



Some Pearls of Wisdom

From:

1. Signs of the unseen – The Discourses of Hazrat Moulana Jalaluddin Rumi (R.A.)
 2. The Faith and Practice of Al-Ghazali (Translated by W. Montgomery Watt)
 3. The Secret of Secrets
By the Great Hazrat Abdul Qadir Al-Jilani (R.A.)
 4. The Book of Sufi Healing
By Shaikh Hakim Moinuddin Chisti
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God promiseth you forgiveness and bounties and God careth for all and He knoweth all things. (Quran S11: 268)

And for those who fear God, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine. And if anyone puts his trust in God, sufficient is (God) for him. For God will surely accomplish his purpose. Verily for all things has God appointed a due proportion. (Quran S65: 2-3)

Acquire a pearl a day.
Admire its beauty,
And store it in the recesses of your heart,
So that it may enrich your life.
Insha Allah

'And through the stars
they are guided'.

*For the Isaale - Sarraab of all Marhooms
'May Allah Ta'allah grant them
Jannatul Firdaus' . Ameen.*

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SOME PEARLS OF WISDOM

I seek protection in Allah from Shaytaan, the rejected one (the accursed).

I begin in the name of Allah, Most Gracious, Most Merciful.

Laa Ilaha Illa Laahu Muhammadur Rasoolullah.

I bear witness that there is no one worthy of worship, but Allah and I bear witness that Muhammad (Sallallaahu Alayhi Wasallam) is the messenger of Allah.

‘Allah and His angels send blessings on the Prophet: O ye who believe, send ye blessings on him and salute him with all respect’. (Quran S33:56).

Allah Humma Sal-Li Ala Sayidina Muhammadin wa Ala Ali Sayidina Muhammadin wa barik wa sal-lim. ‘O Allah bestow blessings on Muhammad. (S.A.W.) and on the family of Muhammad (S.A.W.) and confer favour and peace’. Ameen.

‘Oh my Lord
Expand me my chest; (i.e. spiritual heart)
Ease my task for me;
and remove the impediment from my speech;
So they may understand what I say.’

Quran S20:25-30

O Allah make us satisfied with your decree, grant us patience with your affliction and enable us to thank you for your blessings. We beseech You to give us the fullness of blessings and the permanence of well being and steadfastness in love. Ameen.

(Hazrat Ebrahim Adham (R.A) was advised to make this dua in his dream)

FOREWORD

I had the pleasant opportunity of reading through the beautiful compilation of some Quranic Teachings, Hadithes of Rasoolullah (Sallallahu Alayhi Wasallam), sayings of Sahabas (R.A.) and utterances of great Walis of Allah Ta'ala.

If this publication is carefully studied with the intention of practicing, then it would definitely impact on the hearts of the readers. It should not be just perused through for the sake of deriving some reading pleasure.

May Allah Ta'ala bless the compiler, all readers, including this servant of Allah with the "Towfiq" or grace to live our lives as practical, God fearing, righteous muslims. Ameen.

Moulana Yunus Patel

COMPILER'S NOTE

Today most of us are too busy to find time to read Islamic literature. The extracts in this booklet give us a glimpse of the works of Hazrat Moulana Jalaluddin Rumi, Imam Ghazali, Hazrat Abdul Qadir Al-Jilani and Shaikh Hakim Moinuddin Chisti. Most of the extracts are gems, some better than others. Some are inspiring, some are enlightening, some are informative and educational, and some are challenging and thought-provoking. In compiling this booklet, I humbly hope to share what little knowledge I have with my fellow Muslims, without imposing a burden on them. I pray and hope that I succeed in my intention, and that Allah Ta'ala makes it easy for us. Ameen. I sincerely pray to Allah Ta'ala to forgive me for any errors that may have occurred unintentionally in this publication. Ameen.

Please note that the opinions in brackets are not necessarily from the authors quoted.

**SOME EXTRACTS AND AHADEETH FROM 'SIGNS OF THE UNSEEN' –
THE DISCOURSES OF HAZRAT MOULANA JALALUDDIN RUMI (R.A.)**

1. 'Impart not wisdom to the unworthy lest you wrong it, deny it not to the worthy lest you wrong them.' (Hazrat Isaah (A.S.))
2. Our Nabi (S.A.W.) said, 'We have not known Thee as Thou ought to be known.'
3. Allah Ta'ala said (Hadith-E-Qudsi), 'I was a hidden treasure and wanted to be known : so I created creation that I might be known.'
4. (Allah Ta'ala created Hazrat Adam (A.S.) in the image of some of His attributes).
5. Allah Ta'ala is too subtle to be seen; (so He created the heavens and the earth in order that His Omnipotence and Sovereignty might be seen).
6. The Creator of thoughts is more subtle than thoughts. (Thoughts cannot be seen, nor do they have a place. The brain and body may be dissected but you will not find thoughts.)
7. Ahmad becomes Ahad - The One and Only, the Unique – without 'M' (as in Muhammad S.A.W.). One is in all numbers, without it no number is possible. Similarly Allah Ta'ala the One and Only encompasses everything (without Allah Ta'ala nothing is possible).
8. Whosoever wishes to sit with God, Almighty, let him sit with the saintly ones.
9. Hadith-E-Qudsi:
'Oh Moses I am sitting next to My servant whenever he remembers Me and I am with him when he calls Me'.
10. Hadith-E-Qudsi:
'When Allah Ta'ala loves a servant, He afflicts him. If he is patient, He chooses him. If he is thankful He makes him elect.'
11. One who avoids the blameworthy is praiseworthy.
12. Hazrat Bayazid (R.A.) prayed to Allah Ta'ala,
'I want not to want.'
All your agonies arise out of wanting something that cannot be had.
13. Hadith-E-Qudsi:
'No matter how much eyes have seen, ears have heard, or minds conceived, the gift you expect of Me, My gift is above and beyond all that.'
14. 'If Abu Bakr's (R.A.) faith were weighed against the faith of the Universe, it would outweigh it.'
15. Abu Bakr (R.A.) was not given preference because of much praying, fasting, or alms giving. He was revered because of what was in his heart.
16. The soul of prayer is better than prayer (i.e. it is better to pray with heart and soul, than with mere words).
17. 'There is no prayer without the presence of the heart.'

