think yourself great? He who is great to Allah is great. After death it will be known who is great and who is small. If you find in yourself greed for food, think in this way. It is the path of beasts. If there is perfection in the greed for food and satisfaction in passions, it would have been included in

the attributes of angels. In this way think about all other guilts within yourself and the ways of eradicate them from the soil of mind.

(4) **Virtues of salvation:** Then think whether you have acquired the virtues of salvation and whether there is any want of any of these virtues within yourself. There are ten basic virtues of salvation - (1) Repentance, (2) Patience in dangers and difficulties (3) Gratefulness for gifts, (4) Fear, (5) Hope, (6) Renunciation of the world, (7) Sincerity, (8) Truthfulness, (9) Love for God (10) Modesty. Think, how far you have proceeded to acquire these virtues and what is wanting in you.

These are the various modes of thinking. By these methods, you will try to acquire knowledge which will attract you towards the Beloved and save you from the vices of destruction and adorn you with the virtues of salvation. Think of the Quranic verses when you read them. One verse read with due thought is better than reading the whole Quran. Think of the following Hadis of the Prophet: The Holy Spirit breathed unto my spirit - Love whom you like to love, but you shall have to separate from him. Live as long as you wish but you shall have to die. Do what you wish, but you will be given its recompense. This Hadis is an epitome of many thoughts and a sufficient food for reflection.

Every religious man should have a list of vices of destruction and the virtues of salvation. He must look to the listed vices and virtues daily. If he can free himself from the following ten vices, he can save himself from the other faults as these ten are the bases of evils. - (1) miserliness (2) pride, (3) self- aggrandisement, (4) show of honesty, (5) hatred, (6) excessive anger, (7) heavy food, (8) excessive sexual intercourse, (9) greed for wealth, (10) greed for name and fame. The bases of virtues of salvation are also ten - (1) Repentance for commission of sins, (2) patience at dangers and difficulties, (3) satisfaction over decree (4) gratefulness for gifts received, (5) fear and hope, (6) renunciation of the world, (7) sincerity in actions, (8) good behaviour with the people, (9) love for God and (10) humility before Him. He who has got the ten vices mentioned above shall think how to remove at first one of them. If it is given up, one vice goes away from the list. Think next of removing another vice and express gratefulness for

removal of the first one. In this way, he shall remove the ten vices from himself and acquire the ten virtues in their stead.

These are the fields of thought for the pious, so far as the learnings are concerned.

THOUGHTS ABOUT GOD

The second field of thought is about God's glory, mightiness and power. To think about the existence of God is prohibited as the Prophet said: Think over the creation of God, not of His being, as no human intellect can grasp about His being. It is not possible to see Him with these physical eyes, just as it is not possible to look at the sun incessantly. A bat cannot look at the scorching rays of the sun and hence it keeps itself concealed during day time. When darkness appears at night, it can see. The condition of the truthful is just like a man who looks at the sun at a glance, but if he continues to see at it, he has chance of becoming blind. Similarly to look at Him creates blindness and he becomes perplexed. So to think of God's being is prohibited. God is above space, time and free from direction. He is not within the world, nor outside it. He is not imminent or transcendent. He has got no hands, feet or bodily organs. He has got no body. He has got no weight, length and breadth and occupies no space, He is above time. So He does not take time to create a thing. He only says 'Be', and so it at once comes into being. So man cannot conceive of such a Being. Yet he must believe the existence of such a Being called God. If a fly could have intelligence like a man, it would have thought that God has got wings, hands and feet and has got power to fly. Likewise a man thinks Him to be so. So the Prophet said: Speak to men according to their intelligence.

The second line of thought is about the creation and created things of God, about His wonderful creations, His power and craftsmanship. We can guess about the sun from its scorching rays. Similarly, we can conceive of God from the wonderful creations of heavens and earth and what is therein. They are only a flash of light from His existence. There is no darkness deeper than the non-existence of His light and there is no light more expressed than His light. The existence of each thing is the result of His light, as the existence of each thing is the result of His existence. Just as the light of the sun preserves the light of a thing, so God preserves Himself. If as a portion of the sun is eclipsed,

you can see the sun in a cup full of water. You can see the image of the sun in it and look at it, it is possible only through it. So to lessen the scorching rays of this sun, you take recourse to water. Likewise you can see the attributes of Creator through His wonderful creations. This is the significance of the Prophet's saying: Think of the creations of God and don't think of His being.

THE METHOD OF PONDERING OVER THE CREATIONS OF GOD

If the water of oceans were ink, the oceans would have dried up before God's attributes were written. This created world is divided into two:- (1) The root of one division is unknown to us. So thoughts over those things are not possible. There are many things in heaven and earth which are not known to us. God says: All praises are due to God who created pairs of everything which grow out of the earth and which grow out of such things which they do not know - 33 : 36. He says: I shall take you to such condition as you do not know.

(2) Another division of things is known but their details are unknown and thoughts about them are possible. Those again are subdivided into two:- (1) things we see with our eyes and (2) things which we do not see with them as angels, jin, devils, Arsh, Kursi etc. They are fields for thought. We shall only narrate what is nearer to our intellect. In other words, what we see with our eyes is the seven heavens and the earth and what is therein. There are the sun, the moon and the stars in heaven and we see their movements, rising and setting. We see also the earth, mountains, rivers oceans, moving animals, vegetables, beasts, birds and other animals. In other words, what is between heaven and earth is visible with the naked eyes. We see also clouds, rain, hail, storm, lightning, thunder, the blowing of winds, rainbow etc. Things of each field are also different and there are innumerable branches and sub-branches of each kind. Those are foods for relection. All these testify to the glory of God. The Quran directs us to reflect on these things. In the creations of the heavens and the earth and in the changing of day and night there are surely signs for the intelligent - 3 : 100. We narrate below some of these signs of God.

Life-germ: Man is created of a drop of water, a small life-germ. It is an epitome of wonder by itself. This speaks of the

glory of God. If you think of it throughout your life, you will not know of even a minutes part of it, yet you are unmindful of this. How can you expect to know of others while you do not know of yourself? God says: Don't you reflect what is in yourself: He again says: Woe to man. What has made him to reject God? From what thing He has created him, from a sperm drop, He has created him and made his constitution proportionate - etc. 80 : 17. God says: I have created man from a quittance of clay. Then I placed him as a sperm-drop in a firmly fixed place of rest etc..... 23 : 12. Look to the small drop of water, how he turned a small white substance in con-mixture with the worst blood into a clot of red blood, how he turned this clot into flesh and how he separated it into sinews, bones, liver, heart, spleen, head, ears, nose, eyes, uterus, stomach, faces and other organs of human body. Each has got its particular shape and form and each has got its own functions - eyes to see, ears to hear, nose to smell, hands to touch brain to think, legs to walk, heart to circulate blood and stomach to digest food. Think of the head. The sculp of the head has been created with fifty different bones, each has different shape, all conjoined together. Likewise, think of each organ of the body. You will find no parallel. All these things are contained in a small white substance.

(2) **World and its Contents.** Think of the world as it is your habitation and think of its rivers, oceans, seas, mountains, mines and other things and then think of the region of heaven. God has fixed the world, so that it cannot move and He placed mountains in it, so that it may not toss. He made some places so high that nobody can move around them. Think of the earth. It remains dead. When rain falls upon it, it becomes swollen and then grow therein plants, grass and creepers with which animals of various kinds sustain their lives. He made out of dry stones water with which he made all creatures and grew plants and trees of various fruits.

Some plant gives food, some gives strength, some saves life, some destroys life, some cools, some irritates, some uproots jaundice, some increases it, some controls spleen, some purifies blood. Some circulates blood, some brings sleep, some gives strength and some weakness. So there is nothing which grows out of the earth which does not give some benefits. It is beyond the power of men to comprehend all the benefits. These are foods for reflection of the intelligent.

Mountains and mines: There are under the mountains and underneath the ground wonderful signs of God. There are mines of gold, silver, pearls and emeralds therein. Some are mixed with other mineral substances, such as gold, silver, iron, lead. Some are not mixed like emeralds and rubbies. Look then to the mines underneath the ground. Out of them, salts, sulphur, tar etc. are found. If there is no salt the taste of food goes. God therefore creates some kinds of saltish earth which mixed with water and burnt by sun-fire produces pure salt.

Therefore God has created everything with some object or other. He has not created it out of sport. God says: I have not created the heavens and earth and what is therein out of mere sport. I have created them with truth.

(4) God's signs in the creation of creatures: God created some animals which fly in the air, some walk on the ground with two feet, some creep on their bellies, some with four feet, some with ten feet, some with one hundred feet. You will find in it insects. Their forms, nature and constitution also are different. You will find in them wonderful signs which show the craftsmanship of the Creator. If we describe the wonderful workings of flies, ants, bees, spiders etc. you will see wonders in them. Look how they construct their habitation, how they collect food and how they love their mates, how they store up food. We could not have done their works with all our might. Do you think that the spider does it of its own accord and that it has got no teacher? Do all these things not prove that the Creator is the Mighty, the Wise?

Man is the most wonderful among the animals. He does not express wonder after seeing himself. How mighty is He who created man, the wonder of creations.

(5) Faith sign of God's wonderful creations: Land of this earth is surrounded by vast expanse of water. The earth is an island in the vast expanse of water which surrounds it. The Prophet said: As is the horse's house in a vast field, likewise is the earth in oceans. So a horse's house has been compared with the earth. Think of the ocean. There are some watery animals therein which are like islands. If you burn something with fire thereon, you will find the island moving. Then you understand that it is not an island but a watery animal.

(6) Signs in air and airy things: The organ which can touch, cannot touch the air when it flows. Eye cannot see it. The horizon of air is just like an ocean. The birds fly therein just as fish in water. Everything in the air vibrates just as waves of the sea. If something filled up with air is drowned in water, it will not drown. On the contrary, if something filled up with water is thrown upward in the air, it will come down the earth. Then look to the gravity, weight and strength of the air. Take a piece of iron. It will not float, neither above water, nor in air, but it will go down the water. So air does not go down the water inspite of its light weight. God keeps the boat above water as the boats are full of air. Then look to the things in air- clouds, rain, thunder, lightning, snow, ice. God says: 'The clouds that are well controlled between heaven and earth'. The clouds bear vast expanse of water and they are driven and scattered to distant lands to deliver the benefit of water and rain.

(7) Heaven and its stars, sun and moon: Look to the sun which revolves round its axis for one year. Each rises each day and sets in. Had it not risen and set in, there would not have been night and day and time could not have been ascertained. It would be all day or all night. Owing to the revolving of the sun, there appear summer, winter, spring and autumn. When the sun declines to one side from its axis, then comes the winter season. When it remains in the meridian, there appears summer season. There is not a star, the creation of which has no purpose. The astrologers are unanimous that the sun is greater than 160 times of the size of the earth. Then think of the stars. The smallest star is greater than eight times of the earth. The greatest star is more than 120 times of the earth. The greater the distance of the star, the smaller it appears to us. The Prophet said: The distance of one heaven from another is 500 years' path. Think of the horizon how great it is which contains the sun, moon and stars. The Prophet once asked the angel Gabrail: Does the sun set in? He said: No, yes. He asked: How could you say - No, yes? Gabrail said: During the time taken by the reply - 'No, yes,' the sun goes to a distance of 500 years' path. No look how great is the sun and how fast it moves.

Then look to the Creator, how He puts the sun into the interior of your eye inspite of its vast figure. Then you can look to the entire body of the sun. Look how God kept the heavens

without any pillar. Then look to the abode of the earth, how He created it and sustains it. As an ant living in a corner of a palace does not keep information about the grandeur of the palace and its attendants and majesty of its owner, so also we live as an ant in a corner of this vast earth and do not keep information about the mighty Creator and His attributes. Now you cannot conceive the wonderful creations of God and His power and prowess, because you have been given a very little wisdom with which you cannot grasp everything as you have been given a little power of sight and hearing. God says: You have been given a very little knowledge - 17:85. These are the foods for reflection and ponder. You must think of God's wonderful creations and not of His Being. The above thoughts will bring you near God. The more you think of His creation the more you will learn His glory, prowess and power.

CHAPTER X

DEATH AND SUBSEQUENT EVENTS

There are two sections under the chapter. In the first section, there are eight matters-(1) Merits of the remembrance of death, (2) Long hope, (3) Intoxication of death, (4) Prophet's death and that of his companions, (5) Death of noted persons, (6) Funeral prayer and visit of graves and graveyards, (7) Meaning of death and conditions upto blowing of Trumpet, (8) To know the conditions of dead persons in dream.

Merits of the remembrance of death. Know, O dear readers, that the man who is grossly immersed in the world and cheated by its charming coquetries, in unmindful of the remembrance of death. He does not remember death. When he is reminded of it, he does not like it. God said regarding such man: The death from which you flee away must meet you. Thereafter you will be led to the knower of the world seen and unseen. You will then be informed of what you did-62:6.

Mankind is divided into three classes-(1) One who is addicted to the world, (2) one who is repentant and (3) one who has surrendered to God. The man who is addicted to the world does not remember death. He hates death and lives far away from the remembrance of death. (2) The repentant man remembers death and fears it. Often he does not like death as he fears to die before he makes sincere Tauba or repentance or purifies his soul from corrupt deeds. He does not think bad of meeting with death and God, only because he is not fully prepared for it. He is always busy in preparation to meet them. (3) The Aref or God-addicted man always remembers death as he likes to meet with his Beloved. The lover cannot forget to meet with his Beloved. He loves to meet with death to save himself from the house of sin and live in the neighbourhood of God. When death came to Hazrat Huzaifa, he said: The friend has come at the time of need. There is no use to repent. O God, if Thou knowest that poverty is dearer to me than riches, disease is dearer to me than health, death is dearer to me than life, make death easy for me till I meet Thee.

Merits of the remembrance of death. The Holy Prophet said: Think more of that which destroys happiness. Hazrat Ayesha

once-asked the Prophet : O Prophet of God, will anybody rise with the martyrs? He said : That one will rise with them who remembers death twenty times a day.

