

وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَدْرِكَهُ لَوْلَا إِيمَانُكُمْ وَتَقْوَاكُمْ فَاذْكُرُوا الْفَضْلَ الْعَظِيمَ

# PEARLS FROM THE MASNAVI

Delivered By Huzoor Shaykh ul Alam

**Khwajah Muhammad Allaudin Siddiqui**

(رحمة الله عليه)

Compiled Under the Guidance and Supervision of  
Khwajah Muhammad Sultan ul Arifeen  
Siddiqui al Azhari

[The Current Custodian of Nerian Sharif]

Collated by

**Khalifah Allama Muhammad Nawaz  
Siddiqui Hazarvi**



This book is dedicated to the current custodian of Nerian Sharif & Chancellor of Mohiuddin Islamic University / Medical College as well as the Chairman of Anjuman Mohi ul Islam Siddiquia Trust (Pakistan):

**Khwajah Muhammad Sultan ul Arifeen  
Siddiqui al Azhari**

(May Allah Protect & Preserve Him)

**Copyright © 2024 | All Rights Reserved.**

No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other non-commercial uses permitted by copyright law. For permission requests, email to the publisher at the email address below.

Front cover image & book design by:

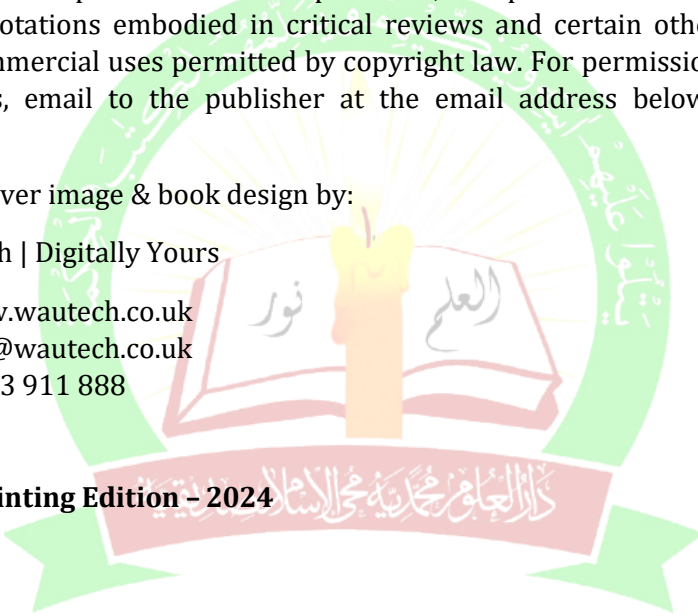
WAUtech | Digitally Yours

W| [www.wautech.co.uk](http://www.wautech.co.uk)

E | [info@wautech.co.uk](mailto:info@wautech.co.uk)

T | 01733 911 888

**First Printing Edition – 2024**



# Table of Contents

Translators Note .....	5
About the Compiler.....	6
Foreword.....	8
Compilers Introduction.....	11
The Life & Works of Khwajah Allaudin Siddiqui .....	17
Continuous Generosity till the Dawn of Qiyamah.....	24
Huzoor Shaykh ul Alam's Relationship with the Masnavi.....	24
During His Studies .....	28
Stepping into The Public Sphere .....	34
A Visit to the Blessed Haramain.....	40
The Visits to the Pious Predecessors.....	42
Immense Blessings Received from the Ahl-al-Bayt.....	43
The Blessings Received from Refuting the Deviant Sects.....	44
A Visit to Shaykh Abdul Qadir Jilani.....	46
Preparations to Visit the UK.....	49
The Launch of Noor TV .....	54
The Immense Favours Received from Maulana Rumi .....	58
The Spiritual Distribution of Huzoor Shaykh ul Alam.....	59
The Courageous and Fearless Commander of the Religion .....	63
Striving for the Preservation of the Honour of The Prophet.....	67
The Upholder and Interpreter of the Correct Sunni Doctrine ..	70
A True Leader and Guide of the Khanqah.....	71
Visiting the Beloved in the Company of the Master.....	75

Greetings from Sayidunna Abu Bakr al Siddique .....	82
Mawlid Celebrations in Madinah tul Munawwarrah .....	83
The Favour of The Shaykh upon this Humble Disciple.....	84
The Shaykh's Kindness & Affection to Everyone .....	86
A Wakeful vision of Shaykh Mian Muhammad Baksh.....	89
The Sad Passing of My Beloved .....	92
The Spiritual Inheritor & Current Custodian.....	94
The Author of the Masnavi - Maulana Jalal al-Din Rumi.....	99
A Sad Reality .....	103
Chapter 1 – First Discourse .....	105
Chapter 1 – Second Discourse .....	117
Chapter 1 – Third Discourse .....	128
Chapter 1 – Fourth Discourse.....	139
Chapter 1 – Fifth Discourse .....	156
Chapter 1 – Sixth Discourse.....	169
Chapter 1 – Seventh Discourse.....	185
Chapter 1 – Eighth Discourse.....	202
Chapter 1 – Ninth Discourse .....	218
Chapter 1 – Tenth Discourse.....	241



## Translators Note

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, the Lord of all worlds, and may peace and blessings be upon His Messenger, Muhammad (ﷺ). We begin by expressing our deepest gratitude to Allah for granting us the honour and blessings to undertake the sacred task of translating this book from Urdu to English. It is with His guidance and mercy that we have been able to bring the teachings of Khwajah Allaudin Siddiqui (رحمة الله عليه) to a wider audience. We extend our heartfelt thanks to all those who contributed to the translation of this book, namely brother Mansoor for the proof reading as well as all those who wished to remain unnamed. Their selfless efforts are recognised and appreciated, and we pray that Allah rewards them abundantly. This book is divided into two parts. The first part presents a detailed biography of Khwajah Allaudin Siddiqui (رحمة الله عليه), while the second part consists of the discourses delivered by the esteemed Shaykh himself.

The task of translating the Masnavi was initiated in the presence of Shaykh Allaudin Siddiqui (رحمة الله عليه) by one of his disciples. The Shaykh wisely instructed that due to the complexity of his similitudes and similes, it would be challenging to include every nuance in the translation. Thus, the translator was instructed to select examples from the Urdu discourse to convey the essence of the teachings. Throughout the discourses, the repetition of couplets is intentional. The Shaykh elaborates on various layers of meaning within each couplet, providing readers with an opportunity to delve deeper into the profound wisdom contained therein. To enhance understanding, we (translator / compiler) have included some notes during the discourses to provide context and clarity. If you come across any typing or printing mistakes, we humbly request you to contact us using the details provided at the front of the book. Your feedback is invaluable, and we strive for excellence in presenting this sacred knowledge to you. May Allah accept this effort and grant us all the ability to benefit from the teachings contained within this translation. Ameen.

- M.H Siddiqui

## About the Compiler

Without exaggeration, the compiler of this book is an individual who has received much blessings, guidance and benefit from his spiritual guide, Huzoor Shaykh ul Aalam, Pir Muhammad Allaudin Siddiqui (رحمة الله عليه) of Nerian Sharif. Also, a very close friend and companion of the spiritual inheritor of Huzoor Shaykh ul Aalam, Sahibzada Pir Sultan ul Arifeen (حفظه الله). Whether it be in Pakistan or UK, Allama Nawaz Siddiqui Hazarvi Sahib has always been at the service of his Shaykh (رحمة الله عليه) continuously striving to serve the beautiful religion of Islam.

For 35 years, he immersed himself in the wisdom and guidance of his mentor. He himself hailed from a lineage steeped in spiritual legacy, with his father also holding the esteemed title of Shaykh. Yet, through the divine guidance of Istikhara, he found himself drawn to the esteemed presence of his noble shaykh. Under his mentor's tutelage, he experienced numerous blessings, including the privilege of accompanying him on sacred journeys to perform Umrah. His educational journey led him to Bhera Sharif, where he diligently pursued his studies. It was during his later years at the institute that fate intertwined his path with that of the current guardian of Nerian Sharif, Pir Sultan ul Arifeen Siddiqui (more details on their interactions during their time at Bhera Sharif have been outlined later in this book).

### As an Author:

To date, he has published eight books, under the titles of:

1. 'Awaaz e Imaan'
2. 'Awaaz e Qur'an' (In progress)
3. 'Dhikr'
4. 'Milad ul Nabi (ﷺ) Ki Baharein'
5. 'Amr e Rabbi'
6. Voice of Iman
7. 'Ramadhan Karim'
8. Durus e Masnavi

### **As a Poet:**

To date, he has published four collections of poetry:

1. Ghaznavi Jalweh
2. Siddiqui Jalweh
3. Murshidi Jalweh
4. Qasimi Jalweh (In progress)

The above publications are available in different book stalls. Also, the PDF versions of all these books can be downloaded via the weblink below:

[www.sec.edu.pk](http://www.sec.edu.pk)

### **As a Public Speaker:**

After graduating from Behra Sharif and serving the religion in Pakistan, Allama Nawaz Siddiqui Hazarvi Sahib departed to the UK (based upon the order of his Shaykh). He currently is, and has been serving as an Imam and public speaker in the Faizan e Madinah Mosque, in Peterborough, UK for twenty-three years.

### **As a Chairman (SEC):**

Siddiqui Education Complex is a religious learning institute which has been overlooked by Allama Nawaz Siddiqui Hazarvi sahib since 2002 (as the role of chairman). It consists of four main departments:

1. Dar ul Uloom, Muhammadiya Mohi ul Islam Siddiqiyya
2. Siddiqiyya Girls College
3. Madrassah Mohiuddin Ghawthiyya
4. SED Trust



## Foreword

Khwajah Pir Muhammad Sultan ul-Arifeen Siddiqui al-Azhari

(حفظه الله)

Maulana Jalal al-Din Rumi (رحمة الله عليه) is a descendent of the greatest of all beings after the Prophets, Sayidunna Abu Bakr al-Siddique (رضي الله عنه). Within the 7<sup>th</sup> year of Hijri<sup>1</sup>, he invigorated, exposed and uncovered those subtle aspects of Islamic spirituality that were inaccessible and unattainable by the people of his time.

Keep in mind that his forefather, Sayidunna Abu Bakr al-Siddique (رضي الله عنه) was the epicentre of the knowledge and gnosis which was distributed by the Prophet (ﷺ). Therefore, after (spiritually) inheriting from his forefather, Maulana Rumi (رحمة الله عليه) was fortunate enough to take the honour of distributing these teachings via his speech and states to the noble ummah. In reality, the Masnavi of Maulana Rumi (رحمة الله عليه) is the treasure house of the spiritual legacy of the Prophet (ﷺ). Hence, becoming a means for spiritual progression, as the delicate truths and certainties have been unveiled and explained (by the author himself), in a beautiful and inviting manner.

Approximately eight centuries have passed and in every era the scholars and spiritual guides have - within their own capacity and capabilities - tried to expand on the message and teachings within the Masnavi. Every effort had reached its fruition with their respective audience(s) who have in turn benefitted greatly from this mystical message.

However, the sad reality which was facing the current ummah was that this book, that was once so common and taught within Islamic seminaries on a regular basis, was being neglected and left to gather dust on book shelves. It is for this reason that this task was undertaken by the Beloved son of Khwajah Ghulam Mohiuddin Ghaznavi (رحمة الله عليه).

Shaykh Allaudin Siddiqui Sahib (رحمة الله عليه), who was an individual accepted by both the Arab and the non-Arab world alike. He dedicated his whole life in serving the personality and honour of the Messenger of Allah (ﷺ). He started delivering the wisdoms of the Masnavi in exact accordance

---

<sup>1</sup> Islamic Year. AH refers to after Hijrah (Migration from Makkah to Madinah). This is the format Muslims use for their Islamic Calendar.

to the needs and requirements of the current day and age. These gatherings of the Masnavi would be filled with Quranic verses, Prophetic traditions and the sayings of the righteous which became the sustenance for the travellers on the journey of love and loyalty.

The spiritual chain of transmission of Shaykh Allaudin Siddiqui Sahib (رحمة الله عليه) leads all the way back to Sayidunna Abu Bakr al-Siddique (رضي الله عنه), which explains why there is no shortage in blessings received from this blessed Companion of the Messenger of Allah (ﷺ). It was due to this fact that the gatherings of the Masnavi were like a deep ocean of knowledge and gnosis.

It is also very important to note, that these gatherings were a reflection of the knowledge and wisdom possessed by Shaykh Allaudin Siddiqui (رحمة الله عليه). Furthermore, they were a summary of his lifelong hard work and efforts from the tender age of being a student, up until he breathed his last.

In essence, the Masnavi is derived from the teachings of the Qur'an and the Prophetic Traditions, hence it was used to spread the teachings of love, etiquette and annihilation in the Messenger of Allah (ﷺ). Without criticizing or censuring any individual or sect, the Shaykh spread the true teachings of the Ahl-ul-Sunnah wal Jama'ah<sup>2</sup> in a wisdom filled manner.

He worked hard in establishing the foundations of love and peace within people, and thereafter, he equipped his audience with tools of knowledge and action. He would preach that the intellect is a tool for the journey but would make it clear that it is not the destination itself. Furthermore, he would not only outline the problems facing the Muslim community, such as the decline in knowledge and spirituality as well as the social and political failure, but he would provide solutions to each problem. Hence, he was known to be proactive in his approach and teachings.

Khalifa Muhammad Nawaz Siddiqui Hazarvi Sahib (حفظه الله) who is a very learned and responsible scholar of our Khanqah as well as being a foremost and accepted disciple of Shaykh Allaudin Siddiqui Sahib (رحمة الله عليه) has, with very much effort and dedication, manage to compile some selected Durus (lectures) of the Masnavi for the benefit of the Ummah. He is to this

---

<sup>2</sup> Mainstream Doctrine and Creed of Muslims

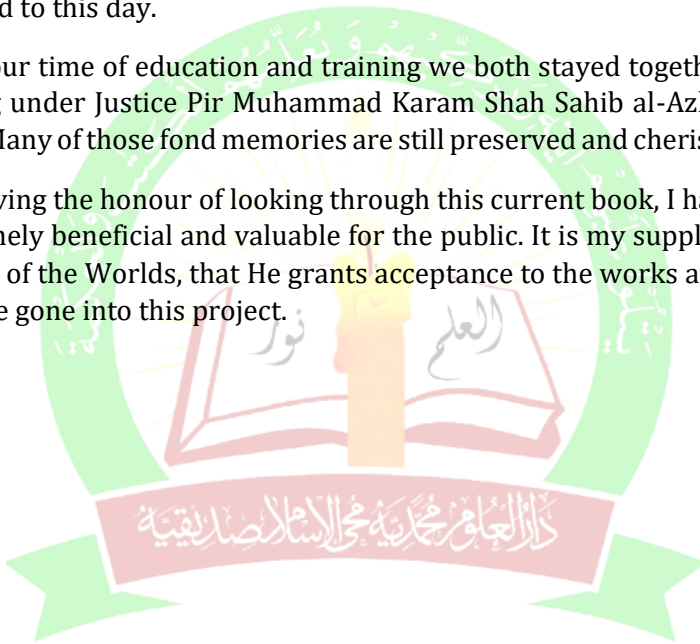
day, very much active and involved with the works and service of the religion. He is also the founder of the 'Siddiqui Education Complex' which in accordance to the sincerity and teachings of the pious predecessors, spreads the valuable treasure of knowledge and wisdom.

Allah (The Most High) has also blessed Allama Hazarvi Sahib with the skill of poetry, however, he has used this blessing of Allah Almighty to compose poetry in glorification of his Lord Most High, as well as odes in praise of the Beloved of Allah (ﷺ). Furthermore, he has compiled many well-known and renowned poems in praise of his Beloved Shaykh, that are recited across the world to this day.

During our time of education and training we both stayed together whilst studying under Justice Pir Muhammad Karam Shah Sahib al-Azhari (رحمة الله عليه). Many of those fond memories are still preserved and cherished.

After having the honour of looking through this current book, I have found it extremely beneficial and valuable for the public. It is my supplication to the Lord of the Worlds, that He grants acceptance to the works and efforts that have gone into this project.

Aameen!



## Compilers Introduction

We begin with the infinite and endless praise and glorification of Allah Almighty. May Allah Almighty send infinite greetings of peace and blessings upon His Generous Messenger (ﷺ). We seek refuge with Allah Almighty from the accursed Satan and we begin in the name of Allah, the Most Kind, the Most Merciful.

When we study the history of Islam, as well as looking at how this beautiful religion has spread far and wide throughout the lands, we find the realities of this increasingly growing and much accepted faith shining brightly. Millions of Muslims from east to west are benefitting greatly from its spiritual blessings. The fragrances of Tawhid<sup>3</sup> and Risalah<sup>4</sup> are ever growing and being inhaled all across the globe.

In light of this fact, the sincere work and beautiful efforts carried out by the righteous souls of this Ummah<sup>5</sup> (the Sufiyyah<sup>6</sup>) within their respective locations, is due much credit.

With the grace of Allah Almighty, these pious souls, spread the pure message with such profound steadfastness, bravery, courage and sacrifice which enabled them to face and destroy the evil satanic influences of misguidance, that were rampant and widespread at the time. In this battle against evil ideologies and beliefs, these warriors Fi Sabeelillah<sup>7</sup> did not fall short in any way, when fulfilling the duty, they were required to do.

Ma Sha Allah! time itself, is a witness to the worship, persistence, and spiritual struggle these blessed people had undertaken, all for the pleasure, yearning and closeness of Allah Most High, and His Beloved (ﷺ). Their time

---

<sup>3</sup> Belief in the Oneness of Allah

<sup>4</sup> Belief in the Messengership of the Prophet Muhammad and the belief that he is the seal of all Prophets.

<sup>5</sup> The nation of the Prophet Muhammad DS, often a term used to describe his followers.

<sup>6</sup> Those people who are firm footed in acting upon the noble sunnah by implementing the teachings of al-Ihsan (as taught in Hadith Gabriel).

<sup>7</sup> In the way of Allah - A term often used to describe an action which is carried out purely for the sake of Allah.

was spent and utilised in the genuine concern for the rectification and salvation for their communities in specific and humanity as a whole.

These are those Men of Truth, who are an embodiment of beautiful character in both speech and actions, as well as being leaders in the fields of Shari'ah<sup>8</sup> and Tareeqah<sup>9</sup>. Combining both their scholarly presence alongside their spiritual teachings, they were able to deliver their message in the public sphere, in accordance to the language and specific needs of their respective audience(s).

Privately, they would ensure their days and nights were spent in accordance with the pure spirit of tasawwuf (Islamic spirituality), which in essence is the soul of our religion. The priority of such individuals was to work on the public in relation to the purification of their souls and cleansing of their hearts. Hence the reason why they were declared by the people of their time, to be their guides and leaders.

*He who has conquered the hearts, is the true conqueror of the era!*

The consistency in the belief and steadfastness of these blessed people is a sign of the ultimate truth for the world to witness and adhere to.

My respected religious brethren, you may well be aware, that amongst the fraternity of the Awliyah (Friends of Allah), there are some selected personalities that have been prepared with certain types of skills, blessings and favours by the Most Generous and All-Knowing Lord. Whilst being equipped with knowledge and wisdom, they were able to dive into the light-filled oceans of the gnosis of Allah and extract rare pearls that were full of divine secrets and realities, for the public to benefit thereof. Centuries have passed, yet the lights and sparks from these realities have not decreased an iota. The seekers of truth are continuing (and will continue) to receive guidance and direction from such teachings. The power and order of Allah Almighty is such, that He not only allows the names of His lovers to remain alive, but He also protects and raises their works and efforts.

---

<sup>8</sup> Islamic Law

<sup>9</sup> The path of Islamic spirituality

This is the very reason why their teachings and spiritual states are not restricted to the domain of their vicinity, rather they are spread far and wide, breaking all boundaries. The remembrance of their efforts and services to the creation, has become something continual.

From amongst these firm footed and established personalities, there is a name who is known for being well-versed with the divine mysteries as well as his understanding and experience of the higher realities. He is none other than Maulana Jalal al-Din Rumi (رحمة الله عليه), also known as Maula-e-Rum (رحمة الله عليه). He was the one who enlightened souls in a profound way through his many teachings which are found embedded within his masterpiece, The Masnavi.

No doubt, many people, regardless of background, religion or sect, are receiving guidance and light from this masterpiece, due to the ample work that has been carried out in its translation. The Masnavi has been translated into multiple languages across the globe and has been printed and published, and in many cases, commentaries have also been produced. For many readers, it has become a means of closeness and presence in the court of Allah, The Almighty. Maulana Jalal al-Din Rumi (رحمة الله عليه) had also given the glad-tidings within this magnum opus, that a righteous soul will come (in the future) who will expand, expound and reveal the secrets that are within this work.

Most certainly, within this era, the manifestation of those glad-tidings, would be none other than the, helper of this nation, the one who is known for diving deep into the oceans of the gnosis of God, Huzoor Shaykh ul Aalam, Khwajah Pir Muhammad 'Allaudin Siddiqui (رحمة الله عليه). On a very special occasion in a Ru'ya (dream vision) Maulana Jalal al-Din Rumi (رحمة الله عليه) instructed Pir Muhammad Allaudin Siddiqui Sahib (رحمة الله عليه) to start spreading the teachings of the Masnavi.

Not much time had passed when people began to witness how Huzoor Shaykh ul Aalam conveyed to us the unparalleled love and understanding of the hidden secrets and vast mysteries of the Masnavi, in such simple and easy to understand terminology. It was as if the love of the Masnavi was being placed in cups by the Shaykh, for the public to drink, so their dead hearts and souls could be revived and revitalised with this spiritual sustenance.



With the thriving presence of social media, thousands of people were (in such a short span of time) able to receive great benefit from the lectures and teachings of the Shaykh. As a result, the participants of such gatherings were able to work on purifying their inner and outer beings. In every home, the love filled message of The Masnavi was being delivered. People were busying themselves in trying to please their Lord, who they were once previously so busy in disobeying. Henceforth, the signs of living a life according to the Sufi teachings of spirituality began to take shape.

Apart from this, the Shaykh was a leader of a Khanqah<sup>10</sup>, which allowed him to serve the creation as a whole as well as the religion in particular, in such a beautiful manner that his works were left as a guide for the rest of the world to follow and act upon. Furthermore, on a public stage, he would deliver extraordinary lectures and sermons as well as presiding over regular gatherings of Dhikr<sup>11</sup> whereby instructions of reform and development, would be imparted to those in attendance.

He would derive rulings from the Qur'an and Hadith in such a scholarly and learned manner, solving the most intricate queries and problems, which were faced by the scholars of the time.

In short, there is a high demand and an urgent need for the treasure trove of his knowledge, guidance, wisdom and gnosis to be recorded in a book format, so the public can continue to benefit from his legacy and teachings. Hence, keeping this need in mind, work and efforts have been made to give these lessons (from the Masnavi) a book form.

We request all the people of love, knowledge and understanding to partake in this spiritual mission of spreading these beautiful teachings so that the future generations can be made aware of the lifestyle, contributions, hard work and efforts as well the miracles of the noble Shaykh. In particular, those individuals living within the west are in need of this work to be translated into their respective languages so that they can be made well aware of the character and contributions of Shaykh Allaudin Siddiqui (رحمة الله عليه).

---

<sup>10</sup> A place for spiritual retreat and character purification.

<sup>11</sup> Remembrance of Allah

Also, people around the world would come to know of the reality of how Allah Almighty has bestowed multiple favours of knowledge and reverence upon the one, who is accepted in the court of His Beloved Messenger (ﷺ). Furthermore, it would become apparent that this supreme spiritual guide of the Ummah received such positive public exposure.

It is for this very reason that the words, states and discussions of this true sincere devotee of Allah were to be translated and explained, so not only us, but our future generations can derive great benefit from such works and use them as a guide to the Truth. The yearning and desire to love and obey Allah Almighty and His beloved Messenger (ﷺ) would be instilled within the hearts of the readers and would not only be restored but further increased.

Imam al-Ghazali (رحمة الله عليه) states in his book Ihya-ul-Ulum (The revival of the religious sciences) that: “If you wish to have control of your nafs<sup>12</sup>, then you must read into the lives of those men and women who carried out the practice of Mujahadah<sup>13</sup> and this would help create a mindset along with a sincere hunger and thirst to tread the path of spiritual struggle.”

Alongside this, reading into the lives and character of the pious predecessors of this Ummah will help one realise how far distant we are from their teachings and practises. This detachment is the main reason for our problems and the lack of light (of faith) within our hearts.

My dear respected brothers and sisters, I admit to my lack of knowledge and my unworthiness of carrying out such tasks. However, the desire within me to establish such a connection within these pious souls, is so that I remain under their blessings of generosity in this dunya<sup>14</sup> and akhirah<sup>15</sup>.

The Rumi of Kashmir, Mian Muhammad Baksh (رحمة الله عليه), discusses this topic in his own words, in the following supplication:

---

<sup>12</sup> Nafs refers to the lower self, ego and base worldly lusts and desires.

<sup>13</sup> Spiritual Struggle against the nafs. This can take many forms from Dhikr and fasting etc. In the spiritual path, the disciple is only allowed to adopt take high forms of this struggle under strict instruction of his/her spiritual guide.

<sup>14</sup> Life in this world.

<sup>15</sup> Life of the next world.

*Oh, my Almighty God, give me the recognition of your blessings and give me so much strength in my heart that I can be grateful to you at all times, after having recognised Your blessings. Oh, Almighty Allah, remove from me the darkness of ignorance and give light to my intellect. Bless me with the strength of speech*

First and foremost, all praise and thanks belong to the Master of all the worlds, our Generous and Merciful Lord, who after blessing us with the beauty of faith allowed us to benefit from (and travel upon) such a lofty and blessed spiritual order, despite our sins and shortcomings. Thereafter, may endless peace and blessings be upon the Final Prophet, the Beloved of both worlds (ﷺ), who is the distributor of Paradise and all its treasures. He (ﷺ) is the one who is continually blessing his followers (even if they are unworthy) with abundant goodness. I am forever grateful to my master and spiritual guide, whose kindness and compassion has embraced the mistakes and shortcomings of all those in his presence.

The current custodian and leader of the Tareeqah, Khwajah Pir Muhammad Sultan ul-Arifeen Siddiqui al Azhari (حفظه الله) whose presence is a means of continuation of spiritual guidance and blessings, instructed and assisted - based upon a dream vision - for the completion of this book. His presence and guidance stood by us and assisted from the early stages up to the end from proof reading to printing.

May Allah the Most Generous, protect him and allow him to continue with the beautiful mission of his father. Furthermore, May Allah bless those scholars who gave their forewords in appreciation of this project with more beneficial knowledge without any decline. Ameen!

Alongside this I would like to acknowledge every loving and sincere individual who assisted (through their wealth, time and commitment) with the compilation and printing of this work. Together with Siddique Educational Complex we would like to thank all of you from the bottom of our hearts, and we pray that Allah Almighty grant you the happiness of both worlds.

*O Allah, please accept this for the sake of The Beloved Taha and Ya Sin (ﷺ).*  
Khalifa Muhammad Nawaz Siddiqui Hazarvi

## The Life & Works of Khwajah Allaudin Siddiqui

(رحمة الله عليه)

It was only through the special favour and grace of Allah Almighty that He sent His Beloved Messenger (ﷺ) to a people who had become entangled and drowned in the abyss of unbelief, polytheism, transgression, and misguidance. The outcome was significant - the sites where idolatry had once been practised were now replete with reminders of Allah. By the light and blessings of the Holy Qur'an, sick souls and hearts would be instantly cured. Tawhid was a belief system that served God's love.

People who previously turned to false deities and gods had now turned away and bowed down before the One God, who is the only God and has neither a partner nor an equal. Now illuminated and gleaming with unadulterated faith, the land of disbelief was transformed. The previously careless state of individuals had been replaced with awareness of the Truth. People's hearts had previously harboured enmity, but now the darkness of disobedience and evil had begun to escape, and it had been replaced with love and brotherhood.

The presence of the Master of Creation, The Prophet Muhammad (ﷺ), caused the transgressors and perpetrators to experience a condition of repentance and remorse, which led them to turn to Allah for sincere forgiveness and seek His pleasure. As the crowds gathered around the Messenger (ﷺ), those looking for the Truth discovered it and quickly advanced on their individual journeys.

This magnificent word of the Oneness of Allah and the Prophethood of Sayidunna Muhammad (ﷺ) started to spread far and wide thanks to the help and concern of The Prophet (ﷺ). When it came to their scheming and planning, the people of falsehood felt an earthquake. With the light-filled teachings and character of the Prophet (ﷺ), the Blessed Ka'bah's surroundings, which were once crowded with people who worshipped idols, had been adorned with the calm and tranquilly of religion, leading to an ever-green belief that there would never be an autumn again.

This should not come as a surprise because the Prophet (ﷺ) has many special qualities and attributes that make him a support and guidance for all humanity up until the day of judgement. Allah has also bestowed upon

him the crown of the finality of prophethood (ﷺ). Thus, he has many special qualities and attributes. The Prophet's (ﷺ) existence is a manifestation of both inner power and external beauty.

The Noble Messenger (ﷺ) physical's appeal, demeanour, and personality all serve to draw people in and extend invitations to practice the noble religion. All types of beauty and nobility have been gathered into the very being of the Prophet (ﷺ), and Allah Almighty has formed it as the centre of His affection and as the Beloved (ﷺ) one to all believers.

On account of the beams of light emanating from the Beloved (ﷺ), anyone who had the good fortune to catch a glimpse of him would find their hearts and souls in an unfathomable state of pleasure and delight. Those who were able to express their sentiments and emotions through words and poetry left readers perplexed to the point where love itself began to circulate around the feet of the Beloved (ﷺ). As a result, the essence of The Prophet (ﷺ) becomes the centre of one's thoughts and daily activities and his blessed teachings are a way of energising and sweetening one's faith.

The invitation of the Caller to Truth (ﷺ) began to spread widely, and those truth seekers who arrived with sincere intentions quickly began to accept the pure message. During these days, a person met The Prophet (ﷺ) and became engrossed in the beauty and light that emanated from The Beloved's blessed face (ﷺ). He couldn't hide his inner ecstasy, so he inquired, 'Who are you?' When the Beloved Messenger (ﷺ) learned the questioner's name, he inquired, 'So you are the one whom the (tribe of) Quraish regard as a liar?' When the questioner realised it was the same individual referred to by the tribe of Quraish, he exclaimed;

'This cannot be (and is not) the face of a liar!'

When an illuminated face and illuminated teachings enter a light-filled heart, it is not long before they become permanent residents.

Because of The Prophet's (ﷺ) unique nature and beautiful characteristics and attributes, hearts that were previously colder and harder than stones would now begin to melt and become inwardly purified. Many times, people would come with nothing but hatred and rancour for The Prophet (ﷺ), but they would not leave until all of their hatred was converted to love and affection. Despite being the teacher of all worlds (ﷺ) and the most

knowledgeable of Allah's creation, The Prophet (ﷺ) would be seated on a simple straw mat, conveying prophetic teachings to the first group of Muslims from his blessed community.

People were being invited to the ultimate Truth - which is belief in Tawhid and Risalah - through the beauty and nobility of The Prophet's (ﷺ) very being and existence, which, in and of itself, is sufficient proof and evidence for faith. After forty years of witnessing The Prophet's (ﷺ) impeccable, untainted, and perfect character, the seekers of truth were left with no choice but to willingly accept his call to the Truth.

Those who accepted faith with complete submission were given the good news of success in both worlds. As they entered the presence and heard the heart touching words and teachings of the one whose blessed face was more beautiful and brighter than the full moon, the number of people becoming Muslims increased (ﷺ). He (ﷺ) was so sincere in delivering and teaching the message of Tawhid and Risalah that those present would not have even an atom's weight of doubt (about it).

It is not surprising, then, that when Prophethood was announced (at the age of 40), the first to submit and accept the message were none other than his blessed wife (Sayyidah Khadijah رضي الله عنها) and young cousin (Sayidunna Ali رضي الله عنه). Within the Glorious Qur'an, these fortunate people (along with other early Muslims) are addressed and adorned with the title 'Al-Sabiqun al-Awwalun' (first and foremost to accept faith).

This was the point at which the pure message of Islam began to reach the surrounding areas, and the echoes of Tawhid and Risalah began to reverberate with the mountains of Makkah. Sayidunna Bilal رضي الله عنه (an African slave) and Sayidunna Sohaib (from Europe) were among the first to join the Muslim ranks.

The setting is truly otherworldly, with the foundations of Tawhid and Risalah being established and taught. The pure 'drink of love' of Allah Almighty and His Beloved (ﷺ) is being distributed, and the results are immediate. The number of Muslims seeking protection and assistance under the Prophetic mantle of mercy (ﷺ) is growing, and everyone is wholeheartedly accepting Allah's divine revelation without reservation.