18. Faith is better than prayer. Faith without prayer merits reward while prayer without faith (e.g. that of hypocrites), does not.
19. The 'man of heart' is the all.
20. Faith exists in the heart.
21. 'Whatever you sow here you will reap there.'
22. Hadith-E-Qudsi:
 'Whenever My servant thinks of Me I am there.'
 'My servants cleanse your thoughts for they are My dwelling places.'
23. Hazrat Ali (R.A.) said, 'Who knows his soul knows his Lord' (it is important to have a receptive soul).
24. 'Weep for him who seeks knowledge from the heart. Laugh at him who seeks reason from the soul'.
25. There is 'giving' and there is 'knowing'. Some have gifts and talents and no knowing, others have knowing but not giving. One who has both, is extremely fortunate and without equal.
26. Knowing is beyond everything else. One who does not know the way (or the correct path) is lost.
27. Hadith:
 The night is long: shorten it not with sleep.
 The day is bright: sully it not with sin.
28. Hadith-E-Qudsi:
 'As I have said, your animal soul is an enemy to you and to Me. Take not My enemy and your enemy for a friend'.
29. People are 'bodies' in relation to Saints and Prophets who are the world's Hearts.
30. 'Woe be unto those who pray and are negligent at their prayer: who play the hypocrite and deny necessities to the needy' (Quran S107:4-7).
 You have light but no humanity. Seek humanity for that is the goal.
31. Object of prayer: The state that manifests during prayer should remain with you constantly.
32. In no state should you be void of the remembrance of Allah. Remembrance of Allah is strength. If you are mindful of Allah, little by little your interior will be illuminated and you will attain release from the world.
33. Hadith:
 'This world is like a sleeper's dream. When he dies he becomes awake.'
 When you drink water in a dream, you will still be thirsty when you wake up.
 Worldly desires are similar. The more we have the more we want.
34. Hadith:
 Allah does not look at your forms or possessions but at your hearts and deeds.

35. Some greetings smell like smoke.
Some greetings smell like musk.
This is understandable to someone who has a sense of smell.
36. Hazrat Isaah (A.S.) laughed a lot.
Hazrat Yahya (A.S.) wept a lot.
Hazrat Yahya (A.S.) said to Hazrat Isaah (A.S.) that he was mighty secure from Allah Ta'ala's subtle wrath, since he laughed a lot.
Hazrat Isaah (A.S.) replied to Hazrat Yahya (A.S.) that he was heedless of Allah Ta'ala's subtle and mysterious favour and grace that he wept a lot.
Hazrat Jibraeel (A.S.) was sent by Allah Ta'ala to inform Hazrat Yahya (A.S.) that in public he should be like Hazrat Isaah (A.S.). Hazrat Isaah (A.S.) was informed that in public he should smile and express happiness and in seclusion be like Hazrat Yahya (A.S.) i.e. weep a lot. Thus, adopt whichever, weeping, laughter, fasting, prayer or retreat, suits you best and causes you to advance more.
37. Hazrat Isaah (A.S.) was asked what is the most tremendous and hardest thing in this world and the next?
He said, the 'Wrath of God': to be safe from it, curb your wrath and suppress your anger, i.e. oppose self and render thanks and generate love instead of complaining.
38. To complain of a creature is to complain of the Creator.
39. If Allah Ta'ala wills one spark will take and spread. If not a hundred sparks can fall on the rag but they will go out without a trace.
40. If Allah Ta'ala gives His blessing to a dinar (silver coin) it will do more than what a thousand dinars will do without His blessing. Thus a gnat gnawed at Nimrod's brain causing his demise. Similarly fire was unable to harm Hazrat Ebrahim (A.S.)
41. Things of this world are just samples of the world - A spice vendor carries small amounts of spices on his tray but there are huge amounts of spices in the storehouses.
Similarly, a pharmacist places small amounts of medicines in jars but there are large amounts in the storerooms.
Similarly, small amounts of auditory capacity, rational capacity, intellectual capacity, virtue and knowledge from storehouses of Allah Ta'ala's attributes have been placed in jars and trays of vendors (i.e. humanity).
Thus the pleasures and luxuries and joys of this world are just samples of what is in store for us in Heaven. The pain, sorrow and grief of this world are samples of what is in store in Hell.
42. There is no peace of mind in the pursuits of this world. The heart finds peace through Allah Ta'ala.
Pursuits of this world are like rungs of a ladder. They are not places to stay but to pass through.
43. Asking is half of learning.
44. Fear and hope are inseparable, e.g. if we plant something we hope it will grow but fear floods or drought (we fear Allah Ta'ala but hope He will forgive us).
45. Birds fly by means of their wings but the believer flies by means of his aspiration.
46. A tree sprouts, buds, garbs itself in leaves and fruits and then like dervishes and sufis offers to give everything away.