The reason of this good is that remembrance of death keeps him far away from this world of deception and compels him to prepare for the next world. The Prophet said : The gift of a believer is death. The reason is that the world is a prison for the believer as he lives here in difficulties and wants, control his passions and drives away the devil, so death gives him relief from this punishment. The Prophet said : Death expiates the sins of every Muslim. He meant such a believer from whose tongue and hands other Muslims remain safe, who is repository of the character and conduct of a believer and whose mind is not polluted with sins other than minor sins. The Prophet said : Remember death too much as it obliterates sins and makes you God-fearing in this world. Once the Prophet came out towards the mosque, on the way he found some people engaged in cutting jokes and telling stories. He said to them : Remember death. Beware by One in whose hand there is my life, had you known what I known, you would have laughed little and wept much. Hazrat Ibn Omar said : I along with ten other companions were near the Messenger of God. Then an Ansari asked him: O Prophet of God who is the wisest and honoured of men? He said : Those who remember death most and prepare most for it. They pass away with this honour in the world and the next.

Saying of sages. Caliph Omar-bin-Abdul Aziz gathered together every night the learned men and heard from them of death, resurrection and next world. The saint Ibrahim Taimer said : Two things robbed men of the pleasures of this world-thought of death and fear of standing before God. The saint Ashas said : Whenever we went to the great saint Hasan Basari, he used to talk with us about death, hell and the next world. Once a man complained of his hardness of heart to Hazrat Ayesha. She said : Remember death most, your mind will become soft. He obeyed this and his mind became soft. When death was talked of before Jesus Christ, blood flowed within his veins. When talks of death were held before David, he wept so much that his hairs stood on end. When God's grace was talked of, he returned to his previous condition. The saint Hasan Basari said : I found no wise man who did not become sad for fear of death.

Caliph Omar bin Abdul Aziz once said to a sage : Give me admonition. He said : Nobody from Adam down to your father was safe from death. Now your turn has come. At this Hazrat Omar began to weep. The great saint Rabi-bin-Asem dug a grave within his house. He used to sleep there daily several times. This reminded him of death. He said : If the remembrance of death goes out of my mind even for an hour, my mind becomes polluted.

MODE OF THINKING OF DEATH

Know, O readers, that death is terrible. People are unmindful of death as they do not think of it. He who remembers it, does not do so with his whole heart. So death-thought does not cast any influence on him. The mode of thinking of death is to free your mind from all thoughts and put in it only thoughts of death. Be like one who embarks on perilous sea voyage. When thought of death covers his whole mind and becomes predominant, his worldly happiness decreases and his heart breaks. The best mode of thinking of death is to remember the death of friends and neighbours, their burial underneath the ground and their faces and conditions in the graves. How their beautiful faces have become foods for worms and insects, how their wives and children, being orphans and stricken by extreme poverty, are passing their days miserably, how their properties have been destroyed. Think individually one by one. Think how death overtook them suddenly without any notice and how unprepared they were for death and the next world. The saint Abu Darda said : When mention is made of the death of a man, think yourself as one of them. Ibn Masud said : He who takes lessons from the condition of others is fortunate. The Caliph Omar bin Abdul Aziz said : Don't you see that you equip for a traveller with goods for going to God each morning or evening and put him underneath the ground, while he leaves his friends and dear relatives and his properties and riches for ever? The saint Muti once looked towards his house and got satisfaction. At this he began to weep and said : By God, had there been no death, I would have taken great pleasure in looking towards you. Had the place which I will occupy after death would not have been narrow, I would have cooled my eyes by seeing this world. Thereafter he began to cry like a child.

PANGS OF DEATH

The wise Loqman said to his son : O dear son, you don't know when death will attack you. Be prepared for it before it suddenly overtakes you. Know that he who has suffered the pangs of death, will only understand them, but he who has not suffered them may only understand them, but he who has not suffered them may only understand them by conjecture or seeing the pangs of death of another.

Conjecture: The body which does not contain life does not feel pangs. It is only the body with life that feels them. This shows that life only feels the pangs. When any animal receives a wound or is burnt by fire, the effect of it falls upon his life. It feels pain to the extent which comes upon it. It is less felt because of its expressions in flesh, blood and other organs of the body. When life only suffers without any other thing, the feeling of pangs is very severe. The pangs of death are felt by life only as it is snatched away from the bodily limbs which contain life. If a thorn pinches a limb, it affects a portion of life. If a part of the body is burnt by fire, it effects the whole body as there is life in every portion of the body. When that life is snatched from every limb, what a greater agony it feels. It is snatched away from every sinew, from every joint and even from the root of every hair from head to foot. The crying of man's voice is then cut off as he reaches the pinnacle of pangs and pains. The Prophet said : Repentance is not accepted when a man reaches his final stage. God says in verse 4:18- Repentance is not for those who go on doing evil deeds until when death comes to one of them, he says : Surely I now repent. He said : O God, make the pangs of death over Muhammad easy. The Prophets and the friends of God feared death. Jesus Christ said : O my disciples, pray to God that He may make the pangs of death easy on me. I am dead-alive on understanding how great are the pangs of death.

It has been related that a party of the Banu Israel were passing once by the side of a grave-yard. They began to talk : If anyone of you prays to God that a man from this graveyard may rise up and give us information of the graves, it would have been good. They therefore prayed to God for this. Suddenly a dead man rose up from a grave and in the place between his eyes, there were signs of prostration. He said : O people, what do you want from me? I have been suffering from the effects of the pangs of

death for the last fifty years. What I suffered at the time of death has not yet been lessened. Hazrat Ayesha said : I don't believe that the pangs of death may lessen in the case of anybody as I saw the great pangs of death of the Messenger of Allah at the time of his death. The Prophet said : O God, you are taking life from the sinews, bones and even from the finger tips. O God, make the pangs of death easy for me. He said at the time of his death : The pangs of strikes of 300 hundred swords fell upon me.

Once he was asked about the pangs of death. He said : The pangs of death which are not easy are equal to the pangs that are caused by the constant snatching of ironhook with three heads after it is penetrated in to the two eyes. Once the Prophet went to a patient and said : I know what pangs you are suffering from. There is no sinew of his which is not suffering the pangs of death. Hazrat Ali gave encouragement to the joining in Jihad and said : If you do not join Jihad, then face death. By One in whose hand there is my life, it is easy for me to bear the strokes of death by one thousand swords than to suffer the pangs on death bed. The great saint Shaddad-bin-Anas said : Death is the most terrible of all the dangers of this world and of the next. It is more painful than the cutting to pieces by sword or by scissors or being burnt in kettle. If a dead man could have risen and informed the inmates of the world of the pangs of death, they would not get any benefit by being alive and would have been deprived of sleep.

The Prophet said : Sudden death is solace to a believer and a grief to a non-believer. He said : If the hair of a dead man is placed upon the inmates of the heaven and earth, they all will die by the pressure of its weight, as every hair is subject to death and if death falls upon anything, that thing also dies. At the time of death of Prophet Ibrahim, God said to him, O my friend, how do you perceive death? He said : That is just like the repeated snatching and drawing of a heated iron hook in wet wool. God said : I have made it easy for you. It has been related that when the soul of Moses was taken before God, He asked him O Moses, how did you find death pangs? He said : I have found my life just like a sparrow. If a living bird is roasted in a cauldron, it cannot fly, nor it can be safe from the death pangs. I suffered death pangs just as it suffered. It is reported that at the time of the death of the Prophet there was a pot of water near him. He dived his hand in it and began to wash his face and said : O God, make death pang

easy for me. Hazrat Fatima said at that time, O my father, what a great pain over you! The Prophet said : There will remain no pain on your father after this day. Hazrat Omar once said to Ka'ab Ahbar : O Ka'ab, give me some information about death. He said : O Commander of the Faithful, death is like a hook full of numerous thorns and penetrated into stomach. Every thorn is fixed to every sinew. Thereafter a man draws it with great force and accepts what comes out therefrom and rejects what does not come out.

Three terrors of death: The first terror is the terrible pangs at the time of death. The second terror is the sight of the figure of the angel of death and entry of fear and terror in mind. The third terror is that the sinner sees his place in Hell and the virtuous one sees also his place in Paradise. The first we have described above. It has been narrated that the Prophet Ibrahim said to the angel of death : Can you show me once your own figure when you take the life of a sinner? He said : You will not withstand it. Ibrahim said : Yes, I shall withstand it. The angel of death said : Turn your face from my front. Then he turned his face from his front and saw that the body of the angel of death is deep dark complexioned, having rough straight hairs, stency, covered with black dress, flames of fire coming out of his mouth and nostrils in streams. At this, Abraham fell down senseless. On regaining consciousness, he saw the angel of death in his previous form and he said : O angel of death: If the sinner sees nothing except your figure at the time of his death, it will be sufficient punishment for him.

The Prophet said: The Prophet David was prone to fear. Whenever he went out, he closed all the doors of his house. Once he went out thus closing all the doors of his house. His wife later on saw someone inside the closed house. She asked him : How have you entered the house? If David comes, he will cast danger on your head. When David came and saw him, he asked him : Who are you? He said : I am that one whom the kings and emperors fear and the friends of God cannot prevent him. He said : By God, you are then the angel of death. At this, he covered himself with blanket.

It has been narrated that once Jesus Christ was passing by a human skeleton, He stroke it with his foot and said : Speak with me by the permission of God. The skeleton said : I was a king of

this place. I was seated on the throne with crown on my head and with my soldiers all round me and with all my pomp and grandeur. Just at the time the angel of death came to me. My limbs became paralysed at my seeing him and my life went away with him.

The Prophet Abraham had a place of worship. Whenever he came out of it, he close its doors. Once day he returned and found some one inside it. He asked him : Who inducted you in my house ? He said : The owner of the house inducted me in it. He said : I am its owner. He said : He who is the Lord of yourself and mine has inducted me therein. He said : Are you an angel ? He said : I am the angel of death. He said : Will you show me your form with which you take the life of a believer ? He said : I am showing it. Turn your face from me. Then he saw him like a good handsome youth with white cloth on him and his body was filled up with good scent. He said : O angel of death, if a believer does not see anything about your form except only this, that is sufficient reward for him. Then he sees at that time two angels who write the book of deeds.

The third terror at the time of death is that the dying man sees his place either in Hell or in Paradise. His life does not come out until he hears the announcement of the angels about his place either in Hell or in Paradise. The Prophet said : Nobody from among you will come out of the world till he knows his destination and till he sees his place either in Hell or in Paradise. He also said : Whose loves to meet me, God also loves to meet him. God does not desire to meet one who does not desire to meet me. The companion said : Nobody of us likes death He said : The matter is not that. If the condition of the believer becomes easy regarding what will come over him, he loves to meet God and God also loves to meet him.

Once Merwan went to Abu Hurairah at the time of his death and said : O God, make death easy for him. Hazrat Abu Hurairah said : O God, make it difficult for me. Then he wept and said : By God, I don't weep because I am sorry to leave this world but I look towards two things from my Lord—Hell or Paradise. Hazrat Hasan Basari said : The believer has got no other happiness than that of meeting with God. The day of death is the day of happiness for one who feels joy at his meeting with God.

DUTIES ON THE EVE OF DEATH

Know, O readers, that the conditions which are necessary for a dying man are the following-to be clam, to be peaceful, to recite with tongue the Kalema Shahadat and to have good conjecture about God in mind.

Calm attitude: The Prophet said : Look to the dying man with his three conditions. When perspiration comes out on his forehead, when his eyes shed tears and when his lips become dry, the blessings of God are poured upon him. When his throat gives out gurgling sound, his colour becomes red, his lips become mud- coloured, the punishment of God befalls on him. The Prophet said : Teach your dying man to recite "There is no deity but God" because it obliterates sins. The Prophet said : He who knows at the time of death that there is no deity but God. will enter Paradise. Hazrat Osman said : When death comes to a man, teach him, 'there is no deity but God,' as he who dies reciting this Kalema will enter paradise. Hazrat Omar said : Be present before your dying men and remind them of Allah's names, because they see what you do not see and teach them that 'there is no deity but God.' The Prophet said : The angel of death came to a dying man and found nothing in his heart. Then he pierced his tongue and found in a corner that it recites 'there is no deity but Allah.' God forgave him for this. The object of this utterance is that at the time of death, that there should be no thought in his mind except the thought of God, and no goal in his mind except the goal to meet with Him.

TO HAVE GOOD THOUGHTS ABOUT GOD

The Prophet said : God says : I am with My servant who harbour good thoughts about Me. Once the people went to a dying man and said : How are you? He said : I hope to get God's mercy and I fear sins. The Prophet said : God gives the man who harbours these two thoughts at this time what he wishes and keeps him safe from what he fears. The great saint Sabet Bonani said : A young man was addicted to pleasure. His mother used to give him advice and said : O my darling, remember the inevitable hour which will come to you one day. When death came to him his mother fell upon him and said : O my darling I warned you repeatedly of this catastrophe. He said : O mother, my Lord is merciful. I hope that He will show me something of His mercy

today. The saint Sabet said : Owing to his good conjecture about God, He showed him mercy. The saint Jaber said that a young man was conceited. When death came to him, his mother said to him : O my darling, give me some admonition. He said : I am giving, don't go with my ring as there is the name of God therein. Perchance Allah will show mercy on me for that. When he was buried. Jaber dreamt him and he said : Inform my martyr that the Kalema has done me benefit and God has forgiven me. Once a desert Beduin fell ill He was told that he would die. He said : Where shall I be taken? The said : To God. He said : I am not unwilling to go to Him. He will surely do me good.

GRIEF AT THE TIME OF MEETING WITH ANGEL OF DEATH

Hazrat Sulaiman said to the angel of death : Why do I not find you to do justice among the people? You take away the life of one and give up that of another. He said : I am not more informed than you about this. It is written in a book wherein there are the names of all and it remains with me.