The result of such faith was a complete love of Allah the Most Generous and His Messenger (ﷺ) above and beyond anything else in this world, regardless of the trials and tribulations they faced. Despite the many opponents, they would not let go of the Prophetic teachings for the blink of an eye.

The opponents and enemies of Islam attempted, without fail, to cause disruption and disturbance within the Muslim ranks, leaving no stone unturned.

A prime example was the public persecution of Sayidunna Bilal (رضي الله عنه), who, despite being beaten for being a Muslim, refused to surrender to their false Gods, instead chanting 'Ahad! Ahad!' which means '(Only) One God! (Only) One God!' The oppressors were stunned and taken aback by Sayidunna Bilal's (رضي الله عنه) perseverance, as they had grown tired of lashing him, but he never tired of saying the name of his Loving Lord.

Those who arrived and accepted Islam did not look back and remained firm-footed for the rest of their lives. They remained loyal and truly fell in love with The Prophet (ﷺ), willingly sacrificing both their lives and their wealth for this cause.

It is important to note that when someone converted to Christianity or Judaism, part of their custom was to take a physical bath (known as baptism in Christianity). This would be used to imply that he or she has now taken on the 'colour' of the new religion. However, The Prophet (ﷺ) came to abandon such practises, as evidenced by the Qur'anic verse:

*"Say: 'We have taken the colour (religion) of Allah; and whose colour (religion) is better than that of Allah? And only Him do we worship.'"*  
(Qur'an 2:138).

Allah Almighty's 'colour' is, in essence, the purity of Tawhid, which can only be obtained through obedience, compliance, and love for the Final Messenger (ﷺ). It was through his (ﷺ) wisdom, tradition, and purification, as well as his prayers, that he instilled Allah's love in his followers, who became known as his 'Companions' (Sahabah).

This is why this verse encourages people to adopt Allah's 'colour' rather than false 'colours' and practises that fade away after a few hours, leaving them in the same (or worse) situation. The effects of such pure and prophetic teachings will never fade once one has entered the noble presence of the Prophet (ﷺ). Indeed, the light of such knowledge is comparable to the beauty of the full moon, accompanying one every step of the way, providing help and support in the grave and even on the day of judgement.

The beautiful life, character, and attributes of the Messenger of Allah (ﷺ), which are a pure, unadulterated guide for all mankind, are a true reflection and embodiment of the 'colour' of Allah Almighty.

The noble family members of the Prophetic Household and the illustrious companions (رضي الله عنهم) became the mentors and leaders for all people by adopting this same love and "colour." The enlightened teachings of adoring Allah Almighty as well as obeying, following, and loving His Beloved Messenger (ﷺ) were transmitted from the Prophet's (ﷺ) blessed generation to their followers and successors.

This chain of transmission continues through the millennia, travelling from the virtuous ancestors to their descendants, enlightening hearts and souls along the way. This spiritual link of love and affection, composed of righteous intellectuals and high-ranking Islamic saints, is still operational and in full flow to this day.

The realm of faith and spirituality is still vibrant, with the Men of Allah and servants of Sayidunna Mustafa (ﷺ) carrying out their responsibilities of bringing light to those in darkness and seeking to guide the wayward. The light, assurance, and spiritual impact that these blessed personalities bear inside their own being have become a means of spiritual enlightenment and ascent for Muslims. Each member of this spiritual caravan is blessed and distinctive in his or her own way.

The Divine Decree enables these pure individuals (through the friendship of Allah Almighty and their love for His Beloved (ﷺ)) to spread the message of guidance and faith in their respective localities. They obtain their share of knowledge, wisdom, and spirituality through the Prophet's (ﷺ) blessings, which they then impart to the general population. They serve as

a reason or a bridge for those who seek the truth to reach and receive from the Prophetic court (ﷺ).

In the Qur'an, these individuals are referred to as 'Friends of Allah,' indicating that they hold a certain level and status.

The Friends of Allah are those selected, elect and chosen lovers of The Prophet (ﷺ) who sacrificed their own wishes, pleasures, and lives for the pleasure of their Creator and love of their Master (ﷺ). Despite suffering extremely tough hardships and afflictions, they remained steadfast in hoisting the flag of Allah's Oneness and Love.

They ensured that the basic teachings of this magnificent religion, such as maintaining pristine beliefs and character development, remained to be disseminated in accordance with the needs and demands of the period, so that people continued to benefit. Due to these one-of-a-kind, outstanding, and unprecedented efforts, the adversaries of Islam have consistently failed in their attempts to eradicate this wonderful faith.

Without a doubt, it is these same teachings that are incorporated and personified in the very existence of the Sufis. They are continually intoxicated with the pure and unadulterated love of Allah Almighty and His Beloved (ﷺ), which explains why a guiding light shines from within their bodies. Observing them immediately reminds one of Allah Almighty, and their behaviours, which are consistent with the Prophetic Sunnah (ﷺ), cause one to drown into the ocean of longing for the Beloved Prophet (ﷺ).

They are continually under the watchful and protective gaze of their Lord, the Most High, as a result of their continuous and unrelenting dedication to His cause. Through the Prophet's (ﷺ) blessings, they continue to receive rich gifts and assistance (according to their various ranks and stations), making every breath they take an invitation to the Truth. The Prophetic Character (ﷺ) is inscribed in their words and deeds.

When these individuals make a plea in the court of their Generous Lord, their prayers are granted, lives are transformed, and obstacles are eliminated. Non-believers accept religion, while open transgressors and criminals cast off their sinful garments and don the robes of repentance, obedience, and worship of Allah Almighty.

Even though they are dear to Allah Almighty and The Messenger (ﷺ), Allah also grants them a position in the hearts of the general people to the point that their kingdoms reign over the hearts of humanity.

Also, when necessary, they accomplish miraculous miracles (suspension of the norm) referred to as Karamat.

After The Prophet's (ﷺ) physical death, the noble family and companions (رضي الله عنهم) made unmatched sacrifices and maintained the flag of this glorious faith. Subsequently, the succeeding generations acquired this unrivalled dedication to Islam and became its flagbearers. They conveyed the faith of their ancestors in a manner so distinctive and outstanding that history itself bears witness to the splendour and protection the religion received at the hands of such individuals.

It is difficult to conceive of a location on earth where the light and message of Tawhid and Risalah have not yet arrived. The existence of millions of mosques and religious organisations throughout the world is living testimony to this. In addition, the resting places of these blessed friends of Allah, which are embellished as mausoleums and tombs, are evidence of this truth. In essence, the 'Siraat e Mustaqeem', also known as the Straight Path, is the spiritual imprint left by such individuals. In the current day of division and discord, wherever such rightly guided individuals may be discovered, their obedience and companionship (in accordance with the Qur'an and Sunnah) is an excellent means of guidance.

The Awliya Allah promoted, taught, and disseminated the benefits and wisdoms of the Qur'an, Islamic law, and prophetic practises in a manner so unusual and remarkable that it cannot be refuted or concealed. A member of this spiritual community is constantly available to correct and rectify the Islamic beliefs, deeds, and practises of the Ummah in order to prevent misguidance and innovation.

It is their responsibility to direct the hearts, minds, and souls of people to The Prophet's (ﷺ) court, while also educating them about the realities of this world and the distrust and disloyalty it offers. This enables them to guide them to the everlasting beauty and prosperity of the next life.

## *Continuous Generosity till the Dawn of Qiyamah*

The Awliyah have a special relationship with Allah Almighty, such that their words and acts serve as a source of guidance and direction for those who seek Allah Almighty and His Beloved (ﷺ). We must remember that such chosen individuals are blessed and honoured even before they are born. They reside in a spiritual domain that Allah Almighty has designated for His chosen slaves. It can be considered a "spiritual network."

Allah, The All-Powerful, equips them with such qualities and capabilities that they may meet and overcome obstacles and situations from close and far, as well as matters from the past, present, and future. In the Holy Qur'an, the Noble Hadith, and the plethora of Qur'anic interpretations, there are several authentic examples of this kind, which shine brightly and captivate the reader's attention.

The righteous, at whose hands such miracles occur, are elevated (inside the ummah) and set apart from the others, like the sun and moon in relation to the sky. Often, the seeker is looking for his or her spiritual guide, and occasionally, the Master is looking for a heart into which he can deposit his secrets and mysteries. Allah, The Lord of All, deserves praise for establishing such remarkable relationships and associations.

### *Huzoor Shaykh ul Alam's Relationship with the Masnavi*

(رحمة الله عليه)

The Masnavi of Maulana Jalal al-Din Rumi (رحمة الله عليه) functions as a great service, propagating and raising the flag of the religion, in order for it to reach the future generations. Within it we find themes relating to the purification of the soul and unveiling of the secrets and mysteries hidden within the Love of Allah Almighty. The son of the great Shaykh Baha ul-Din (رحمة الله عليه), Maulana Jalal al-Din Rumi (رحمة الله عليه) deposited amazing wisdoms and teachings within the poetic couplets of The Masnavi.

The duty of deriving such pearls and gems and delivering the light of guidance and reformation to the general public, in a manner which is easy to understand and comprehend, was the duty of none other than an individual whose forthcoming was foretold. The son of Khwajah Ghulam

Mohiuddin Ghaznavi (رحمة الله عليه), the great Shaykh ul Alam, Pir Muhammad Allaudin Siddiqui (رحمة الله عليه).

Let us not forget, that these personalities, who are accepted in the Divine Court of Allah Almighty and His Beloved (ﷺ), symbolise, represent and personify within them the qualities of their respective names. This is that sacred fraternity, which is blessed from eternity, where each member received the huge favour of being adorned and dressed with the friendship of Allah Almighty.

ولی را ولی می شناسد

*[Only] a saint knows a saint.*

The Wali (Friend of Allah), recognises another Wali. It is due to this God-given ability, that they are aware of each other as well as being able to benefit each other.

Let us take a look at the childhood of Qibla Alam, Khwajah Ghulam Mohiuddin Ghaznavi (رحمة الله عليه), and the scene is a madrassah (Qur'an school) in Afghanistan.

During his period of studies, a highly ranked spiritual and mystic saint, fixed his focus on this young boy and stated; 'O Son! On your forehead (meaning in your destiny) I see the clear signs of Ghawthiyyah<sup>16</sup>. In your time, you will be established upon the station of being a Ghawth. However, the fountain of your spiritual influence will spring forth, not from this country, rather, from the Punjab province within the sub-continent.'

Thereafter, a journey which seemed like it would take a year to complete, only felt like a few miles. Finally, the time arrived for this traveller from the city of Ghazni in Afghanistan, to reach the Khanqah of Mohra Sharif, located within the Punjab. He was eager to finally meet the great Shaykh, Khwajah Muhammad Qasim Sadiq al-Mohrvi (رحمة الله عليه), who would fill his empty container with his overflow of spiritual gaze, power and blessings.

---

<sup>16</sup> The highest rank and station of spirituality one can attain in this world. The other stations below this are those of the Awtad, Nuqaba and Abdaal etc.



May we be sacrificed upon the greatness of Qibla Alam (رحمة الله عليه). On one hand he is being sent by a great sufi mystic and saint, on the other hand, he is waiting to be received by his spiritual guide, to be.

He spent a total of twelve years, in the company and service of his Shaykh, at each moment, excelling in spiritual progression and development. The great Shaykh Baba Ji, Qasim Sadiq (رحمة الله عليه) once said; 'The great treasure which is to be bestowed upon you, is so great in honour and esteem, that only my Lord, Allah, knows it's' true value and worth.' He continued; 'Now, you will engage in such a trade, the people will flock to your store, from all over the world, in order to gain from what you have to offer.' This is exactly what happened!

He was assigned to settle down in a lonely, secluded, dangerous area at the top of a huge mountain range. However, the spiritual blessing and energy that these blessed folk carry within them, becomes a means of transformation and change, wherever they step foot. And so, it was, this place which was once out-of-the-way and isolated, became a spiritual hub for thousands of people to come, visit and derive benefit. This very same place is known and recognised globally today, by the name of Darbar Aaliyah Nerian Sharif.

Henceforth, it was decreed, that the immense blessings and favour, Qibla Alam (رحمة الله عليه), received from his Shaykh (رحمة الله عليه), were to be deposited within the form of the Naqshbandi order<sup>17</sup>, to be spread far and wide. It was in the year 1937, which witnessed the passing away of Khwajah Ghaznavi (رحمة الله عليه).

The work and legacy continued and it was Shaykh Allaudin Siddiqui (رحمة الله عليه), who in his essence, was a man of immense beauty and kindness as well as being the fruit and result of his father's hard work. We can truly say that he was the answered prayer of his father and a person who was a Wali of Allah from birth. Within the Khanqah of Nerian Sharif, the teachings of spirituality and purification of the soul began. With the passing of each day and night the spiritual influence was greater increased.

---

<sup>17</sup> An unbroken spiritual path/order which links back to the great caliph Sayidunna Abu Bakr al Siddique (رضي الله عنه). There are many other spiritual connections known by names such as Qadiriyyah, Chishtiyyah, Shadhiliyyah and many more.

The great Khwajah Ghaznavi (رحمة الله عليه) was all the while, observing within the existence of his own son, uniquely beautiful and noble character traits and qualities. Hence, realising that his son would inevitably (in the near future), become the manifestation of the aforementioned foretelling of Baba Ji Qasim Sadiq Mohrvi (رحمة الله عليه). He was to become the shining star of Nerian Sharif spreading its rays of gnosis and love to all people.

It is for this reason, that Khwajah Ghaznavi (رحمة الله عليه) commenced the early wordly education of his son, from a local school. Despite the difficult and problematic circumstances, he continued with his sons (secular) schooling, as well as preparing him to learn the sacred religious sciences. In order to ensure his sons expertise in the sacred knowledge, he contacted the leading religious scholars within their respective fields, ranging from Islamic jurisprudence, Prophetic Traditions, Qur'anic exegesis, Arabic language and logic etc.

His journey led his son into the presence of the great saint, sufi master and possessor of divinely inspired knowledge, Khwajah Abdul Rahman Qadri (رحمة الله عليه).

Thereafter, Shaykh Allaudin Siddiqui (رحمة الله عليه), would study, stay and sleep on-site at the education campus. His days and nights would be spent in a pure and mystical manner, befitting that of a true student of knowledge and a seeker of the spiritual path. He refrained and remained far from impurities and was protected from engaging in any form of evil.

Alongside his unique appearance and personality, his God given abilities and traits caught the eye of his class / fellow mates as well as his respected teachers. Subsequently, everyone would approach him with love and etiquette whilst showing great care to ensure all his needs are fulfilled.

His class mates- after witnessing his simple, yet exceptional and spiritual lifestyle - would flock to Nerian Sharif, in order to take Bayah with his father. This would increase their bond as class mates, now, being fellow companions on the spiritual path.

When his class friends - who are now well recognised and established scholars - recall their time spent together during their studies, it leaves one in a state of bewilderment and amazement. After hearing such accounts and experiences, it becomes clear that Shaykh Allaudin Siddiqui (رحمة الله عليه)

(عليه), from a very young age, used to live a life in strict accordance with the etiquettes of both, the Islamic law and the spiritual path. In essence, he was being nurtured and educated under the Grace of Allah Almighty, the mercy of the Beloved Prophet (ﷺ) and the special gazes of his spiritual forefathers.

His journey of studying the exoteric and esoteric sciences was in full flow, whilst his contact, communication and interaction with his own Shaykh never ceased. This relationship was constant and important in ensuring the objective of achieving the pure purpose was not tainted. This continual supervision and care caused a great increase in the beauty of his knowledge, love, wisdom, intellect and yearning.

Khwajah Ghaznavi (رحمة الله عليه), who was his guide, teacher and mentor, now began the process of bringing him (through his spiritual upbringing and company) into the public domain. As a result, lifting the veil and uncovering his once hidden, private and most precious crown jewel, Huzoor Shaykh ul Alam (رحمة الله عليه).

Now, that very spring garden of fragrant flowers is fully blossoming releasing a new scent and aroma with each coming day. The gateway to the secrets of the inward and outward sciences were being opened. In a similar manner, there was an increase of spiritual gazes and blessings from the Awliyah Allah (from various different spiritual chains), upon this great Naqshbandi falcon.

### *During His Studies*

Whilst studying in Jamia Rahmaniyyah, his noble routine would include the performance of Tahajjud Salah<sup>18</sup> every night, within the educational premises. Thereafter, he would cycle his way to the tomb and mausoleum of the great Sufi Saint, Khwajah Abdul Rahman Chohravi (رحمة الله عليه), and pray Fajr Salah in the masjid adjacent to his blessed shrine.

During the winter period, this journey would become extremely difficult and tough. On one such occasion, upon arrival at the blessed tomb, a

---

<sup>18</sup> A pre-dawn supererogatory prayer, highly emphasised within the Qur'an and Prophet Traditions. It's excellence in reward and spiritual elevation are numerable.

thought crossed his heart; 'O how beautiful it would be, if I could get my hands on a nice, hot cup of tea!'

The very next day, as per his routine he arrived at the blessed mausoleum and whilst he was engaged in a supplication to Allah, the custodian and guardian (of the shrine) came to visit him. He asked him; 'O my son, is your name Allaudin Siddiqui?' to which he replied in the affirmative. He continued; 'My son, from this day onwards, you will always have a cup of tea available for you! This order was given to me last night, by the Sahib-e-Mazar<sup>19</sup> himself.'

At various occasions, he inherited the sacred knowledge and benefitted greatly from the leading scholars of their respected times. This allowed him to excel in his field of studies and to overcome and provide solutions to the complex, intricate and complicated issues the society was having to face.

The advanced level of his studies was completed with much respected and well-known teachers, who were amazed (alongside his fellow class mates) at his high level of progression. It was this great ability to grasp and understand the vast concepts covered in the major books of Islamic scholarship, which made him one of the stand-out students within his respective class.

He would be seated in the presence of his great teachers, as an attentive seeker, fully absorbed and focused on the lessons being delivered on the various verses of the Holy Qur'an. When the teacher would come across any intricate detail which contains within it the secrets of love and yearning (of Allah and His Beloved), he would directly address him, in particular, when elaborating on such Qur'anic pearls and mysteries.

Due to these sessions, he became well-equipped in his knowledge and understanding of Qur'anic commentary to the extent that it became embedded within his very heart, mind and soul. As a result, the secrets contained within the Book of Allah, were deposited within his very being and so his sermons and lectures revolved around a discussion on select verses of the Holy Qur'an. His method of delivering the Qur'anic message

---

<sup>19</sup> A term used to describe the blessed person who is buried at the shrine.

was so unique, that both the learned and laymen would feel the spirituality and beauty of the Noble Qur'an penetrating through their very souls.

Alongside this, he was kept under the noble gazes and upright guidance of his father and honourable guide, Huzoor Qibla Alam, Khwajah Ghaznavi (رحمة الله عليه). He was not only preparing his son for the station of Wilayah (Sainthood) rather, he was to become the flag bearer of this noble religion. Therefore, the decision of selecting the most appropriate teachers and educational institutes, was being spiritually overlooked and made definite by his noble father.

After the completion of his Qur'anic studies, he went on to further his study of the blessed Ahadith (Prophetic Narrations/Traditions) of the one upon whom the Qur'an was revealed, The Prophet Muhammad (ﷺ). These Prophetic narrations and traditions are, in essence, an outward explanation and manifestation of how to implement and act upon the Qur'anic verses. Without the study of the noble Ahadith, one cannot fully comprehend and understand the true message of the Holy Qur'an. The teachings within the Noble Qur'an are without doubt, a guideline of how one should live his/her life. However, this only reaches maximum fruition when one has accompanied their knowledge of the Holy Qur'an with a study into the life and times of the Final Prophet (ﷺ), in particular as it relates to the Ahadith. The true understanding of the Ahadith can only be achieved under the tutelage, guidance and instruction of a Shaykh ul Hadith<sup>20</sup> who must, himself be an embodiment of righteousness and piety.

Shaykh Allaudin Siddiqui (رحمة الله عليه) continued his journey of the pursuit of sacred knowledge, all the while, keeping a sincere and truthful yearning for the study of the sacred law (Shariah) and the spiritual path (Tareeqah). During this journey, whilst being shaded by the prayers and gazes of his spiritual masters, he found himself being directed towards the educational institute of none other than, the famous Shaykh ul Hadith, Maulana Sardar Ahmad (رحمة الله عليه).

He was a man of immense spirituality, as well as being a leading figure and authority in the science of Ahadith. Within the first meeting, the grand teacher of the Prophetic Traditions immediately acknowledged and

---

<sup>20</sup> A master in the science of Ahadith (Prophet Narrations/Tradition).

recognised the vast spiritual potential within his student. Hence, from the very first day, Huzoor Shaykh ul Alam (رحمة الله عليه) became the focal point of his teachers spiritual attention and care. After all, he was to become the epicentre and inheritor of his teachers knowledge. It is important to note that during this period, he also benefited greatly from his other respective teachers.

Shaykh ul Hadith, Maulana Sardar Ahmad (رحمة الله عليه) would have a unique method of delivering his lessons on the Noble Ahadith. He would not settle on just teaching the outward, linguistic meanings of the Prophetic Traditions. Rather, he would dive deep into the exoteric and inward secrets and derive pearls of profound benefit, gnosis, love and obedience, resulting in an ecstatic feeling of joy and rapture. Every student would be in tears, overjoyed with the downpour of blessings and meanings they were receiving from their teacher.

The vast amount of spirituality contained within his lessons made the students feel as if the veils were being removed and the seemingly long physical distance (to the Prophetic court) was no longer there. They felt as if they were being taken directly into the Prophetic presence (ﷺ). In such classes, as mentioned previously, the great Shaykh ul Hadith, would be seen time and time again, turning towards Shaykh Allaudin Siddiqui (رحمة الله عليه) with a unique and special affection and care. It was clear that he considered him as his spiritual confidant<sup>21</sup>, and this relationship between teacher and student was acknowledged by all those present in the class.

His fellow class-mates have commented on their experiences during their studies. Some of them have explained that Shaykh Allaudin Siddique (رحمة الله عليه) was a person of unmatched intellect, determination as well as being a personification of piety.

They go on to say that he would display beautiful character, always showing love and affection all the while remaining truly humble. He had extreme love for the night vigil (prayer) and would be seen often in the state of worship. One respectable and honourable scholar comments on his time whilst studying alongside Huzoor Shaykh ul Alam (رحمة الله عليه);

---

<sup>21</sup> Someone you can share your spiritual secrets with.



‘During my studies, I alongside my class-mates knew one thing for sure, that although he is studying with us, he is definitely not from amongst us (meaning he has surpassed us). Our beloved teacher would regularly observe his daily routine and his profound exertion in performing night prayer and worship. On one such occasion he told him; “O honourable son, I have arranged a separate room for you to stay in, so that you are kept at ease in relation to your routine and worship.”

During this period, he was even more steadfast and devoted in his spiritual practises and litanies and would often be engaged in Muraqabah <sup>22</sup>. With the blessings and presence of his spiritual forefathers and the guidance of his Shaykh, many difficult lessons and topics were being understood instantaneously.

It was during these days, that he witnessed an amazing and incredible dream vision. In the vision, he was present at the beautiful mausoleum and tomb of the great Sufi Saint, Sayidunna Ali bin Usman al Hujwari<sup>23</sup> (رحمة الله عليه). He found himself within the tomb, right next to the actual grave, standing adjacent to the foot of the grave, whilst his teacher Shaykh Sardar Ahmad (رحمة الله عليه) was standing at the head of the grave. After seeing this profound dream vision, he had made a firm intention and decision to narrate this account to his beloved teacher. It was his regular practice to be the first student in the class and the last person to leave. On this occasion, once everyone had left, he turned to his respected teacher and requested; ‘I wish to discuss an important matter with yourself’.

‘There is no need to discuss any matter’ responded his teacher. However, he persisted upon his request to which his teacher immediately replied; ‘O son! I know you want to tell me that you saw me at the head of the grave, and you were at the feet of the grave. Is that not what you want to ask!?! Do not forget! Those that are placed at the feet always receive more than the rest.’

---

<sup>22</sup> A spiritual exercise of vigilance and meditation which is highly emphasised in the Naqshbandi Tareeqah.

<sup>23</sup> An 11<sup>th</sup> century well known Persian Sufi Saint who passed away in 464AH. His tomb is situated in Lahore, Pakistan. Commonly known within the sub-continent as ‘Data Sahib’.

When his noble teacher noticed how beautifully he is excelling, progressing and completing his Ahadith studies, he summoned him to his private chamber. He gave him permission and authority in reciting special litanies and prayers and said; 'These are those exceptionally distinct and secret prayers which have not even been exposed to my close family members.'

Thereafter, to mark the completion of his studies he was gowned with the crown of graduation. Every part of his being was now filled with the light and purity of the inward and outward sciences. It was the dream of his father and guide to one day, witness his own son achieve a high station in religious knowledge and understanding - a dream which had now become a firm reality. He was now the quintessence of action equipped with knowledge and sincerity accompanied with intense love. It was as if he was a true light-filled jewel manifest for everyone to view and benefit from. Furthermore, in the metaphysical realm, his spiritual forefathers were gracing him with their Khilafah (spiritual authority) hence further solidifying his authority as a spiritual guide.

Henceforth, Khwajah Allaudin Siddiqui (رحمة الله عليه) became the inheritor and successor of his noble Shaykh. As a result, he was now assigned to carry forward the lights and secrets which were passed down from Baba Ji Qasim Sadiq (رحمة الله عليه) to Khwajah Ghaznavi (رحمة الله عليه). Alongside the knowledge of the exoteric sciences, the signs of his outward being and character clearly showed that he was now fully equipped and familiar with the mysteries of the esoteric knowledge.

## Stepping into The Public Sphere

Whilst being adorned with the honour of being the inheritor and successor of Khwajah Ghaznavi (رحمة الله عليه), he stepped foot into the public domain, striving to invite people towards The Truth. The one who is well versed and familiar with the subtle realities of The Truth, none other than Maulana Jalal al-Din Rumi (رحمة الله عليه) states;

باز غیر از عقل و جان آدمی  
هست جانے در نبی و در ولی

*Other than the intelligence and soul of [common] people,*

*There is another soul in the Prophets (nabî) and the Saints (walî)*

This is without doubt a reality! This is that very life (soul) and essence which is the reason for such spiritual proximity and miracles which take place at the hands of such blessed folk. This is that same life which contains within it, all life. Within it is contained all forms of gnosis and spiritual wayfaring. The love of the Holy Prophet (ﷺ) resonates and echoes from this very life (soul).

Shaykh Allaudin Siddiqui (رحمة الله عليه) by this stage was now a complete scholar whose intellect was a hub of scholarly knowledge and whose chest contained within it a heart bursting with spiritual infusions, all the while, maintaining a simple and modest lifestyle. His words when inviting towards the Ultimate Truth, were always on target and hard hitting to the mind and soul of those in attendance. It would be rare to find an eye in the audience, that would not be moist with tears of love for The Beloved (ﷺ) and yearning for the Almighty.

When one would enter his gatherings of remembrance, he/she would not want to leave after listening to his beautiful words of wisdom and advice. His majestic presence and spiritual teachings were a means of cleansing the inner illnesses that had long taken root within the hearts of those present. Discussions on the rectification of correct Islamic beliefs as well as the refinement of character and conduct were the custom of his gatherings.

At this stage, the number of followers and students were growing rapidly. In other words, the number of hearts being awoken with the love of Allah and the souls being dressed with the yearning of The Beloved (ﷺ) were ever increasing. The sinful were repenting and adopting piety, and the pious were being raised in their spiritual ranks and stations as it related to their closeness to Allah Almighty.

When Shaykh Allaudin Siddiqui (رحمة الله عليه) would get up to visit a place, he would immediately be followed by an influx of people. If he sat at a place, it would very quickly become a spiritual gathering and if he stayed at a house, that house would become a gateway to divine blessings.

Unfortunately, it has been seen at some Khanqah's that their leaders have become filled with greed and in other instances there have been accusations and claims made against the leader of such places. However, whenever Shaykh Allaudin Siddiqui (رحمة الله عليه) faced towards a direction and intended to do something, he was fully backed and supported by the people of his time. It was as if pearls were emanating from his mouth when he spoke and souls flocked to his presence.

Another sad reality is the utter disappointment at Khanqah's as they have failed miserably in fulfilling their intended original purpose. As a result, they have been negligent towards their responsibilities of spreading the true teachings of the Holy Qur'an and Prophetic Sunnah. Rather, nowadays all one would find at many Khanqah's is a collection of quick-fix amulets to "solve all your problems".

The place which was once a home and safe haven for the poor and needy has now lost all direction. We even find the current custodians of such places heavily involved with useless and futile customs and traditions and have gone far astray from the true essence of worship. Such places are now heavily involved in earning wealth and selling amulets, except for the rare few that are still firm footed and steadfast on the original and pure path.

Khwajah Ghaznavi (رحمة الله عليه) did not raise his son to use the khanqah for business. Rather, his teachings of working for the sake of Allah, opposing the enemies of religion and striving hard for this noble cause were imprinted within the very fabric of his sons soul.

Due to being bought up in the tough and harsh climate of Nerian Sharif as well as experiencing the difficulty and simplicity of educational life, Shaykh Allaudin Siddiqui (رحمة الله عليه) from a very early age, was blessed with a very ascetic, abstinent and spiritual upbringing and lifestyle. All Praise belongs to Allah Almighty, who allows the inner and outer beings of such blessed people to be in obedience with the teachings of the noble Shariah and Tareeqah.

Without a doubt, Shaykh Allaudin Siddiqui (رحمة الله عليه) was a scholar, but he was far from your average scholar. He was not a Sufi recluse who just secluded himself from the world, rather he was one heavily involved with the public, facing and addressing the rights and wrongs of society. He would get increasingly involved in their times of hardship and difficulty and relieve them of their burdens of trials and tribulations, leaving them content and comforted. He would always give preference to others over himself. Yes, he was a Pir (spiritual guide and mentor) but was empty of arrogance, fraud, deception and greed.<sup>24</sup>

He was the possessor of immense physical beauty and was always very positive and cheerful, as if he was the cloud above distributing the showers of guidance and light, to all those beneath. He was constantly engaged in trying to cure those who are ill of heart and are suffering from spiritual diseases.

As well as being a man of scholarly standing and stunning character, he was well acquainted with the vast knowledge of various advanced sciences contained within the Islamic literature. Furthermore, he always displayed his keen interest and concern for the need, rectification and requirements of the upcoming generations and future Muslims. If and when the need arose to prove and establish the truth, he was well equipped and had the 'Ghazalian' skill set, to enter into a debate.

He wasn't the type who just turned the beads on his rosary, rather, he was an expert - with the help and permission of The Majestic Lord - in completely transforming the minds and souls of those in attendance. Not only did he himself, punctually and promptly keep up with his litanies and

---

<sup>24</sup> This point was made here because many so called "Pirs" nowadays are found with many vile and un-Islamic character traits.

prayers, but he regularly used to teach and encourage others to take on the remembrance of Allah (Dhikr). He would help his followers by removing the veil of lustful desires in order for their hearts to become containers (absorbing his teachings) on the subtleties of the gnosis of Allah, the Most High.

His purpose was never to get more followers or disciples, neither was it to build a fan club. Rather, his sole mission was to make the hearts of those in his presence be ecstatic, delighted and overjoyed with the Love of the Final Messenger (ﷺ). In many ways like a doctor, he would provide spiritual cure<sup>25</sup> to all those who came to him with a diseased heart, based upon the teachings of the sacred Islamic law. His love for the creation of Allah Almighty, was solely for the Sake of Allah Almighty and the pleasure of The Messenger of Allah (ﷺ).

Everyone who visited him would feel that he was the most beloved and favourite to the Shaykh compared to the rest. This was bound to be the case, after all, his light filled face would instantly cause the onlooker to remember God Most High. What's more, is that his character traits would often force one to think about the beautiful Prophet Sunnah of the Messenger of Allah (ﷺ).

In his company, the negligence of the negligent was being removed and the seekers were receiving that which they sought. The spiritual wayfarers were being strengthened in their willpower, resolve and determination to continue on the spiritual path. Those struck with poverty were not only being helped physically and financially but also being taught and fed the fruits of patience and gratitude. The wealthy were being guided and instructed to help and assist those in needy circumstances.

The importance of learning both wordly as well as religious knowledge was being reinforced and echoed in every one of his gatherings. The mindset of travelling and searching for sacred knowledge was consciously being instilled within society. This led to the public recognising and respecting the high rank and lofty status the learned religious folk have in our

---

<sup>25</sup> Spiritual cure from illnesses relating to the heart such as pride, arrogance, envy, jealousy, hatred, anger and other vile character traits.



beautiful religion and society. People would flock from all over the globe, just to sit and benefit from his company.