47. Everything is sought for something else. Only Allah Ta'ala is sought for His own sake. E.g. water is sought to quench thirst, food is sought to satisfy hunger, money is sought to buy clothes.
48. One grows tired of what one has seen and understood. Thus one abandons it. We do not see and understand Allah Ta'ala; thus we do not tire of Him and thereby abandon Him. (Allah forbid!)
49. If you speak well of another the good will return to you. The saints love everybody and see everything as good, not for anyone else's sake but for their own, lest a detestable, hateful image come into view.
50. Allah Ta'ala gives daily bread but if one is idle at home, it is tantamount to claiming one has no need: in which case one's sustenance will not come. Even a baby cries when it wants milk.
51. When you feel the urge to increase capital, do so by seeking. 'Blessing is in work' (Hadith). You are no less than the earth which will turn hard if not tilled with a spade to yield crops.
52. In relation to Allah Ta'ala's knowledge our awareness equates to no more than unawareness. 'Ye have no knowledge given unto you, except a little' (Quran S17:85).
53. If all knowledge and no ignorance were in man, he would be burnt up and cease to exist. Some ignorance is desirable for continued existence.
54. Trembling and urge to seek out Allah Ta'ala are necessary. If you do not have trembling then serve those who tremble. The tree trunk is stable. Its branches tremble and bear fruit.
55. One must seek Allah Ta'ala's contentment and not people's contentment, because contentment, love and sympathy are on loan to people, placed there by Allah Ta'ala. Allah Ta'ala can withhold ease and pleasure, then despite the existence of means of enjoyment, food and luxury, everything becomes a trial and tribulation.
56. Prayers, fasts and alms will be brought forward on resurrection day and placed in the balance, but when Love (Divine Love) is brought it will not fit in the scale.
57. Best words are few and to the point; for example. 'Say God is one God' (Quran S112:1).

Hazrat Nuh (A.S.) preached for a thousand years and had forty converts. Our Nabi (S.A.W.) preached for 23 years, yet millions believe in him and so many saints arose because of him. Therefore muchness and littleness are not the criteria: The important thing is being to the point.

58. There is nothing sweeter than awareness of Allah Ta'ala.
59. Between man and Allah Ta'ala there are only two veils – health and wealth, and all others arise from these two (i.e. many people do not think of Allah Ta'ala when healthy and wealthy).
60. Allah Ta'ala gave Pharaoh 400 years of life, wealth, kingship and fulfilment of every desire. They were all veils to keep him away from Allah Ta'ala's presence.

61. They say, 'Is there play after 80?'
I say, 'Is there play before 80?'
62. If others say, 'All is from Allah' (Quran S4:78), we say that necessarily chastising one's soul and abandoning the world are also from Allah Ta'ala.
63. The way of the companions was to deprecate themselves and exalt others.
64. Hadith:
'My companions are like the stars: Whichever of them you follow you will be led aright'. A star does not speak; similarly saints can take control without saying a word.
65. Man is made of dust (sand). Worldly whims and idle talk make up 'wind'. Wind and dust hurt eyes. On the other hand water and dust are beneficial and orchards and greeneries are produced. Similarly tears of regret and repentance are beneficial and soothing.
66. Hunger is asking - eating is the response.
Taking pulse is asking - beat of the artery is response.
Casting seeds to the ground is asking for a particular fruit - Growth of the tree is the response. When the seed is rotten the tree will not sprout. This too is a question and answer.
Have you not learned that no answer is an answer -
'The answer to a fool is silence'.
Every move is asking. Everything that happens - grief and joy is the answer. If the answer is pleasant, be thankful. If the answer is unpleasant ask Allah Ta'ala for forgiveness, for we are responsible for everything that happens.
Remember, smoke comes from the kindling (wood, paper etc.) and not the fire.
67. Hadith:
'Speak to the people in accordance with their understanding.'
68. Speech comes in accordance with the listener's capacity.
69. You will never find anything until you seek - Except the Beloved whom you will not seek until you find.
70. Hazrat Bayyazid (R.A.) said, 'O Lord I have never associated anything with You'.
'O Bayyazid', said Allah, 'Not even on the night of the milk. One night you said, "The milk made me sick", but I am the one who inflicts harm and confers benefits.'
71. You struggle to refine character of women. You better purify and refine yourself through her. To suffer and endure the tyranny of others is to cleanse away one's own impurity through them. Your character becomes good through forbearance and theirs becomes bad through domineering and aggressiveness.
72. No matter what you say or do a woman will not change her ways. Words make her worse. 'Man is greedy for what he is denied.'
73. Enmity and anger are concealed within you like fire. When you see a spark jump out of this fire, put it out of existence. Repel your enemy with something good. Enemy is not his flesh and blood or bone but his evil thought. Repel this with thanks. Do not let what he says affect you; instead, praise him thus 'poisoning' him.
74. Hell is a place of 'worship' for unbelievers where they remember Allah Ta'ala.

75. Allah Ta'ala said to Prophet Muhammad (S.A.W.), 'Were it not for you I would not have created the heavens.'

76. 'By their opposites are things apparent.'
eg. There must be cold to appreciate heat.
There can be no forgiveness without sin.
Opposition to Hazrat Adam (A.S.) was Iblis.
Opposition to Hazrat Moosa (A.S.) was Pharaoh.
Opposition to Hazrat Ebrahim (A.S.) was Nimrod.
Opposition to our Nabi (S.A.W.) was Abu Jahl.

77. Belief is the sail on the ship of man's being. When the sail is set it carries him to great places. When there is no sail words are nothing but wind.

78. 'Good works are permanent' (Quran S18:46)

EXTRACTS FROM ISLAM TO THE MODERN MIND

BY MOULANAFAZLUR RAHMAN ANSARI

1. Hadith: All mankind is Allah's family.
2. Those are honoured by Allah, who cultivate imaan and who cultivate ilm (various branches of knowledge).
3. Organize education according to the Islamic concept and produce Allah fearing, morally integrated, spiritually elevated, intellectually enlightened muslims.
4. Allah Ta'ala, the Creator of the universe, is the creative force, yet He is hidden, veiled and in purdah so to speak.
Women are a creative force (through Allah Ta'ala) in human society. Islam requires them to be veiled and in purdah also.
5. 'Do you believe only a part of the message and discard the rest?' (Quran S2:85).
6. 'O you who believe enter into Islam completely' (Quran S2:208).
7. The great sufi Shaikh al Akbar Muhiyuddin Ibn Arabi, centuries ago described in one of his books 'the atom as an indivisible particle and that the atom has several cyclozones'.
8. In his book "The Making of Humanity" R. Braffault says, 'Science before Islam was unscientific. The world did not know science before the revelation of Islam.'
9. Akbar Allahabady reported, 'Hazrat Mansur (R.A.) said I am the truth and Darwin said I am an ape.'