The great saint Wahab-bin-Monabbahg said once that a powerful king intended to visit a country. He ordered his best dress to be brought and he put on it. He ordered the best horse to be brought and he rode on it. Then he started with his followers. The devil then advanced and puffed him up with pride. He looked down the ordinary men in the street. At that moment, a poor man with tattered rags on his body advanced to the emperor and saluted him, but the latter did not respond to his salutation out of extreme hatred. Then the poor man advanced forward and caught hold of the reins of his horse whereupon the emperor ordered him to give up the reign saying : You have done a most heinous act. The poor man said : I have some urgent matter with you. The emperor said : Be patient, I am getting down. The man said : That won't be He began to pull out the reign of the horse with greater force. The emperor said : Say what you have got to say. The man said : That is a secret talk. The emperor drew his ears close to him and the man said : I am the angel of death. At this, the colour of the emperor changed and his tongue stopped. He said : Give me a little time so that I may go to my family and arrange things. The angel of death said : That can't be He then drew out the life of the emperor and he fell down dead on the ground.

The angel of death advanced farther and met with a believer whom he greeted. The believer returned his greeting. He said : I have got something to tell you in secret. The believer consented to hear. At this the angel of death said : I am the angel of death. The believer said : Welcome to you. I am waiting for you for long. By God, there is nothing dearer to me than my meeting with you. The angel of death said : Fulfill your needs. The believer said : There is nothing dearer to me at this moment than my meeting with the Lord. The angel said : Choose in what way I can take your life. The believer said: Let me pray after ablution and take my life while I am in prostration. The angel of death took his life in that condition.,

It is narrated that a man acquired vast wealth. He constructed many buildings and adorned them with iron gates. There were innumerable slaves and slave girls therein. Then he prepared a grand feast and brought all his beautiful wives. Then he ascended the throne and began to shake his legs placing one of his legs upon another in pride. Then he said : O self, enjoy it for long long years. Hardly had he finished this talk's a poor man with tattered rags on him came to the door and began to knock it. The guard at once rushed to the door and enquired of his whereabouts. He said : Take your master to me, The guard said : Will our master come down to a man like you? He began to knock the door with a greater force. The guard rushed on him and he said: I am the angel of death. Go and inform him to come to me. When he came, he took his life.

Hazrat Wahab-bin-Monabbah said: The angel of death took the life of a great tyrant and ascended the heaven. The angel asked him : O angel of death have you ever felt kindness in your mind in taking the life of a man? He said : Yes once I felt kindness when a pregnant woman was alone in a dense jungle. She gave birth to a son there and I was ordered to take her life at that very moment. I felt kindness for her helplessness and for the condition of her just born child. The angel said : You have taken the life of the mother of a mighty emperor who was that helpless child. He said : All praise is for God who does what He wishes.

The great saint Ata-bin-Yasin said: The angel of death gets a list of persons on the 15th night of Shaban each year and he is ordered to take the lives of those persons in the list in that year.

Hazrat Khaisamah narrated that the angel of death came to the Darbar of Sulaiman and was staring at one of his courtiers for long. When he went away the courtier asked Solaiman : Who is that man who stared at me? He said that he was the angel of death. The courtier said : I think he has come to take my life. Please save me from him. Solaiman ordered the air to throw him to India. The air carried out his order. The angel of death came to Solaiman again who said: You stared for long at one of my courtiers. The angel of death said : Yes, I have been ordered to take his life in some place in India but I have seen him here. I thought : How can I take his life in India when he has been here at the moment. More wonderful it is that I found him at the appointed time in the fixed place in India and then I took his life there.

SECTION IV

THE DEATH OF THE PROPHET AND
THE FOUR CALIPHS

Know, O readers, that there is an excellent example in the life of the Holy Prophet to be followed by every man of every profession. He was the dearest friend of God, His beloved, His chosen Prophet and messenger. Look to him Has he been given a moment's time than what was fixed for him to live longer? He suffered the pangs of death and that was disclosed on his face, his colour was changed and there was profuse perspiration on his face. Those who were present there began to weep at the sight of his pangs of death. In spite of his messengership he could not annual what was decreased for him. This is the condition of one who will rise first out of the graves on the resurrection day, one who was the greatest of the Prophets, saints and the leaders of mankind.

Hazrat Ibn Masud said : We entered the room of Ayesha to meet the Holy Prophet at the time of his death. He stared at us and began to shed tears and said : Welcome to you, may God grant you long life. May He give you refuge. May he help you. I give you my last instructions to fear God. I give you my last advice as a warner of God. Don't show pride over the dwellers of towns and cities and over God. Death is near. I shall have to return to God, to Sidratul Montaha (farthest lotetree), to my resting place Paradise, to the full Fountain. Take my words to your people and to those people who enter your religion after me. Salman and God's mercy on my behalf.

It has been reported that the Prophet asked Gebrail : Who will remain after me for my people? God revealed to Gebrail : Give good news to my friend that I will not give punishment to his people. Give him further good news that on the Resurrection Day he will rise first from the grave and he will be your leader. Paradise will be unlawful for the followers of other peoples till his people do not enter it. He said : Then my eyes became cool.

Hazrat Ayesha said that the Messenger of God said to them during his illness : Wash me with seven cups from seven water-skins. We did that. He became cool as a result and prayed with the people and prayed for the martyrs of Uhud. He gave instructions regarding the Ansars and said : O refugees, your

number is increasing, but the number of Ansars will not increase and it will remain what is today The Ansars are my own people and I took refuge with them. Honour their religious people and forgive their faults. Thereafter he said : One servant was asked to choose either of the two things : This world or what is near God. He chose what is near God. At this Hazrat Abu Bakr began to weep as he applied it to the case of the Prophet. The Prophet said : O Abu Bakr, close these doors (pathways) towards the mosque for your people, but shut not the door of Abu Bakr as I know not of any companion better than Abu Bakr.

Hazrat Ayesha said : The Prophet expired leaning against the place between any breast and throat. God united my saliva and his at the time of his death. My brother Abdur Rahaman entered my room with a tooth pick. He looked at it and I understood that he would be pleased to get it. I told him : Shall I take the tooth-pick for you? He hinted with his head and I took it from him and I got it entered into his mouth. When it seemed hard to him, I said to him: I am making it soft for you. When he hinted it with his head, I made it soft for him. There was a water pot in his front. He entered therein his hand and said : There is no deity but God, there are surely death pangs. There is no deity but God, there are surely death pangs. Then he put his hand in its right place and said : To the Highest Companion.

The father of Sayeed reported : When the Ansars found the Prophet a little better, they informed the Prophet of the conditions of their minds, so also Fazal and Ali. The Prophet stretched out his hands and said : Hold my hands. They held them and he said : What are you talking about ? They said : We fear your death. The wives and their husbands began to raise cries at his condition. The Prophet leaned against the shoulders of Hazrat Fazal and Ali and came to the mosque. His head was tied up with a piece of cloth. He stepped very slowly and sat upon the pulpit and the people advanced towards him. He prayed to God and said : I heard that you are fearing my death. It seems that you do not love death. Do you deny the death of your Prophet? Did I not tell you about my death? Did I not inform you about your death also? Did Prophets before me live forever? Look, I shall meet with my Lord and you will also meet with Him.

I give you instruction to treat well with the first refugees. God says : By oath of time, people are surely in loss except those

who believe and do good. Everything is done according to the order of God. When there is delay in any affair, let it not encourage you to hasten it, as God does not hasten at the hastiness of anybody. He who cheats God will be cheated by Him. Will you create disorder in the world? Will you cut off the ties of your relationship?

I am leaving instructions to you that you shall accord good treatment to the Ansars as they gave you refuge and they gave refuge to Iman before you. Treat them well. Did they not make you cosharers in crops? Did they not give you shelter in their houses? Did they not put your needs above their needs at the time of your needs? Behold, if anybody is given power over two persons, he shall do good to them and forgive their faults. Behold, do not give superiority to yourselves over them. Behold, I am watching over you and you will meet me. Behold, the Fountain which has been promised to you is my fountain. That is wider than the distance between Basra in Syria and Sana'a in Yemen. The fountain of Kauser flows therein, Its water is whiter than milk, softer than butter and sweeter than honey. He who drinks therefrom will never get thirsty. Its stones are of emeralds and jewels and its foundation is of camphor. He who will be deprived of it tomorrow will be deprived of all good. Behold, he who loves to live with me there on the Resurrection Day should control his tongue except what is necessary.

Hazrat Abbas said : O Prophet of God, leave instructions about the Quraish. He said : I leave instructions about the Quraish in this affair. The people will follow the Quraish. The virtuous will follow their virtuous and the sinners will follow their sinners. O Quraish, deal good with the people. O people, sin changes fortune and bad conduct corrupts character. When the people are good, their leaders are also good. God says : Thus do I place some oppressors over others on account of what they did.

Hazrat Ibn Masud reported that the Prophet had told Abu Bakr, O Abu Bakr. He said : O Messenger of God, death is near. He said : Death is imminent and that is true. Hazrat Abu Bakr said : O Prophet of God, this death is a kind welcome to the mercy that is with God. He said : To God, to the farthest lote tree, to the Paradise of Ma'wa the highest Paradise, to the full fountain, to the Highest Friend and to eternal happiness.

He said, O Prophet of God, who will wash you? He said : The close relations of my family and the more close of them. He said : With what coffin will you be shrouded? He said : With this garment of mine which I am wearing, with the gown of Yemen and with the white cloth of Egypt. He asked : how shall we pray your Janaza? We then wept and he also wept. Then he said : Stop, may God forgive you and may He grant you good from your Prophet. When you will wash me fully and clothe me with coffin and place me on my bier in my room which will be the top portion of my grave, then go away for sometime from me, because the first who will recite Darud on me, will be the Almighty and His angels. Then He will order the angels to pray for me. He who will come first to pray Janaza on me among the creation of God will be Gebrail, then Michael, then Israfil and then the angel of death with his numerous hordes and then all the angels. Then you will pray in batches. Don'ts inflict trouble on me by raising wailings and cries. One of you will be Imam, then the near ones of my family and then the boys will stand. He asked: Who will put you into your grave? He said : The nearest ones of my family with many angels whom you will not see but who will see you. Now rise and go away from me . Convey my message to the people after me on my behalf.

Abdullah-bin-Jama'a said : On the first Rabiul Awal, Bilal sought permission as to who will lead prayer. He said to him : Tell Abu Bakr to lead the prayer for the people. I came out and saw nobody except Omar. I said : O Omar, rise up and lead the prayer. Then Omar rose up and as soon as he uttered Takbir, the Prophet asked : Where is Abu Bakr? God and the Muslims will not agree. He said thrice : Tell Abu Bakr to lead the prayer. Hazrat Ayesha said : O Messenger of God, Abu Bakr is softhearted. When he will stand in your place, his tears will not stop. The Prophet said : You are the companion of Joseph. Tell Abu Bakr to lead the prayer. After Omar had prayed, Abu Bakr led the prayer.

Then Hazrat Omar told Abdullah-bin-Jama'a: Woe to you! What treatment have you meted out to me? By God, I thought that the Messenger of God ordered you to ask me to lead the prayer. Abdullah said : I found nobody better than you for this affair. Hazrat Ayesha said : The reason why I raised objection on behalf of Abu Bakr is that he is a man who raised objection on

behalf of Abu Bakr is that he is a man who renunciated the world and there is a great upheaval and turmoil in administration but he is safe whom God saves. I feared that during the life time of the Prophet the masses won't like that somebody should lead the prayer except what God wills otherwise. If Abu Bakr would lead the prayer, they would deny him and rise up against him and speak ill of him. If God wills, He will save him in this world and in the affairs of religion.

Hazrat Ayesha said : On the first part of the day of his death, he looked somewhat better and the people left him, returned to their respective houses and joined in their personal affairs. The Prophet then remained alone with his wives. We remained then in hope and joy. Thereafter the Prophet said : Leave me. An angel seeks to meet me. Everybody went out of the house except I. His head reclined on my lap. He sat straight and I also went to a corner of the house. The angel talked with him secretly for a pretty long time. Then the Prophet called me and placed his head again on my lap. He said to his wives : Enter the house. I said : He is not perhaps Gebrail. The Prophet said : O Ayesha, he is the angel of death. He came to me and said : God sent me to you and advised me not to come to you without your permission. If you don't permit me, I will return; and if you give me permission, I will enter. God ordered me not to take your life until you give me permission. Now what is your permission? I said : Tarry and little, let Gebrail come in. This is the time of coming of Gebrail.

Hazrat Ayesha said : Thereafter there appeared to us such an affair which was beyond our control. It seemed that we raise hue and cry and strike our hands and feet. The people of Ahli-Bait were all struck with awe and were silent. Nobody saw such an affair before. Ayesha said : Then Gebrail descended and saluted the Prophet. I felt his advent. The people of the house went out. He said : The Almighty God tenders His Salam to you and enquires your health although He knows it. He has intended to make your honour and prestige perfect and wishes to establish it among your followers. The Prophet said : I am in anxiety. He said: Give good news as God intends to take you to the place which He has prepared for you.

The Prophet said : The angel of death seeks my permission. Gebrail said : O Muhammad, surely your Lord is anxious to meet with you. By God, the angel of God never sought permission of

anybody to take his life and will never seek such permission. God will protect your honour and he is eager to meet you. The Prophet said : Let the angel of death come and go away from here till he comes. Then the Prophet called his wives and said to his daughter Fatima : Come close to me. Fatima went near him and he whispered something in her ear. She raised her head and shed tears and could not talk further. Then he said : Come close to me. Hazrat Fatima came close to him and he whispered again something to her. Then she raised her head and began to smile.

We wondered at her weeping and smiling and asked her the reason. Fatima said : He has informed me that he will expire. I began to weep at this. Then he said : I pray to God that you will be the first who will meet me and will be with me. I smiled at this. When Hazrat Fatima took her two sons close to the Prophet, he showed affection and fondness for them.

Then the angel of death came and saluted the Prophet and sought permission of the Prophet to take this life to which he responded and gave permission. The angel of death said to him: O Muhammad, what do you say to me? The Prophet said: Yes, take me to my Lord. He said: Yes, your Lord is eager to-day to meet you. Your Lord never hesitated in any other case than in your case. He never prohibited me to take the life of anybody without his permission, except in your case. Your death is in your front. Then he went out.