No matter which field or industry a person found themselves involved in, Shaykh Allaudin Siddiqui (رحمة الله عليه) would offer universal truths, guidance and counsel allowing everyone to benefit. Although he was outwardly seen in the religious domain, his awareness of current affairs and worldly matters was outstanding and he was aware of the needs of his time.

He was a true spiritual mentor and guide who possessed spiritual insight. His presence was awe inspiring and the manifestations of his spiritual states were shining bright in his physical being. He was a true inheritor and successor of the pious predecessors (including the notable companions and family member of The Prophet (ﷺ)) and was an embodiment of the Prophetic character (ﷺ).

The teachings of spirituality and mysticism were spreading far and wide as he was visiting various countries and cities on a regular basis. These trips consisted of regular gatherings of Dhikr (Remembrance of the Almighty) and discussions on the subtleties of Tareeqah. Hearts and minds were enlightened with the blessings of such spiritual gatherings. Furthermore, during this period if there were any false attacks on Islamic Spirituality, then he would be at the forefront providing a detailed rebuttal and refutation of such false ideologies and claims. He would successfully achieve this by providing proofs from the Noble Qur'an and Prophetic Ahadith of the Beloved Messenger (ﷺ). By this stage, the fragrance of this Naqshbandi flower was not limited to Nerian Sharif, rather, its scents and perfumes were being inhaled and spread all across Kashmir and Pakistan. Gatherings and conferences were being held up and down the country under his guidance and supervision.

Shaykh Allaudin Siddiqui (رحمة الله عليه) was by this stage in his prime years of his youth. Also, this was a time when there was no social media influence, neither was there YouTube or Instagram. Despite this, his status, recognition and reputation as a Shaykh of Tareeqah as well his lessons and sermons were receiving a high level of public acceptance, which were being acknowledged on a global scale.

People would gather in their thousands just to catch a glimpse of him and to hear his words. Even people situated in the UK became restless and were yearning for his company and presence. According to a Hadith Qudsi<sup>26</sup>, when a person is accepted in the Divine Court of Allah the Most High, his/her acceptance is not only announced in the heavens, rather the inhabitants of the earth also find themselves attached to such an accepted person.

When his spiritual forefathers - who have long been accepted and recognised within the Prophet Court (ﷺ) - blessed him with the high and lofty ranks of spirituality, then it is creation itself who holds high the banner and sings the praises of such blessed folk. As a result, multitudes of people were flocking to him on a regular basis, to become initiated into the Naqshbandi Tareeqah.

Despite being involved and engaged in endless responsibilities throughout the day, he did not let this affect his duty of service to his noble father and spiritual guide, Khwajah Ghaznavi (رحمة الله عليه). He kept looking after his guide and mentor, who at this stage, was very elderly and had become physically very weak. He put his father's health before his and would regularly help his father with the pre-dawn (Tahajjud) ablution.

Those that visited the Khanqah of Nerian Sharif during this period would often witness the high etiquette he displayed towards his respected father by not even placing his foot in the same place his father had placed his. What's more, he would even refrain from standing on his shadow. To be in the constant service of his father and shaykh is without doubt, a great honour and favour from Allah, The Most High.

It is this high etiquette, respect and courtesy which instigate and prompt an instant and immediate transfer of spiritual blessings from the heart of the Shaykh to the disciple.

---

<sup>26</sup> The Sacred Narration (al-Hadith al-Qudsi) is attributed to Allah, The Most High, and related from Him. The Messenger of God (ﷺ) would receive the meaning from Allah, by way of inspiration or dream, and then he (ﷺ) would inform his community of this in his own words.

## *A Visit to the Blessed Haramain<sup>27</sup>*

Shaykh Allaudin Siddiqui (رحمة الله عليه) was approximately 34 years of age, when his beloved father made the intention to embark upon the Holy Pilgrimage, The Hajj. Everyone present was eagerly waiting in anticipation to see who will be the fortunate person selected to be his companion and assistant for the holy pilgrimage. Upon being asked, the great Khwajah Ghaznavi (رحمة الله عليه) replied; 'Pir Siddiqui will be joining me for this journey.'

This reasoning behind the decision to take his son with him was kept hidden, however, one can't help but wonder; from whom did this sign and decision come from? It was time for the Shaykh to once again, further increase and enhance his disciple on the spiritual path, exposing him to another level of the celestial world and elevating him in degrees and ranks.

Others that participated on this journey later recall the immense service and duty Shaykh Allaudin Siddiqui (رحمة الله عليه) carried out in the obedience of his father. It was only this selected disciple who could carry out such a blessed and virtuous yet demanding and challenging task. He had starved himself off sleep and rest in order to be at hand and ever present at the service of his guide and mentor.

From amongst his routine, he would get up in the early hours of the night and after thoroughly cleaning the washroom, he would proceed to the room of his father gently knocking on the door. 'Is it time for Tahajjud?' his father would ask to which he would reply in the affirmative with utmost etiquette. Prior to this task, he would recite 10 Juz/Siparah of the Holy Qur'an every night.

He would complete his obligatory and voluntary acts of worship and spend the rest of his time in the company of his beloved Shaykh. The unmatched and unexplainable moments within the vicinity of the Haram (Holy Mosque in Makkah) were full of spiritual downpour and blessings. On one such occasion, Khwajah Ghaznavi (رحمة الله عليه) placed one of his hands on the door of the Holy Ka'bah and the other on the head of his son and

---

<sup>27</sup> The two sacred mosques in Makkah and Madinah known as the most holiest sites and mosques in Islam.

supplicated; ‘O Allah, The Most Majestic, I have completely given him to you (in his entirety), for your cause.’

We cannot imagine the love, yearning, intensity and ecstasy this whole journey must have entailed. The constant exposure to Allah’s mercy followed by spiritual openings and unveilings on a regular basis was the norm of this trip. Then the climax of all this, must have been the moment they reached and spread out their hands in the noble and generous court of Allah’s Messenger (ﷺ).

Our minds wonder and try to paint the scene when the great Khwajah Ghaznavi is present in the Prophetic Court (ﷺ). Just imagine the level of humility and submission. Just imagine the requests pouring forth from the great Shaykh to the Beloved Messenger (ﷺ), in relation to his son Khwajah Allaudin (رحمة الله عليه). These are all spiritual secrets and mysteries which are not open access to everyone. Only one who occupies a spiritual heart may be given access to such realities.

This event signified a great shift in the public recognition and popularity of these two great shining stars. They were already known in the public sphere but now this was ever increasing and rapidly growing. If this is the case from an earthly perspective, then Allah knows best what recognition these blessed folk are receiving in the heavens of Allah Almighty.

Seekers of the Ultimate Truth, would have their eyes fixed on Nerian Sharif to receive guidance and illumination. The Khanqah of Nerian Sharif would be echoing with the Dhikr of “Allah Hu!”<sup>28</sup> as crowds of people would enter this blessed valley.

After completing the Greater Pilgrimage (Hajj) with his father, Shaykh Allaudin Siddiqui (رحمة الله عليه) – throughout the remainder of his life - completed the pilgrimage many times. In total he was able to perform the Hajj 16 times and the Umrah (Lesser Pilgrimage) on countless occasions. On one occasion he said to his colleagues (as an expression of gratitude to Allah Almighty); ‘Now, the reason I have stopped going on Hajj is to prevent the nafs (lower self) from getting carried away (with such numerous

---

<sup>28</sup> A form of remembrance most commonly practiced in the Naqshbandi Tareeqah as well as other Tareeqahs’.

visits). I only did one Hajj for myself, all the other pilgrimages that were performed were carried out in the name of Our Prophet (ﷺ).’

Upon returning from such journeys, the route he would take would be from Karachi to Nerian Sharif. The followers and lovers would be present to meet and greet him upon arrival and welcome him back to his homeland. Many would even follow him back to Nerian Sharif, eager to hear about his experiences in the Holy Lands.

His routine would now consist of travelling to distant areas to deliver the message of love and peace. This would vary from gatherings of remembrance to lectures and sermons. In any case, his days and nights would now be spent in constant travel. However, his noble Shaykh, Khwajah Ghaznavi (رحمة الله عليه) had instructed him that the time had come, for him to travel and visit the resting places and tombs of the pious predecessors of this nation. From the honourable companions and members of the pure prophetic household, to the righteous scholars and Gnostics, he was to immediately make arrangements and start visiting their mausoleums.

### *The Visits to the Pious Predecessors*

In order to carry out this spiritual command, he gathered a few of his very close and fortunate companions, and instantly embarked on this beautiful journey. He visited the blessed cities of Karbala<sup>29</sup> and Najaf<sup>30</sup> where he paid tribute and respects at the tomb of Imam Ali ibn Abi Talib (رضي الله عنه). He also visited many other resting places of the Noble Ahl-al-Bayt (members of the prophetic household) and performed Muraqabah at each of these places. After benefitting greatly from the spirituality of such blessed places, he would often say, as an expression of gratitude; ‘Whoever I visited, they did not veil themselves from me. At every station, they blessed me with their visions and spiritual provisions.’

---

<sup>29</sup> Karbala is a city situated in Iraq. It is the place where the grandson of the Prophet (ﷺ), Imam al Husayn (رضي الله عنه), and many members of his family were martyred. His tomb is situated within Karbala.

<sup>30</sup> Najaf is a city in Iraq which contains within it the tomb and resting place of Imam Ali ibn Abi Talib (رضي الله عنه).

He further went on to say; 'When I visited the mausoleum of Imam al Ghazali<sup>31</sup> (رحمة الله عليه), we found the main door to the entrance of his tomb was locked. So, we paid our tribute from outside, whilst within me I felt a little disheartened for not being allowed to enter inside, and benefit even more, from such a spiritual place. Whilst we were leaving, all of sudden we saw a man coming towards our direction. He had an awe-inspiring presence, clothed in a simple garment with a turban on his head. He carried within him an amazing and incredible spiritual energy. After greeting us with the greetings of peace, he embraced us. In due course, we were informed that he was in fact Imam Ghazali!'

### *Immense Blessings Received from the Ahl-al-Bayt*

During this sacred journey, the blessings received from visiting the tombs of such great sages, and polymaths of this Ummah was continuous and ongoing. In some cases, like in Syria and other Arab countries, it is common practice to find a mausoleum representing a righteous person, however, in reality the person would not be buried there.<sup>32</sup> However, Shaykh Allaudin Siddiqui (رحمة الله عليه), would only visit those tombs where the body of the righteous person was actually buried. We would spend days and nights, engaged in Muraqabah at the noble resting places of the Ahl-al-Bayt. At times, the custodians and care takers of such tombs would take initiation and become a disciple of the Shaykh based upon a dream vision they had from the Sahib-e-Mazar (the one buried at the tomb) instructing them to do so.

There is a difference of opinion amongst the scholars and learned as it relates to the exact location of the Blessed Head of Imam al Husayn (رضي الله عنه).<sup>33</sup> Shaykh Allaudin Siddiqui (رحمة الله عليه) had visited Cairo (in Egypt) after visiting Karbala, and would often be present at Masjid al Husayn, situated outside the famous Jamia al-Azhar. Once, whilst at this location, he

---

<sup>31</sup> The polymath in religious sciences who was born in 450AH. His resting place is located in Baghdad, Iraq.

<sup>32</sup> Sometimes, this is done to indicate that the person spent some time at that location, and in order to gain benefit from such places, these buildings are constructed.

<sup>33</sup> Some hold the opinion it is situated in Karbala, Iraq and others say it is in Cairo, Egypt.



remained in the constant state of Muraqabah for three full days. Those present with him would describe that during this period, his eyes would be flooded with tears whilst he was in this extreme spiritual state.

I (the author) took the opportunity on one occasion, whilst travelling with the Shaykh, to get a little insight as to what happened during those three days. I asked 'O beloved Shaykh, we have heard that you spent three days in the state of Muraqabah at Masjid al Husayn in Egypt, whilst your eyes were constantly flowing with tears'.

He replied; 'Yes, indeed my friend! It was exactly as you have described. Imam al Husayn (رضي الله عنه) is present at that place. He blessed me in such a manner that all the veils had been lifted and the whole incident of Karbala<sup>34</sup> was shown before my very eyes.' He continued; 'Look at what these people who claim to be Muslims, did with our Imam (رضي الله عنه). After that moment, the tears did not stop flowing from my eyes. This intense and uncontrollable spiritual state overcame me and only when I was blessed with the beautiful vision of Imam al Husayn (رضي الله عنه) was my state returned and restored to normality.'

### *The Blessings Received from Refuting the Deviant Sects*

It was in Rawalpindi (Pakistan) hospital, where this intense lover of The Prophet (ﷺ), our beloved Shaykh (رحمة الله عليه) was receiving some medical treatment, when the following incident occurred. An army officer who had been under the influence of certain misguided beliefs, wanted to ask the Shaykh a question. He was deeply influenced and taken back by the presence and spiritual energy of the Shaykh and like others he stepped forward and made his request.

He asked; 'Please tell me, why did (Sayidunna) Ali (رضي الله عنه) move to Iraq during his caliphate, when the previous three caliphs held their positions in Madinah tul Munawwarrah?' The Shaykh despite his ill health, proceeded to answer his question by providing substantial evidences and proofs. He then said; 'Respected officer, you should know that those people who are accepted in the Prophetic Court, do not make decisions and choices based on their own accord. What then, can be said about the leader of all those

---

<sup>34</sup> Referring to the martyrdom of Imam al Husayn (رضي الله عنه) and his family.

within the Prophetic Court, namely Imam Ali ibn Abi Talib (رضي الله عنه)? Do you really think he would consider such an action, without being instructed first by The Holy Prophet (ﷺ)?

After giving this reply, the Shaykh felt a heavy sense of drowsiness and decided to have some rest. He relates his own dream-vision as follows; 'I was present next to the blessed tomb of The Holy Prophet (ﷺ) at the blessed foot of the grave, with none present save me. Then the leader of all the worlds, the most beautiful and most perfect of all creation, The Beloved Prophet (ﷺ) appeared and addressed me by my name. I was standing with utmost respect and etiquette.

The Beloved Messenger of Allah (ﷺ), addressed me in Arabic and said; 'Look! This young child that I am holding, he is known by the name of Imam al Husayn! (رضي الله عنه). Do you know who I am? I am the leader of all the worlds! (ﷺ). Look behind you.' So, when I looked back, I saw a man with a light filled, awe-inspiring and breath-taking existence. He was stood with grand majesty, splendour and dignity.

The Beloved of Allah (ﷺ), addressed me once again and whilst indicating to the person behind me, he (ﷺ), said; 'He is Ali! (رضي الله عنه). Do you see this veil? Next to this veil, there is a door, and behind the door is (my daughter, Syeda) Fatimah (رضي الله عنها). Just keep in mind, that Husayn (رضي الله عنه) is in my hand. Ali (رضي الله عنه) is in front of me and (Syeda) Fatimah (رضي الله عنها) is watching. This is enough for you to know that I, Husayn and Ali are the life of this world.'

## *A Visit to Shaykh Abdul Qadir Jilani*

(رحمة الله عليه)

The instruction of visiting the noble resting places of the pious was still being carried out - as per the order of Khwajah Ghaznavi (رحمة الله عليه). Now the time arrived for Shaykh Allaudin Siddiqui (رحمة الله عليه) to present himself in the court of Sayidunna Shaykh Abd al-Qadir al Jilani<sup>35</sup> (رحمة الله عليه). The Shaykh himself describes his experience in the following words;

'I will tell you something about al Ghawth al 'Azam<sup>36</sup>, Shaykh Abd al Qadir al Jilani (رحمة الله عليه) as he is also my Shaykh, as well as the Shaykh of all of you. However, the way he became my Shaykh and guide is very different and unique. You see, you are all his disciples through an intermediary, however, he is my Shaykh without any intermediary.

I went to the city of Baghdad, and spent seven days in the state of Muraqabah, at his blessed tomb. On the seventh night, I found myself alone with no one else with me whilst the lights were also turned off. I was seated silently, when all of a sudden, I felt as if someone was approaching. I could hear footsteps, so when I looked up, all I saw to my amazement was light upon light.

The physical lights (to the room) were switched off but there was a strong spiritual illumination which was from another realm. I immediately stood up, and when I gazed at his beautiful countenance, he addressed me by my name and said;

"You have been seated here for seven days, and in those seven days I have been busy cleansing and purifying your inner being. You entered my spiritual domain, and after seven days, now, I have come to meet you."

---

<sup>35</sup> A great Sufi saint and sage of the Qadiriyyah Sufi Order. The order is named after him. He was born in 470AH and was a descendant of The Holy Prophet (ﷺ) through both grandsons Imam Hasan and Imam Husayn (رضي الله عنهم). His tomb is in Baghdad, Iraq.

<sup>36</sup> A title used to denote high rank amongst the other Awliyah. He was and is considered to be the highest ranking Wali of Allah until the arrival of Imam Mahdi (عليه السلام).

I swear by Allah!<sup>37</sup> Again, I swear by Allah! I am seated here within the midst of sincere Muslims and scholars of our religion, whilst in a pure state of ablution. Shaykh Abd al Qadir al Jilani (رحمة الله عليه) got a hold of my hand and said; “People are connected to me through an intermediary, however, you, are my disciple without any intermediary.”

On one occasion, whilst discussing the blessings of Allah Almighty, he mentioned that he has been fortunate enough to see Imam Ali ibn Abi Talib (رضي الله عنه) countless times in visions. This portion of generosity which he would receive from the Noble Prophetic Household (عليهم السلام) was continuous throughout his life. He would mention these blessings and favours to his close associates and companions from time to time.

With the support, help and assistance of these great spiritual masters, Shaykh Allaudin Siddiqui (رحمة الله عليه) was excelling in his efforts of inviting the creation of Allah to The Ultimate Truth. This call and invitation were often delivered in the form of lectures, sermons and public speeches. But more importantly, through this beautiful and unblemished character which would capture the hearts of every onlooker.

During this period, another amazing incident took place, this time in the beautiful city of The Beloved (ﷺ) in Madinah tul Munawwarrah. A man of beautiful and handsome appearance, once approached the Shaykh and gave him the glad tidings that soon he will receive a downpour of spiritual blessings and favours from a very highly recognised personality. The Shaykh then explained;

‘Then one day, I saw a dream-vision where there was a gathering of Mehboob e Ilahi, Khwajah Nizam al-Din Awliyah Chishti<sup>38</sup> (رحمة الله عليه). I noticed there was an empty space on his right-hand side, so I stayed standing and folded my hands to display the appropriate respect and etiquette. During this event, in my mind, I recall thinking about Khwajah Nizam al Din Awliyah (رحمة الله عليه) and how he is such a well-known

---

<sup>37</sup> Shaykh Allaudin Siddiqui (رحمة الله عليه) is taking this oath here, to stress the point that this incident is a firm reality which took place.

<sup>38</sup> A great sufi sage of the Chishti Tareeqah, whose tomb is located in Delhi, India. It is visited by thousands of people on a daily basis. He was born in 635AH and is also a descendant of The Holy Prophet (ﷺ).

personality. Also, I was baffled at the thought of how a person like me has ended up here.

At that exact moment, Khwajah Nizam al Din Awliyah (رحمة الله عليه) smiled (as if he read my thoughts) and said; “Come here and do not delay. Did my messenger not come to you in Madinah tul Munawwarrah with a message from me?”

I swear by Allah! Again, I swear by Allah! These are the exact words he told me in the dream. So, I sat down (in the allocated empty space) and the venerable Khwajah said to me; “Give me your hand!”. Thereafter, he guided me on some important points and shared some beautiful spiritual pearls. He instructed me to recite some litanies and blessed me with this spiritual gaze, care and concentration. Thereafter, I saw a huge container made of silver which was placed in front of me. Upon it was written ‘Zarri Zar Baksh’ in big, bold writing.

Immediately, I was instructed (within the dream-vision) by Khwajah Nizam al-Din (رحمة الله عليه) to pick up this container. I assumed as it is empty, it must be very light and so it can be easily lifted. When I tried to lift it, it was very heavy and so I was told, that I must lift it with care and caution.

So, I tried again, this time attempting to lift it with both hands. I was successful in lifting it, so I carefully raised it until it reached my chest. Then I was told; ‘That is it! It will not go beyond this point. This is its mark and that which was destined for you to receive, you have now received. From this day onwards, I will be your support and guardian.’

Prior to this, I had a little love for the Chishti spiritual order, however, after this incident I considered myself more Chishti than before. Another message which I received within the same dream-vision from Shaykh Nizam al-Din Awliyah (رحمة الله عليه) was the instruction that ‘One day you will have to come and visit me.’ I submitted, ‘O my master, whenever you order me, I will come at once!’ I can say with full confidence, that this recent trip of ours to India, was all the doing of Khwajah Nizam al-Din Awliyah (رحمة الله عليه).

It was during this period that Shaykh Allaudin Siddiqui (رحم الله عليه) returned from visiting India, for a special ‘Sufi Conference’.

## *Preparations to Visit the UK*

The spiritual forefathers of the Naqshbandi path paved the way and enabled this spiritual falcon to take flight in such a manner which was unique and exclusive only for him. He received his due portion from other Awliyah within their respective Tareeqahs through the Owaisi method<sup>39</sup> of transmission. Hence, the Shaykh was, within his own right, a master in the Naqshbandiyyah, Qadiriyyah and Chishtiyyah spiritual orders. With this tremendous spiritual wealth and power, he was instantly able to awaken hearts and revitalise souls.

His followers and lovers in UK were growing impatient and desired his presence in the UK. Without a doubt, the UK was in need of such a well skilled orator of the religion as well as a highly ranked spiritual master. The Shaykh was also inclined to visiting the UK, however, his father and guide, Khwajah Ghaznavi (رحمة الله عليه) would not allow permission. In reality, he did not wish to send his beloved son, so far away from him. All of his attempts to try and convince his noble father failed.

Shaykh Allaudin Siddiqui (رحمة الله عليه) himself recalls; "Then I decided to go and visit, the tomb of supreme powerhouse of the spiritual world, Shaykh Ali al-Hujwari (رحمة الله عليه). I sat at his feet and engaged in Muraqabah and after three days, I received the spiritual opening from the Shaykh al-Hujwari (رحمة الله عليه). After receiving guidance and instruction from the Shaykh, I was told; "Go! Your father will not stop you now!" Thereafter, I travelled to Nerian Sharif, in a very happy, cheerful and jovial spirit. As soon as I entered through the door, my beloved father and Shaykh said; "Haji Sahib!<sup>40</sup> You have managed to get a lofty intercession and mediation<sup>41</sup>. You have my permission so start to make your arrangements."

Maybe it was time for the manifestation of those glad-tidings which were once given by Baba Ji Qasim Sadiq al-Mohrvi (رحمة الله عليه) to Khwajah

---

<sup>39</sup> A form of spiritual transmission without the need of physical interaction.

<sup>40</sup> This was the title that Khwajah Ghaznavi (رحمة الله عليه) would address his beloved son with.

<sup>41</sup> Here Khwajah Ghaznavi (رحمة الله عليه) was referring to the interception and intervention made by Shaykh Ali al Hujwari (رحمة الله عليه) in relation to granting his son permission to visit the UK.



Ghaznavi (رحمة الله عليه). In any case, it was in the year 1966, when Shaykh Allaudin Siddiqui (رحمة الله عليه) arrived in the UK.

The Shaykh (رحمة الله عليه) who was an embodiment of knowledge, wisdom, sincerity, love, piety and purity had now arrived in the UK. Destiny allowed for him to establish religious institutes whereby the message of love, peace, harmony and unity could be spread on a global scale. Furthermore, through displaying the beautiful character and teachings of the Final Prophet Muhammad (ﷺ) he was able to awaken the negligent from the heedlessness of self-destruction and guide them to the beautiful life of the beautiful Prophet (ﷺ).

On the other hand, there were many Muslims who migrated to the UK for the sole purpose of earning wealth. Many of them were driven by their greed for wealth which resulted in them living a lifestyle within the UK which was not Islamic, rather it was far from the teachings of the religion. Such people would gather piles of wealth with the purpose of building lavish houses and driving luxurious cars. They would compete with one another trying to outstrip each other with their wealth and egos.

However, this was not the case with everyone. As many people, after the completion of their work/shifts, would often engage in worship, trying to make a sincere effort for the success of their afterlife. Such individuals, who had noble intentions, had worked hard to get mosques built within these lands but they were not equipped with enough religious knowledge to ward off the danger that was ahead of them. This was due to the fact that these people came from isolated villages in their home country where religious knowledge and education was not the custom.

Soon after the construction of these mosques, groups with misguided and corrupt beliefs were able to infiltrate through the ranks and as a result, began preaching their own version of 'Islam'. Upon arriving in the UK, Huzoor Shaykh ul Alam (رحمة الله عليه) was met by a lot of people and his arrival gained prominence especially when he began delivering lectures and sermons to the general public. With the growing public influence came an increase in invitations to various cities across the UK. As a result, spiritual gatherings of remembrance were held up and down the country.

The Shaykh would always deliver advice and guidance based on the much-needed issues facing the society. He would constantly observe and discuss with his colleagues, the challenges the Muslims are facing in the UK and he would provide solutions for such obstacles in his gatherings. His main focus would be on topics such as the rectification of Islamic creed, refinement of actions, love of Allah Almighty and His Beloved (ﷺ) and warning of the ever-deceptive nature of this world and all it contains.

With his unique qualities and skill set, backed with his extensive knowledge and wisdom, he would address such contemporary issues whilst at the same time breaking away the false ideologies that existed within society. This positively affected the mindset of Muslims as they broke away from innovation and returned back to their roots. In the midst of all this, new mosques and religious institutes were also being constructed and built upon pure foundations.

There was a new sense of much needed urgency and awareness as it related to ones beliefs and creed. Many of the previously infiltrated Mosques were now being cleansed from all types of innovation and corruption. The misguided groups were being exposed and refuted on a public level. Many times, challenges for debates would arrive, but those sending the challenges were often not aware of the scholarly level and religious knowledge of Shaykh Allaudin Siddiqui (رحمة الله عليه). They had mistaken him for a normal 'Pir' not knowing that they would be up against a well-established authority in religious sciences. Furthermore, he was a treasure-house of the secrets contained within the inward and outward disciplines. After all, he was the living representative of Shaykh Abd al-Qadir al Jillani (رحمة الله عليه).

The plots and schemes of the misguided groups all began to fail whilst facing this Man of God. The teachings of our beautiful religion in its purest form began to be presented to the general populace.

He was as strong and fortified as the Himalayas when it came to determination, willpower, steadfastness, resolve and purpose. Due to his constant efforts, the light of guidance and salvation began to penetrate into every home. In a very short period of time, a very strong and dedicated brotherhood (Sufi Tareeqah) was formed which was steadfast upon the Prophetic Mission.

Gatherings of remembrance became a norm in his presence. The discussion on the tongues of his fellow disciples was not regarding 'bank balances' or 'lofty mansions', rather it was purely on the remembrance of Allah. Whoever came to visit him, would not leave empty handed, rather he/she would have his/her heart filled with the love of Allah Almighty and the intense yearning of His Beloved (ﷺ).

He would instil within people the desire and preparation for the hereafter by reminding them of the temporary nature of this world and all it contains. He would emphasise the importance of establishing educational institutes so the future generations can benefit from such initiatives. Such projects would be undertaken under the guidance of the Shaykh and he would encourage others to partake with their finances as well as their time, with the intention to serve the creation of Allah Almighty.

Since he (رحمة الله عليه) stepped foot in the UK, whichever mission or project he intended to undertake, would always reach its fruition with the help and permission of Allah Almighty. With sincere intentions and truthfulness, this soldier in the path of Allah, continued with his assignment of serving the creation of Allah. Neither did he ever give up, nor did he ever give in, to any trials and tests faced along the way.

He was well versed and acquainted with the philosophy of Imam al-Ghazali and Imam al-Razi both of whom, were polymaths in the science of philosophy. He contained within his being the intense love inherited from the Master of The Burning Love, Sayidunna Abu Bakr al-Siddique (رضي الله عنه). His method of delivering his message was 'Rumi like' in nature, and his courage reminded one of Imam Ali ibn Abi Talib (رضي الله عنه). His bravery was like a drop from the ocean which is known as Imam Husayn ibn Ali (رضي الله عنه).

This is the reason why he was always seen at the forefront defending and propagating the correct Islamic beliefs when confronting the 'Yazeedi like' dark forces and evil misguided groups. There were many other scholars and leaders of Khanqah's who could have stepped up to take a stand against such evil. However, it was not to be the case, as this disease of misguidance and corruption had crept into their DNA and belief system also. What's worse is that they were also using their public reputation to divert others from the straight path of Ahl ul Sunnah wal Jama'ah.

In these trial and testing moments, Shaykh Allaudin Siddiqui (رحمة الله عليه) was consistent in spreading the true teachings of the religion. He alongside other sincere scholars were able to combat and overcome this rise in deviant beliefs. Once in a public gathering, he made the following statement; 'I will not be misguided (with the help of Allah). This is because the ones who I am following are very well-established guides and those that are supporting me with their help and care are also equally as firm.'

This is a well-known fact and a firm reality that the Knowers and Special Friends of Allah Almighty are always under His Divine Protection especially as it relates to their knowledge of Him. Such an individual is not only overpowering over his nafs (lower self) and Satan, even this world is not able to cast its effects on him/her. These people have within their souls, such a powerful spiritual force and energy which results in the creation yearning for their presence.

Their words carry an immediate effect, penetrating hearts and souls and their supplications are responded with acceptance. Those sitting with them are in peace, those gazing at them remember God Most High, and those who they cast a gaze on, stay engrossed within the remembrance of God Almighty. The life and times of the pious predecessors are often remembered when witnessing such gatherings.

These beloved servants of the Ever-Living Almighty Lord, attain such honour and rank with their Beloved, that even after their death, their bodies remain intact within their graves. This is a miracle from the miracles of Allah the Most High, that such purified bodies do not deteriorate in their respected graves. With the permission from Allah, they are able to dispose affairs with their spiritual power. Furthermore, with the Help of Allah Almighty, guidance and support is also provided from such noble personalities.

Huzoor Shaykh ul Alam (رحمة الله عليه) would often say; 'I received more guidance from my beloved father after he physically departed from this world, compared to when he was alive on this earth. Even to this day, if a certain situation arises and I am in need of his help, he appears in front of me and provides direction and assistance.'

Khwajah Ghaznavi (رحمة الله عليه) was constant and persistent in directing his son, who was now the custodian of the Khanqah at Nerian Sharif, Kashmir. Furthermore, even the grand Shaykh, Baba Ji Qasim Sadiq Mohrvi (رحمة الله عليه) would constantly keep Shaykh Allaudin Siddiqui (رحمة الله عليه) in his unique and unparalleled spiritual care and attention. At times, Huzoor Shaykh ul Alam (رحمة الله عليه) would mention the immense favours and bounties his spiritual forefathers have blessed and bestowed upon him. Many of his close associates and colleagues, who were regulars within his inner circle, were well acquainted and familiar with this fact and reality.

He remained within the UK for approximately 47 years in which, many religious institutes were established and hundreds of much needed gatherings, events and conferences were held. Some years after arriving in the UK, he gathered the scholars alongside the spiritual leaders and organised a huge Mawlid<sup>42</sup> conference in Hyde Park, London. He was heavily involved in the founding of many mosques throughout the country. He was also at the forefront in raising awareness against the deviant practices and rituals of the misguided groups and sects, who were at this stage established in the form of TV channels and programmes.

### *The Launch of Noor TV*

Huzoor Shaykh ul Alam (رحمة الله عليه) announced the launch of Noor TV during the annual Sunni conference in Birmingham, UK. It was as if destiny had selected him for this tremendous and momentous task. On many occasions, he (رحمة الله عليه) would make an announcement for a project which, on the apparent, would seem impossible due to the lack of financial means. However, in a short span of time the whole project would reach complete fruition and the end product would be visible for the public to see. The Medical College and Mohiuddin University in Kashmir as well as the many institutes in the UK were all a living proof of this reality.

Due to constant travel, his physical health and condition was unstable at times, however, despite this, all matters relating to the paperwork and administration (of all the projects) were all handled and kept up to date.

---

<sup>42</sup> A gathering of praise of the Most Praised one, Prophet Muhammad (ﷺ). It consists of Qur'an recitation, Islamic poetry and stories/lesson from the Life of the Prophet Muhammad (ﷺ).

Spiritual brotherhoods and communities were being built up and down the country and the circles of sincerity and love began to increasingly grow. Within this period, it seemed as if sleep itself had become upset with Huzoor Shaykh ul Alam (رحمة الله عليه) as he was not giving it any time at all.