EXTRACTS AND AHADEETH FROM THE FAITH AND PRACTICE OF AL-GHAZALI
(TRANSLATED BY W. MONTGOMERY WATT)

1. I do not move of myself but am moved by Him. I do not work of myself but am used by Him. I ask Him first of all to reform me and then to reform through me, to guide me and then to guide through me.
2. Hadith:
'Whoever lives out what he knows, will receive from Allah what he does not know.'
3. If a man rises in the morning with but a single care, to please Allah, Allah, most High, will preserve him from all cares in this world and the next.
4. Hadith:
'The true flight or Hijra is the flight from evil, and the real holy war or jihad is the warfare against one's passions.'
5. Allah Ta'ala accepts your worship only according to the measure of your humility, submissiveness, modesty and lowliness.
6. Serve Allah Ta'ala in your worship as if you see Him in your worship, for even if you do not see Him, He sees you.
7. Delight only in increase of knowledge and of good works, for these will accompany you.
8. Hadith:
The wise man is he who masters himself, and works for what is after death; the fool is the man who makes himself follow his passions, and desires things, contrary to the command of Allah.
9. Every breath you draw is a jewel of inestimable worth, which nothing can replace. Once it has passed it cannot come back. Deluded fools delight every day at the increase of their wealth and the decrease of their days.
10. To employ Allah Ta'ala's gifts, in order to sin against Him, is the height of ingratitude.
11. To disobey Allah Ta'ala by following desire is the thing which produces the disease. Allah Ta'ala says, 'In their hearts is disease' (Quran S2:9).
To know Allah, Most High, is the life giving antidote and to obey Allah by opposing desire is the healing medicine.
12. To be ignorant of Allah is destructive poison.
13. Endeavour that the Master may not see you where He forbade you to be, and may not miss you where He commanded you to be.
14. Hazrat Anas (R.A.) said, 'Never behind anyone did I perform a worship that was so light and yet so complete as the worship led by the Messenger of Allah (S.A.W.).'
15. A man may perform the worship so that he is given credit for only a sixth or tenth of it and a man receives credit only for that amount of his worship that he understands.
16. Hadith:

When a man humbles himself before an upright rich man, two thirds of his religion goes away.

17. A prayer with clean teeth is better than seventy prayers without clean teeth.
18. Hadith:
Three things are destructive: sordid avarice, desires given reign to, and admiration of oneself.
19. Hadith:
If a man avoids disputing when he is in the wrong, Allah Ta'ala builds for him a mansion in the middle part of paradise. If a man avoids disputing when he is in the right, Allah Ta'ala builds for him a mansion in the highest part of paradise.
20. Allah Ta'ala says, 'So do not justify yourselves, He best knoweth those who show piety'(Quran S52:33). Self praise is not liked by Allah Ta'ala and it lowers a person in peoples' estimation.
21. Mysticism cannot be understood by study but only by immediate experience, by ecstasy and by a moral change.
22. Outward piety is the beginning of guidance, inward piety is the end of guidance. Only through piety is anything achieved and the pious are guided.

Piety designates:
A) Carrying out commands of Allah Ta'ala, Most High.
B) Turning aside from what Allah Ta'ala prohibits.
23. Obligatory (fard) work is capital on which trading activities are based and through which man comes to safety or salvation. The supererogatory (nafl) work is the profit, which gives man a higher degree of success.
24. Hadith:
'I judge by externals but Allah Ta'ala administers the inmost hearts', i.e. 'I judge by the more probable opinion based on the account of witnesses who may be mistaken'. Thus prophets had no way to obviate error in some cases of independent judgement. How can we hope to do so?
25. Hazrat Ali (R.A.) said, 'Do not know the truth by the men but know the truth and then you will know who are truthful.'
26. Weaker intellect take men as criterion of the truth and not the truth as criterion of the man (statement by approved author is accepted even if false, and not accepted if made by a disapproved author, even if true).
27. Allah Ta'ala says, 'Nothing brings men nearer to Me like the performance of what I made obligatory (fard) for them and through works of supererogation, My servant comes even nearer to Me until I love him and when I have bestowed My love on him, I become his hearing with which he hears, his sight with which he sees, his tongue with which he speaks, his hand with which he grasps, and his feet with which he walks.'
28. The Ulama are the salt of the earth, if they went astray nothing could keep the people on the path. 'O! teachers of faith you are the salt of the earth. If the salt gets contaminated, what is there to purify it again?'

29. Hadith:

The superiority of a person who cultivates knowledge over the one who does devotional exercises (optional) is like my (Nabi S.A.W.) superiority over the meanest of you.

30. Hadith:

Cultivation of knowledge is an obligation on every muslim male or female.

'Ye who believe! Celebrate the praises of God, and do this often, and glorify Him morning and evening. He it is who sends blessings on you, as do His Angels that He may bring you out from the depths of darkness into light; and He is full of mercy to the believers. Their salutation on the day they meet Him will be "Peace"; and He has prepared for them a generous reward' (Quran S33:41-44).

'We are your protectors in this life and in the hereafter; therein shall ye have all that souls shall desire, therein shall ye have all that ye ask for - a hospitable gift from One oft Forgiving, Most Merciful' (Quran S41:31-32).