Hazrat Ayesha said: The Gebrail came and said : O Messenger of God, salam to you. This is my last descent in the earth. Revelation came to an end and the earth came near. I have got no need of this earth except for you I will stay in my own place. She said : I went close to the Prophet and placed his head upon my bosom. He fainted and fainted and perspiration came out profusely on his forehead. I began to remove the perspiration the fragrance of which I smelt. When he came round, I said to him : May my parents, my life and my family be dedicated to you, why do you perspire so much? The Prophet said : O Ayesha, the life of a believer goes out with excessive perspiration and the life of a non-believer goes out of the two sides like that of an ass. At this time, we hastened to run and send for the members of our families. The first man who came to us was my brother. I sent him for my father. Before anybody could come, the Prophet breathed his last.

When he fainted, he recited : To the Blessed Companionship on High. When he talked, he said : Prayer, prayer, you will never be routed if you continue to pray. He left instruction for prayer upto the last moment of his life.

Hazrat Ayesha said: The Holy Prophet expired between one and two prahars of the day. When he died, there were wails and be wailings everywhere. He was covered by the angels with my cloth. Some did not believe his death, some lost senses and some were dumb-founded. Hazrat Omar said that the Prophet had not died. He said : O people, hold your tongue about your saying that the Prophet has died as he has not expired. By God, let me not hear that the Prophet has died, otherwise I would cut off his head by this sword. Hazrat Ali was seated within the house Hazrat Osman did not talk with anybody. People led him here and there. Hazrat Abbas said : By God, the Apostle of Allah has tasted death. God said : Certainly You will die and they will also die. Thereafter you will be quarelling before your Lord on the day of Resurrection.

Hazrat Abu Bakr received his death news while he was away to Banu Hares bin Khazraj. He hurriedly came and went straight to the dead body of the Prophet and began to kiss his cheeks and say : O Messenger of God, may my parents be dedicated to you God will not give you the taste of death twice. By God, the Messenger God has died. Then he came out and addressed the people : O people, he who worships Muhammad should know that he has expired and he who worships the Lord of Muhammad should know that He is ever living and has got no death. God says : Muhammad is nothing but an apostle. Before him there passed many apostles. If he then dies or is killed, will you turn on your backs? On hearing this verse of Quran, the people were in such a condition as they did never hear of this verse before.

Hazrat Ibn Omar reported that when Hazrat Abu Bakr entered the room of the Prophet, he began to recite Darud and Hamd and the inhabitants of the house raised such a hue and cry that those who were praying outside heard it. When ever he said something, the noise further increased. Some one stood by the door and on his advice the noise stopped. He said loudly : O Ahli Bait, salam to you all. Everybody will die and everybody has got an agent in the affairs of God, every desire has got an object of hope and every fear has got salvation. Rely on God. On hearing

this, the dwellers of the hut could not understand whose voice it was. They then stopped crying and weeping. Soon they came within the hut and began to weep and cry again. This time an unknown voice said : O Ahli-Bait, remember God and glorify Him under all circumstances, you will then become sincere worshipers. There is consolation of God in each danger and there is agent in every desired object. Remember God within your mind. Obey His commands and put them in execution. Hazrat Abu Bakr said : They are Khizir and Isha'a. They were present at the Janaza of the Prophet.

Hazrat Kaka-bin-Amr recorded the full address of Abu Bakr. He said : Abu Bakr addressed the people who began to shed tears at his address. After praising God, he said : I bear witness that there is no deity but God who is single. He has shown His unity as truth; He has helped His servant and he has routed His allied enemies. All praise is due to God. He is one. I bear witness that Muhammad is His servant and messenger and that he is the last of the apostles. I bear witness that the Quran remains as it was revealed, the religion is at it, came, Hadis is as it was spoken. God is open truth O God, Muhammad is Thy servant and messenger, Thy Prophet, Thy friend, Thy hope, Thy chosen servant. Shower blessings on him such blessings which Thou has not sent to anybody among Thy creatures. O God give Thy blessings, Thy pardon, Thy mercy, to the last of Thy messengers and the leader of Thy religious peoples and the guide to all good. O God, bring his honour near honour his place and take him to the abode of praise. The sages of past and present ages will envy him. Give us the benefit of his praised abode, make him our representative in this world and the world next. Give him honour and Paradise and make him our means. Send blessings on Muhammad and his family and send blessings on Abraham and his family. Surely Thou art praised and glorified.

O people, he who worships Muhammad shall know that Muhammad is dead. He who worships God, shall know that God is ever-living and has got no death. God has chosen for His Prophet for what is near Him and has not chosen for him what is near you. He has taken his life to give him reward. He has left to you His Book and his Sunnah. He who holds fast to these things is a true believer and he who differentiates between these two things does not believe. O believers, stand on justice. May not the

devil misguide you after the death of your Prophet and turn you from your religion. You can baffle his efforts if you meet with him with good deeds. Don't look at him or else he will rule over you and will throw you into danger.

Ibn Abbas said: When Abu Bakr finished his address, he said : O Omar, you informed me that you are saying that the messenger of God has not expired, Don't you see that the Prophet said such and such on such and such a day? God said in His book : You will die and they will also die. He said : By God, it seemed to me that I never heard before about the revelation of this verse in the Holy Book. The book remains as it was revealed. Hadis remains as it was uttered. God is ever living and has got no death. We are for God and to God is our return. Blessings on His Prophet and we hope to see him near God. Thereafter he sat near Hazrat Abu Bakr.

Hazrat Ayesha said: When the people assembled for the washing of the body of the Prophet, they said : By God, we don't know how to wash the Prophet. Shall we uncover his wearing cloth as we do in other cases or shall we wash him within his wearing cloth? Ayesha said that God had sent on them slumber and there was nobody among them who did not place his head over his bosom and sleep. Then a man (whom no-body knows who he was) said : Wash him within his wearing cloth. Then they got up from slumber and did so and the Prophet was washed within his wearing apparel. After this they clothed him with coffin cloth. Hazrat Ali said : We washed to take off his wearing apparel when it was proclaimed to us : Don't take off the cloth of the Prophet. We washed him and turned him from one side to another. His side automatically turned to another side without our efforts. Thus we finished his washing.

This is in short the story of his death. There was no cloth of his which was not buried with him. Hazrat Abu Jafar said : The bed sheet of the Prophet was spread in the grave and on it was placed the body of the Prophet. There is a great lesson and an ideal in the death of the Holy Prophet.

THE DEATH OF HAZRAT ABU BAKR

When the death of Hazrat Abu Bakr approached, Hazrat Ayesha came to him and recited the following poem.

By my life, this life is nothing but a night-dream
Power of wealth is meaningless when death comes.

He said covering his faces : Don't utter this, rather say : Death pangs have truly come from which you have been warned (Quran). Look to my two cloths. Cleanse them and coffin me therewith, as there is more need for new cloth for those who are alive than those who are dead. The people came to him and said : Shall we not call for you a physician? He said : My Physician looked to me and said : I do what I will (Quran).

Hazrat Salman Farsi came to see him and said: Give us advice. He said : God will open for you the treasures of the world. Take from these only what is necessary for you. Know that he who prays Fajr remains in the security of God, Don't think His security little. If you do it, you will be turned down into Hell.

When the illness of Hazrat Abu Bakr became serious and the people expressed wish for the nomination of his successor, he nominated Hazrat Omar for the Caliphate. The people said to him : You have nominated for us a very stern and harsh man. What answer will you give to your Lord? He said : I will say that I nominated for the people the best qualified man available. When Omar was sent for, he came and Hazrat Abu Bakr said to him : I give you one wasiat. Know that God does not accept your day duties to God at night and He does not accept your night duties to Him at day. He does not accept optional duties until you perform your obligatory duties. The balance of those will be heavy on the Resurrection Day who will follow truth. The duty of the Balance is that it will be heavy if truth is placed in it. The balance of those will be light on the Resurrection Day who follow untruth. The duties of the Balance is that it will be light if untruth is placed in it. God has bestowed the dwellers of Paradise with good works and pardoned their sins. God narrated the verses of mercy and punishment so that a believer renounces the world and does not lead himself towards destructions and does not hope for anything from God except truth. If you keep my wasiat, you will love no other thing except death which must come to you. If you do not fulfill my wasiat, nothing will become hateful to you than death. Death must come to you and you cannot baffle it.

Sayeed-bin-Mosayyeb said: When there came the death of Hazrat Abu Bakr, the companions came to him and said : O

representative of the Prophet, give us advice as we see your death near. He said : He who expires saying all these, God places his life in an open space. The companions asked : What is open space? He said : It is an open space before the Throne wherein there are gardens, rivers and trees. One hundred mercy surrounds it every day. He who says this, God places his soul in that place : O God, thou hast created men first although you had no need of them. Then Thou divided the people into two factions, one faction for Paradise and another faction for Hell. Make me an inmate of Paradise and don't make me one of Hell, O God, Thou hast created the creation into different classes before they were created. Thou hast created them into classes of fortune and misfortune, guidance and misguidance. Don't make me unfortunate with sin.

O God, Thou knowest before Thou created a man what he will acquire. There is no defect in what Thou knowest. Make me one of those Thou keepest engaged in Thy service. O God, nobody wills anything unless Thou wealth. I wish that which will take me to Thy neighbourhood. O God, Thou hast given to the people the powers of their movements and nothing moves without Thy permission. Place me in fear for Thee. O God, Thou hast created good and bad and created people for good and bad. Make me one of good. O God, Thou hast created Paradise and Hell and created inmates for them. Make me an inmate of Thy Paradise. O God, Thou willeth to make a part of men misguided and maketh their breast narrow. Make my breast spacious for faith and make it endowed in any heart. O God Thou manageth everything and taketh it unto Thee. O God, every man passes morning and evening hoping to get that thing. Thou art my object, of hope. There is no strength and might but through Thee. He said that these instructions are in the Book of God.

THE DEATH OF HAZRAT OMAR

Hazrat Amr bin-Maimun said: I was standing in the morning in the place where Hazrat Omar was stabbed with knife. Abdullah bin Abbas was standing near me and Hazrat Omar passed between two rows, and whenever he saw any opening, he said : Straighten your rows. He used to do like that till the rows were adjusted. Then he recited Takbir advancing forward. On the day of occurrence, when he recited Takbir I heard that he said : A dog has killed me. Abu Lulu stabbed him there with a two edged

dagger. After stabbing, he was fleeing with his dagger. He stabbed by whomsoever he passed and thus he stabbed ten persons in the course of his fleeing. Out of them seven or nine persons expired. When he was passing by another Muslim, he threw a thick wrapper over his body. Seeing that he was caught, he committed suicide. Hazrat Omar caught hold of Abdur Rahaman bin Auf and pushed him in front to be Imam in the prayer. The people near me in the first row saw what I saw. Those who were outside it, did not know what happened, They however heard the voice of Hazrat Omar and wondered.

Abdur Rahaman made short the prayer. After the prayer, Hazrat Omar said : O Ibn Abbas, look at the person who stabbed me. He made a round and said that he was the slave of Mugirah bin Shu'ba. Hazrat Omar said : May God destroy him. He ordered that mercy might be shown to him. Then he said : All prise is due to God who has not done my murder at the hand of a Muslim. You and your father want that more people of the unbelievers should be allowed to come to Medina. There were many such slaves with Hazrat Abbas. Ibn Abbas said : If you wish, I will kill them all and if you wish otherwise, I will do with them otherwise. He said : Don't kill them if they recite Kalema like you and pray towards your Qibla.

Then he was taken to his house. We also went with him. Some drink was brought to him but it went out of his stomach. Then he was given milk which also went out of his stomach. Then the people understood that he won't survive. A young man said to him : O Commander of the Faithful, take good news from God, you were a close associate of the Prophet and accepted Islam at the early period. Then you got power of administration and did justice. When the young man was going, Hazrat Omar said : Lift your wearing apparel a little above. It is better for your cloth and excites fear of God. Then he said to his son Abdullah : O Abdullah, estimate my debts. On estimation, it was found to be 86,000 Dirhams.

Hazrat Omar said : Clear it if the properties of the family of Omar are sufficient for it, or else demand it from the children of Adi-bin Ka'ab. If their properties are not sufficient, take it from the Quraish and clear the debts on my behalf. Tell Hazrat Ayesha : Omar tenders you salam. Don't say Amirul Momenin (Commander of the Faithful). I am no longer their Commander

from to-day Tell her that Omar wants to stay with his two friends. Hazrat Ayesha said : I wished it for myself, but I want to fulfill his need today more than that of myself. When Abdullah came to Omar, he said : Raise me up. A man raised him up and he said to his son : What news? He said : She gave permission what you wanted. Omar said : All praise is due to God. Nothing is more needful than it. When I die, take me there, then after saluting tell her that Omar is seeking permission. If she gives me permission, place me in this grave. If she does not give me permission, bury me in the graveyard of the Muslims.

Hafsa, daughter of Omar and widow of the Prophet, came there and wept for an hour. The people sought permission to see him and they entered and said : O Commander of the Faithful, advise us and nominate your successor. Hazrat Omar said I refer this matter to a committee consisting of such persons on whom The Prophet was pleased at the time of his death. The Committee will consist of Hazrat Ali, Osman Jubair, Talha, Sa'd and Abdur Rahaman. Abdullah, my son, will be present along with them but he will have nothing to do with the Caliphate. He gave consolation to his son saying : If Sa'ad gets nomination, it is better or else whoever is elected as Caliph by the Committee, seek assistance from him. I advise one who is elected Caliph after me-(1) He will keep dignity of the first refugees and preserve their honour, (2) He will seek good of the Ansars as they gave refuge to them and their faith (3) He will accept their good deeds and forgive their faults. (4) He will seek good of the citizens as they preserved Islam, and attack those enemies who hoard wealth. (5) He will treat well with all the inhabitants of Arabia as they are the original dwellers of Arabia and the basis of Islam. He shall realise the excess wealth from the rich and distribute it to the poor. (6) He will fulfill the trust of God and His Prophet and fulfill the rights given by them to the Zimmis, protect them fight for their preservation, and impose on them no greater burden than they can bear. Ibn Omar said : When Omar died, we carried him on foot and said to Ayesha that Omar-bin-Khattab is seeking your permission. Hazrat Ayesha said : Bury him here and let him stay here with his two friends. The Prophet said : Gebrail told me that Islam would weep after the death of Omar.