An interesting incident occurred (during this period) when a few of our associates, who were the disciples of Huzoor Shaykh ul Alam (رحمة الله عليه), visited Egypt. They attended the resting place of Imam al Husayn (رضي الله عنه) and paid their respects at his noble mausoleum whilst wearing the recognised and distinguished hat (which is associated with the Khanqah of Nerian Sharif). During this blessed visit, a beautiful and spiritually elderly man approached them (whilst recognising their hats) and after embracing them and showing lots of love and affection, he bestowed them with his prayers and said; 'The TV channel that your Shaykh wished to launch, will begin this year!' He further expounded on some spiritual unveilings and deep mysteries.

He was asked whether he has met Shaykh Allaudin Siddiqui (رحمة الله عليه), to which he responded; 'Not like this (meaning physical) however, the court in which acceptance is granted, he is also present at such a place and so am I!'

He had such a unique and exclusive acceptance in the Prophetic Court (ﷺ), that whenever he was faced with enormous trials and tribulations, he would call out to his Beloved (ﷺ). 'Help me! O Messenger of Allah! (ﷺ), Help me! O Prophet of Allah (ﷺ)' would be his plea whether he was sitting or standing. His time would be spent in beseeching the Beloved of Allah (ﷺ) whilst his eyes would not stop flowing with tears. The supernatural and mystical feeling of peace and serenity would immediately descend upon the gathering. The Shaykh (رحمة الله عليه) would then request the choral singers to recite couplets and poems in praise of The Messenger of Allah (ﷺ) compiled by the Lover of the Prophet (ﷺ), Imam Ahmad Rida Khan al Qadri<sup>43</sup> (رحمة الله عليه).

---

<sup>43</sup> Born in 1272AH, the Reviver of Islam within the 14<sup>th</sup> Islamic century, he was a master of many Islamic sciences especially in the Hanafi school of Islamic Law. His compendium of Prophetic Praises is well known amongst the Muslims of the Indian sub-continent. His tomb is in Bareilly, India.



As soon as the couplets would be recited, the on-lookers would witness the tears rolling down the cheeks of Huzoor Shaykh ul Alam (رحمة الله عليه). Without a doubt, those tears were an indication of the intense storm of love that was erupting within his inner being. As specific poem of Imam Ahmad Rida Khan al Qadri (رحمة الله عليه) was commonly recited in the presence of Huzoor Shaykh ul Alam (رحمة الله عليه).

One occasion, as an expression of gratitude of the immense favour bestowed upon him by the Holy Prophet (ﷺ), he said; ‘Once upon the completion of a gathering, I decided to take some rest and, in the dream-vision I saw Imam Ahmad Rida al Qadri (رحمة الله عليه) and he said; “Your gathering last night was witnessed and presented in the court of the Prophet (ﷺ), and I was ordered to come to you and convey these glad-tidings.” Shaykh Allaudin Siddiqui (رحمة الله عليه) continued and said; ‘From that point onwards, my love for Imam Ahmad Rida Khan (رحمة الله عليه) increased dramatically.’

Whenever someone who was grief stricken with the sorrows and troubles of this world would approach him, he would turn towards the direction of the Holy Prophet (ﷺ) in order to seek aid and assistance for that individual. Once the Shaykh (رحمة الله عليه) said; ‘I am not alone in the Prophetic Presence (ﷺ). Rather, all of you alongside your conditions and states are humbly presented at the court of the Beloved (ﷺ).’

An example includes an incident where a ship containing large amounts of gold was stolen. The distressed and worried people approached Khwajah Allaudin Siddiqui (رحمة الله عليه) and three days later, they received the good news that the gold had been recovered. There are countless examples of such miraculous and wonderful happenings in the presence of this great individual (رحمة الله عليه).

There were some unique occasions when he (رحمة الله عليه) would address those present in his gatherings and say; ‘Keep you dire needs and requests present within your heart, we have just received a very special glad tiding from the sacred court!’ Whoever made a request, found that request fulfilled within the space of two weeks.

The preparations for the TV channel were nearly complete and all the finances had been paid for. Some asked the question– what would be the

name of this TV channel? It is possible that those asking such questions were not aware of the rank of Huzoor Shaykh ul Alam (رحمة الله عليه). After all he was a Wali (Friend) of Allah Almighty, and an accepted representative from the court of The Prophet (ﷺ). A recognised and familiar personality amongst the fraternity of the Awliyah and a supreme guide of his time. If he ever was to ask us a question, he would do so out of his compassion and care towards us, otherwise, it was well known that he was constantly receiving guidance and instructions from such lofty and supreme courts. Truly he was a man constantly engaged in the ecstatic state of peace and presence.

All of a sudden preparations were made to travel to Madinah tul Munawwarrah. Upon explaining the reason for such immediate travel plans, the Shaykh said; 'We have received so many blessings and favours from such a noble court, so it is only appropriate to receive the name of this TV channel from the same presence.'

The Shaykh visited Madinah tul Munawwarrah for a few days after the completion of the Umrah (Lesser Pilgrimage). After returning back to the UK, the Shaykh discussed an important incident which took place. In the presence of a large number of disciples. He said; 'For three days I continued to beseech my heart felt requests. I received my reply in the following manner. I was standing in front of the blessed tomb of The Prophet (ﷺ) when all of a sudden, I witnessed a very powerful spiritual light which then took the form of a large platter. Thereafter, this light filled object came towards me and I saw written upon it in the most beautiful writing, the word 'Noor' (light).'

How amazing that experience must have been, and how fortunate were those souls that travelled on such a journey. No doubt, each traveller on that caravan of love, must have been ecstatic and overjoyed upon firstly, hearing such news and secondly, to be under the supervision of such a noble figure. A leader and guide who is a beloved to The Beloved of Allah (ﷺ) and whose love and sincerity is accepted by Allah Almighty and His Prophet (ﷺ).

## *The Immense Favours Received from Maulana Rumi*

(رحمة الله عليه)

Noor TV channel was in full swing and was carrying out the work of providing light and guidance to the homes of Muslims across the world. The schedule for the Islamic programmes was taking shape. The flag message of love, peace and harmony was being spread based upon the teachings from the Noble Qur'an and Prophetic Ahadith. False ideologies and concepts were being refuted in the light of of reliable Islamic sources. People of all ages and backgrounds were gaining benefit from this TV channel.

The discussions then led to the founder of this TV channel, Huzoor Shaykh ul Alam (رحمة الله عليه). Everyone was curious and eager to know which topic this great fountain of knowledge would be addressing during his live transmissions on the channel. The great Shaykh spoke on this matter as follows; 'Last night, I was blessed with the vision of a very honourable and noble figure. He told me that he was none other than Maulana Jalal al Din Rumi (رحمة الله عليه) and that he came to specifically instruct me to start delivering lessons on the commentary of his Masnavi. I humbly requested that I was not well versed in Farsi. The reply I received was; 'You start, I am with you!'.

It was in the blessed month of Ramadan (12<sup>th</sup> January) in the year 2012, which witnessed the beginning of these profound lessons on the commentary of the Masnavi. In the beginning, gatherings were held on a daily basis and it felt as if the preparations for such lessons had long commenced decades ago. Using the support of the Noble Qur'an and Ahadith, he deciphered the mysteries contained within this compendium of spiritual poetry in his unique, scholarly and blissful manner. Using the TV channel as means for reaching out to the hearts and souls of millions of viewers worldwide, the blessings of this message of guidance was reaching every home. It was as if the long distances had disappeared and everyone was bought close to the presence of their teacher and guide within the same gathering. As a principle within the spiritual path, physical distances do not matter as the sublime realities of the spiritual world penetrate through time and space. The physical and practical embodiment of piety and God consciousness which was once stored in books, was now available for everyone to witness first hand.

## *The Spiritual Distribution of Huzoor Shaykh ul Alam*

(رحمة الله عليه)

He would address various topics and give crystal clear responses to very detailed and intricate questions. Some would ask regarding the tricks of the lower self (nafs). Others would want to know how to overcome such traps and obstacles. He would give formulas and methods in achieving the purification of the heart and soul. Furthermore, he would touch on topics relating to spiritual elevation and how such states could be accomplished. Answers would vary depending on the questioner's level of spiritual wayfaring. At times, seekers would want to know the secret in how to firmly plant the seed of the love of Allah the Most High and His Messenger (ﷺ), within one's heart. In summary, the topics discussed were diverse, from Aqeedah (Islamic Creed), Tazkiyyah (purification of the soul) to the refutation on accusations made against Tasawwuf.

It would feel as if the couplets contained within the Masnavi were a container for Huzoor Shaykh ul Alam (رحمة الله عليه) to dispose his spiritual states and distribute it amongst the lovers. Those in attendance would feel as if they were under the protective gaze of the Merciful Prophet (ﷺ). It has been the experience of countless of attendees where certain questions have been ringing in their hearts and minds, only for them to be addressed by Huzoor Shaykh ul Alam (رحمة الله عليه) within his beautiful discourse. Those in attendance would be baffled and bewildered as there was no need for them to even have to outwardly ask their respective questions, and yet, they were all answered by the Shaykh.

Through the blessings of these discourses, many people were gaining guidance of the spiritual path whilst seated within the comfort of their homes. Those who spent their lives in negligence and ignorance were seen repenting and transforming their lives, through the love and obedience of The Messenger of Allah (ﷺ). The number of Dhikr gatherings began to increase and the women (within their own respective circles) began to passionately get involved with their arrangements of Dhikr and Mawlid gatherings.

The traits of modesty and moderation began to be revived within the Islamic sisters. A large number of sisters began to willingly dress modestly in honour to protect their honour and integrity. Furthermore, the traits of

respecting elders and maintaining ties of kinship were also being invigorated and revitalised within society. With the blessings of the discourses from the Masnavi, guidance and direction were not only being distributed but fully implemented as well. The message of education and training alongside the recitation of prayers and litanies was being heard in approximately 170 countries worldwide.

The prayer and glad-tiding of Baba Ji, Qasim Sadiq Mohrvi (رحمة الله عليه) had finally reached its completion and people worldwide were witness to this phenomenal reality. This beloved son of Khwajah Ghaznavi (رحمة الله عليه) is now (via Noor TV), allowing hundreds of people worldwide to reap ever-increasing benefit by taking the oath of allegiance and initiation into the Naqshbandi tareeqah. The Dhikr of 'There is no God but Allah!' and 'God, Just He!' were being echoed within the homes of people and the waves of spirituality were reaching homes worldwide.

It was during these days that a woman called from Germany and shared an interesting experience. Whilst in tears, she expressed her inward emotion that since she took the oath of allegiance, she has had an intense and deep desire to travel (with her husband) to see the Shaykh. Her purpose was so she can once again, take the oath of allegiance whilst being physically present at the feet of her Shaykh.

I (the author) was present with the Shaykh whilst this phone call took place. Due to her intense emotion and raised voice, those present with Shaykh could also hear her pain as she shared an amazing incident which took place the night prior. She mentioned that in her dream she saw her noble guide and mentor was arriving at her home. Once he was seated, he told both (husband and wife) to immediately make ablutions as they were to take the oath of allegiance. She kept repeating; 'My Shaykh, this was not a dream! You stayed with us for a long time. We shared our pains and troubles with you and after listening you gave us some litanies and prayers to recite. Once this experience had come to an end, we found our home was blossoming with beautiful fragrances.'

There is no doubt in this, that when a Wali of Allah who has reached a certain degree within his/her sainthood (Wilayah) then in light of the Hadith Qudsi, this gnostic - whilst being a mirror of the Divine attributes - is able to cover long distances as well as dispose and intervene in certain



matters. Know very well, that Huzoor Shaykh ul Alam (رحمة الله عليه) is a member of that category of Awliyah.

I will further elaborate on another reality, which relates to the work carried out by these righteous folks and the connection this has to their blessed names. Whoever carries out the work which revolves around the propagation of the sanctity of our religion and results in the revival of dead hearts, such an individual will be known as Muhyuddin. The one who through his God given determination, resolve and consistency works hard, tirelessly and endlessly, in raising the flag of religion – such as person is known by the beautiful name of Allaudin.

Let us not forget that in this current day and age, we are not short of fake claimants and pretenders of lofty spiritual titles. Such people even spend money in order to raise their profile in the public eye and hire certain religious clerics to sing their praises. We should know that such praises and titles are like bubbles which hold no reality and disappear and quickly as they are acquired.

The righteous servants of Allah Almighty and lovers of His Beloved (ﷺ) have no trace of such fraud and deception. The public themselves, willingly, praise such people with titles of honour and respect. The hearts of the general populace are attracted towards such souls and the candle of love is lit, burning in their remembrance. When they are lowered in their grave, it becomes a garden from the gardens of paradise. Would the earth dare have the audacity to taint the coffin of such accepted personalities?

The support, help and guidance the Awliyah Allah provide (with the permission of Allah Almighty) after their physical departure from this world, can be understood from the following incident. The discourses from the Masnavi were in full flow when Huzoor Shaykh ul Alam (رحمة الله عليه) was in the search of a book by the name of 'Diwan i Shams'. This work, in reality was also compiled by Maulana Jalal al Din Rumi (رحمة الله عليه) who named it especially after his spiritual guide and mentor. After searching and inquiring at many places, a full copy of the work could not be obtained.

It was during those days we witnessed first-hand, the aid and assistance the Awliyah provide even after veiling themselves from this material world. I (the author) was also present at the gathering when this incident



took place. A young man from Iran, who has never been seen in these gatherings before, attended for the first time. The Shaykh, as per his character, was very affectionate and caring to welcome him to the gathering.

The young man stated; 'I can only communicate in two languages and they either English or Farsi.' The Shaykh then communicated with him in Farsi. The young man continued and said; 'I am originally from Iran, however these days I am based in the Netherlands. In a dream I saw an illumined elderly man who instructed me to go to my homeland, Iran where I need to locate a book by the name of 'Diwan i Shams'. He told me the location of the book store and stressed that the copy I find must be in immaculate quality and condition. He also told me that in Birmingham, UK, there is a person by the name of Allaudin Siddiqui who this book must be gifted to.'

He continued; 'I thought of this as an ordinary dream and again, for the second time, he appeared in my dream and gave exactly the same order. However, the third time, he came in an awe inspiring, majestic form with a staff in his hand and strongly emphasised the same message. This time I immediately got up and made arrangements to travel to Iran. I purchased the exact same book from the exact same place, as instructed in the dream-vision. Upon landing in London, I have come directly to you.'

Whilst presenting the book he said; 'This belongs to you and I had been entrusted with the task of delivering it to you.'

That gathering was then raised to another degree of spirituality. Everyone was overjoyed with what they had just heard and experienced. The young Iranian man also mentioned that he had been ordered to take the oath of allegiance with the Shaykh. After the completion of his initiation into the Tareeqah, he was blessed and dressed with many special heartfelt prayers from the Shaykh.

This is the very reason why generations benefitted, and are benefitting, from the teachings and wisdoms of Huzoor Shaykh ul Alam (رحمة الله عليه). Any obstacles that were being obstructed in the path of the Shaykh by rivals of the faith, were being eliminated and removed with immediate effect. This bright sun of truth and certainty was enlightening and reviving dead

hearts with his rays of spiritual realities. The falsehood of blasphemy and wickedness were being demolished.

People from all backgrounds, groups and sects starting attending the Shaykhs gatherings to reap benefit. They began to gain shelter within the fortress of Islam. Once a Sikh gentlemen came to his gathering and whilst seated at his feet he said; 'Baba Ji!<sup>44</sup> We as a family regularly watch your discourses on the Masnavi and we feel an amazing sense of serenity and peace during those session. Since then, we have greatly increased in our love for your beautiful religion. We felt worried that if we continue, we may end up abandoning our religion of Sikhism, so we stopped watching it.'

He goes on to say; 'It has only been a few days since I saw a dream in which an elderly man of immense majesty and awe approach me and said; "I am Baba Farid!<sup>45</sup> I have come to tell you that you should continue watching the discourses of Baba Allaudin." We resumed watching the discourses and me alongside my family have all become Muslims. Due to the dangers in our extended family, we have decided to keep our faith hidden from them.'

Upon hearing this news, Shaykh Allaudin Siddiqui (رحمة الله عليه) was overjoyed as he said to him in the Punjabi language; 'One day the light that is within, will become manifest!'

### *The Courageous and Fearless Commander of the Religion*

He was like a warrior on the front line who did not limit himself to the customs and traditions of a Khanqah. Rather, he stepped foot in the public domain, facing and eliminating the evil forces with his strength, determination, ascetism, and fortitude, causing disruptions to the plots and schemes of the conspirators.

This beloved son of Khwajah Ghaznavi (رحمة الله عليه) had formed a successful initiative which was focused on the establishing of religious institutes, serving the creation of Allah Almighty and propagating the beautiful

---

<sup>44</sup> A title of respect used in the Urdu language to address an elderly man.

<sup>45</sup> Famous Muslim preacher and Sufi mystic from the Indian Sub-Continent. Born in 571AH, he was a well-known master of the Chishti Sufi order. He is also well respected by the Sikh community and his sufi poetry is oft quoted by members of that community.

message of The Beloved Messenger (ﷺ). In such a short span of time he was able to establish many projects including the Medical College in Mirpur (Pakistan), Mohiuddin University, Mohiuddin Girls College in Burnley (UK), Mohiuddin Girls College in Birmingham (UK) and many other projects including Noor TV.

Relief and aid were being provided to the needy and impoverished as well as educational support for those unable to afford tuition fees. He directed the mentality, attitude and mind-set of those living in the UK (and worldwide) towards Allah Almighty. Those with faith, found their hearts enraptured, captivated and lit with the love of The Beloved Prophet (ﷺ). This practise of guiding the hearts and minds of people towards the noble court of Allah Almighty and His Beloved (ﷺ), has always been the practise and custom of the Sufiyyah.

The spiritual leaders of their times have utilised these methods in propagating the noble message of this beautiful religion. For the development of one's spiritual upbringing, it is important to have the physical presence of a Shaykh whose role functions as an antidote providing a constant cure and remedy. During this period, the possessor of the submissive heart, Huzoor Shaykh ul Alam (رحمة الله عليه) was constantly engaged in public gatherings and conferences as well organising blessed Mawlid to instigate the true love for The Prophet (ﷺ). In the midst of all this, he was also practically busy in restoring the self-dignity and self-esteem within the common Muslim mind set.

His constant mission was to save the ummah from the decline and weakening failure they were facing and to establish them on the fast-paced road to its original peak of perfection. This was the main underlining factor for all the projects which later followed especially those relating to the establishment of religious learning institutes. Such institutes which incorporated the methodology of rational thinking and western subjects alongside the sacred religious sciences were required for the young upcoming generation. Hence preparing graduates who go on to serve their communities by raising the flag of the praise of Allah Almighty and love for His Beloved (ﷺ), whose inner and outer beings would be decorated with piety, righteousness and devotion.

The aim was to equip them in such a manner so that they can step foot into any department of life and deliver the fragrance of sympathy, empathy and true understanding, reflecting the Prophetic Character (ﷺ). Huzoor Shaykh ul Alam (رحمة الله عليه) was strongly against mere persuasion and usage of fancy words which were not backed with the practical action required.

Using his God given intellect, he would always think of which project was best and most suitable for the revival of the religion. Thereafter, he would put pen to paper and the works for such developments and projects would commence with immediate effect. His noble character and ground realities are a testimony and witness to this fact.

I would like to turn your attention now to the moment when Huzoor Shaykh ul Alam (رحمة الله عليه) was announcing the plans for one of the biggest annual Mawlid gatherings within the UK. This was scheduled to take place in the month of April which according to the Gregorian calendar, was the month in which The Prophet (ﷺ) was born. The selected venue for such a gathering was Aston Park in Birmingham, UK. The arrangements had already started taking place.

It would often be a great challenge in receiving government funding for such an event. The number of attendees at that gathering were astounding as the local newspaper article confirms over 30,000 people were in attendance that day. Different scholars, politicians and leaders were invited and were present on stage that day. Each of them were being invited on stage and delivering his/her views on the beautiful message and life of the Final Prophet (ﷺ). To gather the lovers of The Prophet (ﷺ) under the banner and title of remembering his noble life and birth as well as guiding and teaching the public on the manners associating with loving him (ﷺ), was a unique distinction of Huzoor Shaykh ul Alam (رحمة الله عليه). To annually celebrate the mercy of the Merciful Prophet (ﷺ) in said manner, was not in the capacity or capability of anyone else other than this selected great individual.

On one occasion, the date of the annual event was fast approaching and the usual preparations hadn't yet been made. Expressions of worry and concern were manifest on the beautiful face of our Shaykh (رحمة الله عليه). However, interestingly enough, the very next day his impressions were completely the opposite to the previous day, now full of joy and happiness.

He explained the reason for this in his own words as follows; 'When I get worried on matters relating to certain projects, the worry will only last for a moment. Thereafter, I divert the scenario to my spiritual forefathers and hence feel at ease and peace again.'

He further continued; 'Last night (in the latter part of the night) I was overtaken by a subtle sleep. I then witnessed the presence of Baba Ji Qasim Sadiq Mohrvi (رحمة الله عليه), Khwajah Ghaznavi (رحمة الله عليه) and accompanying them was Pir Syed Meher Ali Shah Sb<sup>46</sup> (رحمة الله عليه). They arrived carrying with them some paper work and documents and were discussing amongst themselves, the preparations of the upcoming event.

I recall them saying; 'Is this venue which is being prepared for the people, big enough to contain everyone?' They continued discussing the rest of the preparations all the while I could clearly hear and observe them. Then one of them said; 'The acceptance of this event will be authorised by Shaykh Abdul Qadir al Jillani (رحمة الله عليه), himself!' At this moment, they all stood as if waiting for the arrival of someone special. Shortly thereafter, Huzoor Shaykh Abdul Qadri al Jillani (رحمة الله عليه) graced the gathering with his presence. He states; 'This year there will be much more people compared to previous years.' He then turned towards me and smiled before departing.'

Huzoor Shaykh ul Alam (رحمة الله عليه) then further explained; 'The heaviness I was experiencing due to the lack of preparations for the upcoming event had now been removed. Furthermore, I was filled with compete faith and certainty, with the fact that we are under the protective gazes of those noble personalities, for whom we are arranging such events.'

When Allah Almighty selects someone for the work of His Beloved Religion, then without doubt, He also equips that individual with the appropriate skill set, determination, and resolve to complete such works. Alongside the Divine Help from Allah Almighty, such fortunate souls also receive support

---

<sup>46</sup> A very famous Sufi scholar born in 1275AH and considered a reviver of the 14<sup>th</sup> Islamic century. He was also a descendant from the Noble Prophetic Household and is well known for his rebuttal and refutation of the false prophet of Qadian, Mirza Ghulam Ahmad. He was also a spiritual powerhouse of the Qadri and Chishti sufi orders and his resting place is in Golra Sharif, Islamabad, Pakistan.

and additional strength from those slaves of Allah Almighty, who have become the core and focal point of His Divine Help. The general population are also attracted and pulled towards such people to provide service within their own respective capacities. Thousands of sincere, humble and genuine seekers gain ample blessings and rewards from sacrificing their time, wealth and health in such noble causes.

### *Striving for the Preservation of the Honour of The Prophet ﷺ*

A film was released titled as the 'Innocence of Muslims' produced by the most rude, disrespectful and insolent people, and it attempted to instigate an attack on the most Beautiful, Perfect and Sinless creation of Allah Almighty, The Beloved Prophet (ﷺ). When this occurred, the whole Muslim nation was greatly saddened yet at the same time, intensely raged and angered, due to the release of such wicked content. Everyone in their own capacity was expressing their disappointment of such material and many were taking to the streets in the form of a peaceful protest. However, it was often seen that these feelings would soon die down after a few days.

It was during those days that an announcement was made on Noor TV relating to the topic at hand. This announcement carried within it the call of urgency and practical action, similar to Adhan<sup>47</sup> of the famous companion Sayidunna Bilal ibn Rabah (رضي الله عنه). The announcement was as follows; 'O Muslims! Let us gather, standing united on a platform for the preservation of the honour of Our Master (ﷺ), so the enemies of our religion can also witness our strength and unity.'

This heartfelt and genuine appeal was made by none other than the ambassador of love himself, Huzoor Shaykh ul Alam (رحمة الله عليه). These were those words that were uttered by the tongue of sainthood, whose effect immediately struck the hearts of all Muslims (from different backgrounds and schools of thought) and made them at once, actively alert. This had such a profound impact on the Muslims that due to their vigilance and readiness in the defence of such a noble cause, a platform was established under the name of British Muslim Alliance (BMA). The different leaders within various Muslim communities gathered and unanimously agreed to proceed

---

<sup>47</sup> The Call to Prayer – performed before the commencement of the 5 daily prayers.



with this mission and initiative under the leadership and guidance of Huzoor Shaykh ul Alam (رحمة الله عليه).

The world witnessed how this son of Khwajah Ghaznavi (رحمة الله عليه), was now at the forefront, whilst adopting a Husayni tradition and fulfilling a tremendous responsibility. He was leading by example with his matchless determination, willpower, strong resolve and purpose in achieving the objective. Meetings and gatherings were held on a daily basis and the mindset of the Muslim public was being directed and channelled towards this purpose. Lessons and discourses were given on the true nature of loving the Prophet (ﷺ) and the willingness one should have to sacrifice his/her all, for The Beloved (ﷺ).

Huzoor Shaykh ul Alam (رحمة الله عليه) was continuing and quickly progressing - despite his weak physical health and responsibilities as a spiritual guide - towards his objective with amazing and unparalleled tenacity and steadfastness.

The first decision that was finalised was the date and location the protest which was agreed for 6<sup>th</sup> October 2012, to be held outside Parliament House, London. The number of attendees on that day were over 20,000. People from all different backgrounds and sects were present on that day. The area of the protest was echoing with the slogans of praising Allah Almighty and His Beloved (ﷺ). It was the first time in history that the Adhan (call to prayer) was made at such a location, at a public event.

With the sincere efforts of Huzoor Shaykh ul Alam (رحمة الله عليه) this event successfully reached the public media. 18 channels (including the news channels) showed coverage of the event and delivered reporting on the happenings on that day. The benefit of such broadcasts was that the emotions, feelings and disappointment the Muslims were expressing, were being shown first hand to the people of social and political power.

The leader of this caravan, Huzoor Shaykh ul Alam (رحمة الله عليه), clearly expressed in his faith-filled voice that as Muslims, we might be able to bear disrespect and dishonour to our own individual personalities. However, never will we ever accept the slightest disrespect to the honour of not just Our Prophet Muhammad (ﷺ), rather, any Prophet (عليهم السلام) for that

matter<sup>48</sup>. He emphasised that we do not take lives, however, we will exhaust our own lives for serving such a cause.

The results of this great protest and demonstration began to appear. Huzoor Shaykh ul Alam (رحمة الله عليه) also emphasised that this case will be taken into the necessary courts and the matter will be accordingly addressed within the political sphere. And so it was, petitions were ready and signed by over 100,000 Muslims nationwide. He (رحمة الله عليه) was the first spiritual leader, in the history of Muslims to take a matter relating to the Honour and Rank of The Prophet (ﷺ), to the high courts in London. The case was filed on 11<sup>th</sup> October 2012.

Alongside meeting with MP's, on 13<sup>th</sup> October 2021, he became the first spiritual Muslim leader who met the Prime Minister David Cameron, alongside a group of Muslim Scholars. In his unique and powerful manner, he expressed the voice and concerns on behalf of the Muslim community, whilst addressing the Prime Minister, in the following words:

'The American President has already condemned the disrespectful actions which were taken against Our Prophet (ﷺ). However, you have still not spoken a word on the topic!' The prime minister promptly responded and said; 'I apologise for my delay in responding to the matter at hand. I also promise to focus and pay attention to issuing a law against the production of any disrespectful films and movies (especially as it relates to religion).'

The one who conveyed the Prophetic love (ﷺ), Huzoor Shaykh ul Alam (رحمة الله عليه) did not just settle on that achievement. Rather, he proceeded to the House of Lords and on 12<sup>th</sup> November, 2012, he led a conference in the presence of the Lords and MP's discussing the urgency of the situation and the need to take action against it. Likewise, plans were made to have another large demonstration in Hyde Park, London, however, destiny had other plans and this protest unfortunately could not take place.

The increasing effects of yearning, loving and following The Prophet (ﷺ) was seen manifest within the physical and practical characteristics of the

---

<sup>48</sup> Muslims respect and honour every Prophet and the slightest disrespect to a Prophet (Upon him be peace) would immediately take one out of the folds of Islam.

Muslims. France had also issued a law not allowing any form of disrespect and disdain of any Prophet (Upon him be peace).

### *The Upholder and Interpreter of the Correct Sunni Doctrine*

The practises and actions carried out within the folds of the Ahl ul Sunna<sup>49</sup>, are all authentic and proven from the Noble Qur'an and Ahadith of The Messenger of Allah (ﷺ). Furthermore, they are all in all accordance and confirmation as well as being supported with the actions of the pious predecessors including the noble prophetic household, blessed companions and those that followed them (رضي الله عنهم).

However, in recent times many people who had outwardly appeared to be of the Ahl ul Sunnah, had actually become misguided and fell into devious groups, some of which include the Tafdhiyyah, Rafidhiyyah and Khairiyyah sects. Those who fell into these traps, tried to justify their belief system based on their own research and findings. The sad reality is that these same people then tried to disrespect and dishonour the status of the noble companions (رضي الله عنه) by making disrespectful statements.

When the Rafidhiyyah spoke, Huzoor Shaykh ul Alam (رحمة الله عليه) refuted them with the voice of Truth, whilst in the midst of the truthful scholars and learned folk. The rebuttal was fully backed with strong evidences and carried out in a scholarly manner, such that their falsehood was exposed in front of them. After witnessing this, those unfortunate people who were overtaken by misguidance, witnessed the decline, descension and weakness of their belief system. The people of faith were made aware of their plans and schemes and hence kept themselves protected from such groups.

During this period, the lectures and sermons of Huzoor Shaykh ul Alam (رحمة الله عليه) on the virtues, merits and qualities of the noble companions and members of the prophetic household (رضي الله عنهم), were truly unique, exceptional and awe-inspiring. These discourses became a means of protection and safety for the Muslim ummah from upholding blasphemous and irreligious beliefs. The light filled messages propagated during these

---

<sup>49</sup> Ahl ul Sunnah or Sunni are short terms for Ahl ul Sunnah wal Jama'ah which is the mainstream creed and belief system of the Muslims.

sessions are still echoed on the tongues of Muslims today. One of those messages is as follows:

‘The love of The Generous Prophet (ﷺ) is our Imaan (faith) and the love of his noble family (رضي الله عنه) is our Jaan (life). Likewise, the love of the noble companions (رضي الله عنه) is our Shaan (honour, splendour and dignity). We can neither leave our Imaan, nor can we ever let go of our Jaan or Shaan.’

He further elaborated on another occasion; ‘The slogan of ‘Naar e Tahqeeq’<sup>50</sup> is a Haqeeqat (firm reality) and the slogan of ‘Naar e Haydari’<sup>51</sup> is Muhabbat (true love). If Haqeeqat and Muhabbat are found together in a place, then know, that is the birthplace of Aqeedat (true belief and faith).’

### *A True Leader and Guide of the Khanqah*

Whilst leading in the domain of Tasawwuff (Islamic Spirituality) as well as being publicly active with the protection of the honour of the Prophet (ﷺ), this unparalleled warrior was now facing the secret schemes from the enemies of religion. Due to this, many times his life was at risk as indicated by the number of failed assassination attempts. Hurdles and obstacles were placed during the course of his mission.

During this period, the name of Nerian Sharif had reached it’s zenith due to the Shaykhs constant propagation of religion and efforts in serving the creation of Allah Almighty. The praises of Nerian Sharif were now being sung worldwide.

The fire of jealousy had started burning the insides of those that were full of envy. The so called ‘scholars’ who were fuelled with greed and custom based ‘Pirs and guides’ as well as some ungrateful disciples and politicians were busy in trying to put an end to the works of this Shaykh.

Alongside this, I will proceed that there is no doubt that amongst the sincere and truthful, there had always been a group of people who have

---

<sup>50</sup> A slogan used in gatherings to uphold the righteousness and uprightness of the honourable and rightly guided caliphs of Islam (رض الله عنهم).

<sup>51</sup> A slogan used in gatherings to call people towards the courage, bravery and steadfastness of Imam Ali ibn Abi Talib (رض الله عنه).

been helping and supporting the projects and developments with the aid of their financial contributions. Females have likewise been at the forefront in assisting and helping within their own respective capacities, however, they had been lacking in the organisational aspect.

Wherever Huzoor Shaykh ul Alam (رحمة الله عليه) was present, the attendees would always be on hand to carry out any order required. They would work effortlessly, day and night, in order to complete their assigned task. However, when the Shaykh would depart for a journey or be absent for any other reason, then there would be a wave of laziness and negligence.