EXTRACTS AND AHADEETH FROM 'THE SECRET OF SECRETS'

BY HAZRAT ABDUL QADIR AL-JILANI (R.A.)

1. The mind is a diver diving deep into the sea of the heart to find pearls of wisdom. When he brings them to the shore of his being, they spill out as words from his lips and with these he buys priceless devotion in Allah's market of worship.
2. When asked what he received from Allah, Most High, Shaikh Abdul Qadir answered, 'Good conduct and knowledge'.
3. Hadith:
'Religion is a tree, mysticism is its branches, wisdom is its foliage, truth is its fruit. The Holy Quran with its commentaries, explanations, interpretations and analogies contains them all.
4. Hadith:
'There is a knowledge that stays intact like buried treasure. None can know it and none can find it except those who are given divine knowledge'.
5. Hadith:
There is a state in which all and everything is gathered and it is the divine wisdom. With it one learns the truth which gathers within itself, all causes and all good. Then one must act upon this truth. One must also know falsehood and act upon it abandoning all of it. 'He who knows his self and opposes its wrong desires, comes to know his Lord and follow His wishes'.
6. Hazrat Ali (R.A.) said, 'May Allah Ta'ala shower His beneficence upon the one who knows his worth, who knows to stay within his bounds, who watches his tongue and who does not spend his life in idleness'.
7. Hadith:
This world is undesirable and unlawful for those who wish for the hereafter. The hereafter is undesirable for those who wish for this world and will not be given to them. But for the souls who seek Allah's essence neither this world nor the hereafter has any attraction.
8. Remembrance in words is a declaration that the heart has not forgotten Allah. Inward, silent remembrance is a movement of emotions.
The remembrance of the heart is through feeling in oneself the manifestation of Allah's Might and Beauty.
The remembrance of the soul is through enlightenment of the Divine Light, generated by Allah's Might and Beauty.
The remembrance of the level of secret realm is through ecstasy received from beholding divine secrets.
The remembrance at final level is 'Khafi Alakhfa', 'the most hidden of the hidden'.
'Surely He knows the secret and what is yet more hidden' (Quran S20:7).
9. After passing through the above stages of remembrances, 'child' of the heart is born. This soul is purer and finer than all other souls and is found only in the pure believer. 'He places the soul with His decree in the hearts of those whom He chooses' (Quran S40:15).
10. Allah brings one to His secrets only if one's heart is alive and conscious with the remembrance of Him, and the conscious heart has the wish to receive truth.

11. Hadith:
The wish and intention of the faithful are better and more worthy in the sight of Allah than his actions. For Allah Ta'ala the good intention of the believer is more worthy than the best deed of the unfaithful.
12. Hadith:
'The faithful is the mirror of the faithful'. The first faithful is the pure heart of the perfect believer. The second faithful is Allah Ta'ala's reflection upon the heart.
13. 'He is Allah besides whom there is no God. The Faithful (Guardian of the Faith), the Guardian over all' (Quran S59:23).
14. On the level of wisdom, ego tries to push one to claim sainthood.
15. 'Seest thou such a one as taketh for his god, his own passion (or impulse)' (Quran S25:43).
16. A true servant is protected from his ego and the devil by his shield of sincerity and purity.
17. The material world is the temptation of man of knowledge.
18. The angelic realm is the temptation of the wise.
19. The realm of divine attributes is the temptation of the one who is cognisant of the truth. Man cannot obtain truth unless he is pure.
20. The soul is clothed in flesh.
21. Bodies are made by Allah Ta'ala for souls to enter.
22. Man cannot change whatever is judged right for him and hung around his neck.
23. 'The whole world is a prisoner to destiny, while destiny is a prisoner of the Beautiful One. The Beautiful One reveals all and conceals nothing' (Moulana Jalaluddin Rumi (R.A.)).
24. Do not use destiny as an argument to abandon all effort, all good deeds.
25. Devil put the blame for his revolt on his destiny and became an infidel. Adam (A.S.) admitted his fault, assumed responsibility for his error and asked for forgiveness. He received Allah Ta'ala's mercy and he was saved.
26. Everything that happens is based on divine wisdom.
27. All good that believers do is not from them but through them.
28. Success comes from the Creator.
29. It is better for the believer to accept that he himself is the source of all his own faults. 'Whatever good happens to thee, is from Allah but whatever evil happens to thee, is from thy own soul' (Quran S4:79).
30. To forgive is the greatest sign of the believer.
31. This world is a created being. We are also created beings. We are both in need of the Creator, of the Owner. How could one in need ask of another who is in need himself?

32. Hadith:
'Frequent the company of wise men and obey your just ruler. Allah, Most High, revives dead hearts with wisdom as He makes the dead earth come alive with vegetation by means of rain.'
33. Wisdom is the lost property of the believer. He picks it up wherever he finds it.
34. Hadith:
'Knowledge is an obligation upon every muslim woman and man,' i.e. Divine wisdom which will lead one to one's origin to truth. Rest of knowledge is necessary to the extent that it is useful.
35. Allah Ta'ala is One and He loves that which is united, and one's actions should not be for worldly benefit but solely for Allah Ta'ala's sake.
36. The devout walk to paradise while the wise fly to the realms close to their Lord (with spiritual wings). The flight occurs in the inner world.
37. The intimate of Allah Ta'ala is one who has brought himself to nothingness.
38. Intimates of Allah Ta'ala are covered by the appearance of ordinary men.
39. Allah Ta'ala says through Prophet Muhammad (S.A.W.), 'My intimates are hidden under My domes. None can recognise them but Me'.
40. Hazrat Yahya Ibn Muaoh Al Razi (R.A.) says, 'The beloved of Allah Ta'ala are the perfume of Allah Ta'ala upon this world but only the true sincere believers have noses to smell them. Perfume creates yearning in their hearts for their Lord; and efforts, devotion and yearning are increased in proportion to their lightness in their having shed the weight of their worldly selves. The more one takes off the coarse clothing of this world, the more one feels the warmth of our Creator.'
41. This world is the field of the hereafter. He who does not plant here will not reap there.
42. Hadith:
'The Holy Quran has an outer meaning and an inner meaning'.
43. Hadith:
'If someone spends forty days in sincerity and purity, the source of wisdom will gush from his heart to his tongue'.
44. The sign that repentance is accepted is that the sin never occurs in one again.
45. Hadith:
'If one weighed fear and hope of the faithful, one would find them equal. At the last breath Almighty Allah increases our hope over fear.'
46. Hadith:
'All my people will take their last breath with trust and hope in Allah's mercy'.
47. Hadith:
'Adorn yourself with divine disposition', i.e. purify yourself and submerge yourself in divine attributes.