Hazrat Ibn Abbas said : When Hazrat Omar was placed on the bier, the people stood surrounding him and were praying for

him. I was one of them. Nobody saw me except one man. He touched my shoulder and I found him to be Ali-b-Talib. He began to pray for Omar and said : You have left no such successor of yours as I can take him dearer than you. By God I think God will place you along with your two friends. I often heard the Prophet say : I, Abu Bakr and Omar went there. I, Abu Bakr and Omar went out. I, Abu Bakr and Omar entered. I surely believe God will keep you in association with your two friends.

THE DEATH OF HAZRAT OSMAN

The story of Hazrat Osman's murder is well-known. Hazrat Abdullah bin Salam said : I came to offer Salam to my brother Osman when he was surrounded by the rebels. He said to me : O my brother, welcome to you. I dreamt the Prophet last night as saying : O Osman, they have surrounded and besieged you. I said : Yes. He said : They prevented you from taking water, I said : Yes. He gave me a dole of water and I drank it to my heart's content, as a result my breast and shoulder became cool. He said to me : If you wish I will help you against them. If you wish, you will break your fast near me. I told him to break fast near him. On that day he was killed. He said at the time of his murder: O God, keep the people of Muhammad united. He recited it thrice.

Mohammad said : I was one of the assembled crowd below when Hazrat Osman was addressing them. He said : Send the two men to me who brought you here. They were sent and they came like camels or asses. Hazrat Osman said to the crowd : I am asking you in the name of God and Islam : Do you not know that the mosque of Medina was insufficient to accommodate those who pray. The Prophet then said : Who will purchase the garden of so and so and make spacious the lawn of the mosque and get a garden better than that in Paradise? I purchased with my principal money. Today you are preventing me from praying two rakats of prayer therein. The people said : O God, that is true, Hazrat Osman said : I ask you in the name of God and Islam : Don't you know that the Prophet was standing in a valley and with him there were Abu Bakr, Omar and myself. Then the valley began to tremble and even began to throw stones. The Prophet stroke it with his feet and said : O valley, be steady, there are upon you the Prophet, the Siddiq, and the martyr. They said : O God, that is true. He said : God is great, they testified me. By the Lord of Kaba, I am a martyr.

An old man said that Hazrat Osman was given a strike by sword, and blood was then oozing out flowing upon his beard. He said : There is no deity but Thou. Thou art glorified and I am one of the oppressors. O God. I seek refuge to Thee against them and seek assistance from Thee in all my affairs. I pray to Thee to have patience in the danger Thou hast cast upon me.

THE DEATH OF HAZRAT ALI

Asbag Hanzali said : Ibn Tiah came to Ali and informed him of the morning prayer as he was then in his bed. He came to him again and found him in bed. When he came for the third time, Hazrat Ali walked and said :

Be prepared for death, death is sure for you.
Fear not death when it takes life.

When he reached the little door of the mosque, he was stabbed by Ibn Maljam Omme Kulsum, daughter of Ali, came out and said : What has happened to Fajr prayer, my husband Ameerul Momenin was murdered at Fajr prayer, my father Hazrat Ali has been murdered at Fajr prayer. A Quraishite old man said : When Ibn Maljam stabbed Hazrat Ali, he said : By the Lord of Ka'ba, my purpose has been fulfilled. He did not hold further useless talk and at death bed he began to utter : There is no deity but God

CONDITIONS IN GRAVE

It is reported by Zuhhak that a man asked : O Prophet of God, who is the person who has renounced the world most? He said : He is one who does not forget the condition in the grave and destruction, who gives up the unnecessary fineries of the world, who prefers the everlasting happiness rather than the short lived happiness, who does not count tomorrow as included in his life and who counts himself as one of the inmates of the grave. Hazrat Ali was once asked; What is your condition? Why are you living in the neighbourhood of graves? He said : I have found those as good neighbours whose tongues are silent and who remembered the hereafter.

The Holy Prophet said: The grave is more fearful than what I glanced my look on. Hazrat Omar said : Once we came out with the Prophet to the graveyard. He sat by one grave and I was close to him. He began to weep and at last his companions also began

to weep. He asked us : Why do you weep? We said : We weep as you weep. The Prophet said : This grave is of my mother Anina, daughter of Wahab. I asked permission of my Lord to visit her grave and he gave me permission. Again I asked forgiveness for her but He rejected it. The affection of a son towards his mother has arisen in me.

Whenever Hazrat Osman waited by the side of a grave, he wept so much that his beard became wet. He once said : Why don't you weep if Paradise and Hell are described to you but why do you weep if you stand by the side of a grave? He said : I heard the Prophet say : The grave is the first stage out of the stages of the next world. If one gets release from it, what is next to it is more easy than it. If he does not get release from it, what comes next is more difficult than it.

It has been narrated that Hazrat Amr-bin-A's got down and prayed two rakats by the side of a graveyard. He was said : You have never done so before. He said : I can remember what passed between the inmates of the graves and myself. I intend to be near God with the help of these two things.

The saint Muzahed said: What the grave will first say to the son of Adam is this : I am the dwelling house of insects and worms. I am the house of solitude, an unknown house, a house full of darkness. I have prepared this house for you. What are the things which you have prepared for me?

The companion Abu Zarr said: shall I not inform you of the dreadful day, the day wherein I will be placed in the grave? Abu Darda'a sat by the side of the graveyard. When asked its reason he said : I sit by such a people who remind me of my return. When I stand up, they don't envy me.

Hazrat Ja'far bin Mohammad used to pass his night in a grave and say : O inmates of graves, what is the matter with me that whenever I call you, you don't respond to me? Then he said : By God, there is obstruction in my question and their answer and let me be like them. Then he prayed upto morning.

Caliph Omar-bin-Abdul Aziz said to one of his courtiers : O brother, I am passing sleepless nights thinking the graves and their inmates. If you had seen an inmate of the grave after three days, you would have hated to go to him inspite of your long love

and association with him and you would have seen the grave in such a condition that it is filled up with scorpions, insects and worms eating and biting him and the coffin cloth with sweet scents is filled up with stenchy smells. Then he raised such a loud voice that he fell down senseless.

WHAT IS DEATH?

Different opinions about death. Know, readers, that different people hold different opinions about death. Some say that death destroys everything and that there is no final destruction of the world and no Resurrection and that the death of man is better than that of birds and beasts, plants and trees. This is the opinion of the unbelievers. Another group of men think that death destroys man and from grave to resurrection there will be no reward and punishment. Another group of men hold the opinion that human soul does not die and that punishment and reward will be awarded on soul and not on body, and that there will be no physical resurrection on the Resurrection Day. These are all void opinions and far from truth.

MEANING OF DEATH: The verses of the Quran and Hadis and knowledge gained by experience show that death means change of condition, that when soul is separated from body, it receives reward and punishment and that the separation of soul from body means loss of power of soul over body. The limbs of the body are instruments of soul. It uses them in its works. It catches by hands, hears by ears, sees by eyes and acquires knowledge of all things. Soul without these things can know the relation of everything. For this reason soul suffers sorrows and pangs and enjoys happiness. There is no connection of these sorrows and happiness with the body. The body stripped of powers of works by death is like the limbs which become paralysed owing to rheumatism or serious illness. Soul cannot exercise influence on them. Knowledge and wisdom remain with soul even after death. Death means that all the limbs of the body become disobedient to soul. Each limb is an instrument of soul from which it takes works. By soul I mean that thing which enjoys happiness and feels sorrow. By death, sense of happiness and sorrows remains on soul. By man, we mean his soul which retains the sense of happiness and sorrow. It does not die and will not die. Since its creation, it is eternal although it is created. Death means separation of body from soul and the body ceasing

to be an instrument of soul, as the paralysis of a limb means its ceasing to be an instrument of the body. Death means paralysis of all bodily limbs but the main thing of a man that is soul, remains.

CAUSES OF CHANGE OF CONDITION AT DEATH

There are two causes for this change of conditions. (1) The first cause is that all his limbs, ears, nose, eyes, tongue etc. are snatched away from him at death, and that he is snatched away from all his relatives and friends, and from all his wealth. Thus there are pangs of separation of dear things of this world and he is shifted to another world where he feels pangs of separation in acute form. Thus there is change of conditions at death.

(2) The second cause is that the real nature of things is disclosed to him after death which was kept hidden from him in his life time as what is not disclosed to a sleeping man is disclosed to one who is awake. Men are in sleep now and they rise up after death from sleep. Then the destroying thing sin and the benefiting thing virtue appear before him. Those are recorded in the Book of deeds which are kept secret in his soul. His engagement in world pursuits kept him away from its enquiry. When this engagement is cut off by death, all his deeds are disclosed to him. Acutely grieved at his sins, he even prefers to throw himself into fire. He may be said at this stage: Your soul is sufficient for account of yourself. That becomes vivid at the time of separation of soul and before burial. The pang of separation keeps him busy at that time but what he has acquired of virtues necessary to take him to the desired abode gives him happiness at that time. Such a man does not want but what is actually necessary for him in this world. Thus he relieves himself from the pangs of separation before his death. After he is buried, his body is returned to his soul, so that he may get the taste of punishment and happiness. Some time he is forgiven of his sins.

MEANING OF LIFE: In order to understand life, soul and its attributes must be known. The Prophet did not give permission to discuss about soul except this that the soul comes from the command of God. Permission has however been given for discussion how the human soul will face after death. From this it is known that death does not mean that soul will die with body. There are proofs that it will not die. God says: Don't consider

those who are killed in God's way as dead, rather they are alive near their Lord and are given provision.

When some leaders of the Quraish were killed at Badar, the Prophet addressed them thus. O so and so, O so and so, I have found true what my Lord promised me. Have you found true what your Lord promised you? He was said : O Prophet of God, do you address the dead persons? He said : By Him who holds my life, they are surely hearing these words, but they cannot reply. This is the proof of Shariat about the immortality of soul.

The Prophet said: Grave is a hole of Hell or a garden of Paradise. This is the proof of Shariat that death means change of condition and entry of the dead man to fortune or misfortune. At the time of death, it comes suddenly without delay, but there are some punishments which come late.

The Prophet said: Death is a Qiyamat or doomsday. He who dies meets with his Qiyamat. The Prophet said : When some one of you dies, his place is shown to him morning and evening. If he is a dweller of Paradise, he is included in the dwellers of Paradise. If he is fit for Hell, he is said : This is your place till you are Resurrected on the Resurrection Day. If one sees two places, punishment and happiness are not concealed from him. Hazrat Ali said : It is prohibited for a man to go out of this world till he knows his place either in Hell or in Paradise. Abu Hurairah reported that the Prophet had said : He who dies in journey, dies a martyr. The punishment of his grave is forgiven and his provision comes morning and evening from paradise.

There is complete joy and happiness for a martyr-who is killed for the way and cause of God, as he has cut off all connections of the world and advanced for Jihad to seek the pleasure of God and being eager to meet Him. God says : 'What they desire will get'. There is description of all sorts of happiness in this verse.

The Prophet said to Jaber : O Jaber, shall I not give you a good news? He said : Yes. He said : God gives you good news. He says that He kept alive your father and keeps him seated before Him and says : O My servant, seek what you desire, I shall give it to you. He said : O my Lord. I could not serve you due to you. I hope that you should return me again in the world that I may fight a long with your Prophet and again be a martyr for your pleasure. God said to him : It is my law that you cannot return there again.

Once when a man died, the Prophet said : This man has gone from the world and left it for his family members. If he is please there, he will dislike to return to it again as someone of you dislikes to return to his mother's womb. The Prophet said : A believer lives in the world like a foetus in mother's womb. When it comes out of it, it begins to cry and when it sees light, it dislikes to return to its former place. Similar is the condition of a believer. When he sees and meets his Lord, he dislikes to return to the world as a child dislikes to return to his mother's womb. The companion Abu Sayyed Khodri said : I heard the Prophet say : The dead man sees one who washes him, who carries him and who places him in the grave.

TALK OF GRAVE TOWARDS A DEAD MAN

The Prophet said : When a dead man is placed in the grave, it says : O son of Adam, woe to you! Who kept you forgetful of Me? Don't you know that I am the abode of sorrows and sufferings, of intense darkness, of worms and insects? Why did you fear so much when you walked by my side? The Prophet said : A dead man sits in the grave and hears the footsteps of the living men. He does not talk with them, but his grave says : O son of Adam, woe to you! did nobody warns you of my narrow space, of stenchy and fearful condition of my worms and insects? What have you then prepared for me?

PUNISHMENT OF GRAVE AND QUESTIONS OF MONKAR AND NAKIR

Hazrat Bara'a bin-Ajib reported: The Prophet came out along with us to pray funeral prayer of an Ansar. He sat by his grave and said thrice : O God, we seek refuge to you from the punishment of the grave. Then he said : When a believer advances towards the next world, God sends to him some angels with bright faces like the sun. They carry for him scent and coffin. They take their seats so far as the eyesight goes. When his life goes out, every angel of heaven and earth send blessings on him and the doors of heaven are opened up for him. There is no such door as does not greet to take his soul through it. It says : O Lord, this is Thy servant. Then He says : Return him, show him the honour I have prepared for him as I promised it. From this I have created you and unto it I shall return you. When they depart, he hears their footsteps. He is then asked : O servant, who is your

Lord! What is your religion? Who is your Prophet? He says : My Lord is Allah, my religion is Islam and my Prophet is Muhammad. These questions are asked in a very strong and stern manner. This is the last calamity which appears to a dead man. When he utters this, a proclaimer says : You have spoken the truth. To this effect, God says, God confirms those who believe with established formula.

Then someone with cheerful countenance and dressed with fragrant cloths says : Take good news of blessings of your Lord and Paradise of lasting peace. He asked him : May God give you good news, who are you? He says : I am your pious deeds. By God, I don't know. If you were hasty in divine service and made delay in committing sins, may God give you reward of good. Then a proclaimer proclaims : Spread out abed of Paradise for him and open a door for him towards Paradise. Then he says : O God, bring the Resurrection very soon, so that I may return to my family members and wealth soon.