Likewise, was the case in relation to some of the religious and educational institutes. Once the project was completed, many people would become negligent and careless in fulfilling their required duties, and some would even intentionally take a side step and withdraw from their duties. This would cause much damage to the institute and organisation. It is important to note that there are exceptions in all cases, and there were and still are, many sincere people carrying out the work for the sake of Allah Almighty.

The main reason for this as touched on earlier, is whilst the Shaykh (رحمة الله عليه) was present, those in charge would carry out their respected duties with seemingly utmost dedication. However, this would soon disappear once the Shaykh would no longer be present.

On the flip side, those projects that were managed by individuals who carried out their work for the religion with the pure, unadulterated intentions, are still successfully running to this very day. Students in their thousands are greatly benefitting and graduate / qualified scholars and doctors are fully immersed in fulfilling the duties they had been entrusted with. Many have travelled abroad to serve the creation of Allah Almighty, and as a result, have become flag bearers, carrying the name of their institutes wherever they go. It was the presence of Huzoor Shaykh ul Alam (رحمة الله عليه) which was the driving factor behind all of this success.

On one occasion, one of the leaders of a famous religious and political movement in Pakistan was highly impressed with the Shaykhs captivating personality, in-depth knowledge and spiritual presence. Within a large gathering he made the following statement; 'If only we had within our political group, a leader and guide like Pir Allaudin Siddiqui (رحمة الله عليه).'

He was that reality whereby people from all different backgrounds and professions willingly confessed to his brilliance. One of the religious leaders in the UK who has affiliations with a different sect, once stated in a public conference; 'The word 'Pir' does not exist in our dictionary, however, I consider Pir Allaudin Siddiqui (رحمة الله عليه) a true Pir!'

Once whilst we were in the Birmingham Zawiyah<sup>52</sup> in the presence of the Shaykh, a young man from Manchester was also present, who had strong affiliations with the 'Ahl al Hadith' sect. He had an interesting dream which he narrates whilst addressing the Shaykh; 'You came in my dream and told me that I have a mark in my eye, which I had no idea about. Then when I looked in the mirror to check, I was astonished to find that there was indeed a mark! What is this? As we (meaning the 'Ahl al Hadith' sect) don't use the word Pir in our conversations.'

The Shaykh, whilst placing his hand over the young mans' head, replied to him in a tone of immense care; 'You do use the word 'brother' though, right?' The young man replied in the affirmative. So, the Shaykh continued; 'In that case, you are my brother.'

Thereafter the scene completely changed. Upon hearing those words from the beautiful Shaykh, the young man burst into tears. The Shaykh then ordered everyone to go (into the adjacent hall) and have some food which was already prepared for everyone. However, he asked for the young man's (and his own) food to be brought to them. We witnessed this scene also where he was eating with the Shaykh and became captivated by his inner and outer beauty. Thereafter, he was initiated into the Tareeqah and became a disciple.

Most probably it was the same individual who then went on to perform the lesser pilgrimage (Umrah) and then visited Madinah tul Munawwarrah. He called his Shaykh to receive some important guidance on the correct etiquette of visiting the resting place of The Final Prophet (ﷺ). There are countless examples of scholars and laymen alike, from different sects and schools of thought, who had become disciples of the Shaykh and adopted

---

<sup>52</sup> A place of spiritual retreat and spiritual brotherhood.



the school of love. Their inner and outer cleansing had begun and they were treading the path of spirituality.

Even those who would plot and scheme against him, would come to visit him and he would show them great love and affection. He would seat them alongside himself, and grant them much respect and attention. Some of these ill-fated individuals, even within the Shaykhs presence would continue with their mischief. It is due to the shenanigans of such individuals, that some sincere and truthful disciples would be stuck in a heap load of worries. They would even try and target Huzoor Shaykh ul Alam (رحمة الله عليه) but he would patiently endure whatever they threw at him.

Once someone said to the Shaykh; 'These (mischief makers), upon leaving this Zawiyah, go and sit with misguided people and engage in singing the praises of such misguidance. They consider themselves very smart and clever for doing such trickery.'

The Shaykh responded; 'In the gatherings of the mystics, all kinds of people attend. With the favour and blessings of Allah Almighty, I am well-aware and acquainted with the state and affairs of the people who come and visit me. However, I have been strictly instructed by my Shaykh (رحمة الله عليه) to treat everyone with love and affection. This is the reason why I accommodate such people, with the hope and intention that their ill-fate may change into good fortune.'

My dear readers, know that the beautiful Prophetic traits are constantly reflected in the life and times of this beautiful Shaykh. He was always found in the state of patience, gratitude and remembrance and was an example of those uniquely consistent in treading the path of 'Siraat e Mustaqeem' (the straight path). When the attacks of the mischief makers started to increase, the Shaykh also increased in his states of patience and his steadfastness became as firm as the Himalayan mountains, fortified and uninterrupted. He bravely countered the spells of evil by courageously raising the flag of truth and certainty. The help that Allah, The Most Majestic, would provide for this faithful servant of His, would become a regular occurrence.

The infection of the Tafdhiliyyah (misguided group) tried to spread and infect others by making highly disrespectful remarks about the noble

companion, Sayidunna Abu Bakr Siddique (رضي الله عنه). The truthful sword of Shaykh Allaudin Siddiqui (رحمة الله عليه) was unsheathed on such false beliefs rendering them baseless, null and void. Those misguided individuals then went to the lowest of low and whilst approaching this champion of noble character and patience, they said; 'Please allow us permission to leave, as we cannot bear this anymore!' The Shaykh responded; 'Never! No one has permission to go anywhere! Each one of them will taste the death that they deserve!'

He further continued; 'When a mystic is patient regarding such scenarios, and keeps his words silent, then it is without doubt a well-known fact, that he is not left alone.'

### *Visiting the Beloved in the Company of the Master*

We were seated in the Zawiyah (in Birmingham, UK) when the Shaykh said; 'Those friends who are easily able to join us on our visit to Madinah tul Munawwarrah, then do so, as we are making preparations.'

We couldn't believe our fate, as we were being given a chance to travel to the hold land of Makkah tul Mukarramah and Madinah tul Munawwarrah in the company our Shaykh. This journey would definitely become a means of our success in this life and salvation in the hereafter.

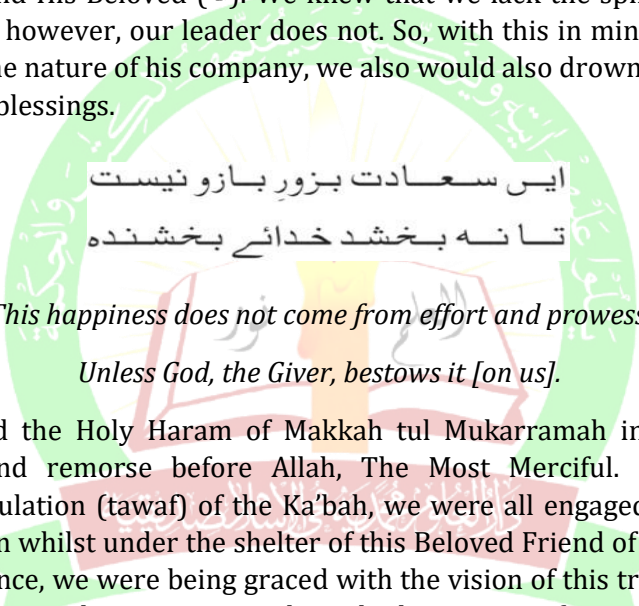
Yes! With the immense favour of Allah and the mercy of The Prophet (ﷺ), I (the author) arrived in Heathrow Airport (London), in the state of Ihram<sup>53</sup> and we were ready to depart with the noble leader of our caravan. The downpour of spiritual blessings, lights and fragrances that were manifest upon the physical and spiritual being of our shaykh were truly indescribable. Furthermore, the feelings of gratitude and appreciation I was experiencing, for a sinner like me to travel with such a lofty and blessed personality is another experience which cannot be expressed in words.

---

<sup>53</sup> A sacred state that Muslims enter and remain in during the special rituals of the pilgrimage. This is usually symbolised for men as wearing two pieces of plain, unstitched white cloth.

Although such beautiful experiences and states can be tasted, their reality cannot be expressed in the language of words. The purified states and thoughts were accompanying us all the way, which was a reason for our daily increase in yearning and love. The group of 30 people would be in constant amazement and wonder at their good fortune, which had now allowed them to travel and gain much benefit from discourses of their Shaykh.

Furthermore, this led to a great feeling of certainty within this trip as our hearts and minds were confident that our visit would be accepted by Allah Almighty and His Beloved (ﷺ). We knew that we lack the spiritual reach and ability, however, our leader does not. So, with this in mind, we knew that with the nature of his company, we also would also drown in mystical and divine blessings.



ایں سعادت بزورِ بازو نیست  
تا نہ بخشد خدائے بخشنده

*This happiness does not come from effort and prowess,  
Unless God, the Giver, bestows it [on us].*

We entered the Holy Haram of Makkah tul Mukarramah in a state of humility and remorse before Allah, The Most Merciful. During the circumambulation (tawaf) of the Ka'bah, we were all engaged in intense supplication whilst under the shelter of this Beloved Friend of Allah. After every instance, we were being graced with the vision of this true believer, whose honour and presence, is without doubt a source of virtue. He is from amongst those for whom the calls of 'O my Slave!' are being echoed and heard from the depth of the Majestic Throne of Allah Almighty.

This spiritual state continued as we performed the ritual of walking (and light running) between Mount Safa and Mount Marwah. Upon the completion of Umrah, we had our heads shaved, as per the Prophetic practise. When the hair of our beloved Shaykh (رحمة الله عليه) was being cut, everyone was eagerly waiting to ensure no hair touches the ground.

We would enter the Masjid al Haram during the last third of the night and the Shaykh (رحمة الله عليه) used to dress in simple clothes so he would not

stand out from the rest. However, the radiance and light emanating from this physical being, was not something onlookers could ignore. Soon, there was an influx of people surrounding the Shaykh, both Arabs and non-Arabs a like.

In order to find out more information, people would gather around us and ask us about the Shaykh. It truly was a strange yet remarkable and wonderful experience. We found our Shaykh to be surround by an amazing array of illumination, as if all the blessings that were descending upon the Ka'bah were being distributed to Shaykh Allaudin Siddiqui (رحمة الله عليه).

We witnessed those scenes where this blessed slave of Allah Almighty, would spread out his hands and be engaged in heartfelt supplications asking for the wellbeing, safety and protection of everyone up until the dawn of Qiyamah<sup>54</sup>. Many other spiritual leaders, Gnostics and mystics were seen approaching him and engaging in different levels of discussions. He addressed each of them according to their level of spiritual capability and capacity.

One day we received the glad tidings that after Asr Salah (afternoon prayer) the Shaykh would be performing the circumambulation of the Ka'bah. The lovers were seen seeking a place of proximity and closeness. The Shaykh was also present whilst his eyes were moist with the intense love of Allah Almighty. As soon as the Adhan was called, those eyes would become even more soaked with the constant flow of tears.

An elderly man was looking for a space when Huzoor Shaykh ul Alam (رحمة الله عليه) offered him space to sit next to himself. At the time, tea was being served so they offered him some tea also. That man then takes out a sheet of paper and starts asking some questions to the Shaykh. The questions were as follows; 'Is your name Allaudin Siddiqui? Is your spiritual school of association known as Naqshbandiyyah? Have you arrived from the UK?' Once all of these questions were replied in the affirmative by the Shaykh, the man immediately embraced the Shaykh and kissed his hands. The Shaykh then asked; 'It seems like your task has been completed, however, please enlighten us on the reasoning behind such questions?'

---

<sup>54</sup> The Day of Standing. Also known as Judgement Day.

The man replied; 'I have just arrived from the Khanqah of Shaykh Abdul Qadir al Jillani (رحمة الله عليه), in Baghdad, Iraq. I have been present there for the past three months, whilst engaged in a vigilant state of Muraqabah. When I decided to come and perform the Umrah, I requested from Shaykh Abdul Qadir al Jillani (رحمة الله عليه) that whilst in the holy sanctuary, I wanted to meet someone who is a high-ranking Wali of Allah and one who was accepted in his court. Shaykh Abdul Qadir al Jillani (رحمة الله عليه) replied and told me that within these days, an accepted beloved of mine is arriving with his disciples from the UK. His spiritual chain is Naqshbandi and his name is Allaudin Siddiqui. So, I asked him the details of how I can meet this person. I was told that he will be in the Mataaf<sup>55</sup> area after Asr Salah, and he himself will call you to sit next to him. He will also give you a cup of tea'

There are many people who witnessed this incident on that day.

شيخ العالم نائب غوث الوري  
سالک رامقتدى وپيشوا

Shaykh ul Alam is the representative of Ghawth-al-Warâ<sup>56</sup>

He is the example and guide for Wayfarers.

Our group which started off with only 30 people now consisted of much more, as we completed our final circumambulation of the Ka'bah. The reason for this large increase in number was due to the disciples and devotees from other countries wanting to accompany the Shaykh on his travels.

Whilst under the leadership of this great lover and devotee of The Beloved Prophet (ﷺ), our caravan of love faced towards the direction of the illumined city of Madinah tul Munawwarrah. Every eye was flooded with tears of happiness and intense yearning. Whilst en route, we stopped at a restaurant for a short break. Whilst ordering the food the Shaykh said; 'No one is to pay for anything whilst here or in Madinah Tul Munawwarrah and

<sup>55</sup> The area closest to the Ka'bah which is used for Tawaf.

<sup>56</sup> This is in reference to Shaykh Abdul Qadir al Jillani (رحمة الله عليه).

no one has permission to go through the difficulty of making arrangements for their own food. You will all grant me this honour of hosting.’

A true personification of generosity and kindness as we witnessed his open heartedness on countless occasions during this whole journey. The food at this restaurant was being presented in huge platters which were shared by 3-4 people. May I be sacrificed upon the caring and loving nature of Huzoor Shaykh ul Alam (رحمة الله عليه), he offered me space next to himself and I, alongside two other friends, ate from the same platter as the Shaykh.

I cannot forget his unique expressions of care and affection. The Shaykh would break small pieces of the lamb and place it in front of me whilst saying; ‘Hazarvi, do eat this. It truly is delicious.’ It really was a pleasantly engaging and beautiful experience. The Master was seen distributing to his disciple from his spiritual fountain of unique and unparalleled generosity.

The journey continued and as the destination got closer, our yearning and spiritual states also experienced a transformation. Whilst in the company of our noble guide, our tongues were busy in sending Salawat<sup>57</sup> and eyes were eagerly anticipating the vision of the majestic green dome. With the favour of Allah Almighty, I was honoured and blessed (and given permission) by the Shaykh to be in his continuous company and was basking in the states of spiritual ecstasy.

Huzoor Shaykh ul Alam (رحمة الله عليه) would present himself in front of the blessed resting place of The Prophet (ﷺ), with such humility and self-effacement, like a true humble servant presents himself before his master. Often would be the case that he would remain stationed at a particular place and when he would try to move (to give space to others), he would be forced by a metaphysical force which was invisible to the naked eye, to remain still. His experiences whilst standing and conveying Salaam (peace greetings) to the Messenger of Allah (ﷺ) were so profound, that one could not help but wonder, whether he is being inviting by The Prophet (ﷺ) himself each time to convey his Salaam.

Likewise, he had his allocated space situated towards the blessed feet of The Prophet (ﷺ), which is an area of the mosque adjacent to the beautiful

---

<sup>57</sup> The noble practise of asking Allah Almighty, to send endless peace and blessings upon The Prophet Muhammad (ﷺ), his noble family and companions (رض الله عنهم).



resting place of The Final Messenger (ﷺ). That space would either already be empty for the Shaykh (رحمة الله عليه), or if someone was already present, then upon arrival of the Shaykh (رحمة الله عليه), the person would automatically leave that space available, not realising the highly spiritual reason and secret behind this act of his. The fellow companions of the Shaykh (رحمة الله عليه) who have always travelled with him to the holy sanctuaries on numerous occasions, have given testimony to the fact that this has always been a regular occurrence. On one occasion, this unworthy disciple (the author is referring to himself) whilst covered under the shade, protection and company of the Shaykh (رحمة الله عليه) also presented himself before the Noble Prophet (ﷺ) to convey Salaam.

During our stay in Madinah tul Munawwarah the Shaykh would be deeply engrossed in the recitation of the Holy Qur'an, despite having a serious back injury. The doctors had strongly advised him against remaining seated for long periods of time. I was encouraged by my fellow companions, to approach the Shaykh and request him to kindly be considerate and thoughtful of his ongoing back pain as we didn't want him to be in any sort of discomfort. So, I requested for him to possibly take some rest as the night prior he was in great agony.

At the point, the Shaykh was just completing his 6<sup>th</sup> Juz of the Holy Qur'an when he turned towards me and said; 'This is the reason why I just completed the 6<sup>th</sup> Juz, otherwise, in normal circumstances I would not get up until I have completed at least 10 Juz of the Holy Qur'an.' The recitation of the Holy Qur'an in itself, holds a lofty rank, however, to do such an act in the court of the one upon whom the Holy Qur'an was revealed i.e. The Prophet (ﷺ), is a blessing that is unimaginable. It was amazing and remarkable to witness the worship that this righteous slave was performing out of the love of his Lord, The Most High.

Furthermore, his posture and positioning whilst sitting next to the resting place of The Blessed Prophet (ﷺ) was an indication to the intense manifestation of a spiritual state of need, longing and yearning. It seemed, to the on looker, as if he was separated from this material world and all that it contained and in this state of immense concentration he would remain for several hours. Often, after the completion of Asr Salah, the noble Shaykh

would spend some time in the open area of the Masjid, which is often symbolised by the decoration of the unique shading umbrellas.

With the opening of Noor TV, the public refutation and rebuttal of devious and corrupt beliefs were being broadcasted worldwide and the founder of the channel was well-known also. The Khairiyyah and Rafidhiyyah were publicly exposed for their propagation of false ideologies and all the proposed allegations and accusations against Tasawwuff were countered and answered one by one. The discourses of the Masnavi became an important container in distributing the true essence of Tasawwuff which is love, peace, harmony and unity.

The beliefs held by some people within the holy sanctuaries was often tainted with misguidance. These individuals were hired by organisations and habitually caused more harm than good. They would recognise Huzoor Shaykh ul Alam (رحمة الله عليه) as the founder of Noor TV and regularly tried to usher people away from him. This resulted in people gathering at the hotel where Huzoor Shaykh ul Alam (رحمة الله عليه) was staying. In order to refrain from an audience, the Shaykh would often visit the holy Mosque at a time which was less frequented by the public. However, those that caught a glimpse of him were captivated and wanted to spend as much time as possible in his presence, even if it was only for a few moments.

It was during this period, after Asr Salah, that we heard of a man who had been roaming around the holy Mosque for the past three days, with a copy of the Holy Qur'an in his hand, who had constantly been asking people the same question. 'Has Shaykh Allaadin Siddiqui arrived from the UK yet?'

It was already out in the open that the Shaykh had arrived as news had spread far and wide by this point. Furthermore, people were aware that the Shaykh is soon arriving so they were seated in anticipation. They told the questioner; 'Yes, he is here, and he will be arriving very soon.'

## *Greetings from Sayidunna Abu Bakr al Siddique (رضي الله عنه)*

The gathering, whilst in the shade of the beautiful green dome, was reaching its spiritual climax. The instruction was given to be seated at a slight distance in order to avoid unnecessary attention. I (the author) was present during this incident, alongside some scholars who had arrived from the UK.

The same individual, who had prior been searching for the Shaykh had also arrived. Again, he started questioning and was signalled and directed towards Huzoor Shaykh ul Alam (رحمة الله عليه). After humbly and very respectfully meeting the Shaykh, he said; 'I have been waiting for death in this beautiful city of Madinah tul Munawwarrah, for the past 40 years! I was blessed a few days ago, with the noble vision of Sayidunna Abu Bakr al Siddique (رضي الله عنه) who ordered me as follows; 'One of my beloveds by the name of Allaudin Siddiqui who is associated with the Naqshbandi Tareeqah, is soon arriving with his disciples from the UK. You must firstly, convey my Salaam to him and secondly, invite him to your house.' The man continued and said; 'As per the order, kindly could you suggest which time is most suitable for you, so I can make arrangements for your welcome and hospitality.'

This sight was definitely one worth seeing. Glad tidings were being presented to the Shaykh who in his essence, spent his whole life in serving and trying to protect the honour of The Prophet (ﷺ) and his noble companion Sayidunna Abu Bakr al Siddique (رضي الله عنه). When we glanced at our Shaykh, we witnessed a light filled complexion with an overflow of tears rolling down his cheeks, as he received the greetings from the court of Sayidunna Abu Bakr al Siddique (رضي الله عنه).

At that instant, the Adhaan for Maghrib Salah was called. The eyes of Huzoor Shaykh ul Alam (رحمة الله عليه) were constantly kissing the Prophetic green dome whilst the torrent of tears was ever increasing. It was the first time we witnessed a person experience such a profound spiritual state during the Adhaan.

When the allocated time had arrived to visit the house, the Shaykh out of his generosity allowed me (the author) alongside Mufti Muhammad Amin Madani (رحمة الله عليه) to accompany him to the invite. Glory be to Allah

Almighty! The host was also a man of high religiosity and piety as we found out when he began sharing some of his experiences within the spiritual realm. It seemed as if he too was waiting for a companion and confidant to whom he could disclose and reveal such subtle realities to. The host then turned towards us and said; ‘Your Shaykh is much greater and far beyond me.’

### *Mawlid Celebrations in Madinah tul Munawwarah*

According to our schedule, we were having daily gatherings of the Mawlid celebrations which consisted of beautiful and heart touching poetry in praise of the Most Praised One (ﷺ). The Shaykh then expressed a wish he had; ‘I hope we can make arrangements to have a grand Mawlid gathering, here in this city within a nice spacious ground’. The very next day, food preparations were made and a space had been allocated for the grand celebration of the Mawlid. A subtle point of reflection had manifested from the occurrence of such an event. That is, the immense gatherings of Mawlid which are held in the lands of non-Muslims (meaning UK), had been given a sure stamp of acceptance.

Even on this occasion, Huzoor Shaykh ul Alam (رحمة الله عليه) delivered his discourse on the Masnavi. Scholars had delivered their knowledge-filled messages and counsels, and I (the author) also got an opportunity to sing some verses of praise.

The hotel name was Dar al Taqwa, and the room, which was now a realm of Prophetic Blessings, was located on the first floor (room number 11). A respected person from Bengal was also present. He was the son of a notable spiritual leader who had a close link with the Khanqah of Imam al Rabbani Shaykh Ahmad Faruq al Sirhindi<sup>58</sup> (رحمة الله عليه). He stated that; ‘I have been ordered to come to you.’ The Shaykh then granted him special attention and authorised him in certain litanies and prayers which can only be recited with the permission of a spiritual guide. Apart from this individual,

---

<sup>58</sup> A master of the Naqshbandi Sufi order and considered by many as the Reviver of the Millenia. He was a descendant of the second caliph and notable companion, Sayidunna Umar ibn al Khattab (رضي الله عنه). Born in the year 971AH.

many others who would receive guidance to meet the Shaykh in dream-visions, and would enter into the Naqshbandi Tareeqah.

If anyone arrived seeking the world, he received his due share. If anyone arrived seeking the light of the gnosis of Allah Almighty, then the Shaykh through his spiritual concentration and heartfelt supplications, provided the purification of the seekers heart and soul.

On one occasion the Shaykh himself clarified this reality and said; '98% of the people that come to me, arrive seeking this material world.' In any case, the fact of the matter is that no one left the court of this slave of Al-Haqq, The Truth, empty handed and disappointed.

### *The Favour of The Shaykh upon this Humble Disciple<sup>59</sup>*

We were still on this beautiful and blessed journey, when this humble disciple was given a golden opportunity to press and massage the feet of the Shaykh. It was an immense honour, especially considering the green dome was within sight from the nearby window. Using this moment, I started to talk about my father, stating that he is already engaged in much worship and devoutness. However, it would be a great favour of the Shaykh if he could further bless him with this grace.

The Shaykh immediately responded; 'What is it that you require?' so I daringly asked; 'If possible, please could you join his spiritual connection with Baba Ji Qasim Sadiq Mohrvi (رحمة الله عليه).' The Shaykh, whilst smiling, replied; 'Will he be able to come and visit me?' So, I responded; 'Most definitely my Master, he will come. He has also already visited the Khanqah of Nerian Sharif.' The Shaykh responded; 'That is fine. I will be going to Pakistan very soon, so he is to meet me in the Zawiya at Rawalpindi.'

My father already had a link to Mohra Sharif, as he had received khilafah (spiritual authority of representing a Shaykh) from Pir Nazir Ahmad (رحمة الله عليه). My father was informed about the immense favour and mercy my Shaykh showed, as well as the details on how to meet Huzoor Shaykh ul Alam (رحمة الله عليه). My father then proceeded to meet the Shaykh as requested. The Shaykh as usual bestowed upon him great kindness and

---

<sup>59</sup> In reference to the author, Allama Khalifa Nawaz Hazarvi Sahib.

hospitality, and after inviting him to his private chambers, he bestowed upon him special litanies and prayers. My father also took the oath of allegiance at his hand and was adorned with beautiful prayers and supplications from the Shaykh.

My father would often recall this incident and say; 'After this incident, I experienced an amazing increase in spirituality and illumination.' No doubt the cloud of grace had now turned towards my father and he was receiving this downpour of blessings. To this day, around the tomb of my beloved father (رحمة الله عليه) there are regular circles of sacred knowledge taking place. This is another form of goodness he received from Huzoor Shaykh ul Alam (رحمة الله عليه) and was an example of the continual mercy and favour of Baba Ji Qasim Sadiq Mohrvi (رحمة الله عليه).

Shortly after he took the oath of allegiance, many people witnessed amazing signs of acceptance within their dream-visions. They saw that Babi Ji Qasim Sadiq Mohrvi (رحمة الله عليه) is bestowing and tying upon my father, Pir Abdul Ghafoor Naqshbandi (رحمة الله عليه) - commonly known as 'Ustadh Ji' - the turban of spiritual acceptance and authority. Furthermore, Huzoor Shaykh ul Alam (رحمة الله عليه) gave me the glad tidings that he has witnessed my father alongside Khwajah Ghaznavi (رحمة الله عليه), wearing a beautifully adorned turban. The Shaykh further assured me that he was the spiritual guarantor of my father.

I only narrated this incident as an expression of gratitude to Allah, The Most High. The favours that descended upon my father (رحمة الله عليه) were

extended onto his offspring, as each and every single one of us got involved and engaged with the noble work of this beautiful religion. We are all busy in continuing with the mission of our Shaykh, in a well-formed organisational and intuitional manner.

These are those subtle and delicate inner realities of the celestial realm which make manifest in the material world. This institute (which we established) invites towards all form of goodness and the students are constantly engaged in increasing in their knowledge and love for Allah Almighty, and His Beloved Messenger (ﷺ).



## *The Shaykh's Kindness & Affection to Everyone*

There are many other fellow-disciples who are in much more proximity and service to the Shaykh than this humble disciple. When each of these disciples begins to talk about the spiritual blessings he has received through the company of the Shaykh, the discussion becomes one that is continual and never-ending. Many supernatural wonders occurred in the presence of these disciples, that one can't help but think of the pious predecessors of the past and how they used to dispose of affairs using their spiritual power and prowess.

If one wanted to compile all of the contributions of Huzoor Shaykh ul Alam (رحمة الله عليه), from the spiritual aspect as well as knowledge-based, then a book would not be sufficient. A collection of books is what would be required to cover such a vast topic. This is the reason why I (the author) feel I have fell extremely short in trying to cover this vast subject, mainly due to my lack of knowledge and personal deficiencies.

However, a sincere attempt was made to highlight some aspects of his blessed life, so the future generations can become well acquainted with his lofty rank and spiritual station. Also, it would clarify misunderstanding that people carried that he was simple a customary Shaykh /Pir. Rather he was an individual deeply immersed and submerged in the illumined ocean of Divine Love and Prophetic Beauty.

He would always deliver his lectures and sermons revolving around the topic of the noble and lofty rank of The Messenger of Allah (ﷺ). He submerged himself in the lights of Tawhid (Oneness of Allah Almighty) in such a manner that every gathering and moment would be filled with the loud echoes of Tawhid 'La ilaha ilAllah' meaning there is no God but Allah!

He would ignite such an intense blaze of Prophetic and Godly love in the hearts and souls of the attendees, that each person would become a seeker treading on the path of yearning. Huzoor Shaykh ul Alam (رحمة الله عليه) was a true champion when it came to loving Allah Almighty and His Beloved (ﷺ), hence his existence and identity was decorated with the splendour and grandeur of Prophetic proximity. The level of this proximity and acceptance was such, that he could be anywhere in the world, but still his

nearness and intimacy with the Beloved Messenger (ﷺ) would remain firmly intact and unbroken.

In his final years, the intensity of his love, was becoming manifest in his physical being. We know that the sincere lover attains the rank of excellence by displaying the appropriate conduct and character, all the while becoming completely immersed in the obedience of his Beloved (ﷺ). Once this is achieved, he will always keep the reality of The Beloved Prophet (ﷺ) in his frame of mind and perspective. This then leads to experiencing the Prophetic presence every step of the way as the intensity of love breaks all barriers of distance. The illumination within ones inner being starts to manifest on the outer and this is only achieved once the heart and sight have become purified.

Once purified, the lover starts to perform the circumambulation of the Beloved (ﷺ), and is blessed with the noble vision of The Best of Creation, Sayidunna Muhammad (ﷺ). He then drinks from this fountain of Prophetic love and also distributes from it according to his own capacity.

We are not aware of the number but can say one thing for sure, so many people had been blessed with the noble vision of The Prophet (ﷺ) due to the intermediary of the Shaykh. Furthermore, other fortunate souls gained much guidance through the visions of the noble members of the Prophetic household as well as his blessed companions (رضي الله عنه) and those that followed them. There are some sincere attendants and disciples of the Shaykh who, upon reciting their instructed litanies (in Madinah tul Munawwarrah), were blessed with witnessing many of the Awliyah whilst in a wakeful state.

Huzoor Shaykh ul Alam (رحمة الله عليه) himself, would encourage the people to recite a famously proven and recommended litany for the vision of the Beautiful Prophet (ﷺ). Many people, through this litany and prayer, gained – and still are gaining – the vision(s) of The Messenger of Allah (ﷺ). Once, the Shaykh was in a state of extreme love and longing for The Beloved (ﷺ) which was witnessed by all those present. The Shaykh had only recently returned from Madinah tul Munawwarrah and the gathering, which was taking place in the Birmingham Zawayyah (in UK), was full of spiritual lights and mysticism.

The Shaykh then said the following; 'I was present in front of the blessed resting place of Sayidunna Muhammad (ﷺ), when I started to witness a light which was more powerful than the rays of the sun, coming from the blessed chamber of The Prophet (ﷺ). Thereafter, some beautiful Arabic writing, which was being inscribed with this metaphysical light, was shown to me. It read as follows;

'Salaam ala Muhammad RasulAllah fil Mursaleen' (Peace be upon Muhammad, The Messenger of Allah from amongst the Messengers).

It is truly amazing and remarkable to know that this true lover of The Beloved (ﷺ) is being shown unique and special salutations to recite upon visiting the noble resting place. The Shaykh whose physical being had been completely engrossed and absorbed within the vessel of loving the Beloved of the Generous Lord, was now starting to share some unique and exclusive experiences he had with His Beloved (ﷺ).

The chest of Huzoor Shaykh ul Alam (رحمة الله عليه) was filled with such light that it became the hub of spiritual connections and haven of blessings. The passion of longing alongside the ecstatic manifestations of spiritual secrets were constantly being distributed by him. As previously mentioned, the enemies and mischief makers would try to plot and scheme against his works and projects. But they would fail miserably, in fact often times the exact opposite would happen and the projects would gain more popularity and acceptance.

At every step of the way, the help and support of Allah Almighty, would be manifest. He would have the honour of being 'Mustajab al Dawaat' which refers to the one whose prayers are instantly accepted and responded to. He would be under the protective gaze and care of the pious predecessors and those trying to bring him down would be publicly exposed and embarrassed. His excellence and greatness would further be increased when he would receive the aid of Sayidunna Khadir (Upon him be peace) and be blessed with the constant visions of the righteous.

If we rewind back to the early stages of Mohiuddin Medical College, we realise that there were a few setbacks relating to the processing of some important paperwork. Due to this, the education of students was affected and the process was yet still being delayed.