48. Allah Ta'ala ordains through the Prophet (S.A.W.), 'Isolate yourself from all and find union'.
49. To reach a state of nothingness one has to empty one's heart of everything, but His love. Then one is ready to receive the promise of Allah Ta'ala. 'I do not fit into My heavens nor My earth but I fit into the heart of My faithful'.
50. Men are of two classes :
- Those at peace, contentment and happiness, doing good deeds in a state of obedience to Allah Ta'ala.
 - Those in a state of insecurity, doubt and misery in their rebellion against the prescription of Allah Ta'ala.
- If both these contrary characteristics are equal, the hope is that good will overcome. 'He that doeth good shall have ten times as much to his credit' (Quran S6:160).
51. Hazrat Omar (R.A.) said, 'My heart saw my Lord by the Light of my Lord'.
52. Hadith:
'I knew my Lord by my Lord: In His Light by His Light'.
The truth of man is the secret of that Light as Allah Ta'ala says through his Prophet (S.A.W.), 'Man is My secret and I am his secret'.
53. Hadith-E-Qudsif:
'I have created the light of Muhammad (S.A.W.) from the light of My own existence'.
54. Hadith:
'I am from Allah Ta'ala and the believers are from me'.
55. Charity has a cleansing effect both spiritually and materially.
56. Charity for the poor and needy passes through Allah Ta'ala's hands.
57. Spiritual Charity:
Those who are close to Allah Ta'ala devote the spiritual rewards of their good deeds to sinners.
58. Hadith:
The one who has spent all he has and does not hope to have anything, is in the care of Allah Ta'ala in this world and in the hereafter.
59. Religious fasting is limited by time.
Spiritual fasting is forever. Fast continues even after they have eaten, when they keep their senses and thoughts free of evil, and their hands and their tongues from hurting others.
60. Fast of truth is when one seeks the essence of Allah Ta'ala. One has to render the eye of the heart blind to all that exists except the love of Allah Ta'ala. Allah Ta'ala says, 'Fasting is only for Me and only I give its reward.'
61. The Kaaba, in the City of Makkah Sharif, is kept clean for the Pilgrims. How much cleaner should the pilgrim keep the heart, the inner self upon which Al-Haqq (The Truth) will gaze?
62. Hadith:

'At each renewal of ablution, Allah renews the belief of His servant whose light of faith is repolished and shines brighter'.

63. Hadith:

'Repeated purification by ablution is light upon light'.

64. External ablution is external cleansing and outer purity. External purification is bound by time.

65. Internal ablution or the ablution of the invisible self is not limited by time. It is for this world and the hereafter. Renewal of inner ablution when inner purity is soiled, is by sincere repentance with tears, i.e. water washing the dirt from the spirit.

66. Inner purity is lost by bad character, harmful acts, pride, arrogance, lying, gossip, slandering, envy, anger, etc.

67. Guard the prayers, especially the middle prayer (Quran S52:238). Refers to the prayers of the heart (some Ulama are of the opinion that it refers to the Fajr prayer, whilst others are of the opinion that it refers to the Asr prayer).

68. What you are must be the same as what you appear to be. Your interior and exterior state must be one.

69. Hazrat Bayazid Al Bistami (R.A.) in divine inspiration said, 'My essence is the Glorious One. How great is my honour'.

70. His being known is hidden in His not being known.

71. Hazrat Yahya (R.A.) said that he came to know Allah Ta'ala 'By the union of opposites'.

72. Tasawwuf, islamic mysticism, has four consonants :

- a. T stands for Tauba. Tauba has an outer step which is repentance in words, deeds and feelings; and an inner step which is cleansing of the heart from worldly desires.
- b. S stands for Safa, which is a state of peace and joy. Peace of heart that is free of anxiety. Anxiety is due to worrying about food, drink, possessions and family and it is also due to idle talk and desires. The way to free the heart, to purify it, is to remember Allah Ta'ala constantly.
- c. W stands for Wilaya, which is the state of sanctity of the lovers and friends of Allah Ta'ala. This state depends on inner purity. In this state one is totally conscious of, in love with, and connected to Allah Ta'ala. Thus one is beautified with the best of character, morals and manners. 'The good words and the good deeds rise to Allah Ta'ala' (Sura Fitr).
- d. F stands for Fana, the annihilation of self, thereby reaching the state of nothingness. If one acts and exists for anything but Allah Ta'ala's sake alone, one is setting up partners to Allah. This is a great sin.

Hazrat Moulana Zakaraya Sahib (R.A.) summarised Tasawwuf as follows :
Tasawwuf is that every action is judged by its intention and one must worship Allah Ta'ala as if one sees Him. If one cannot do that then one must remember that Allah Ta'ala is watching one (Aap-Beti).

73. Hadith:

'My state of utter need, my poverty is my pride'. Poverty refers to abandonment of everything but the wish for essence of Allah Ta'ala.