When an unbeliever advances towards the next world and cuts off connections with the world an angel with an hideous and ugly look comes to him with clothes of fire and shirt of tar to cover him with. When his life comes out, the angels of heaven and earth curse him and the doors of heaven are closed against him. When his soul is taken up, it suddenly falls down. Then it is said : O Lord, the heaven and earth do not accept the so-called servant of yours. God says : Return him and show him the punishment I have kept prepared for him. From it (earth) I have created him and unto it I will return him. When they go away, they hear their footsteps. He is then said : O servant, Who is your Lord? What is your religion? Who is your Prophet? He says : I don't know. He says : Has he not communicated to you? Then an angel with the most ugly face full of stench comes to him and says : Take good news of God's displeasure and lasting chastisement. He then asks : Who are you? He says : I am your evil deeds. By God, then an angel, blind, dumb and deaf is fixed for him. In his hand, there is a stiff iron rod. If all men want to lift it up, they can't do it. If a mountain is beaten therewith, it will be crushed to pieces. He beats him therewith and he is then crushed to dust. Then his soul is returned to his body again and he is then beaten on his face. Then everything except jinn and men hear its sound.

Then a proclaimer proclaims : Spread out to him two planks of fire and open a door towards Hell. Then it is complied with.

The Prophet said : The punishment of an unbeliever is that in his grave, ninety nine serpents will be biting him and each serpent will have seven heads. This will continue upto the Resurrection Day.

Your must not express surprise at hearing the number of snakes as their number will increase according to the misdeeds of the unbeliever-pride, show, hatred and other evil characters and conducts. These will turn into snakes. Those who are well aware of soul realise and find these destructive sins. Those who cannot see them should not deny this, but seek its proofs. There are three matters to prove it.

PROOFS OF PUNISHMENT OF GRAVE

(1)The cause of your not seeing the sting of a serpent is this that your outward two eyes of this world were not made for its sight. The thing which can see the affairs of the next world belongs to the spiritual word. Don't you see how the companions of the Prophet believed in the descent of Gebrail although they did not see him with a physical body. They believed him as the Prophet testified it. If you believe him, then why do you disbelieve punishment in the grave? As an angel is not like man and animal, so the serpents which will bite the sinners and unbelievers in the grave do not belong to the class of serpents of the world. These are serpents of the next world and this can be understood by the senses of the next world.

(2)Remember the condition of a sleeping person. He sees in dream the sting of a serpent and feels also its pangs. Even it occurs that he rises up suddenly with a loud shriek, removes the sweat of his face and shifts else where. He suffers pangs as a man in wakeful state suffers pangs of snake-bite. You see his body in a peaceful state and do not see any serpent around him. Yet it is a fact that he sees the serpents and feels their sting but it is not true in your case. Therefore there is no untruth in the saying of the Prophet.

(3)You know that a serpent itself cannot give you pangs, but the poison which it throws in you gives you pangs. The poison itself is not pang, but the reaction which is creates in you gives

you punishment. If the reaction is caused without poison, it is sufficient as a punishment. The explanation of the punishment cannot be made without the relationship of a material object according to long established practice as pleasure of cohabitation cannot be explained without the relationship of a woman. The enjoyment of cohabitation can be also gained without cohabitation with woman. Similarly punishment can be meted out with agencies or material objects of punishment. The pangs which appear at the time of death, are like the pangs of snake-bite without the material figure of snake. The change of nature gives pangs just as separation of the objects of love or its death gives pain in mind. So death means that what was the objects of love before death has turned into objects of punishment soon after death. He who cuts off all connections from the world and does not love but God and remains anxious to meet with Him, gets release from the prison house of this world and mixes after death with his Beloved. Thus he gets happiness which is never cut off and is ever-lasting. The greater the properties of the world one possesses, the greater will be his punishment in the next world. The thing left at death, will be a cause of punishment and repentance.

If you neglect your good deeds and remain engaged in arguments and dialogues, you will be like the man mentioned below. A certain king arrests a man and keeps him in confinement for the purpose of cutting his hands and ears and taking out his eyes. The arrested man thinks all the nights weather the king will do these things with sword or with knife or with razor, but he never thinks of warding off the basic punishment. This is his sheer ignorance. So a man must think how to ward off punishment after death but not in what way the punishment will be meted out or happiness awarded. To enquire about this is to spend time in vain.

CONDITION OF A DEAD MAN EXPRESSED IN DREAM

Know, O readers, that the light of self introspection and the result of experience communicate to us the condition of the dead and their fortunes and misfortunes, but the condition of the general masses cannot be known by such methods as it is not known in what state a man died. His place of fear is heart which is so secret and subtle that a God fearing man even does not know

it, not to speak of others. When a man dies, he is removed from this material world to a world which is unknown and spiritual and it cannot be seen with this material eye. An eye is created within the mind of every man but it is covered by him with passions and earthly desires and nothing of the spiritual world can be seen with that eye of heart unless the screen over it is removed. As this screen is removed from the eyes of the heart of the prophets, they can see the things of the spiritual world, and also the conditions of the dead men. For this reason, the Prophet saw the pressure of earth in case of Sa'ad-bin-Muaz and his daughter Zainab. Similarly when the father of Jaber was martyred, he saw his condition and said that God made him seat in His front and there was no screen between them. This is true in case of Prophets and God's friends.

The Prophet said: True dream is one-forty sixt part of Prophethood. It is not possible unless the screen from the heart is removed. For this reason dream of men other than that of the pious men, cannot be believed. He who has got greater falsehoods in him cannot be trusted regarding his dream. He sees only medley of dreams. The Prophet advised for this to sleep after performing Wuzu the object of which is to bring internal purity. He whose soul is pure can see what will occur in future, just as the Prophet said in dream that he returned to Mecca. God says : God has shown his Prophet's dream as true. Dream and what is seen in dream about future events are wonders of God and miracles of men. This is one of the positive proofs of the existence of the spiritual world, but men do not ponder over it as they do not look to the wonderful events of soul. The real condition of dream is included within the subtilities of the spiritual world. A short illustration of this may be given below.

SOUL IS A TRANSPARENT THING LIKE MIRROR

Every thing is reflected in the mirror. What will occur from the beginning of creation up to the end has been recorded by God in Lauhe Mahfuz (or Guarded Tablet) or Book of Deeds. What has happened or what will happen in the world has been recorded therein. That cannot be seen with the open material eye. That Guarded tablet is not a plank or a book, but it is just like the impression of the letters of the Quran in mind and brain. When one reads it, he looks to it. If his brain or mind is searched for after

being split up, you will not find any impression of letters in it. As the impression of letters is not found therein, you will understand that similarly the affairs of the world are imprinted in the Guarded Tablet. As the outward figure is seen in the mirror if placed directly before it, so the pictures in the Guarded Tablet are seen if placed directly before the mirror of human soul. But if there are screens of refuges or uncleanness over the mirror, no figure will be reflected in the mirror. Similarly if there are screen of passions, sins and love of world over the soul, the things of the Guarded Tablet cannot be reflected therein.

SOUL IS A MIRROR : In the soul effect of knowledge is reflected. Similarly the Guarded Tablet is a mirror. Therein is reflected all the effects of knowledge. Passions and temptations are screens between the two mirrors. For this reason, the things of the Guarded Tablet are not reflected in soul. That is included within the spiritual world. If owing to the effect of the blowing of wind, the screen is partly and temporarily removed, then something of the spiritual world is reflected for a short time like the sparkling of electricity in the mirror of soul. So long as he remains awake, the affairs of this material world and the five senses keep him engaged. That is the screen for the spiritual world. The meaning of sleep is that then the senses remain passive and they do not exercise any influence over soul at the time. When the soul is free from these senses and their bases are cleared off, the screen over the Guarded Tablet is lifted up and something therefrom is reflected in his soul just as a figure of one mirror falling upon another mirror without figure is reflected.

Sleep keeps the mind free from the working of the senses but does not keep it free from the ideas and thoughts of the world. An idea follows what falls upon heart. Illustration can be given of it. This idea is established in brain and takes permanent root. When he gets up from sleeps, he remembers the idea. Take up an example. Once a man said to Ibn-Sirin : I dreamt that I have got a seal in my hand whereaith I am putting seals on the faces of men and on female organs. He then said : You are a proclaimer of Azan, you will proclaim Azan at the time of Fajr in the month of Ramazan, He said : You have spoken the truth. Now look to the meaning of 'seal' which is to prohibit. That is reflected in the man's soul from what is within the Guarded Tablet. To prohibit the people from food and drink is that thing. The meaning of

closing with seal is to prohibit. Brain contains no figure but a picture of the figure born out of ideas. This is the better explanation of the sea of dream which is limitless.

Sleep is the brother of death and death is one of the open mysteries of creation. There is similarity between sleep and death as in both of them there is reflection of the spiritual world. Even a sleeping man can get sign of what will happen in future. By death the screen is fully removed and man can see rapidly his reward and punishment at the time of death. The Quran says : You are unmindful of this. I have removed the screen from you, as a result your sight to-day is very sharp (50:22). 'And there appeared to them from God what they could not conjecture before. Now think of the saying of the Prophet : Love what you like but you shall have to leave it. Live as long as you wish, but you shall have to die. Do what you like, but you shall have to get its return.' So live in the world like a sojourner and don't place one brick upon another and one plank over another for your habitation. Don't amass wealth, don't take anyone besides God as your bosom friend. The Prophet said : Had I had taken anyone as my bosom friend, I would have taken Abu Bakr as such, but your companion is the bosom friend of the Merciful. This shows that the real friendship with the Merciful was imbedded in his soul and the love of God filled up his entire heart. The Prophet therefore said : If you love God, follow me, God will then love you (Quran).

SECTION 2

There are in this section the following matters—(1) Blowing of Trumpet. (2) Discriptions of the Resurrection. (3) Perspiration, (4) Duration of Resurrection, (5) Fearful events of the day, (6) Questions to the sinners (7) Balance, (8) The Bridge, (9) Intercession, (10) Fountain, (11) Paradise, (12) Hell, (13) Divine vision and (14) God's mercy.

(1) **Blowing of Trumpet.** God says : There will be blowing of Trumpet. As a result, all in Heaven and earth will fall in swoon except those who are saved by God. There after there will be another blowing of Trumpet. Then they will stand up, looking on—39:68. God says : When there will be blowing of Trumpet, it will be a very grievous day, it will not be easy for the unbelievers. God says in verse 23:101—When the Trumpet will be blown,

there will be no more relationship between them that day, nor will one ask another. God says in verse 69:13—When one blast is sounded on the Trumpet and the earth is moved and its mountains etc. The Prophet said : 'How can I enjoy happiness when the angel of Trumpet is awaiting and hearing attentively turning his forehead to one side when there will be order for the blowing of Trumpet and when he will blow Trumpet?' The angel Israfil is keeping his mouth attached to the Trumpet just like a trumpet in war. The circumference of the mouth of this Trumpet is like that of the heavens and earth. He is awaiting order fixing his gaze towards the Throne. Immediately after receiving order, he will blow the Trumpet for the first time. As a result of this, all in the heaven and earth will expire except Gebrail, Michael, Israfil and Izraile. Then God will order to take the life of Gebrail and then that of Michael and then that of Israfil. Then the angel of death will take out his life himself. After the first blowing, all the created beings will remain in Barzakah for 40 years. Then God will restore life to Israfil and order him to blow the Trumpet again. The Quran says : Then there will be second blowing when they will stand up looking on—39:68.

(2) Resurrection. The Prophet said : On the Resurrection Day, men will be gathered together in such a field which is white, clean and round like a loaf. There will remain no sign therein. The narrator explained that the whiteness is not like that of snow. Clean means there will be no structure or building wherein recourse is taken. There will no distance out of sight. Think not that the ground will be like this ground. God says : When this world will be changed into another world and the heavens too, the whole world will then be full of darkness. The sky will fall down into pieces and flow like molten silver. Everybody will stand up naked. The Prophet said : Every man will be raised up naked and circumcised. Their perspiration will rise up upto their ears. Hazrat Sauda asked a the Prophet : O Prophet of God, if we stand up naked, will not anybody look at others ? He said : Everybody will be busy with himself. That will be a fearful day. The hidden things will be disclosed and nobody will be safe. Some will crawl upon their bellies and some upon their faces. The Prophet said : On the Resurrection Day, men will be divided into three classes, some will be coming on riding, some on foot and some on faces. One man asked : O Prophet of God, how will they come walking on their faces ? He said : He who can make men

walk on foot, can also make them walk on their faces. Man denies what he is not accustomed to. If man did not see serpents crawling on their bellies, he would not have believed it. He who walks without foot would have disbelieved one who walks on foot.

(3) Perspiration. All the creations before and after will be gathered together in one place—the creations of seven heavens and seven earths, angels, jinn, men, devils, birds and beasts. The sun will shed lustre on them and the lustre will be increased manifold. It will shine very close to them. There will be no shade on the earth except the shade of the Merciful destined for the pious. Everybody will therefore give out perspiration. It will rise up to them according to their actions in the world and upto waists of some, upto ears of some, and some will be drowned therein. The Prophet said : Remember the day when the whole mankind will stand up before the Lord, even some of them will be drowned upto their ears. The Prophet also said : On the Resurrection Day there will be perspiration of men, so much so that it will rise upto the height of seventy cubits and upto their ears. The Prophet also said : They will stand up looking towards the sky for 40 years and owing to excessive heat perspiration will almost drown them. The Prophet said : On the Resurrection Day, the sun will come very near the earth and men will perspire. It will rise upto the waists of some, to the feet of some, to the knees of some, to the face of some and it will drown some." This will occur before accounts of actions are taken. Know, O men, that those who did not perspire in the world in the way of God, pilgrimage, fast, prayer, Jihad, advice to do good and prohibition from evils, will perspire on the Resurrection Day.

(4) Duration of Resurrection. In the vast field of Resurrection, all the creations will be looking upwards without any talk and with fearful heart for a period of 300 years. They will have no food or drink and no breeze. The Prophet read this verse : What will be your condition on the Day when God will gather you together ? That day will continue for 50 thousand years and He will not look to you. The Prophet said when asked about the Resurrection Day : By One in whose hand there is my life, that day will be made easy for a believer more easy than the obligatory prayers.