## *A Wakeful vision of Shaykh Mian Muhammad Baksh*

(رحمة الله عليه)

In light of the above-mentioned set back, Huzoor Shaykh ul Alam (رحمة الله عليه) narrates; 'I gathered my friends, and instructed them to start the recitation of Khatm ul Khwaja<sup>60</sup>. Whilst we were reciting it for the third time, in my heart I made a complaint to Shaykh Mian Muhammad Baksh (رحمة الله عليه). I said; "O Shaykh, I wish to carry out some work in your vicinity and these people are trying to cause us problems and delays!"

The Shaykh continues with the narration; 'People, I swear by Allah Almighty! At that very instant, I saw Shaykh Mian Muhammad Baksh (رحمة الله عليه) in front of my eyes, standing near the door ahead of me. He was signalling for me to make arrangements to visit him at his resting place. After the completion of the final supplication (Du'a), I told my two companions that we should immediately set off to go to Khari Sharif.'

From amongst those two fortunate individuals, one of them later travelled and became a resident, here in the UK. Whilst in the UK he narrated his version of this beautiful incident. He said; 'It was a very cold winter night. Due to the intense rain and wind, some trees had fallen, henceforth making the road and journey very dangerous. Due to a power cut, there was no electricity. When we got close to Khari Sharif, the road ahead was closed due to a tree that had become uprooted hence blocking the road. We had no form of light to guide us along the way.'

He continues; 'As we got out of the car to start walking towards our destination, all of a sudden, a man appeared in front of us covering his face. He placed a torch in the hands of Huzoor Shaykh ul Alam (رحمة الله عليه). As we turned around to find that man, he was no longer there! In any case, whilst in the state of remembrance, we finally reached the courtyard of the mausoleum. Due to the doors of the tomb being locked, Huzoor Shaykh ul Alam (رحمة الله عليه) decided to stay outside. He was then engaged in an intense state of Muraqabah, for a very lengthy period of time. Our thoughts then went towards the torch that we had placed in front of the Shaykh. Upon searching, we could not find it.'

---

<sup>60</sup> A powerful and spiritual litany commonly recited within the Naqshbandi Tareeqah.

The individual narrating this incident then started to say that he was a man of materialism. He continues; 'I was overtaken by a state of fear. Also, I should've approached our Shaykh to find out regarding his physical wellbeing and comfort, as he must have been seated there in the freezing cold, for such a long time. Eventually, with a supplication, the Shaykh completed his Muraqabah and we started making our way back towards the car.

We were walking side by side so I requested him; 'O Beloved Guide, please enlighten us on your visit to the mausoleum. After all, we were also sitting in the biting cold weather, waiting for you. The Shaykh then responded; 'Today I made a complaint to Mian Muhammad Baksh (رحمة الله عليه) and so he ordered me to visit his tomb.' I asked the Shaykh; 'Who was the one that gave us the torch and then immediately disappeared?' The Shaykh replied; 'That was Mian Muhammad Baksh!' By this time, we had reached the car. So, the Shaykh addressed us both and said; 'Do you wish to be (once again) blessed with the vision of Mian Muhammad Baksh?' 'Of course!' we both responded.

So, he told us first to close our eyes, and whilst holding onto both of our hands, he then ordered us to open our eyes. He said; 'In front of us is Mian Muhammad Baksh (رحمة الله عليه), so bless yourselves with his vision!'

May we be sacrificed upon our Shaykh, who blessed us with the vision of Mian Muhammad Baksh (رحمة الله عليه), whilst in a wakeful state. When we sat in the car, the Shaykh said; 'Did you think that I was just sitting there, idle, all that time. Definitely not! Whilst in the state of Muraqabah, Mian Muhammad Baksh (رحمة الله عليه) said; "Let us go to the court of the Leader of Baghdad, Shaykh Abdul Qadir al Jilani (رحمة الله عليه)." There I was shown some signs whilst in the state of Muraqabah. Then I was told; 'All the work is being done by us, why are you getting so worried?'

At this point, the disciple who narrated this incident said; 'It was during these days that I was assigned the task to visit the required office to ensure all the paperwork is processed. The Shaykh had told me specifically that on this date, and this time, you must go to get the paper work submitted. This

time, you will not find that Pharaoh<sup>61</sup> present. Rather, the new officer that will be on duty will be taking your application first. He is the one that will approve everything.'

According to this order, the disciple proceeded towards the office at the specified date and time. Upon arriving he was informed that the previous officer was no longer an employee at this workplace. The new officer approved everything with his signature.

Many extraordinary happenings occurred at the hands of the Shaykh which would cause immense benefit for these seekers that would attend his gatherings. If we were to start narrating such events, then we could easily publish a few books on this subject.

Dear readers! Huzoor Shaykh ul Alam (رحمة الله عليه), was truly a beloved amongst the fraternity of the Awliyah. He is amongst those elite group of Awliyah who have reached excellence and distinction in their love and obedience of The Final Messenger (ﷺ). By being blessed with a lofty rank in Wilayah (sainthood), he was able to become a true representation of the Prophetic Message. It is no coincidence that Huzoor Shaykh ul Alam (رحمة الله عليه) had been selected and designated as the person to provide the interpretation and commentary upon the words of Maulana Jalal al Din Rumi (رحمة الله عليه). Rather, this was a matter decided in the heavenly realm. Shaykh Ali bin Usman al Hujwari who also known as Data Ganj Baksh (رحمة الله عليه), states:

'If you really want to adopt the path of Sufism, then you must live life in accordance to the teachings of Sayidunna Abu Bakr al Siddique (رضي الله عنه)'.  
عن

The reason behind this is because it is known that Sayidunna Abu Bakr al Siddique (رضي الله عنه) was a champion and an embodiment of inward purity and cleanliness. He is truly the leader of the people of Tareeqah. In reality, the discourses of the Masnavi became a source of distributing the light-filled, mystical and spiritual knowledge of Maulana Jalal al-Din Rumi (رحمة الله عليه).

---

<sup>61</sup> The term Pharaoh had been used to describe the individual at the office, who was previously responsible for causing much delay.



Huzoor Shaykh ul Alam (رحمة الله عليه) was able to translate such sublime realities into precious words and lectures that cleansed and purified the heart and soul of the listener.

### *The Sad Passing of My Beloved*

(رحمة الله عليه)

After living an exemplary life, it was on Friday 3<sup>rd</sup> February, 2017, in Birmingham (UK) that he heard the call from His Beloved, Allah Almighty, in the following words:

*"To the righteous it will be said], "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants and enter My Paradise." [Qur'an 89:27]*

Whilst responding to such a heavenly call, his beautiful and fragrant soul departed from his body, and directly took flight into the celestial realm. However, with the permission and help from Allah Almighty, he is more active now, in providing aid and assistance, than he was in his physical life.

There are many proofs and signs of selected people being from the accepted servants of Allah Almighty and true devotees of His Beloved (ﷺ). The intensity in sadness, grief and sorrow one experiences upon their demise, is amongst the foremost of those signs. Due to the separation of such people, thousands of eyes are moist with tears, crying out of bereavement. No doubt, Huzoor Shaykh ul Alam (رحمة الله عليه) was that person whose departure not only affected those within the religious sphere, rather, people within all walks of life were heartbroken and devastated.

One of the reasons behind this is because this Gnostic had profound love for everyone. A love which was purely for the sake of Allah Almighty and the pleasure of The Beloved of Allah (ﷺ). He spread the fragrances of Prophetic character amongst the creation of Allah Almighty. People of all ages and backgrounds were bursting with their love for him.

Then it is no surprise that his funeral prayer was attended by thousands of faithful people. Hundreds of scholars and spiritual leaders were also present at the funeral which took place in Aston Park, which was also the location of the largest Mawlid gathering in Europe organised by Huzoor

Shaykh ul Alam (رحمة الله عليه). On the occasion of the funeral, the devotees and lovers of their spiritual guide and mentor arrived from all over UK and Europe. They wanted to pay their final tribute and say farewell to the soul who was not only a spiritual sage, but also one who was at the forefront in the religious, educational and political spheres of life.

The moment his coffin passed by the front of the gathering; the crowd erupted in the remembrance of Allah Almighty with the praises of 'Allah Hu! Allah Hu!' The Shaykh had once again arrived in Aston Park, but this time, in the midst of tears and intense weeping.

Another sign of the Beloved People of Allah Almighty, is that the love for them increases even more after their passing from this material world. The Shaykh had spent his whole life engaged in remembrance of Allah Almighty, and awakening the negligent and transgressors by enriching them with the light of reflection and contemplation. With his veiling from this world, he became an interpretation of the following Qur'anic verse:

*"...and elevated your renown for you!" (Qur'an 94:4)*

Huzoor Shaykh ul Alam (رحمة الله عليه) was the possessor of a uniquely lofty and high-ranking personality. Whilst the gathering (for his funeral) was busy with the dhikr of 'Allah Hu!', the Word 'Allah' in clear Arabic was formed with the clouds, in the sky above. The one who spent his whole life spreading the love of The Ever-Living Lord, now has been decorated with the Name of Allah on his funeral. The scholars and leading Islamic figures that were present at his funeral, were praying tribute to Huzoor Shaykh ul Alam's immense contribution to the religion. They also outlined his outstanding spiritual prowess and expertise in sacred Islamic sciences.

During the funeral prayers, the disciples and devotees were busy in remembering and discussing the immense kindness and favour they received from Huzoor Shaykh ul Alam (رحمة الله عليه). Poems written in his praise were being sung.

Students had later written and compiled PhDs on his life and works. Many gatherings were being held in tribute of his huge wealth of spiritual teachings, educational institutes and charitable organisations.

## *The Spiritual Inheritor & Current Custodian*

This has always been the tradition and custom whereby a Shaykh of any Tareeqah supplicates in the court of Allah Almighty to provide a suitable, reliable and capable inheritor of his spiritual teachings. These supplications are undoubtedly answered as they are granted a trustworthy custodian of their spiritual wealth.

Huzoor Shaykh ul Alam (رحمة الله عليه) is a prime example of this, as he was the answered prayer of his father, Khwajah Ghaznavi (رحمة الله عليه). As previously mentioned, the Shaykh (رحمة الله عليه) as per instruction and guidance of his noble father, received training and education from the leading Islamic scholars of his time. Alongside this, the effects of the upbringing, nurturing and spiritual gazes he received from his father, were as clear the light of day.

Likewise, following the method of his Shaykh, Huzoor Shaykh ul Alam (رحمة الله عليه) took the necessary steps to start preparing his spiritual inheritor. The methodology and procedure used by Huzoor Shaykh ul Alam (رحمة الله عليه), for his representatives training, was a key balance between strictness and leniency. This exact approach is what was required in order to equip him with the appropriate skill and ability.

Nerian Sharif is not a Khanqah for the cowardly and fearful, rather it belongs to the brave and courageous. Furthermore, the person who was being prepared by Huzoor Shaykh ul Alam (رحمة الله عليه) was undergoing rigorous training, not for a few days or weeks, rather he was a lifelong companion and disciple of the Shaykh.

After completing his secular education, the future inheritor, enrolled on the Islamic Scholarship course at Behra Sharif under the tutelage and guidance of Justice Pir Muhammad Karam Shah Sahib al-Azhari (رحمة الله عليه). Huzoor Shaykh ul Alam (رحمة الله عليه) personally contacted Pir Muhammad Karam Shah Sahib (رحمة الله عليه) and requested him to keep this student in his special attention and care. This is the reason why Pir Karam Shah Sahib (رحمة الله عليه) would show a great deal of love and affection to him whilst blessing him with his supplications and prayers. In the lessons of Ahadith, he would ask him to recite the Arabic text.

The teachers would often use his sincerity, capacity and ability as an example for other students. I (the author) also had the good fortune of spending some time with him during my studies at the same institute. In fact, we travelled together, when I decided to take my oath of allegiance with Huzoor Shaykh ul Alam (رحمة الله عليه). The greatest blessing, after being blessed with faith, was the companionship of Huzoor Shaykh ul Alam (رحمة الله عليه) who granted me shelter and protection from my deficiencies and shortcomings.

The educational upbringing of Sahibzada <sup>62</sup>Pir Muhammad Sultan ul-Arifeen Siddiqui (حفظه الله) was at every step, guided and steered, by his father and guide, Huzoor Shaykh ul Alam (رحمة الله عليه). The typical traits of greed and materialism of a customary custodian (of a Khanqah) were nowhere to be seen in his character and personality. Rather, he soon became an embodiment of patience, simplicity, knowledge and wisdom, attracting everyone with his unique identity. Softly spoken with an illumined countenance, he would receive his financial maintenance from his father, via a cheque from the UK, for no more than 600 rupees.

During this period, the Shaykh out of his generosity and kindness, sent me a letter from England. It started with beautiful supplications and then within it was written:

‘Look after Sultan ul Arifeen.’

When I met the Shaykh, I said; ‘O Beloved, he (Pir Sultan ul Arifeen) is the one that looks after us.’

If he (Pir Sultan ul Arifeen) took early leave from class and travelled to Nerian Sharif in the boiling hot weather, he would immediately be asked by the Shaykh; ‘What are you doing here!?’ He would reply: ‘O My Master, it has been a long time and I wished to see you.’

The Shaykh would then instruct; ‘You have seen me, now immediately return to your studies, as we have no time to waste!’

When he would return to class (during his first year of studies), Noori Sahib, his teacher would ask; ‘O Sahibzada, you had taken leave so how

---

<sup>62</sup> A title used in urdu to refer to the son of an honourable and respectable person.

come you have returned so quickly?’ Pir Sultan ul Arifeen would explain the whole story and his teacher would reply; ‘I now have full certainty, that you will complete your education, here, at our institute!’

Upon completing his studies and further graduating from Jamia Muhammadiyah Ghawthiyyah, he proceeded towards Jamia al Azhar in Egypt. Here, he completed his studies specialising in the subject of Hadith, before returning back to his homeland. He was further instructed and guided by his Shaykh to proceed with his studies. Huzoor Shaykh ul Alam (رحمة الله عليه) expressed immense happiness and joy after his son had completed his MPhil at university. The Shaykh then directed him to start his PhD.

Hence, he is an individual with a vast amount of skill and holds an expertise in many sciences and subjects as well as being extremely fluent in Urdu, Arabic, Pashto, Punjabi & English. During this whole period, he was continually under the protective shade of his Shaykh’s training and spiritual upbringing. He would always give preference and priority to his Shaykh’s orders above his own choices and desires.

During the days of the annual Urs celebrations, he would be assigned the task of managing and handling the food distribution to ensure all the guests (thousands in number) have been fed and well looked after. He did not fall short in perfecting such a duty and did not let any negligence or carelessness overcome him during this period.

In reality, he was being nurtured spiritually in order to be prepared and fully equipped for his future responsibilities. With much steadfastness, commitment and persistence he completed this phase of his training, all the while being present as a servant in attendance of his guide. He had adorned his inner being with the qualities and attributes of his Shaykh and was thus further honoured with vast favour and grace.

According to the spiritual path, one must die before he dies<sup>63</sup>, and only then, can he/she gain access to the treasures of divine realities. So, the one

---

<sup>63</sup> ‘Mu tu qabla anta mutu’ which means ‘to die before you die’. This is an expression widely used in Tasawwuff referring to the death of the Nafs (ego and lower self) prior to the death of the physical being.

who remains humble and self-effacing in the company and presence of his Shaykh, then such a person qualifies for the role of custodianship.

This role of custodianship was granted to the fragrant flower of Huzoor Shaykh ul Alam (رحمة الله عليه), four years prior to the passing of the Shaykh. Then over time, through special instruction he was informed and kept up-to-date regarding the states and conditions of on-going projects and institutes.

Everyone is well aware that any organisation or institute, must have only one head principle and chairperson, otherwise there is bound to be friction and division. If this Khanqah was like the others and was just based on having annual Urs gatherings and receiving contributions from disciples, it would require little planning and coordination. However, the contributions of Huzoor Shaykh ul Alam (رحمة الله عليه) whether they be spiritual, educational or charitable have taken the form of an operational organisation. The Medical Colleges, Universities, Hospitals and many other projects come under this banner.

It is essentially important to continue with the mission of Huzoor Shaykh ul Alam (رحمة الله عليه) under the leadership and guidance of the selected and chosen custodian. It is with the grace of Allah Almighty that Huzoor Shaykh ul Alam (رحمة الله عليه) was able to provide regular training and guidance to his selected custodian, all the while, keeping him within his presence at all times. This is the reason why 99% of Huzoor Shaykh ul Alam's disciples, as well as the scholars, immediately acknowledged and accepted Pir Sultan ul Arifeen (حفظه الله) as the rightful successor and inheritor to his beloved Shaykh.

Ma Sha Allah! In the space of a few years, he was able to bring to completion a few major projects which were still pending and re-opened some institutes which had been closed prior. Whilst actively managing and supervising existing projects, other new developments and plans are also on-going as regular meetings and discussions are held with his close associates.

In short, alongside such weighty responsibilities, he never falls short in welcoming his companions, devotees and followers and making them feel appreciated. Always greeting them in a warm and friendly nature which is

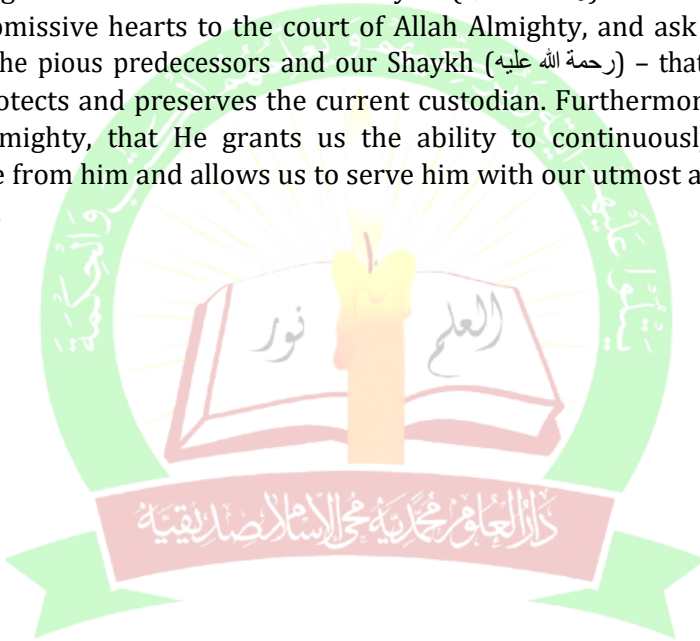


one of his unique and stand out character traits. Whenever he is faced with an obstacle, with the help of Allah Almighty, he is able to overcome it with ease. Showing unparalleled courage and bravery, he is a true personification of his father's attributes and continues to spread the fragrance of his message and teachings.

All praise belongs to Allah Almighty!

The forthcoming ten discourses of Huzoor Shaykh ul Alam (رحمة الله عليه) on the Masnavi are in reality, a dream come true. These are being presented according to the instruction of the Shaykh (رحمة الله عليه). Let us now turn with submissive hearts to the court of Allah Almighty, and ask him - for sake of the pious predecessors and our Shaykh (رحمة الله عليه) - that He, Most High, protects and preserves the current custodian. Furthermore, we ask Allah Almighty, that He grants us the ability to continuously receive guidance from him and allows us to serve him with our utmost ability and strength.

Aameen!



## The Author of the Masnavi - Maulana Jalal al-Din Rumi

(رحمة الله عليه)

From the assembly of righteous scholars and sufi saints, there was an extraordinarily great figure waiting to be born, in the year 604AH in the city of Balkh. His name was Muhammad Jalal al-Din, and he was known as Maulana Rumi (رحمة الله عليه). He was from the lineage of the greatest of all people after the Prophets, the great companion of The Prophet (ﷺ), Our Master Abu Bakr al-Siddique (رضي الله عنه).

It is evident that he acquired many praiseworthy characteristics from his illustrious great-grandfather, including intelligence, wisdom, love, decorum, and a yearning that is incomparable. He was four years old when a secret mystic Sufi saint advised his father to take special care of his son and offered the wonderful news that he would one day be a way of blessing others. He was also sought after by well-known and well-established personalities for answers to their intricate religious questions.

He wrote several books and regularly instructed hundreds of pupils in the outer sciences. He still sought inner illumination in spite of this. Shams Tabrizi (رحمة الله عليه), a revered sufi saint and a high-ranking Friend of Allah, who would serve as his spiritual guide and teacher, arrived at the appropriate time according to God's plan.

Shams Tabrizi (رحمة الله عليه) on the other hand, was eager to locate a vessel into which he could place his treasure of gnosis and secrets. This form of knowledge is that unique type of inheritance which is distributed based upon longing and yearning for The Truth, as compared to wordly inheritance which is dependent upon family and blood relations.

Shams Tabrizi (رحمة الله عليه) appeared unexpectedly in his peculiar, unassuming, yet awe-inspiring manner when Maulana Jalal al-Din Rumi (رحمة الله عليه) was busy teaching books and instructing his disciples. He gestured at his books and asked, "What is this?" Maulana Rumi (رحمة الله عليه) declared, "This is that which is beyond your understanding."

Shams Tabrizi (رحمة الله عليه) promptly got to his feet and, while still holding onto the books, hurled them violently into a nearby river. When the students realised what had just happened in front of their very eyes, they lost their temper and erupted. Maulana Jalal al-Din Rumi (رحمة الله عليه)

said in a sad and bereaved voice, "You have just disposed of those essential volumes, which are very hard and incredibly difficult to locate elsewhere."

When Shams Tabrizi (رحمة الله عليه) heard this response, he immediately retrieved every book from the river and miraculously patted off the dust that each book had been amassing.

Amazed at the scene, Maulana Jalal al-Din Rumi (رحمة الله عليه) in a state of bewilderment asked; 'What is this? to which Shams Tabrizi (رحمة الله عليه) replied; 'This is that, which is beyond your understanding. These are actions which are dependent upon spiritual states, however you are (at the moment) just limited to statements'. Thereafter, Shams Tabrizi (رحمة الله عليه), left the scene.

The statements of Shams Tabrizi (رحمة الله عليه) felt, to Maulana Rumi (رحمة الله عليه), as a bolt of lightning within his inner being. After this incident, Maulana Rumi (رحمة الله عليه), left his day-to-day tasks of teaching and whilst abandoning all duties and responsibilities, he was alone, continuously searching for Shams Tabrizi (رحمة الله عليه). After such a struggle, he managed to find Shams Tabrizi (رحمة الله عليه), who immediately levelled him with a question.

'What is the purpose of worship and dutiful obedience?'

'To familiarise and acquaint oneself with the Prophetic Sunnah', replied Rumi (رحمة الله عليه).

'This, is in the knowledge of everyone'. Said Shams Tabrizi (رحمة الله عليه), as he continued; 'The true purpose of worship, knowledge and obedience, is so that it enables one to reach the destination'.

Maulana Rumi (رحمة الله عليه), was immediately affected by this response which urged him to take the Bay'ah at the hands of Shams Tabrizi (رحمة الله عليه).

With his spiritual insight and intuition, he was able to migrate Maulana Rumi (رحمة الله عليه), from the suffocation of confined statements to the open air of spiritual states. The reformation and guidance received by Maulana Rumi (رحمة الله عليه) at the hands of Shams Tabrizi (رحمة الله عليه), can be in many ways, compared to the guidance his great grandfather, the noble companion, Sayidunna Abu Bakr Siddique (رضي الله عنه) received at the hand

of the pure and perfect guide, The Prophet (ﷺ). It was in essence, derived from that same yearning, love, affection, desire and will to sacrifice everything (even one's own life) at the feet of the Beloved.

The impact of accompanying Shams Tabrizi (رحمة الله عليه), was immediately stamped upon the soul of Maulana Rumi (رحمة الله عليه). He was overcome by long periods of silence, thereafter, he would say a few words. Despite this, he would still be engrossed, absorbed and captivated within the spiritual states of ecstasy and intoxication.

The few words that were uttered by him, would always be filled with wisdom, secrets and mysteries of the spiritual path. It was during this phase, that he started releasing this special knowledge, in the form of poetry. During such spiritual states, his words were like precious pearls, and it was as if the verses of poetry were in anticipation, ready, to give such states an outward form of clothing.

These verses and poems became a true embodiment of Qur'anic teachings and Prophetic insight, as well as a means of deriving lessons from the lives of the Prophets (عليهم السلام) and righteous predecessors (رضي الله عنهم). Additionally, these verses dived into subject matters relating to miracles, purification of both the outward and inward ailments (of the body and soul), alongside the etiquette one should possess in the company of the spiritual folk (that are accepted in the court of Allah Almighty).

Ultimately, the poetry of Maulana Rumi (رحمة الله عليه) was the epicentre of unveiling the secrets to gaining the closeness to Allah Almighty and His Beloved (ﷺ), all the while, mapping out instructions in overcoming the obstacles of the Satan and the lower self (nafs). It is these very verses of poetry, which compiled together to form The Masnavi of Maulana Jalal al-Din Rumi (رحمة الله عليه). It was the sorrow of separation, the yearning of union, the love of the Beloved, and the pain of parting, which combined together, would cause the soul of Rumi (رحمة الله عليه), to cry out verses of poetry, which would inevitably become guidance for mankind.

It has always been the practise of the people of knowledge, awareness, love and yearning, to treat The Masnavi of Maulana Rumi (رحمة الله عليه), as the syllabus for the travellers on the path to spiritual awakening.

The well-known lover of The Prophet (ﷺ), scholar, sufi master and poet, Maulana Abd al-Rahman Jami (رحمة الله عليه), after viewing the depth, vastness and marvels recorded within The Masnavi made the following statement:

هست قرآن در زبان پهلوی

*[The Masnavi] is the Qur'ân in the Pahlavi [i.e., Persian] language.*

The Masnavi in its essence, is what gave life and salvation to Maulana Rumi (رحمة الله عليه). After the Qur'ân and Hadith of The Messenger (ﷺ), it was this very book, which gained fame and popularity with its' teachings reaching all corners of the globe. It was translated into many different languages, and knowledgeable people of all backgrounds, regardless of place, race or sect, each started to extract rare pearls, as it related to the general, as well as the intricate teachings, of the spiritual path.

Upon this work, many commentaries and compendiums had been published, and as mentioned previously, it became embedded within the syllabus of educational institutes worldwide. To this day, non-Muslims who embark on the journey of The Masnavi, soon accept the beauty of faith, due to the spiritual infusions resonating within Maulanas' teachings.

Within Great Britain, the annual URS<sup>64</sup> celebration was conducted, and monthly and weekly gatherings of remembrance were regulated in the name of Maulana (رحمة الله عليه). However, unfortunately the scene began to change, as false ideologies, with the backing of their evil leaders, began to rise. They started attacking the noble and selfless efforts, of the great sufi masters, as well as Sufism as a whole.

Those subjects which instigate and nurture the love of Allah Almighty and His Beloved (ﷺ) - as well as focusing on cleansing the impurities of the heart – were removed from the syllabus of educational institutes. There was a time, when the general public was aware of the great causes and principles the pious predecessors stood and sacrificed their lives for.

---

<sup>64</sup> Death Anniversary. In Sufism, this day is marked as an occasion of celebration, as the soul of the sufi master now meets his Beloved, Allah Almighty.

The corruption did not stop there, rather it got worse, as the meanings and translations of the Qur’anic verses and prophetic traditions were being altered and tampered. It was obvious, under such circumstances, it wouldn’t take long for such immoral and crooked movements to remove The Masnavi of Maulana (رحمة الله عليه), from the educational curriculum, and so they did. It was as if those verses of yearnings and devotions of Maulana (رحمة الله عليه), were put on mute. We would be very lucky to find someone discussing, teaching or reciting The Masnavi, during such times. If we did find someone, the essence and soul of the teachings would be missing, and often it would just be a customary practise.

### *A Sad Reality*

Sayidunna Hisam al-Din Chalpasi (رحمة الله عليه), was a devout colleague and loyal friend as well as senior disciple of Maulana (رحمة الله عليه). He made a famous statement regarding the reality of The Masnavi which is quoted by many scholars when they begin their commentary of this spiritual masterpiece. Once someone asked Sayidunna Hisam al-Din (رحمة الله عليه) about an individual who is reciting and teaching The Masnavi, in a very beautiful manner. To which he responded;

کلام خداوند گار ما بمثابت آئینه است

*The words of our master [i.e., Mawlânâ Rumi] are like a mirror.*

The Kalam (words, statements and poetry) of our beloved teacher, are like a mirror. The one teaching or preaching from it, will only reflect to the audience, his inner state.

In other words, to teach the works of spirituality, one must himself, possess a state of spiritual awareness. If someone only focuses on the art and skill of being well-articulated, and begins to preach The Masnavi, it will not have any weight or effect. This would not reach into the hearts of the listeners and hence everyone will be deprived of the true sweetness of The Masnavi.

This is the very reason why, some people, despite being well grounded in knowledge and understanding, still, did not step into the ocean of teaching and preaching The Masnavi. As they understood, that mere knowledge and understanding, is not sufficient for such a task, rather spiritual prowess, ability and expertise is necessary.



In any case, many scholars who are experienced in spirituality, have gone at great lengths to compile detailed commentaries of The Masnavi. Many of the righteous, knowledgeable and intellectual audience(s) are benefitting from such collections, consisting of numerous volumes. The Masnavi, is well-known amongst the learned, to the extent that as soon as it is mentioned, one cannot help but think of Maulana Jalal al-Din Rumi (رحمة الله عليه) and his excellence in sufi poetry.

Poetry, can be viewed as a form 'social media' of the previous ages. This is a God-given science, which allows the poet to gather the meanings of great topics and influential matters and present them within a few lines (of poetry).

So, this is who the great, Maulana Jalal al-Din Rumi (رحمة الله عليه) was. An ocean of knowledge and wisdom, a true embodiment of both the inner and outer sciences as well as being a Knower of Allah (Arif Billah). Being from the blessed lineage of Sayidunna Abu Bakr al Siddique (رضي الله عنه), he truly inherited the stations of love from his ancestors. When his beautiful poetry within The Masnavi is uncovered, one will find the true teachings of the Qur'an and Hadith.

Whilst mentioning the stories, wonders and marvels of the righteous, from the Prophets to the pious predecessors, he also watered the seed of true love for Allah. Furthermore, each hurdle which the seekers are expected to face on this path, has been outlined by Maulana (رحمة الله عليه), alongside the appropriate solution which will result in arrival at the court of The Beloved (ﷺ).

The delicate intricacies and subtle details relating to the spiritual path, are outlined in a clear, thoughtful and poetic form within The Masnavi. They inject encouragement and motivation to the seekers of the path, alongside providing methods and techniques of protection from the traps of the devil and the lower self. The Masnavi teaches and preaches steadfastness and commitment upon the belief of Tawhid, with firm dedication and resolve. The rank of The Final Prophet (ﷺ), his unique qualities and attributes alongside spreading the love for his beautiful character, is found embedded within every lesson of

## Chapter 1 – First Discourse

بشنو از نرے چوں حکایت می کند  
وز جدائیها شکایت می کند

*Listen to this Ney (flute), while it's complaining,  
The story of separation, it's explaining.<sup>65</sup>*



<sup>65</sup> English translated couplet of the Masnavi by Prof.Dr. Erkan Turkmen, A Bouquet of Rumi's Versified Poems, Misket Ltd. Konya, Turkey 1996.

In the Name of Allah, The Most Kind, The Most Merciful.

Peace and Blessings of Allah be upon you O Messenger of Allah, and upon your family and companions O Supreme Intercessor of the sinners.

Respectable attendees, it brings me great joy and happiness to see the hearts and minds of people being enlightened and illuminated within this holy month.<sup>66</sup> It is due to the magnificence and splendour contained within the remembrance of Allah Almighty and His Prophet (ﷺ), as well as the widespread recitation of the Holy Qur'an and Ahadith, which have caused both the reader and listener, much illumination. This whole month from beginning to end, whether it is 29 or 30 days<sup>67</sup>, is a manifestation of the season of tasawwuf.

We have between us the discussion of a book - which is an access point to the ever-lasting ultimate divine realities - known by the name of Masnavi of Maula e Rum (رحمة الله عليه). After the Holy Qur'an and Ahadith of the Chosen One (ﷺ), the rank held by the Masnavi within the realm of knowledge and gnosis, is well known amongst the lovers of Allah Almighty.

Maulana Jalal al Din Rumi (رحمة الله عليه) was the great scholar and jurist of his time. He was the person who, both the laymen and learned, would resort to, and his fellow contemporaries would turn to him, to further increase in their respected fields of knowledge and expertise. He would also issue legal verdicts and rulings on very complex and intricate issues. It was his innate nature, from a very young age, to be constantly engaged in spiritual struggle and yearning. He was the precious jewel of good fortune, worship and profound piety. He was also blessed with the company of many righteous scholars and Awliyah of his time.

Shaykh Jalal al Din Rumi is his title whereas his actual name is Muhammad. He is from the descendants of the greatest companion, Sayidunna Abu Bakr al Siddique (رضي الله عنه). Wherever he turned, hearts increased in their faith of God, tongues became grateful, people became conscious and vigilant and the lost soul gained success in pleasing his Lord.