74. In a night such as one of mine, if one of you should kill his low desires, that death would taste so sweet that he would not be able to taste anything else in this world.
75. If one does not submit and become a lamb to a shepherd, then one becomes a shepherd to a herd of pigs : for each man has a thousand pigs, a thousand idols in his heart, unless he drives them away by submission and repentance.
76. Allah Ta'ala says through the Prophet (S.A.W.),
'My compassion far surpasses My punishment'.
77. 'We sent thee not but as a mercy to the whole creation'. (Quran S21:107).
78. Allah Ta'ala promises:
'My mercy encompasses all things', (Quran S7:156) and 'My mercy far surpasses all things'.
79. Allah Ta'ala says through the Prophet (S.A.W.), 'I feel the yearning of the faithful, of the righteous, of the true servants, for Me, and I too long for them'.
80. Allah Ta'ala says through the Prophet (S.A.W.), 'My love, My existence, is their love for Me'.
81. Hadith:
Guidance is the greatest worshiping act in Islam!
82. Hadith:
When a person looks at His faults he will accomplish perfection, but when a person looks at his perfection he will reap deficiency.
83. 'The master of the people is their servant.'
84. The person who serves will himself be served.

A FEW EXTRACTS AND AHADEETH FROM 'THE BOOK OF SUFI HEALING'

BY SHAIKH HAKIM MOINUDDIN CHISTI

1. A Sufi said;
'In the beginning you repent for wrong actions and sins; in the end you repent forgetting Allah even for a second'.
 2. 'Oh ye who believe! ask not questions about things which if made plain to you may cause you trouble. But if you ask about things when the Qur'an is being revealed, they will be made plain to you!' (Quran S55:104).
 3. Allah Ta'ala said; 'I did not create humans with the mental capacity to comprehend the means and mechanism by which I have done this'. (How the universe was created).
 4. Allah Ta'ala said, 'As complicated and complex as I have made the heavens, I have made the human body infinitely more complex'.
 5. Man contains the whole universe in his being.
 6. Allah Ta'ala has informed us that we were a thing unremembered until 'I remembered you.'
 7. Hadith:
'If reciting the Qur'an out of memory carries one thousand degrees of religious merit, reading the Qur'an from the Holy Book itself increases the merit up to two thousand degrees'.
 8. Imam Ghazali (R.A.):
'Illness is one of the forms of experience by which humans arrive at a knowledge of Allah Ta'ala, as Allah Ta'ala says illnesses are My servants which I attach to My chosen friends'.
 9. 'If Allah Ta'ala touch thee with affliction, none can remove it but He'.
 10. Hadith:
'The stomach is the home of disease, and abstinence the head of every remedy. So make this your custom.'
 11. Less food leads to less sin, less lethargy, better health and more Allah consciousness.
 12. Hazrat Yusuf (A.S.)'s friend visited him after being away abroad for some time. He told Yusuf (A.S.) that he tried very hard to decide what Yusuf (A.S.) would need as a present, but he could not think of anything as Yusuf (A.S.) had everything. Finally he decided to buy him a mirror so that he may see and admire his perfect beauty reflected in the mirror. Thus, a believer should polish his heart with remembrance of Allah Ta'ala and good conduct and acquire as many attributes of Allah Ta'ala as possible, so that when he returns to Allah Ta'ala, he will see some of His Attributes reflected in his heart. (What better present can we take to Allah Ta'ala other than our good deeds. 'But the things that endure, good deeds, are best in the sight of the Lord' (Quran S18:46)).
 13. Our Nabi Muhammad (S.A.W.) reached the summit of devotion, yet would pray, 'Oh Lord I am ashamed, for I did not worship You as I ought to have done'.
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But God will deliver the righteous to their place of salvation; no evil shall touch them nor shall they grieve (Quran S39:61).

All who obey God and the apostle are in the company of those on whom is the grace of God, of the Prophets (who teach), the sincere (lovers of truth), the witnesses (who testify) and the righteous (who do good); Ah what a beautiful fellowship! (Quran S4:69).

SOME AHADITH AND QUOTATIONS FROM THE QUR'AN

1. Hadith
Abu Huraira (R.A.) narrates that our Nabi Muhammad (S.A.W.) said :
'I love to say, just once, Subhanallah Walhamdulillah Walailaha Illallahu Wallahu Akbar, more than all the things on which the sun shines' (Muslim).
According to some Ulama the meaning of any of Allah Ta'ala's Glorious Names representing His Divine Attributes does not fall out of the meaning of these four sentences.
2. Abu Huraira (R.A.) relates that the Prophet of Allah (S.A.W.) said, 'Nothing is more honourable in the sight of Allah Ta'ala than supplication'.
'Allah Ta'ala is angry with the person who does not ask of Him' (Tirmidhi).
3. Hadith
It is related on the authority of Abu Burda Bin Nayar that our Nabi Muhammad (S.A.W.) said, 'The supplication of a Muslim said for a brother (in faith) in his absence is accepted. There is an angel entrusted with the duty that when a Muslim supplicates to Allah Ta'ala for something good for his brother (in his absence) the angel says, 'May Allah Ta'ala accept this supplication of yours and bless you too with the like' (Muslim).
4. Hadith
It is related on the authority of Abu Burda Bin Nayar that our Nabi Muhammad (S.A.W.) said, 'If any of my followers invokes blessings on me with sincerity (once) Allah Ta'ala sends blessings on him ten times, upgrades him by ten levels, has ten virtues written down for him and obliterates his ten sins'.
5. 'And this is a Blessed Message which We have sent down : 'Will you then reject it?' (Quran S21:50).
'O ye who believe! Fear Allah Ta'ala as He should be feared, and die not except in a state of Islam' (Quran S53:102).
'Only those of Allah Ta'ala's servants who are learned, truly fear Him' (Quran S35:28).
6. 'O ye who believe! Seek help with patient perseverance and prayer, for Allah Ta'ala is with those who patiently persevere' (Quran S2:153).
7. 'For Allah is with those who restrain themselves and those who do good' (Quran S16:12).
8. 'Lo! the noblest of you, in the sight of Allah, is the best in piety' (Quran S49:13).
9. 'As for those who strive in Us, surely We guide them to Our Paths' (Quran S29:69).
10. 'If Allah Ta'ala helps you, none can overcome you. If He forsakes you, who is there after that, that can help you. In Allah then let believers put their trust' (Quran S3:160).