Try to be one of the believers. You have got freedom of actions till your last breath. Be prepared for the great Day and take provisions for the Day.

(5) Terrible sufferings of the Day: O wretched man, be prepared for the terrible day of which the events are most fearful, duration long, judge very strict and time is near. You will see the sky rent asunder, the stars scattered all round out of His fear, the sun overturned, the mountains displaced, the creatures gathered, the oceans swollen, fires of Hell enkindled, Paradise near, mountains roaming the earth changed with terrible earth-quakes, the mountains will become like cleaning of cotton, every suckling woman will forget her child, every pregnant woman will suffer abortion and the punishment of God will be most grievous.

The earth will become a vast plain with no unevenness or crookedness. Every man on that Day will be presented with his good or bad deeds. Tongue will then be closed and every limb will speak. On hearing the terrible nature of the day, the Prophet become grey haired. Hazrat Abu Bakr one day asked the Prophet : O Prophet of God, I see you greyhaired. He said : The chapters Hud, Waqeah, Murselat and such other chapters have made me grey-haired.

(6) Rendering accounts of worldly affairs: On that day, everyone young or old will be asked of his deeds in the world. The angels with big bodies and terrible figures will come down and they will catch hold of the sinners and bring them to God. The Prophet said : There is such an angel of God, the distance of whose two eyes is equal to the distance of one hundred years' journey. God says : I will ask them of what they did including every Prophet. The Prophet said : There is no such man with whom there will be an interpreter or screen at the time when God will ask him. The Prophet said : Every man among you will stand before God and there will be no screen between him and God. He will say to him : Did I not give you gifts ? Did I not give you wealth and properties ? He will reply : Yes. He will see Hell on his two sides. So save yourself from Hell giving in charity of a portion of even a date. Muzahed says : No man will place his feet near God till he is asked four things, how he spent his life, how he translated his learning into action, how he wasted his body, in what way he spent his wealth and wherefrom he earned it.

(7) Weights and Measures (Balance): After accounts are taken, people will be divided into three classes—One class of people will have no virtue. A prolonged neck will come out of Hell and overtake them just as a bird takes seeds of corn and throw them into Hell. The second class of men will have no sin. They will enter Paradise. Those who pray at night will be included among this class. Those who have not been diverted from the remembrance of God by the worldly affairs will be among this class. Those who have not been diverted from the remembrance of God by the worldly affairs will be among them. The third class of men will be the majority and will have good and bad deeds mixed together. Then the Balance will be set for them to weight which of the actions good or bad is greater. A great commotion will be created at that time.

Once Prophet's head was lying in the lap of Hazrat Ayesha and she was weeping remembering the Hereafter and her tears fell on the cheek of the Prophet. He rose up and asked : O Ayesha, why do you weep ? She said : I remember the Hereafter, Will you remember your wives on the Resurrection Day ? The Prophet said : By One in whose hand there lies my life nobody will remember anybody in three places : (1) When the Balance will be set up to weight the deeds, (2) when the books of deed will be given till he sees whether they are placed in his right hand or left hand, (3) and near the Bridge.

The Prophet said: God will say to Adam : Rise up and see the number of the dwellers of Hell He will ask : What is the number of the dwellers in Hell ? God will say : 999 persons out of every thousand. When the companions heard it, the clours of their face became completely changed. The Prophet then said : Go on doing deeds and take good news. By One in whose hand there is my life, you have got two creations with you—children of Adam and the children of the devil. One of them destroys the other. The companions asked : What is that ? He said : Gog and Mogog At this, the companions were pleased. The Prophet said : Do actions and take good news. You will have such distinction on the Resurrection Day as there are black signs on the sides of camels or signs in the eyes of horses.

RETRIBUTION AND RECOMPENSE

He whose scale will be heavy will live in happiness and he whose scale will be light will go to Hell. Nobody will be safe there except one who takes account of himself in this world. He weighs his actions in the scale of Shariat in this world as Hazrat Omar said : Take account of your actions before your actions are taken account of, weigh your actions before your actions are weighed upon. The meaning of taking account is to repent with sincere heart before death for all the sins committed to look to the shqitcomings in the obligatory duties, to return the properties to the true owners taken unjustly or by oppression, to make compensation for the wrongs done to others by tongue and hands, to redress for wrong notions against anybody. If he dies without doing these duties, his enemies will surround him. Some one will say : You have oppressed me. Some one will say : You have rebuked me. Some one will say : You have put me to jest and back-bited me. Some one will say : You have engaged me as a labourer but you have not paid my wages. Someone will say : You have sold me a thing but you have played fraud with me, you have concealed from me the defects in the sold thing. Someone will say : You were above want, while I was in want and you have not given me food. Someone will say : You have flattered the oppressor or did not remove his oppression from me although you had such power. God says : Don't think that God is unmindful of what the oppressors do. He puts them off for a day when their eyes will be sharp. They will flee with raised heads. They will look to him. Their hearts will be vacant—14:42. The Prophet once said : Do you know who are really the poor ? We said : O Prophet of God, he among us is poor who has got no money or property. He said : He is poor among my followers who will bring with him his prayer, fast and Zakat but on account of his childing others, backbiting others, misappropriating the properties of others and cheating others, his virtues will be given to them. If his virtues are found short but still their claims remain fully unsatisfied, their vices will fall upon him and he will be thrown into Hell.

(8) **The subtle Bridge:** This is a long bridge over Hell which is sharper than award and more subtle than hair. He who treads on straight and right path in this world will cross it easily on the Resurrection Day and will get salvation. He who is misguided and saddled with sins will slip therefrom at the first step and will fall down into Jahannam below. Below the Bridge, there is the fire

of Hell. The sinners will fall down below with their heads downwards and legs upwards. The Prophet will say then : O, my Lord, make us safe, make us safe. The wailings and cries of the dwellers of Hell will reach your ears. What will be your condition then ?

The Prophet said : The bridge will be placed over the back of Hell. I will be the first to cross it along with my followers. None will speak that day except the apostles. They will cry, O Lord, make us safe.

The Prophet said : People will cross the Bridge over Hell. There will be thorns and iron pegs thereon which will catch the sinners from every side. Some will cross it like lightning, some like the blowing of wind, some like running of horse, some will walk, some will walk on their breasts. The inmates of Hell will not live or die and they will be burnt by fire. The Prophet said : God will gather together all the creatures from first to last on a fixed day. They will keep standing in that condition for 40 years looking towards the sky and waiting for Judgment. Hazrat Annas reported : I heard the Prophet say : The Bridge will be sharp like sword and thin like hair. The angels will give salvation to the believing males and females. Gebrail will catch my waist and I will say : O Lord, give us a salvation, give us salvation. The number of those who will slip down will be numerous.

(9) **Intercession:** When a party are adjudged to dwell in Hell, God may accept intercession on their behalf by the Prophets and the truthful ones. Those who are near God can intercede for their relatives and dear ones. The Prophet once cried out saying : My followers my followers. God said : O Gebrail, go and ask Muhammad why he is weeping. Gebrail came and asked him accordingly. He said : God knows it best. God said : O Gebrail go to Muhammad and tell him : I will soon satisfy you regarding your followers and will not forget you. The Prophet said : I have been given five things which were not given to the Prophets before me. The power of intercession is one of them. Each Prophet was sent to a particular nation and I have been sent for the whole mankind. The Prophet said : On the Resurrection Day, I will be the leader of the Prophets, their mouth-piece and having right of intercession. There is no pride in it.

The Prophet said: God will gather together all the creatures before and after in one field. The sorrows of some will go to the extreme and some of them will say to the others : Let us go to Adam. They will come to Adam and tell him to intercede for them to relieve them of their sorrows and difficulties. Adam will say to them : Today my Lord grew into such a rage as had never happened before. He prohibited me not to go to the tree but I disobeyed it. I am busy with myself.

They will then go to Noah. Noah will say to them : I am busy with myself as I invoked wrath of God against my people. Go to Abraham, the friend of God. They will then come to Abraham but he will say that he spoke three lies for which he is anxious for himself. He will say : Go to Moses. They will then come to Moses, but he will say : I killed a man without order from God. I am busy with myself. Go to Jesus. They will then come to Jesus who will say : I am busy with myself. Go to Muhammad. They will then come to Muhammad. He will go to the Throne and will fall in prostration and say : O my followers, O my followers.

(10) **Fountain:** The Fountain is a honoured gift. It will be given to our Prophet. There is one special attribute of the Fountain that if a man drinks a sip therefrom, he will never be thirsty. Anas reported that the Prophet one day rose from sleep and began to laugh. The companions asked him : Why do you laugh, O Prophet of God ? He said : I laugh for only one verse which has just been revealed to me. Then he recited the verse 108 of the Quran : I have given you Kausar. So pray for your Lord, and do offer sacrifice. He asked : Do you know what is Kausar ? The companions said : God and his Prophet know best. He said : That is a river. God promised me to award it to me. There is abundant good in it. Therein there is a fountain. My followers will come to it for water on the Resurrection Day. Its pots are numerous like the stars in heaven. The Prophet said : When I was travelling in Paradise, I came to a river of which the two sides are woven with jewels. I asked : O Gebrail, what is it ? He said : It is Kausar. Your Lord gifted it to you. The angel struck it with his hand and it was seen that its earth was made of musk. The Prophet said : The distance of the two banks of my fountain is like that of Medina and Sana'a or Medina and Omman.

The Prophet said with regard to Kausar that it is a river in Paradise whose sides are made of gold. It's waters are whiter

than milk, sweeter than honey, more fragrant than musk. That is flowing upon the bases of emeralds and jewels.

The Prophet said : The first batch who will come for its water is the poor refugees. The hairs of their heads will be dishevelled, their clothes unclean, no woman married them and no door of honour was opened for them.

The Prophet was asked about the number of its pitchers. He said : By One in whose hand there is my life, they are numerous as the stars in the sky in a dark night. He who drinks therefrom will never be thirsty. The Prophet said : Every Prophet will have a fountain. They will take pride about the number of people who will come to drink therefrom. I expect that my followers will be greatest among them.

(11) **Paradise:** The Prophet said: Some one will declare : O dwellers of Paradise, you will live in Paradise healthy without any ailment. You will live therein forever and you will never die. You will enjoy therein permanent youth and you will never become old. You will forever live there in happiness and you will never suffer troubles. This is the declaration of God. The Prophet said : He who spent two kinds of property in the way of God will be welcomed to Paradise from each of its doors. Paradise has got eight doors. He who prayed will be called from the door of prayer. He who paid Zakat will be called from the door of Zakat. He who fought will be called from the door of Jihad. Hazrat Abu Bakr said : It appears that each one will be called from each door. Is there any person who will be welcomed from all the doors? He said : someone will get that welcome. I hope I will be one of them.

The Prophet said: When I will come to the door of Paradise and order it to be opened, the guard will say : Who are you ? I will say : I am Muhammad. He will say : I have been ordered not to open it before you entered.

The Prophet said: The dwellers of Paradise will see the inhabitants above their heads just as you see the stars in the horizon from east to west. This is because of their high status. The companions asked : O Messenger of God, that is the status of the Prophets and none will get that position except the Prophets. The Prophet said : That is true. By One in whose hand there is my life, there are men who believed in God and believed the Prophet as true. He said : The owners of the high status will be seen from their

places just as you see the bright star in the horizon. Among them there will be Abu Bakr and Omar and they will be given blessings.

The Prophet said once to Jaber : Shall I not give you the news of the windows of Paradise ? We said : O Messenger of God give us that information. He said : Those are made of emeralds and jewels. Their inner parts will be seen from their outer parts. Therein there will be such enjoyments, amusements and joys as no eye has seen, no ear has heard and no heart has conceived. I said : O Messenger of God, who will be the owners of those windows ? He said : Those who spread peace, give food, keep fasts, pray at night when the people remain asleep. We asked : O Messenger of God, who will be able to do that ? He said : My people will be able to do that. I am saying it to you. He who meets his brother, salutes him and replies to his salute, spreads peace; and he who gives food to his wife and members of his family to their satisfaction gives food. He who keeps fast of Ramazan and three days every month, keeps fast as it were for the whole year. He who prays Isha and Fajr in congregation prays as it were the whole night when the people remain asleep. God says : The fine buildings in Eden Paradise.' The Prophet said regarding its meanings : These places are built of emeralds and jewels and in each building there will be 70 rooms of red colour and in each room 70 sub-rooms of green colour and in each sub-room there will be one throne and over each throne 70 beds of varied colours and on each bed a girl having sweet black eyes. There will be 70 dining cloth in each room and 70 kinds of food in each dining cloth. There will be seven girls in each room. Each believe will be given such strength in the morning as he can cohabit with them.

WALLS OF PARADISE

The Prophet said : The walls of paradise are built of bricks of gold and silver, its dust of saffron and earth of camphor. The rivers of paradise flows under the mountains of camphor. If there remains a single ornament of the dwellers of paradise, that will be equal to all the ornaments of the world. The Prophet said. There are trees in paradise. Under their shade, a rider can pass one hundred years' journey without any obstruction. To this effect, the Quran says—And extended shade.

DRESSES OF DWELLERS OF PARADISE

God says : They will be given bangles of gold and jewels and dresses of silk. There are innumerable verses regarding this. The Prophet said : He who will enter paradise will live in happiness, he will have no want, his dresses will not grow old and his youth will not end. He will get such things in-paradise as no eye has seen no ear has heard and no heart has conceived. He said : Twice fruits will come out of trees every year. He said : The faces of first group in paradise will be bright like full moon. They will not spit therein, nor throw cough, nor urinate. Their pots and combs will be made of gold and silver. Each one of them will have two wives. On account of their beauty, their hind bones will be seen from the front sides. They will have no differences, no malice and no hatred. They will proclaim the glory of God morning and evening. In another narration each wife will have seventy dresses. God says : They will be dressed with bangles of gold. The Prophet said : On their heads there will be caps of gold. A small piece of jewel therein will brighten what is between the east and the west. The Prophet said : There will be camps made of emeralds. Their height will be sixty miles. In each corner, there will be girls for the believers who will not be seen by the other girls.