---

<sup>66</sup> Month of Ramadan.

<sup>67</sup> Depending on the lunar calendar, months are either 29 or 30 days.

He originated from Balkh, Afghanistan. His father's name was Bahauddin Walad, a great Muslim scholar and Sufi saint. His mother was the daughter of a famous leader and ruler, within the vast Khawarazmian empire, which spanned from Afghanistan up to Iraq. This leader saw the level of knowledge and spirituality adopted by Shaykh Bahauddin Walad, as well as his fame, popularity and acceptance amongst the general public. He therefore decided to give his daughter, who was the possessor of excellent character and conduct, in marriage to him. The child who was born from such a pure womb was none other than Shaykh Muhammad Jalal al Din Rumi (رحمة الله عليه).

From Balkh they migrated and arrived in Nishapur, which is a truly beautiful place situated in the northeast region of Iran. After a short stay followed by a sense of yearning, he travelled to Madinah tul Munawwarah, Makkah tul Mukarramah, Syria, Iraq and Afghanistan. Within the course of his travels, he gained immense benefit from the leading scholars and Gnostics of his time. Due to this reason, he became within his own right, an unparalleled champion and polymath of Islamic scholarship.

Whilst in Nishapur, he told his father about his uneasy feelings of discomfort. His father told him; 'My son, I also have the same feelings. Let us leave from here, and head towards Konya.' When they reached Konya, they never left thereafter.

He was a youth at this stage when he started teaching the Holy Qur'an, Prophetic Ahadith, Islamic jurisprudence, Arabic grammar and logic alongside many other sacred sciences. He was a master and expert of fifty different branches of knowledge. He then wrote a book in poetic format which consisted of 50,000 verses. Despite all this, his inner being was in an intense state of burning desire and melting with longing, like a host - eagerly anticipating the arrival of his beloved guest. In spite of all the knowledge he had, there was still this restlessness and spiritual agitation, which kept him disturbed.

This was a phase in (Maulana Rumi's) life, when his whole time was occupied within the educational sphere of teaching and preaching. It was during these days that he met with Shams Tabrizi (رحمة الله عليه), who later of course, became his beloved spiritual guide. There is a difference of

opinion in regards to the details concerning the meeting of these two great personalities.

According to one tradition, we learn that Shams Tabrizi (رحمة الله عليه) was a very spiritual person and was frequently in the state of mystical ecstasy, known as 'Jazb'<sup>68</sup>. One day he supplicated in the court of his Lord with the following words; 'O Allah! grant me a person who is capable of accompanying me, and one who has the ability and capacity of containing within him, my spiritual focus and attention.'

He then visited the region of present-day Konya. Within this city, there was a regular public gathering which would be honoured by the presence of the erudite scholars, well-educated and learned folk. On this occasion, Shams Tabrizi (رحمة الله عليه) also decided to attend this gathering. Then one day, he met with Maulana Jalal al Din Rumi (رحمة الله عليه), after the latter had heard of his arrival in the city. Their eyes were fixed on each other as Shams Tabrizi (at that moment) realised, that this is the individual who is the cause of my arrival here in Konya. He is the answer to my supplication and will become the vessel of my spiritual teachings.

Maulana Salah ul Din Zarkaub (رحمة الله عليه), was a man with a scholarly background, who had a profession in manufacturing gold and silver sheets of paper. He was very good companion and confidant of Maulana Rumi (رحمة الله عليه) and the two of them would often accompany each other for lengthy periods of time, within his private chamber.

For forty days, Shams Tabrizi (رحمة الله عليه) and Maulana Jalal al Din Rumi (رحمة الله عليه) went into seclusion within this same private chamber. During this period, Shams Tabrizi (رحمة الله عليه) exercised his spiritual power and influence upon the heart and soul of Maulana Jalal al Din Rumi (رحمة الله عليه). After this powerful experience of transformation, Maulana Jalal al Din Rumi (رحمة الله عليه) was never the same. He had now lost all enthusiasm for teaching and was no longer fond of such endeavours. Whether it be lecturing or issuing legal verdicts, his life was now divorced from such activities.

---

<sup>68</sup> The one occupying such a state is known as Majzub (ecstatic).

He now bathed in the states of spiritual drunkenness, intoxication and ecstasy. He was no longer available for the public, and anyone who required a legal ruling, would find his door closed and locked. Upon witnessing him in this state, his family members, close companions and local residents began to cultivate within their hearts a feeling of deep resentment and hatred for Shams Tabrizi (رحمة الله عليه). They would often be heard saying; 'What kind of a dervish is he? He has stopped Maulana from all forms of religious activity and contribution!' Upon receiving an onslaught of verbal attacks and abuse, Shams Tabrizi (رحمة الله عليه) had decided to leave Konya.

The meeting of these two great personalities, and their spiritual states prior to being united, is beautifully summed up in another narration as follows;

Shams Tabrizi (رحمة الله عليه) was a dervish who was wondering the streets, in search of someone, who can become the inheritor of his spiritual wealth and trust. Whilst in this state, his inner being was crying out 'I too, have become tired of constantly travelling and searching'.

A hidden gnostic who was well versed, experienced and acquainted with the subtle realities and secrets of the spiritual world, approached Shams Tabriz (رحمة الله عليه) and secretly informed him; 'The one you are searching for, will not meet you here. Rather, you must travel to Konya. Here, you are burning in yearning to meet him, and there, he is melting in anticipation and eagerness. So, go at once!'

Shams Tabriz (رحمة الله عليه) immediately left and headed towards his beloved, whilst in a state of extreme joy, delight, happiness and pleasure. His inner being once again, this time in absolute bliss, cried out; 'The moment has finally come! I can now deposit this treasure-trove of spiritual mysteries and realities to my beloved. I was all alone in this mystical quest of mine and all I needed was one person (no more than one), who would be enough to spread these beautiful teachings all over the world, from east to west. Now, I will finally get to meet him!

As per instruction, he went to Konya, where Maulana Jalal al Din Rumi (رحمة الله عليه) was readily waiting for someone to come, and set his heart and soul ablaze, with Divine love. His soul was crying out; 'When will my



companion arrive, so he can distribute with the wine of union, and lift all the veils so I'm united with my beloved!' How beautiful is this! that Shams Tabriz (رحمة الله عليه), before reaching Konya, is still beseeching Allah Almighty, to help him find his spiritual inheritor.

So, they met, and without doubt, Allah is The One who is self-sufficient and independent, not needing anything. Shams Tabrizi (رحمة الله عليه) had immediately captured the heart of Maulana Jalal al Din Rumi (رحمة الله عليه) with once glance, of his piercing and penetrating sight. Thereafter, Maulana Jalal al Din Rumi (رحمة الله عليه) was initiated into the Naqshbandi and Qalandari orders of spiritual transmission. Instantly, without any delay, the spiritual treasure of Shams Tabrizi (رحمة الله عليه) were deposited into the essence and core of Muhammad Jalal al Din Rumi (رحمة الله عليه).

O Attendees! this transfer of spiritual blessings, sometimes occurs in the form of the spiritual gaze, that awakens and revives, the once neglected and deserted soul. Elsewhere, it takes place through words and counsel, which results in the blossoming of the inner rose.

There is a third method, and that is the one of embracing. This is when the guide physically embraces the disciple (concentrating on his chest and inner secret), and as a result, all the inner veils of darkness are removed, elevating him to a lofty spiritual rank and station. Similarly, to how The Master of All the Worlds, Our Prophet (ﷺ) stated:

"Never was anything revealed to me that I did not pour into the heart of Abu Bakr."

Hence, this (third method of) transmission of spiritual blessings from chest to chest, is achieved in a similar way. We see this descendent of Sayidunna Abu Bakr Al Siddique (رضي الله عنه) receiving his due portion of spirituality from the chest of Shams Tabrizi (رحمة الله عليه).

Respectable audience – (as previously highlighted) The circles of knowledge and lessons alongside the lectures that used to be delivered to thousands of people, were no more. Now, his state of awe and wonder, coupled with the intensity of burning love, was constantly on the rise.

Whilst Maulana Jalal al Din Rumi (رحمة الله عليه) was blazing in the inferno of Divine love, Shams Tabrizi (رحمة الله عليه) all of a sudden, disappeared and

left. He made his way towards Damascus in Syria, while Maulana Rumi (رحمة الله عليه) was still in Konya, restlessly anticipating his spiritual guide. He went days on end, without any food or water, in constant search and pursuit of his beloved.

درو دیوار آئینه شد از کثرت شوق  
هر کجای دیگرم روئے ترمی بینم

*The intensity of my yearning has transformed doors and walls into mirrors,  
No matter which way I turn, I can always see your face.*

When love reaches its limit, then everything becomes a mirror, which reflects the appearance of the Beloved.

When the intensity of his love reached its peak and the storm of separation within his inner being became unbearable, his close associates decided to locate Shams Tabrizi and requested him to return. Many people were still annoyed with him, as his influence on Maulana Rumi (رحمة الله عليه) was so powerful, that he had abandoned teaching and preaching and instead became a dervish. The effects were so profound, that when people would ask Maulana Rumi (رحمة الله عليه) a question, his mystical and ecstatic response would, not only be completely off-topic, but it would leave the questioner bewildered and mystified.

In either case, after much persuasion, Shams Tabrizi (رحمة الله عليه) decided to return to Konya. However, not long after returning, he again disappeared, but this time, never to return again. According to some reports, the son of Maulana Jalal al Din Rumi (رحمة الله عليه) had Shams Tabrizi (رحمة الله عليه) killed. However, others hold the opinion that he left on his own accord.

During these moments, a uniquely heart-rending and soul-stirring voice was heard, and when Maulana Jalal al Din Rumi (رحمة الله عليه) looked, he saw, someone was playing the flute. There and then, his soul cried out the following couplet:

بشنواز نے چوں حکایت می کند  
وز جدائیہا شکایت می کند

***Listen to this Ney (flute), while it's complaining,***

***The story of separation, it's explaining.***

This is the opening couplet of the Masnavi, and from this, he started to express his intense inward feelings and states. The regular reciters of the Masnavi recite these couplets in a beautiful poetic form, whilst drowning in spiritual joy. The best I can do is to try and imitate such people.

*(The shaykh then recited the verses again, in his unique poetic tune which truly penetrated through the souls of the listeners and attendees.)*

بشنواز نے چوں حکایت می کند  
وز جدائیہا شکایت می کند

***Listen to this Ney (flute), while it's complaining,***

***The story of separation, it's explaining.***

The soul of Maulana Rumi (رحمة الله عليه) is addressing us, through these couplets as follows;

‘O possessors of rationality and awareness! O people of understanding! O privileged and distinguished intellects! Pay heed to what I am saying. I am inviting you to reflect and ponder. Do you not hear the cry and call of this flute?’

Someone replied and said; ‘How can we hear a cry, when it does not even have a voice to speak? If it really did speak, we would have all approached it by now. Rather, the sound you hear is of the one playing the instrument. It is his voice, that is making this sound, and it has nothing to do with the flute itself.’ Maulana (رحمة الله عليه) responded; ‘If that’s the case, then take this ordinary stick (containing a small hole), and tell that individual to place it next to his mouth, and blow into it. We will then, get a good idea of his ‘sound’ and ‘crying.’

A point to consider, is that the size of the wood (used for the flute) is very small, not exceeding beyond two feet in length, and one inch in breadth. This is extracted from a specific type of tree that has a clean trunk, thin bark and is void of any stains or dirt. After being cut and formed in its final shape, it is left to dry in the shade, protecting it from the heat of the sun.

Maulana Rumi (رحمة الله عليه) once again said; 'Answer me! If this is the voice and cry of that individual - as you claim - then why can't this same sound be heard, when he blows into this other type of wood? Both of them are the same size in length and breadth. They are of the same colour. However, one is called a flute, and the other is just an ordinary stick. Whoever sees the flute (regardless of whether he knows how to use it or not) will recognise it as a flute. As for the other, upon seeing and touching it he immediately realises that it is just an ordinary stick.

The question arises - O dear flute, since when did you take on this form (of being a flute)? Only once you became a flute, did we realise that you had been separated from your origin. So, please tell us when did you become a flute?

Those who are skilled in the art of making flutes, ensure it is kept dry in the shade, after piercing it with a gimlet to make a hole. The gimlet journeys its way through the whole flute, and exits from the opposite side, hence cleaning and piercing through everything in its path. Thereafter, other holes are made all around it, in accordance to the requirements of a flute. Now, after reaching its final form, it is capable to be placed in the mouth of the flute player. When the flutist starts playing, a voice is heard from the flute. It says;

'O the one who holds me in his hand! You hold me tightly as if to imprison me, however, listen to my painfilled plea - You are the one, that is responsible for my separation from my beloved! I will keep calling and crying until I am, once again, reunited with my beloved.'

This is the reason why Maulana Rumi (رحمة الله عليه) writes:

بشنواز نے چوں حکایت می کند  
وز جدائیہا شکایت می کند

***Listen to this Ney (flute), while it's complaining,***

***The story of separation, it's explaining.***

Although you are holding it within the firm grip of your hands, it is still in the state of intense weeping whilst crying out, 'Where is my beloved!?'

Now, the interpreters of the Masnavi have given four different understandings and explanations to this verse. All are profoundly comprehensive and in depth. All four of them have said, that the flute in this verse is referring to the soul. The hands, which are holding onto the flute is the physical body. The origin of the soul is different to the origin of the physical body.

As for the soul, it is always experiencing pleasure in the Divine presence and proximity of its Lord, day and night, bathing in the visions of the heavenly manifestations. However, since it has moved from there, it has become imprisoned within the domain of the physical body. It is now lamenting day and night; 'O how I wish to gain freedom from you, so I can once again, return to my home and remain within the continual vision of my beloved!'

O my beloved friends! There is also another perspective to this verse, which is not found within the four common interpretations. This is my own viewpoint and understanding, which has transpired after a long time spent in studying and teaching many works on the science of tasawwuf.

Firstly, the question arises; 'When was the flute created?' The answer is; 'When it was annihilated with the gimlet, the holes were created, hence it was purified and thoroughly cleansed. Only when everything from the inside which could have been a barrier (preventing it from becoming the final product) was removed, then and only then, it was blown into and it cried out.

So, it can be said, if a piece of wood once cleansed and purified, can voice such a sorrowful cry with one breathe then; 'O Human! Know! That your inward too, can be cleansed with the 'gimlet' of 'Allah Hu!'<sup>69</sup> and the

---

<sup>69</sup> Referring here to the Dhikr, remembrance of Allah!

burning love of your Lord. Then, will every atom of your existence not cry out Allah! Allah!?

*(At this point, the crowd erupts in rapture, and the Shaykh is heard saying the name of His Beloved, "Allah! Allah!")*

At this point, the calling of the soul (flute) is summed up beautifully by Hafiz Shirazi<sup>70</sup> in the following couplet:

حرما روز کی ازیں منزل ویراں بردم  
راحت جان طلبم واز پیئے جانان بردم

*Blessed is the day when I escape this ruined inn,*

*When I seek the Solace of my soul, and look for my Beloved.*

I will never experience more happiness than the day I am set free, to be united once again with my beloved!

Anyhow, this whole reality is a journey of the soul and body, and Maulana Rumi (رحمة الله عليه) highlights the importance for the human to reach the level of excellence and distinction. He gave the example of the crying flute to explain the following;

'You too can die before you die and acquire a completely new existence, with the remembrance of Allah Almighty and love of His Beloved (ﷺ). The veils of darkness would be removed and the hurdles and obstacles preventing you from progression, would be demolished. Once you are purified and cleansed, you will gain access and permission to enter the divine court. Here, the curtains will be raised and you will be blessed with the beatific, blissful and radiant vision of your beloved!'

بشنوا ز نے چوں حکایت می کند  
وز جدائیها شکایت می کند

<sup>70</sup> A famous sufi mystic and Persian poet whose collection of works are regarded by many, as the pinnacle of Persian literature. Born in 727AH.



***Listen to this Ney (flute), while it's complaining,***

***The story of separation, it's explaining.***

This is the beginning (of these series of discourses) and I will like to end here for today. Tomorrow Insha'Allah (God Willing), we will continue discussing this verse from a few different angles and viewpoints.

Let us all invoke peace and blessings upon the Beloved Prophet (ﷺ).

If it were not for the Tarawih Prayers<sup>71</sup>, I could have extended this discourse and gone further. In any case, I would like for these sessions to be short and sweet, a lot like the 'Ladoo'<sup>72</sup> whereby one would suffice a person, as long as it is cooked and prepared well.<sup>73</sup> The discourse finished with a closing supplication.

---

In the name of Allah, The Most Kind, The Most Merciful.

All Praise and Glory belong to Allah Almighty. On Wednesday, 27<sup>th</sup> Ramadan, 1441AH (May, 2020) at 1am, I began (as instructed) the written compilation of Huzoor Shaykh ul Alam's discourses on the Masnavi. I am in need of prayers and supplications each step of the way. I hope and pray Allah Almighty – due to the favour and rank He has bestowed upon His chosen servants - allows me to complete this work.

---

<sup>71</sup> Special prayers performed in the nights of Ramadan, where long portions of the Qur'an are recited during many cycles of prayer.

<sup>72</sup> A spherical sweet originating from the Indian subcontinent.

<sup>73</sup> The Shaykh (رحمة الله عليه) would have a good sense of humour and would often make a few funny and entertaining remarks during his discourses.

## Chapter 1 – Second Discourse

بشنواز نے چوں حکایت می کند  
وز جدائیہا شکایت می کند

*Listen to this Ney (flute), while it's complaining,*

*The story of separation, it's explaining.*



In the Name of Allah, The Most Kind, The Most Merciful.

Let us all invoke peace and blessings in one voice of love and affection, upon the Leader of both worlds, the distributor of Paradise and Kawthar<sup>74</sup>, Sayidunna Muhammad (ﷺ).

Respected audience, today is our second gathering of discourses on the Masnavi. It is great to see your sincerity and love as well as the overpowering signs of your spirituality over your physical beings. My heart is content to know that - despite living in an age of widespread evil and wickedness- there are still many people, who are yearning for the closeness and proximity of Allah Almighty.

Allah Almighty, states in the Holy Qur'an:

*"To the righteous it will be said], "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants and enter My Paradise." [Qur'an 89:27]*

Beloved listeners, in light of the guidance received from this noble verse of the Holy Qur'an, Maulana Jalal al Din Rumi (رحمة الله عليه) states:

بشنواز نے چون حکایت می کند  
وز جدائیہا شکایت می کند

***Listen to this Ney (flute), while it's complaining,***

***The story of separation, it's explaining.***

The call is made from the echelons of the Supreme Throne (al-Arsh):

Return to your Lord! Attain nearness and intimacy with your Sustainer!

Rumi (رحمة الله عليه) states:

---

<sup>74</sup> Refers to the 'pond of abundance' which is a river in Paradise. Believers on the day of Judgement will have their thirst quenched by The Prophet (ﷺ) by drinking water from this fountain.

بشنواز نے چوں حکایت می کند  
وز جدائیہا شکایت می کند

***Listen to this Ney (flute), while it's complaining,***

***The story of separation, it's explaining.***

Yesterday we discussed some subtle points regarding these verses. Today I will briefly and concisely, present before yourselves the remaining few explanations. Kindly pay attention to these interpretations and if any point touches the fabric of your soul, then do not let it enter one ear and depart from the other. Rather, combine the realities of it within your heart, mind and soul.

Here, I would like to mention another point. Even if a sane person, who is drowning in a deep state of negligence and carelessness, but has eyes that function, would still be attracted to the forces of beauty. The physical beauty entices the eyes and effects the heart and mind. However, the spiritual beauty of the purified soul attracts the spirit, not towards itself, rather it gives an invitation towards Allah Almighty! For this very reason, that Maulana Rumi (رحمة الله عليه) states:

بشنواز نے چوں حکایت می کند  
وز جدائیہا شکایت می کند

***Listen to this Ney (flute), while it's complaining,***

***The story of separation, it's explaining.***

You must have learnt the translation of this couplet by now, as we discussed it in detail yesterday. I will take you towards the reality of this couplet, but first let me share with you a few examples. For the flute to cry out for its Beloved, it had to go through the testing and difficult process of refinement and modification. Then how long do you think it will take this soul to reach the divine court of Allah Almighty?

All the different interpretations of this couplet emphasise the importance of the soul (flute) gaining the proximity and nearness to Allah Almighty. However, this will not reach its destination alone. It is surrounded in all

directions by the obstacles of sins, transgressions, arrogance, envy, jealousy and hatred. Do you think the soul will be successful in overcoming these alone? No, rather it is in need of someone who is capable of lifting these veils of darkness and oppression.

Now, who is this 'someone'? He is the one who is known as 'Hadi' in other words, the spiritual guide and mentor. The one who assists in overcoming these obstacles is none other than an experienced, knowledgeable, skilled and competent spiritual teacher. He must be a possessor of the spiritual gaze and have within him the contemplation and reflection of a Sufi. Furthermore, he must have the ability of being well-acquainted with the spiritual states and matters regarding his disciples. He is the one who slowly and gradually enables one to rise in spiritual rank and station.

*(The Shaykh then shared another example and continued with the discourse).*

O Individual! You too, after burning and crossing the valleys of intense love, will become accepted by the Beloved! It is for this reason, Maulana Rumi (رحمة الله عليه) ecstatically sings:

بشنواز نے چون حکایت می کند  
وز جدائیہا شکایت می کند

***Listen to this Ney (flute), while it's complaining,  
The story of separation, it's explaining.***

Why shouldn't we be sacrificed upon such words. Also, at this occasion the words of Hafiz Shirazi (رحمة الله عليه) come to mind:

چرانہ در پی عزم دیار خود باشم  
چرانہ خاک سر کوی یار خود باشم

*Why shouldn't I seek to return to my Homeland?*

*Why shouldn't I become the dust of my Beloved's Street?*

He says, the soul calls out; 'Come! Let us go and meet our Beloved. The souls call out each other as friends do, encouraging and inviting one another to meet the Beloved as a long time has passed due to the intensity of separation.' The question arises, where is the pathway that leads to the Beloved? So, I was told; 'It is from every path our beloved passed through. The signs and invitations of every footprint leads us to his presence. How can we forget the route if the fragrance is inviting and guiding us all the way? Then every footstep is like a shining star showing us the direction to the Beloved's court.

چرا نه در پی عزم دیار خود باشم  
چرا نه خاک سر کوی یار خود باشم

*Why shouldn't I seek to return to my Homeland?*

*Why shouldn't I become the dust of my Beloved's Street?*

He is saying here lovingly 'O Souls listen! Why don't we just return to our original homeland.'

Allow me to give a small example – for some of you, it has been thirty years since you have been living here in the UK and for others possibly more. If someone asks you where you are from, then despite having most of your wealth, possessions and family here (in the UK), you will always reply with the name of your homeland. From this we learn that the homeland of a person is the place where he/she originates from, despite the changes in locations and states that occur afterwards. The voice of the soul echoes this reality when it says; 'I am imprisoned here (within this physical body), whereas my origin is from a place much higher.' This is the reason why the souls' cries:

چرا نه در پی عزم دیار خود باشم  
چرا نه خاک سر کوی یار خود باشم



*Why shouldn't I seek to return to my Homeland?*

*Why shouldn't I become the dust of my Beloved's Street?*

'O Souls listen! Why don't we just return to our original homeland.'

Another example – You must have witnessed the state of leaves in the autumn season. The way branches have their ornamentation and adornment stripped off resulting in the trees becoming naked. The magnificent blossom, feel and splendour of springtime is nowhere to be seen. After all, why do these leaves start to fall and why are these trees no longer decorated? Who is it, that **snatched** away the garment from this tree?

At first, the tree does not answer. Upon asking the second time, it replies in embarrassment and says; 'I did not protect myself in the spring season, and now the autumn has robbed me of my happiness and beauty. In a sad state of utter disappointment and distress, it reflects on how the autumn took everything away from it. However, it still remains firm in its place, without moving an inch, waiting for some good to come its way. When the spring season witnessed this strong love, resolve and determination of the tree, it decided to once again dress it with its original beauty.

So once again it arrives, in its grand magnificence, slowly and gradually marking its effects upon the tree. The colour starts to change and the flowers begin to blossom as the leaves appear alongside the different types of fruits. The tree is now ecstatic in its youthful motion as the breeze touches each leaf and branch as it passes by. Now, the tree calls out; 'O you who observed me yesterday with no garment, take a look and witness the honour I have been granted today!

Let me ask you something as I see this is a gathering full of intellectual and knowledgeable people. Where do these flowers and leaves originate from? Likewise, the same can be asked about the fruit. The autumn had stripped everything from the tree, then how was the spring able to bring all of this back?

I will explain this to you through a reference from the Holy Qur'an. Allah Almighty says:

*“And there is certainly a lesson for you in cattle: We give you to drink of what is in their bellies, from between digested food and blood: pure milk, pleasant to drink.” (Qur’an 16:66)*

O people of intellect, you do drink milk right? After all, it was created for us, was it not? Have you ever witnessed its source and place of origin? Whenever you extract milk from the cow, buffalo or goat and fill the vessel, did you ever pause to reflect and wonder about the factory and workshop within this animal which is producing this milk?

Allah Almighty Himself, is making this concept clear to us through the above quoted Qur’anic verse.

This pure factory is situated in between excretion and blood. However, if you were to open the carcass of this animal and were to examine the area where milk is produced you would be amazed. This is because you would not be able to find the exact point of origin, whereby one can say with full confidence; ‘This is the point from whence the milk came forth.’ You will fail in your attempt to identify the exact point in the animal where the milk is made.

However, it is our Creator and The Creator of All who informs us that it is He who created it and it contains so much purity and cleanliness and delight within it which brings unimaginable strength to its drinker.

Then let us understand this point! That Generous Lord who brings forth and protects milk from the filth of blood and excretion, can also protect your soul which is placed between your Heart and the Nafs. If an individual works hard in trying to protect and sustain his soul then Allah Almighty, can grant it fortification with His Divine Love. In such a case, even if a person falls short and at times becomes negligent, Allah Almighty still ensures that the light of faith embedded within his heart remains, and becomes a (future) protection for his heart and soul. The veils are removed from the soul and after it is drowned in Divine lights, it is blessed with the beauty of union and vision!

Allah Almighty is the One behind all this and He is also the One, who stores all the ability of growth (of the tree) in the subtle space between the tree trunk and the bark. Let me inform you – when the autumn season arrives, all the moisture of the tree slowly starts to journey from the branches

towards the roots. Likewise, when spring arrives, it travels all the way up this enormous tree, from the roots reaching up to the branches and eventually each leaf.

So here we have come to learn, in order to receive its due sustenance, the tree is dependent upon its trunk and bark which relies upon its roots. The roots are reliant upon the moisture they receive and the distribution only takes place when the moisture reaches the roots.

Look, when you plant a small flower in your garden, do you water it at the top or at the bottom where the roots are? The reason is because no matter how much water you place on the flowers and petals, it would not have any effect. It is the roots, which in essence are the source that are in need of the water, as they carry out the function of delivering this moisture to each leaf in accordance to its measure.

So, Allah Almighty does not just provide sustenance to the whole creation all at once. Nay, rather he gives it to the blessed source to all creation which is none other than Sayidunna Muhammad! (ﷺ). The Pure and Perfect Prophet (ﷺ) states:

*"...Allah is the Giver and I am Al-Qasim (i.e., the distributor) ..."*

The tree presents the flower in the spring season. So, when does the spring season arrive for the human? It arrives when he is busy in bowing and prostrating in the court of His Mighty Lord! It reaches him when he is engaged in the worship of His Lord, whilst reciting The Holy Qur'an. The spring arrives for the believer when the piercing glance of a Lover of Allah, settles upon one's heart. Subsequently, his recitation of the Holy Qur'an is no longer just a recitation, but now it has become a journey, where he is in search of his Beloved. Yearning and longing for the countenance of his Loved One.

People often look for their desired object or goal by constantly travelling different cities, crossing deserts, oceans and continents. However, when the Sufi needs to find his Beloved, he closes his eyes and with his head lowered in humility he starts his voyage within the inner depths and valleys of his spiritual heart.

If he comes across something which he doesn't understand, then he immediately rises and whilst turning away from this material world, he commences his prayer by saying; 'Allah Hu Akbar!' and begins his search in a completely new dimension. So, he stands, but why does he fold his hands and say Allah Hu Akbar? The reason is, to remove all wordly and material thoughts and inclinations, as even the on-looker - when observing the praying person - knows not to disturb him, as he is in search of his Beloved! During this state, the father doesn't disturb the son, nor does the son call upon the father. No interference is allowed because he is in the presence of the Greatest of All, Allah Almighty. If there is anyone greater than Him, then let that 'someone' interfere (i.e., disturb the praying person).

The People of knowledge and Islamic law state that this is the station of worship. No doubt it is, however, Tareeqah responds<sup>75</sup> and says; 'this (meaning Salah) is the station of yearning and seeking the Beloved. If one cannot understand whilst standing, he further dives into the ocean of love and bows (Ruku). In this position, he calls out to his Lord; 'Glory to my Lord, the Most Great!' all the while thinking to himself "my Lord is Glorious and Great so why have I not found Him yet". So, he again stands upright.

When he requires further enlightenment and guidance, he dives deep into the mystical ocean of Divine lights and goes into prostration (Sajdah). At this moment whilst his head is touching the ground, he is in deep yearning for his beloved's countenance. In this position he once again calls out; 'Glory to my Lord, the Most High!'

O Beloved Attendees! These are the levels of spiritual seeking which are found within worship as they are the manifestations of love. You must have noticed - although it is not a common trend here but it is very popular in Pakistan - when visiting a beloved friend, you often take with you a beautiful bouquet of roses. However, after the fourth day they are thrown away as they have faded and dried up.

Once, the rose was asked the following; 'You must have been happy in the jungle but what about when you arrived at this palace? After all, you were

---

<sup>75</sup> It is important not to misunderstand this as Tareeqah is a pinnacle part of the Islamic law and not a separate entity. Tareeqah has many names and it is commonly known as the path of al-Ihsan.

looked after, whilst contained in a beautiful glass vase and kept decorated in this great luxurious mansion. Regular fresh water was provided to you, yet, you died so quickly? You were alive and well in the jungle, yet upon arriving here, you have died. Why did you behave in this way?’

So, the rose replied; ‘O Questioner, you did with me as you pleased, but you did not ask me what I wanted. If you had asked me, then I would never have decided to come here. All of these luxuries and lavish decorations are signs of separation. I was dead from that moment you cut me off from my beloved and bought me here. That was the moment of my death. If you really want to see what my life was like, then take me back to the abode of my beloved.’

Here the soul cries out:

بشنوا زنی چون حکایت می کند  
وز جدائیها شکایت می کند

***Listen to this Ney (flute), while its complaining,***

***The story of separation, it's explaining.***

The soul cries for life, but in order to achieve this it would need an intermediary. Just like the dead tree was bought back to life in spring. From this we learn that the spring, accompanied with the wind and sunlight were the intermediaries for this tree to be bought back to life.

O Soul! When you wish to be reunited with your Beloved then you too, would need such an intermediary in the form of a spiritual guide and mentor, who must be well-acquainted with that place of origin. Only then can he travel with you through this valley of love, all the while keeping you under his tutelage, care and protection. Through his company your veils will be lifted and you will be taken into the delightful proximity and presence of your Beloved. This is why a spiritual guide and mentor is very important and much needed. I could give some more examples but that would take an extra half hour. Today, we have completed the interpretation of the opening couplet and in tomorrow's discourse we will focus on the next few verses. May Allah Almighty keep you all under His Protective Gaze. Aameen!

Allah Almighty is Light (as highlighted in the Holy Qur'an) and His Beloved Messenger (ﷺ) is also light. The noble Shariah is light and those in this gathering are firm believers of this light. The one (i.e., Noor TV) that has come to deliver this message is also called light<sup>76</sup>. Everything about it is light and the platter upon which love is served is also light!

The shaykh brings the discourse to an end with a closing supplication.

*(The Shaykh then continues with his supplication from the Arabic into the Urdu language as follows.)*

You are all loving people seated here, let us all make a supplication that this Noor TV becomes a tool for us to succeed in spreading the Message of Allah Almighty and His Prophet (ﷺ) into the hearts and souls of people worldwide! Aameen! We did not start this channel for business related purposes. The only business we are doing is with Allah Almighty and His Beloved (ﷺ) so that they accept our offering and make our graves amongst the gardens of Paradise. They will turn our graves into Paradise, and we will continue to serve their beautiful religion. This message of light will reach every house through the transmission of Noor TV. Aameen!