11. 'Truly man is to his Lord, ungrateful and to that fact he bears witness (by his deeds), and violent is he in his love of wealth' (Quran S100:6-8).
12. 'Verily, with every difficulty, there is relief' (Quran S94:6).
13. 'There is no god but Thou;
Glory to Thee;
I was indeed wrong' (Quran S21:87).
Allah Ta'ala accepted the above Dua made by Hazrat Yunus (A.S.) while in the belly of the whale or fish.
14. 'Truly distress has seized me, but Thou art the Most Merciful of those who are Merciful' (Quran S 31:83).
Allah Ta'ala accepted the above Dua made by Hazrat Ayub (A.S.) during his illness.
15. 'O my Lord! save me from people given to wrong doing' (Quran S28:21).
The above Dua was made by Prophet Moosa (A.S.).
16. 'If Thou dost punish them, they are Thy servants. If Thou dost forgive them Thou art the Exalted in Power, the Wise' (Quran S5:121).
The above is the Dua of Hazrat Isaah (A.S.).
Hazrat Ayesha (R.A.) has related that one night Our Nabi (S.A.W.) kept repeating the above verse in the whole of the tawhajjad prayer.
17. 'And We admitted him to Our mercy: for he was one of the righteous' (Quran S21:75).
18. 'We admitted them to Our Mercy for they were the righteous ones' (Quran S21:85).
19. 'Say! O My servants who have transgressed against their souls! Despair not of the Mercy of Allah : for Allah Ta'ala forgives all sins: for He is Oft-Forgiving, Most Merciful' (Quran S39:53).
20. 'But those will prosper Who purify themselves, And glorify the Name of their Guardian Lord and (lift their hearts) in Prayer' (Quran S87:14-15).
21. 'Then do ye remember Me, I will remember you. Be grateful to Me and reject not Faith' (Quran S2:152).
22. 'And remembrance of Allah Ta'ala is the greatest thing (in life) without doubt' (Quran S29:42).
23. "And your Lord says: 'Call on Me: I will answer your prayer'." (Quran S40:60)
24. 'Our Lord! Lay not on us a burden greater than we have strength to bear.
Blot out our sins,
And grant us forgiveness.
Have mercy on us
Thou art our Protector;
Help us against those who stand against faith' (Quran S2:286). Ameen.
'Our Lord! Give us good in this world and good in the hereafter and protect us from the torment of the fire' (Quran S11:201).
25. 'Allah is sufficient for us and He is the Best Guardian'.

26. 'Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs' (Quran S39:62).
27. 'He is the One that accepts repentance from His servants and forgives sins. He knows all that you do. He listens to those who believe and do deeds of righteousness and gives them increase of His bounty, but for the unbelievers there is a terrible penalty' (Quran S42: 25-26).
28. On that day, if the penalty is averted from any, it is due to God's mercy, and that would be (salvation), the obvious fulfilment of all desire. If God touch thee with affliction, none can remove it but He, if He touch thee with happiness He hath power over all things. He is the irresistible, (watching) from above over his worshippers, and He is the wise, acquainted with all things (Quran S6:15-19).

Purpose of Creation

- A. 'Allah Ta'ala created all and everything, for man and man for Himself' - Hazrat Abdul Qadir Al-Jilani.
'Say truly my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds' (Quran S6:162).
- B. Allah Ta'ala made Adam (A.S.) with His own hands and after some time breathed His spirit into him.
- C. All the souls who are assembled together in Aalame Arwah. Allah Ta'ala asked; "Am I not your Rabb?" All replied unanimously; "Yea! We do testify that you are our Lord". This is known as the Day of Covenant.

Thus, our souls swore allegiance to Allah Ta'ala and our spirit is connected to Allah Ta'ala through Adam (A.S.). Therefore, the purpose of life is to get to know Allah Ta'ala by His Creation and by His Attributes and endeavour to work our way back to our Creator, by following the Holy Quran and Sunnats of our Nabi (S.A.W), acquiring as many Attributes of Allah Ta'ala as possible in the process.

'Every soul shall have a taste of death: and We test you by evil and by good, by way of trial. To Us must ye return' (Quran S21:35).

'To Allah we belong and to Him is our return' (Quran S2:156).

"To the righteous soul will be said: 'O (thou) soul, in complete rest and satisfaction come back thou to thy Lord – well pleased (thyself) and well pleasing unto Him. Enter thou my heaven'." (Quran S89:27-30)

'Salaamun Qawlum Mir Rabbir Raheem' – 'Peace! A Word (of salutation) from a Lord Most Merciful' (Quran S36:58).

'O MY LORD! MAKE ME ONE WHO ESTABLISHES REGULAR PRAYER: AND ALSO (RAISE SUCH) AMONG MY OFFSPRING, O OUR LORD! AND ACCEPT THOU MY PRAYER.

O OUR LORD! COVER (US) WITH THY FORGIVENESS – ME, MY PARENTS AND (ALL) BELIEVERS, ON THE DAY THAT THE RECKONING WILL BE ESTABLISHED!' (Quran S14:40-41).

The above is the Dua of Prophet Ebrahim (A.S.).