FOOD OF THE INMATES OF PARADISE

The Quran speaks of the food of the inmates of Paradise fruits, birds, Manna, Salwa, honey, milk and other varieties. God says : Whenever they will be given any food, they will say : similar foods were given to us before. God says about their drink in the following narration. Once a Jewish learned man came to the Prophet and asked him : Who will first cross the Bridge ? He said : The poor refugees : The Jew asked again : When they will enter paradise, what food will be served to them first ? He said : Roasts of the livers of fish. He asked again : What will be their morning lunch ? He said : Cows of paradise will be slaughtered for them. He said : What drink will be given to them ? He said : They will be given drink of Salsabil. The Jew said : You have spoken the truth. Once a Jew asked the Prophet : Do you think that the inmates of paradise will eat and drink ? The Prophet said : Yes, by One in whose hand there is my life, each one of them will be given food, drink and strength of one hundred man to have sexual intercourse. The Jew asked : Will he have any necessity of passing urine and stools ? The Prophet said : In place of urine and

stool, perspiration will come out of them like camphor and as a result their stomach will be cleared therefor. The Prophet said to Ibn-Masud : If you wish to eat a bird in paradise, it will fall before you at once cooked and fried up.

HURS AND GELMAN (BOYS)

The Prophet said: If a woman of Paradise would have peeped up into this world everything therein would have been illuminated and filled up with fragrance. Every hair of her head is better than the earth and its treasures. God says : They are like Eakut and Marjan. If their faces are seen within screen, they will be more clear than mirrors and the smallest jewel therein will illuminate what is in the heaven and earth. The Prophet said : In the night in which I was taken to heaven, I entered a place in Paradise named Baidakh whose camps are of emeralds and green pearls and red Eakut. They asked : O Prophet of God, Salam to you. I asked : O Gebrail, whose sound is there ? He said : of the beautiful women in camps. They seek your permission to salute you. So give them permission. They will be saying : We are pleased therewith. We will never be dissatisfied. We will remain here forever, we will never travel. Then he recited the verse : The beautiful damsels detained in camps. In another verse : Pure women. Muzaher explained this by saying that they will be free menstruation, urine, stool, cough and children.

A man asked the Prophet : O Prophet of God, will the inmates of Paradise have sexual intercourse ? He said : Anybody among them will be given sexual strength of seven persons among you. The Prophet said : An inmate of Paradise will have five hundred hurs, four thousand unmarried women and eight thousand widowed women. Each of them will keep embracing him for the duration of his whole worldly life time. He also said : There will be markets in Paradise in which there will be no buy and sale, but there will be men and women. If any man will wish to have sexual intercourse with a woman, he will do at once. The Hurs will sing in Paradise on divine purity and praise—we are most beautiful Hurs and we are for the honoured husbands.

OTHER DESCRIPTIONS OF PARADISE

The Prophet said to a man: O servant of God, if you enter Paradise, you will get what you will desire, what your eyes will

be pleased with. The Prophet said : If an inmate of Paradise will wish to have a son born to him, he will get it. Its stay in womb, its weaning away from milk and its youth will come to pass at the same time. He also said : The inmates of Paradise will be beardless and hairless. Their colour will be white and their eyes painted with collyrium. They will be youths of 33 years of age. They will be sixty cubits long and seven cubits broad. He also said : The lowest rank of an inmate of Paradise will have eighty thousand servants and seventy two wives. In short there will be such bliss in Paradise which no eye has seen, no ear has heard and no heart has conceived.

(12) Hell: God says : 'There is nobody among you who will not come to it (Hell). That is an affair decreed by God. Thereafter I will give salvation to those who are Godfearing and leave those who are sinners.' So it is certain that you will also go there. What hope have you got for salvation ? The Prophet said : There are seventy thousand valleys in Hell and in each valley 70,000 serpents and 70,000 scorpions. The unbelievers and hypocrites will meet them. He said : Seek refuge from 'Jubbul Hujn'. He was asked : O Prophet of God, what is Jubbul Hujn ? He said : A valley in Hell. The Hell seeks refuge from it seventy times. God prepared it for those who do divine service for show of man. There are seven layers of Hell. The first and highest layer is called Jahannam, the second layer is called Sakher, lower than it is Jai, lower than it is Hotamah, lower than it is Saierr lower than it is Jahim and lowest layer is Habiya.

While we were with Prophet, we heard suddenly a great sound. The Prophet said : Do you know what this sound is ? We said : God and His Prophet know it best. He said : It is the sound of a stone. it was falling down from the topmost portion of Hell for the last 70 years and now it reached the bottom. The Prophet said : The least punishment that will be meted out to an inmate of Hell will be two shoes of fire, on account of their heat his brain will bubble. Now think of the heavy punishments. The Prophet said that the fire of Hell was washed seventy times by the water of mercy and sent to this world and it has been made then suitable for its inmates.

The Prophet said explaining the fire of Hell. God ordered the fire of Hell to burn for one thousand years. It then became yellow.

Thereafter it burnt for another one thousand years and it then became white. It then burnt for another one thousand years. It then became black. It is now black and full of darkness. The Prophet said : If a basketful pus of Hell would have been thrown into this world, everything in the world would have been stenchy. This will be the drinks of the inmates of Hell. Whenever they will ask for drink, they will be given this stenchy pus. Death will come to them from every side but they will not die. If they want drink, they will be given drink like heated molten lead. It will burn their mouths.

Then look to their food. It will be fruits from Zaqqu tree. God says : It is a tree which will grow from the bottom of Hell and it will have branches like the hands of the devil. They will eat therefrom and it will fill their bellies. then heated water will be thrown upon their bodies and then they will be taken to Jahim. God says : We have got Chains and Jahim and throat-choking food and severe punishment. The Prophet said : If a drop of Zaqqu would fall into the sea of this world the inmates of the world would have found it very difficult to live in it. The Prophet said : The dwellers of Hell will have hunger. If they want food, they will be given thorns of poison. It will not give strength nor satisfy hunger. Thereafter they will ask for food and they will be given food that will choke their throat. They will then ask for drink and they will be given heated hot water with heated iron rods. When it will be brought close to their mouth, their mouth will be burnt. When it will enter their stomach, the entrails will be cut off. They will say : Call the guard of Hell. When he will come, they will say to him : Tell your Lord to alleviate our punishment for a single day. He will say : Did not any Prophet come to you with proofs ? They will say : Yes, he came. Then they will say : Pray to God. He will say : The prayers of the unbelievers will be turned into nought.

Now think of the serpents and scorpions of Hell. They will be constant companions of the inmates of Hell. Not a moment will pass on them without their sting. The Prophet said : The wealth given to a man who did not pay its Zakat will be turned into serpent on the Resurrection Day. It will cling to his shoulders in the Resurrection Day. It will say : I am your wealth, I am your hidden treasure. They he recited this verse : If they are miser with regard to the wealth which God has given to them don't think

that it will do them good, rather it will do them evil. On the Resurrection Day, their amassed wealth will cling to their necks. The Prophet said : There are serpents in Hell like the necks of the camels of Bukht. If one of them stings once, the effects of its poison will continue for 40 years. They are so poisonous that if one of them stings once, its effect of poison will continue for 40 years. These serpents and scorpions will sting those people who were misers, meted out bad treatment with the peoples and gave them trouble.

The Prophet said : The front teeth of the inmates of Hell will be so big as the mount Uhud and the thickness of his skin will be the distance of three days journey. The Prophet said that his upper lip would fall upon his breast and will cover his face. The Prophet said : On that day, Hell will be brought. It will have seventy thousand bridle and with each bridle there will be seventy thousand angels. He also said : Weeping will be sent to the inmates of Hell. They will continue to weep till blood comes out. Their faces will become like cultivated ditches. If any boat is floated therein, it will easily float. The Prophet said : Death will be brought on the Resurrection Day as if it is a sheep of white colour and it will be slaughtered between Hell and Paradise. It will be said : O inmates of paradise, you will live here permanently without death. O inmates of Hell, you will live here permanently without death.

These are in brief the descriptions of Hell and it has got no end. Another punishment is that they will be deprived of the heavenly bliss and divine sight and pleasure.

(13) Vision of God: God says : For those who do good there are rewards and additional rewards. This additional reward is nothing but the vision of God which is the most tasteful of all rewards. The happiness of paradise is insignificant in comparison with that gained by the sight of the Lord. The Prophet said once looking to the full moon : As you see this moon, so you will see your Lord. You will not be tired of His sight. He said : Pray before sun-set and sun-rise. Then he read the verse : Glorify your Lord before the setting and rising of the sun. The Prophet said : When the dwellers of paradise will enter paradise, some one will proclaim : O dwellers of paradise, God wishes to fulfil what He promised you. The companions asked :

What is that promise ? Has He not filled up our Balance ? Has He not brightened our faces and admitted us in paradise ? Has He not saved us from the fire of Hell? At that time, the screen will be lifted and they will be gazing at the glorious God. Nothing will be dearer to them at that time than His sight. ?This is the greater reward. At that time they will forget every enjoyment and happiness. There is no limit to this happiness and no example.

(14) God's mercy

The end of the book "The Revival of religious learning"

We have, by the grace of God, finished the book "The Revival of religious learning" and we hope for God's grace and blessings. God says : God does not forgive setting up partnership with Him. But He forgives one besides this whom He wishes. God says : O those who have made oppression on their souls, don't be deprived of God's mercy. God can forgive all sins. He is forgiving, kind.

We pray to God for forgiveness for the mistakes we committed in this book or exceeded, for the thoughts mixed advertently in what we wished and intended. We pray to God for forgiveness for those who read this book write it or hear it. The Prophet said : God has got one hundred mercies, out of which He distributed one among men jinn, beasts, birds and lower beings with the remaining 99 mercies left to Him. He will show them on the Resurrection Day on His servants.

The Prophet said : On the Resurrection day, God will take out a writing from undrneath the Throne wherein it was written : My mercy has defeated My anger. I am the Most Merciful. The Prophet said: God will laugh for us on the Resurrection Day and say: Give good news to the Muslims. There is nobody among them in whose exchange I have not placed a Jew or a Christian in Hell. Teh Prophet said: God will give the power of intercession to ten crores and ten thousand men out of the children of Adam. He also said: God will say to the believers on the Resurrection Day: Did you want My vision? They will say: O our lord, we wanted. He will ask: Why? They say: We hoped for Thy forgiveness and mercy. Then He will say: I have made My forgiveness sure for you.

The Prophet said: The Glorious Lord will say on the Resurrection Day: Take out the man from Hell who remembered

Me for a single day or feared Me in a critical place. The Prophet said: When the inmates of Hell will assemble in Hell with those of people of the Book, the unbelievers will say to the Muslims: Were you not Muslims? They will say: Yes. They will say: What benefit did you derive by your acceptance of Islam? You are with us now in Hell. They will say: We committed sins for which we receive this punishment. On hearing this, God will pass order to take them out of Hell. They will then come out of Hell. When the unbelievers will see it, they will say: Woe to us! would that we were Muslims, we could have come out of Hell like them. Then the Prophet read this verse: Those who are unbelievers will wish honestly that how good it would have been if they were Muslims.

The Prophet said: God will show mercy on the believers much more than a mother showing affection to her child. The Prophet said : A proclaimer will proclaim on the resurrection day from behind the Throne : O the followers of Muhammad, I have forgiven the trust which I reposed in you. Now there remain in your rights. Give them one to another and enter paradise through My mercy. Hazrat Ibn Obadah reported : I heard the Prophet say : God made Hell unlawful for one who testifies that there is no deity but God and that Muhammad is His Messenger,

The Prophet said: God will say to the angels on the Resurrection Day : Take out the man from Hell in whom you find good even to the measure of a dinar. They will say : O Lord, we have taken them out whom you have ordered us to take out. Then He will say : Go and take out one in whom you find good to the weight of half a dinar. Then they will take out many men. They will say : We have taken out those whom you have ordered us to take out. He will say : Go and take out one in whom you find good to the weight of a mustard seed. Then they will take out many men. They will then say : O our Lord, we have taken out those whom you have ordered us to take out.

The Prophet said: God will say : The apostles have interceded, the Prophets interceded and the believers interceded. There is none now except the Most Merciful. He will take out of Hell by His Hand a party of men who never did any good deed. They became like burnt coal and they will be thrown in a river of life in the mouth of paradise. They will come out of that river as straw is swept away by current. Don't you see the trees and stones that face the sun taking green colour and those that

remained in shade assume white colour? They said : O Apostle of God, you are as it were wandering in plains. He said : They will come out like jewels with necklace on their necks.

Ibn Abbas reported : One day the Prophet came out to us and said : All the nations were presented to me. With a prophet, there was only one man, with another there were only two, with another there was nobody, and with another there were a party of men. I found many parties with one Prophet. It was said to me that he was Moses and those people were his followers. I was said : Look on and I found numerous people covering the whole horizon. I was said that these are my followers. Out of these, there are seventy thousand people who will enter Paradise without account. The Prophet said : God has promised me that He will admit seventy thousand of my followers in paradise without account. I prayed for more to Lord and I found Him merciful. He told me to give salvation seventy thousand men with every man of the above mentioned seventy thousands. I said : O Lord, will my followers reach that limit? He said : I will give salvation for you numerous persons like the number of the entire Arabs.

The Prophet said: Gebrail came to the cave Hira and said to me : Give good news to your followers that he who dies without setting up a partner with God will enter paradise. I asked : O Gebrail, even if he steals and fornicates? He said : Even if he steals and fornicates. This was repeated thrice. The Prophet once recited this verse : From him who fears God, there are two gardens. The narrator asked : Even if he steals and fornicates? The Prophet said: Even if he steals and fornicates.

The Prophet said : No Muslim will die till he sees his place in Hell filled up by a Jew or a Christian. It was reported that a child was searching his mother in a battle field. Afterwards finding his mother he came running to her. She took her child in her lap and cried out : My child, my child, The Prophet said to his companions. God will show more kindness to you than the mother showing affection to her child. At this, the Muslims were overjoyed and went away. From this Hadis we may cherish hope that God will shower His blessings and kindness on us, even though we are not fit for such favours.