I request all attendees and listeners wherever you may be and whoever is receiving this message, I pray for you all. Remember, Noor TV is yours! You must lift this up and fulfil its requirements and never shy from singing the praises of your Prophet (ﷺ). Never feel shy in propagating the Oneness (Tawhid) of Allah Almighty. May Allah Almighty envelope all of you in His Peace and Tranquillity. May Allah Almighty grant immense happiness and blessings to those that work for Noor TV.

---

<sup>76</sup> Noor means Light.



## Chapter 1 – Third Discourse

گز نیستان تا مرا ببریده اند  
از نفیرم مرد و زن نالیده اند

*Ever since they plucked me from my original ground,  
Men and Women cry upon my painful sound.*

سینه خواهم شرحه شرحه از فراق  
تا بگویم شرح درد اشتیاق

*I need a breast pierced with the yearning of separation,  
So that I may tell the meaning of my painful lamentation.*

هر کسے کو دور ماند از اصل خویش  
باز جوید روز گار وصل خویش

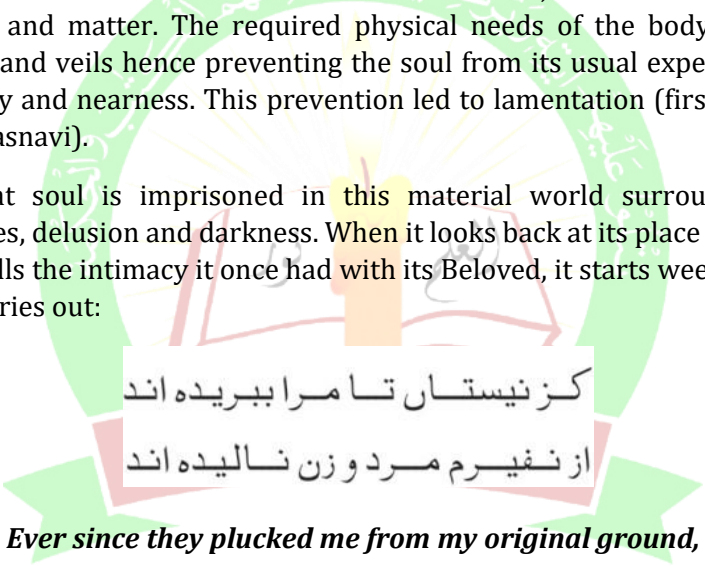
*If anyone from his origin may ever fall away,  
He seeks a chance to find it in a better way.*

In the Name of Allah, The Most Kind, The Most Merciful.

My dear and respected audience, this is our third spiritual gathering on the discourses of the beautiful Masnavi. This is an assembly of sincere lovers and seekers who are present, only to learn about the love-filled poem which functions as a communication line between the lover and the Beloved. It is the work of an accepted, celebrated and well-acquainted Wali of Allah Almighty, who deciphers the hidden mystical realities relating to the states (within the heart and soul) of longing and union between both the seeker and sought.

Prior to this, Maulana Rumi (رحمة الله عليه) informed us that the soul descended from the celestial realm of Divine secrets, to the lower world of material and matter. The required physical needs of the body created barriers and veils hence preventing the soul from its usual experience of proximity and nearness. This prevention led to lamentation (first couplet of the Masnavi).

Now that soul is imprisoned in this material world surrounded by impurities, delusion and darkness. When it looks back at its place of origin, and recalls the intimacy it once had with its Beloved, it starts weeping and further cries out:



کز نیستان تا مرا ببریده اند  
از نفیرم مردوزن نالیده اند

***Ever since they plucked me from my original ground,***

***Men and Women cry upon my painful sound.***

I was picked up from the realm of the souls and dropped on this earth, hence this separation from my Beloved, has become the cause of my negligence and imprisonment. The pain I have had to endure due to this parting is so severe that;

از نفیرم مردوزن نالیده اند

***Men and Women cry upon my painful sound.***

That is, men and women cannot help but cry when they hear the heartfelt, sorrowful and painful call of my condition. Hence, wherever I have turned, all I have heard is the sound of wailing and crying. I hear this sound because of two reasons; either in sympathy to show kindness and compassion for my state. Or I hear their cry because they, also like me, have been struck with a similar pain and bear the scars of separation. There must have been a time where they once enjoyed the delights of union and nearness. So, when my cry awoke their pain within, then just as I cried – the whole world cried! It is this state, which Maulana Rumi (رحمة الله عليه) is explaining in the following verse:

گزنیستان تا مرا ببریده اند  
از نفیرم مردوزن نالیده اند

***Ever since they plucked me from my original ground,  
Men and Women cry upon my painful sound.***

Wherever I turn, all I hear is crying and weeping. When I ask; why do you cry? I hear a reply; ‘Due to the unbearable pain of separation is the reason we cry.’ When they are asked about the possibility of a reunion, they tell me it will definitely occur, but we are still in longing for such a day to transpire. Who can bear such an unbearable duration of longing!

If you recall in yesterday’s discourse, we discussed a very subtle and important matter regarding the arrival of autumn and how it strips the tree of its very garments. Leaves and flowers leave, but the tree is still firm and unmoving, even though it has lost all its beauty and appearance. It is then restored upon the arrival of spring. Now, if that tree was cut off from its roots, then despite a thousand springs, it will still remain dry because it has been disconnected from its essence.

When something is no longer part of its essence, that is when it experiences the true meaning of death, which no spring, can bring back to life. However, if the tree is still connected to its roots, and the advent of spring hasn’t yet arrived, then even the news of such arrival is sufficient to bring a tree back to life! This is because that tree has life within it, and the spring is just a

cause to awaken it from its sleep. So, from this we learn that the one who is separated from his essence, is dead.

The one who is still connected to its origin and despite facing the difficulties of autumn, it still says; 'I haven't yet been cut off even though I may have been affected by being veiled.'

What is it, that caused these veils? It is nothing other than the sins of physical lusts and desires that have triggered such barriers. It is due to the unlawful glance of the eye, the inappropriate use of the tongue, the prohibited usage of the ear and the forbidden practise of the hands. The mischief of the soul and the severe diseases of the heart have not just created one or two, but waves upon waves of veils. Until these are not removed, I cannot get to the presence of my Beloved.

My friends, an amazing point of reflection – If you face a clean mirror towards the direction of the sun then despite the distance of the sun, it will still reflect its beaming light. That distance (between the mirror and the sun) which seemed never ending, is no more. The question is; 'When did this distance change into such close proximity?' It only did so once the mirror was fully cleansed of all impurities. If it was tainted with dirt and filth, then even if the sun came close to it, it still wouldn't reflect its light.

The soul then says; 'O you who has imprisoned me within you, why don't you remove these veils, so even if I can't reach the Divine proximity at least I can receive the beaming light of His Manifestations! I will be drowning in the ocean of His Nearness!' It is for this reason, Maulana Rumi (رحمة الله عليه) says:

کز نیستان تا مرا ببریده اند  
از نفیرم مردوزن نالیده اند

***Ever since they plucked me from my original ground,***

***Men and Women cry upon my painful sound.***

After narrating this reality, the soul proceeds further. To whom shall I narrate my heart-ache because whoever I look at, seems to be in tears. Due to their crying, I cannot contain myself and I also end up in a state of intense

weeping. I want my pain to be shared and distributed to an intimate confidant who would understand my journey and agony. However, all I see wherever I turn, are tears that descend upon my heart and drown it even further.

Now the soul continues with its plea and says:

سینه خواهم شرحه شرحه از فراق  
تا بگویم شرح درد اشتیاق

***I need a breast pierced with the yearning of separation,***

***So that I may tell the meaning of my painful lamentation.***

I also need someone who has been ripped to shreds with the pains of separation. One whose heart, chest and soul has been split open, whereby every incision is illuminated with the remembrance of the Beloved. So, when I see it and start with my painful lamentation, it too, starts with its own journey of love and longing. It is amazing my dear friends, it truly is!

Here, Saib Tabrizi (رحمة الله عليه), a famous poet states; 'To mention the yearning of separation to a person who has not yet tasted the difficulties of trials and tribulations is like playing a flute in front of a buffalo.'

The buffalo may, for a split second, lift an ear to this unusual activity but soon after, it will be on its way consuming grass as it could not care less. To mention the pain of longing to such folk, is like speaking about advanced subjects of knowledge to a complete ignoramus. Hafiz Shirazi (رحمة الله عليه) mentions a beautiful point at this juncture. He says; 'Why do these people share their painful story with others?' He continues; 'We have often witnessed that when a piece of wood is burning, the effect isn't as powerful and fiery compared to a few pieces burning together which start creating flares and flames. He says (the meaning of which is):

*"I too require a fellow companion, like the burning wood needed another piece to increase in its flares and flames!"*

My Beloveds! At this occasion, I would like to share with you a very subtle and delicate point here. These souls are blessed from a pre-worldly

domain, and were kept in the Divine Lights of the Lordly Presence. It won't take long, but allow me to dive a little deeper in to this reality. When the souls were gathered, Allah Almighty at this point, hadn't yet split them into separate categories. So, the manifestation of His Divine light was shown to the souls. During that period, there were some souls that did not receive the Light. There were some that did receive the Light, however, it instantly disappeared thereafter. Then there were souls that not only saw the Light but have been with it ever since.

The group who did not see the Light, all became disbelievers. Those that saw the Light before it immediately disappeared, all became hypocrites. Those that witnessed the Light and stayed with it, all became believers. Amongst the believers were three categories. Some were kept close and others even closer. The Light reached everyone, however, levels varied depending upon proximity and nearness. Those in the utmost echelons of Divine Presence were selected as noble Messengers and Prophets (عليهم السلام). Thereafter, the righteous and elect amongst the believers were in the second category and the general believers were in the third. All of these souls were dressed with the Love of Allah Almighty and this is how love was distributed.

Here, I'd like to mention a very beautiful point. This love isn't something which Allah Almighty bestows, save, that it holds a lofty rank in His Court. For example, Allah the Most Generous, will provide you with sustenance, garments, family, wealth and much more, however, such favours don't hold a lofty rank in His Court. However, when He bestows love upon someone, then the lover is burning in yearning and the Beloved is raising the rank of His servants love in his Divine Court.

For this reason, Love was distributed in the said manner so it would keep increasing in accordance to one's capability and capacity. Those souls were blessed with the Vision and Love. After being set ablaze with the spark of intense Divine Love they were separated and sent to this earthly realm. Now that soul is craving for that same delight and enjoyment, which it is not receiving. Yearning for the visions and intimate conversations which are no longer accessible. So, then it started weeping and cried out:



سینه خواهم شرحه شرحه از فراق  
تا بگویم شرح درد اشتیاق

***I need a breast pierced with the yearning of separation,***

***So that I may tell the meaning of my painful lamentation.***

Why does it cry? We all know the snake, once it goes into its hole, does not leave except when it's searching for prey. Likewise, when the flute is played, the sound exits whilst it is ecstatically dancing. This soul is only crying so that its voice can be echoed to a fellow lover and they can both share their pain of separation, painful agony, torture and suffering.

However, this soul did not arrive alone in this world. It came through a process which has two names known as a mother and father. Once the soul enters this material world, it immediately starts crying. It says; 'Where have you bought me?!

سینه خواهم شرحه شرحه از فراق

***I need a breast pierced with the yearning of separation,***

Now it cries, as it needs one who can return it to its homeland. All of a sudden, the soul receives the company of a Gnostic who is well acquainted with this place of origin. The spiritual guide then trained the disciple in the practice of Muraqabah. The guide instructed the soul; 'Why are you running here and there, weeping and lamenting! Just be quiet and close your eyes. Protect your eyes from looking at indecency and materialistic things as these will affect and divert your thoughts. Focus all your attention and concentration upon your heart because whenever your Beloved lifts the veils, the light and beauty will be reflected upon the mirror of the heart! It is the mirror of the heart where everything will be shown so remove all other distractions and focus on this point. This is known as Muraqabah.

Khwajah Muhammad Baqi Billah<sup>77</sup> (رحمة الله عليه) was once asked; 'O Beloved, what is Muraqabah?' He replied; 'There are two interpretations to this. One is the theory and the second is the practical.' Upon being questioned on the theory, he explains; 'To be eagerly waiting for the arrival of the Beloved in such a state that, apart from Him, he forgets all else.' So, he was further asked about the practical implementation of such a phenomenon, whereby he explained:

'Once, I saw a cat who spotted a nearby mouse. In order to be successful in catching its prey, it became completely still without even moving an inch. Its position was unique, as it had one leg raised and the remaining three grounded (as if ready to pounce when required). Its tail was static and so too where his eyes fixed. It was stationary as if it were a picture or a painting. As soon as the mouse appeared, it jumped at it and successfully caught its prey.'

From this I understood that in order to catch your desired object you must be disconnected from all else. If the cat had looked right or left, the mouse would have disappeared from its sight.

This is the reason why those cats who are easily distracted, are never successful in catching their prey. That Sufi who is deeply engrossed with materialism and then attempts the exercise of Muraqabah will reap no benefit. He will never succeed in catching his prey, even if he tried for a thousand years.

This is why (during Muraqabah) we close our physical eyes and focus on the inward eye of the heart. Once the inner eye of the heart is open then it does not see the creation, rather it focuses and sees the Creator.<sup>78</sup>

This is why Maulana Rumi (رحمة الله عليه) says:

سینه خواهم شرحه شرحه از فراق  
تا بگویم شرح درد اشتیاق

<sup>77</sup> A sufi sage of the Naqshbandi order, born in the year 971AH. He was the spiritual guide and mentor of Imam Rabbani, Shaykh Ahmad Faruq (رحمة الله عليه).

<sup>78</sup> Seeing the Creator refers to witnessing the manifestations of His Attributes.

***I need a breast pierced with the yearning of separation,***

***So that I may tell the meaning of my painful lamentation.***

Ahead there are other topics, so for today we will conclude here. The three couplets we have discussed so far have been our bridge in the search for spiritual union.

Neither of us are of that rank, where we can close our eyes with our heads lowered, and obtain our Beloved. But we can definitely feel the beauty when learning about such exemplars. The one talking is experiencing delight and the ones listening are in a state of enjoyment and ecstasy. So, if talking about someone brings a wave of spiritual intoxication upon the soul, what then can be said about the spiritual state of that person (who is being discussed).

If he will not cry in such a state then what else would he do? This is the reason why, Maulana Jalal al Din Rumi (رحمة الله عليه) states:

هر کسے کو دور ماند از اصل خویش  
باز جوید روز گار وصل خویش

***If anyone from his origin may ever fall away,***

***He seeks a chance to find it in a better way.***

Whoever was severed from his origin and adopted the pain of separation, is yearning for that day to arrive, where these distances will disappear, so it can (once again) bask in the celebrations of union. My honourable and respectable audience, I would like to touch on one more point before concluding. Parents are the apparent cause for the souls to descend upon the earth and the spiritual guide and mentor is the source of their ascension and return to Divine Pleasure. We know that Paradise is under the feet of the mother, but here I would like to ask a question; "The one who caused you to descend from proximity to remoteness is blessed with the honour of having Paradise under her feet. What do you think will be the rank and honour of the one who took you from the hallows of this earthly world into the holiness, sanctity and sacredness of the spiritual realm?"

As we finish off, let me share with you an interesting story. It was the month of Ramadan, where a man caught sight of a young women. She seemed full of sorrow with a heart-broken expression and grief-stricken appearance<sup>79</sup>. As he approached her, he said; 'Dear daughter, I would like to extend to you my help, will you come with me to my home?' She replied; 'I am under the ownership of my master and I can only advance in his name. I no longer have any authority of my own as I have been sold on the name of my master.'

The man understood from her response, that she must be a slave-girl. However, her inner voice was resonating something completely different, saying; 'After All! There is only One Master who we have all been sold to!' It was the 27<sup>th</sup> fast of Ramadan so the man insisted; 'Ok, in that case let us go to the bazaar (marketplace) and allow me to purchase some food and groceries for you.' After she agreed, she replied; 'Is this food for those people, that have kept 30 fasts?'

'Yes, Indeed. It is for those people.' he replied. She once again asked; 'Is this for those people that will celebrate the Eid festival upon completion of Ramadan?', to which he again replied in the affirmative. She then asked; 'Tell me about that person who has been fasting for decades, yet still hasn't seen the crescent of Eid<sup>80</sup>? When will such a person celebrate Eid?'

'My dear, I do not understand. Please explain?' he replied. She said; 'Never mind, the expressions of my love are indiscernible and untraceable. Let us proceed with the shopping. If I ever come across someone who is conscious and aware of such pain, I may ask him one day.'

My dear listeners, Eid then arrived and as per tradition, delicious foods were cooked and guests arrived. That women got up and informed her master that the food for the guests had been prepared. 'It is now time for your Eid and your moon has been sighted' she said, as she requested

---

<sup>79</sup> During the time of this incident, it was common practise to have slave-girls and she was one of them.

<sup>80</sup> The new lunar month is celebrated upon sighting of the new moon. As Eid ul Fitr is on the 1<sup>st</sup> of Shawwal (the 10<sup>th</sup> Islamic month), Muslims eagerly wait for news of the moon sighting so they can commence their celebrations.

permission to take leave. She continued; 'Do I have permission to ask my Moon when it will show itself, so I too, can celebrate my Eid!'

Everyone was busy consuming food and celebrating Eid, whilst she was standing performing two cycles of prayer. When she went into prostration, she wept and said; 'O My Master, if only I could have seen you, then I too would have been celebrating my Eid! I have been fasting for the past 12 years and not once have I celebrating Eid yet.' As soon as she said that, she let out a loud pain-filled cry, which immediately attracted the attention of her Master. As soon as he arrived to see what was happening, he was shocked to see that she had passed away. Her soul had taken flight!



## Chapter 1 – Fourth Discourse

گفت طوفی کن بگردم هفت بار  
ویس نکوتر از طواف حج شمار

*He said, 'Circle around me seven times,  
And consider this better than the tawâf of Hajj.,*

عمره کردی عمر باقی یافتی  
صاف گشتی بر صفا بشتافتی

*You have completed your umrah, and gained eternal life (umr),  
You have become pure (sâf), and you have climbed the Hill of Purity  
(safâ).*

حق آن حقی که جانت دیده است  
که مراد بر بیت خود بگزیده است

*[I swear] By the Reality of the Real (God), whom your soul has seen,  
that He has chosen me above His house.*



کعبه هرچندی که خانه بر اوست  
خلقت من نیز خانه سر اوست

*Even though the Ka'ba is the House of His Goodness (birr),  
My creation is the House of His Mystery (sirr).*

تا بکرد آن خانه را دروی نرفت  
واندریس خانه به جز آن حی نرفت

*Since God created that House [the Ka'ba], He has never entered it;  
And no one other than the Living God has ever entered this House [of  
my heart].*

چون مرادیدی خدا را دیده ای  
گرد کعبه صدق بر گرد دیده ای

*Now that you've seen me, you have seen God<sup>81</sup>,  
You have circled around the Ka'ba of Sincerity.*

<sup>81</sup> Not to be taken in the literal sense – it can be understood as having seen a reflection of the attributes of God.

چشم نیکو باز کن در من نگر  
تا بینی نور حق اندر بشر

*Open your eyes well and look and me,  
That you may see the Light of God in man.*

کعبه را یکبار بی‌تی گفت یار  
گفت یا عبدی مرا هفتاد بار

*God called the Ka'ba my house (bayti) once,  
But He called me 'my servant' (yâ 'abdi) seventy times.*

آمد از وی بایزید اندر مزید  
منتهی در منتها آخر رسید

*Because of him, Bâyezid grew [spiritually],  
and became able to arrive at the Destination.*

In the Name of Allah, The Most Kind, The Most Merciful.

Respectable and honourable attendees. I feel delighted, in fact I consider it a great blessing from Allah Almighty and His Beloved (ﷺ), that everyday lovers and devotees are able to gather here, purely on the basis of love and affection. It is due to your sincerity and truthfulness that Allah Almighty increases me in my spiritual yearning and allows me to, not only have a commitment to good actions, but also a striving for it. I have full certainty that your presence in this gathering is a great means of reward for me.

Due to the fact that I have a familiarity with certain spiritual states, and so according to the principle of love, it is only correct and proper to present the most valuable item (one possesses) on the table, for one's friends to benefit from.

The few mystical realities I have exposure to are decorated and presented to your souls, at this banquet of love. Whether your body experiences it or not, your faces will give testimony to the inward eruption of states that will be felt by your spirit. Therefore, your arrival is a cause of salvation for me, and due to the Masnavi, your spiritual states will inevitably become a source for your forgiveness and acceptance. May Allah Almighty allow us to tread the 'Siraat e Mustaqeem with such firmness and fortitude that we are able to earn the pleasure of Allah Almighty and His Beloved Messenger (ﷺ). Aameen!

We will continue with the routine of nourishing our souls. Although my inward states are well, my style of speech may be deficient today, due to the physical weakness I'm experiencing. This could be the reason we may not reach the usual height of mystical climax.

In either case, let me share something beautiful regarding the righteous, so we can receive from the downpour of blessings and mercy.<sup>82</sup> The great sage, Sayidunna Bayazid Bistami (رحمة الله عليه)<sup>83</sup> was a leader in Tareeqah

---

<sup>82</sup> The great sufi saint, Sufyan al-Thawri (رحمة الله عليه) states: 'When you remember the Righteous, Mercy descends upon you.'

<sup>83</sup> Great sufi saint, Gnostic, mystic and knower of Allah Almighty (Arif Billah) of the Naqshbandi Sufi Order. Born in 804AD. According to Sayidunna Ali Hujwari, in his book Kashf ul Mahjub, Bayazid Bistami's rank in the midst of the Awliyah Allah, is like that of the Archangel Gabriel (Upon him be peace) amongst all other Angels.

and from amongst the foremost in acting upon the commandments of the noble Shariah. He was a true exemplar in mastering the sciences relating to the noble Shariah. Furthermore, in Tareeqah, his spiritual instructions as well as the way he spent his days and nights, are within themselves unparalleled, and a great cause of light and guidance.

Ultimately, we believe Allah Almighty has power over all things. I feel that to this day, in this material world Sayidunna Bayazid Bistami (رحمة الله عليه) holds a uniqueness and exclusivity that can't be matched until the dawn of Qiyamah. He truly is a spiritual heavyweight of the Naqshbandi sufi order and a means of love, peace, harmony and tranquillity. One who is always drowned in the mystical presence of Divine lights and realities.

According to some narrations, Hajj was not obligatory<sup>84</sup> on Sayidunna Bayazid Bistami (رحمة الله عليه). However, due to the intensity of his longing and yearning, he got ready to travel. The principles of Islamic law are that if a person is able to financial and physically travel for Hajj, then the obligation must be carried out. However, keep in mind that love, yearning and longing have their own language of union. So, Hajj was not obligatory on him as he did not have the financial capability but in spite of that, he departed. We know that the obligation of Hajj is on those who are 'Sahib e Maal' those possessed of financial wealth. Yet those that are 'Sahib e Haal' the possessors of spiritual wealth, they are not reliant or dependent upon the material finances like materialistic people. They are only focused on the presence of their Beloved as He is their ultimate goal.

During his travels, he found out that there is a Sufi Saint residing in the area, so he intended to meet him before continuing on his way. So, Sayidunna Bayazid Bistami (رحمة الله عليه) headed towards the direction of his house. After meeting him, the Sufi Saint who himself was a 'Sahib e Haal' totally annihilated and overwhelmed in the love of his Lord, asked Sayidunna Bayazid; 'Where are you heading?'

He replied; 'I am heading towards al-Ka'bah to perform the Tawaf (circumambulation).' The Sufi replied; 'Is that so? How much money do you have with you?' Sayidunna Bayazid (رحمة الله عليه) says; 'I only have 200

---

<sup>84</sup> Hajj (greater pilgrimage) is not obligatory on a person who does not have the financial capabilities to do so.

dirhams which I have with me here, wrapped.’ The Saint instructed Bayazid (رحمة الله عليه); ‘Give me your money and start performing your Tawaf around me! Whatever presence you are seeking over there, you will get here, with a greater increase. So, place your money here and get up at once, and start your rounds (of circumambulation). The beauty is that you will receive the same (if not more) blessings here and there is no need for you to even enter the state of Ihram. Furthermore, there will be no need for you to run between Safa and Marwa and definitely no requirement to cut your hair or give any form of sacrifice. Just keep looking at me whilst you perform the circumambulation and then close your eyes and enjoy your spiritual station.’

At once, Sayidunna Bayazid Bistami (رحمة الله عليه) placed the 200 dirhams in his palms and commenced the Tawaf. He relates his experience at this point and says; ‘Upon every step I was looking towards the Sufi but I was witnessing the Ka’bah!’ The Sufi Saint then told him to sit down as he had completed his seven rounds and graced him with immense spiritual favour and blessings.

One may ask a question at this stage and that is; ‘No matter how great an individual is, to do a Tawaf around him is not Islamically permissible. So, if the Saint was a true Gnostic and Friend of Allah Almighty, then why did he give the order of the Tawaf, and that too around himself?’

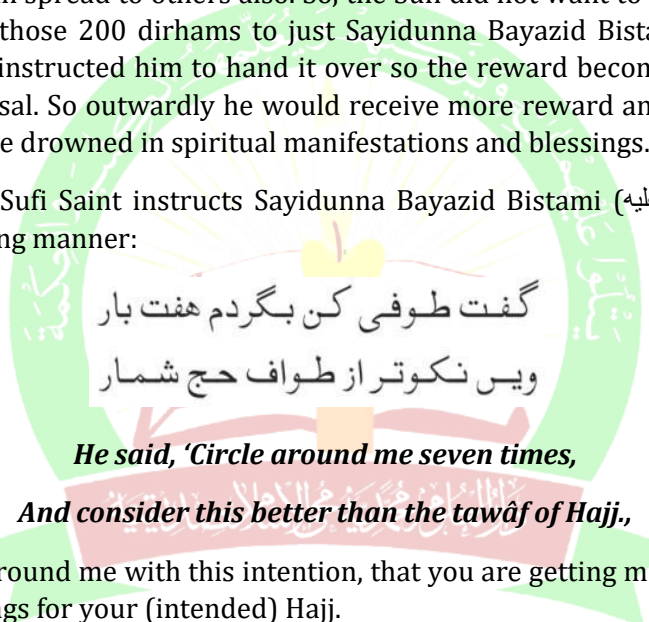
Secondly, we know that these spiritual masters are very cautious in doing anything against the noble Shariah so again the question arises; ‘The Sufi told Sayidunna Bayazid (رحمة الله عليه) that those 200 dirhams are of no use to him, then why did he take them himself? If they were no good to Sayidunna Bayazid (رحمة الله عليه) and were a barrier for him, how could they be any good to the Sufi.’

So, these are the two objections regarding the above-mentioned incident. Here, the interpreters and commentators of the Masnavi, as well as those well versed in the field of Tasawwuf provide a beautiful clarification. They explain, when the Sufi mentioned the word Tawaf, he did so whilst he was not fully mindful. He was in a state of deep annihilation and ecstatic absorption. His spiritual state had moved beyond the domain of words into the openness of mystical mysteries. The Divine manifestations and realities that were descended upon the Ka’bah started to descend upon him also.

That is the reason why he exclaimed; ‘...whatever presence you are seeking over there, you will get here...’. Thus, he did not make Sayidunna Bayazid Bistami (رحمة الله عليه) perform the Tawaf of himself per se, rather he was instructing him to do Tawaf of the Divine Manifestations that were raining down.

Secondly, this Hajj that Sayidunna Bayazid Bistami (رحمة الله عليه) was going to perform was not obligatory upon him, rather it was optional. As per principle of Islamic Law, the reward of every optional act is restricted to the performer only. However, the rewards for other types of worship (in general) can spread to others also. So, the Sufi did not want to restrict the reward of those 200 dirhams to just Sayidunna Bayazid Bistami (رحمة الله عليه) so he instructed him to hand it over so the reward becomes general and universal. So outwardly he would receive more reward and inwardly he would be drowned in spiritual manifestations and blessings.

Here, that Sufi Saint instructs Sayidunna Bayazid Bistami (رحمة الله عليه) in the following manner:



گفت طوفی کن بگردم هفت بار  
ویس نکوتر از طواف حج شمار

***He said, ‘Circle around me seven times,***

***And consider this better than the tawâf of Hajj.,***

Do tawaf around me with this intention, that you are getting more reward and blessings for your (intended) Hajj.

عمره کردی عمر باقی یافتی  
صاف گشتی بر صفا بشتافتی

***You have completed your umrah, and gained eternal life (umr),***

***You have become pure (sâf), and you have climbed the Hill of Purity (safâ).***



There is a Hajj and there is an Umrah. During the days of Hajj, the rituals and obligations that must be carried out are called Hajj and apart from that the witnessing of al Ka'bah alongside its rites is known as Umrah. So, he says;

عمره کردی عمر باقی یافتی

***You have completed your umrah, and gained eternal life (umr),***

So, you've completed Umrah, right? Well, let me inform you that because of this Umrah, you attained such an ever-lasting life which is from now on, disconnected from death.<sup>85</sup>

صاف گشتی بر صفا بشتافتی

***You have become pure (sâf), and you have climbed the Hill of Purity (safâ).***

Your body, soul and thoughts alongside your spiritual states and stations have all been cleansed and purified. You've attained the cleanliness you would have achieved had you gone to Safa and Marwa.

حق آن حقی که جانت دیده است  
که مراد بر بیت خود برگزیده است

***[I swear] By the Reality of the Real (God), whom your soul has seen,  
that He has chosen me above His house.***

The Sufi Gnostic then takes an oath by The All-Powerful Lord, who is the King of all the worlds. The One who has covered and adorned His friends within the cloak of His Friendship (Wilayah).

---

<sup>85</sup> Referring to the spiritual death and not the physical death which every human must face.

که مراد بر بیت خود بگزیده است

***that He has chosen me above His house.***

Do you know that the Ka'bah, is known as the House of Allah (Bayt ul Allah), and we are known as Abdullah (Slave of Allah)? The Divine Manifestations that descend upon the Ka'bah are restricted, however the Divine Lights that manifest upon our souls are universal and widespread! This is the reason why we have been given a higher rank than the Ka'bah.

It is narrated from Sayidunna Abdullah ibn Umar (رضي الله عنه) that "I saw the Messenger of Allah (ﷺ) circumambulating the Ka'bah and saying: 'How good you are and how good your fragrance; how great you are and how great your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him.'"<sup>86</sup>

O Beloved Attendees! You are all aware of the definition of a believer and Sayidunna Abdullah ibn Umar (رضي الله عنه) is without doubt amongst the greatest of them. So, do you think the one viewing all this (Abdullah ibn Umar رضي الله عنه) is making a false statement? No, rather he realised and understood the rank of the believer and the Ka'bah, respectively through the following Prophetic statement (ﷺ); '...By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him.'

Once whilst performing Tawaf, Sayidunna Umar (رضي الله عنه) stood in front of al Hajar al Aswad (The Black Stone)<sup>87</sup>. I would just like to say, how amazing and remarkable is the lofty rank and station possessed by Sayidunna Umar (رضي الله عنه). Within every statement of his, we find such amazing subtleties and realities that immediately direct the

<sup>86</sup> Hadith Reference: Sunan Ibn Majah 3932, Book 36, Hadith 7.

<sup>87</sup> This is a rock set into the eastern corner of the Ka'bah. Highly revered relic which according to some traditions, dates back to the time of Sayidunna Adam and Syeda Hawa (عليهم السلام).

listener/reader towards the Oneness of Allah Almighty and the love and proximity of His Beloved (ﷺ).

Whilst looking at the Black Stone he (رضي الله عنه) states:

'By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (ﷺ) touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it..."<sup>88</sup>

In reality, Sayidunna Umar (رضي الله عنه) was kissing the blessed and perfect action of his Beloved (ﷺ). It was as if the heart of Sayidunna Umar (رضي الله عنه) was saying; 'O Black Stone! I wanted to see where the Beloved (ﷺ) kissed you with his most beautiful and perfect lips which thereafter, graced you with such a lofty station!'

So, we know that it i.e., al Hajar al Aswad, is now a part of the Ka'bah. After this beautiful account of Sayidunna Umar (رضي الله عنه), Maulana Jalal al Din Rumi (رحمة الله عليه) arrives at this juncture and lifts the veil on this reality in the following manner:

کعبه هرچندی که خانه بر اوست

***Even though the Ka'ba is the House of His Goodness (birr),***

This (the Ka'bah) is a part of creation and so am I. This is Bayt ul Allah which is known as the 'House' of Allah Almighty. However, he addressed me with the title 'slave' by calling me Abdullah (slave of Allah).

My brothers, keep following the explanation and reasoning as it surely is mesmerising and fascinating. Both are part of the creation, however, this i.e., the Ka'bah is the place of His worship.

خلقت من نیز خانه سر اوست

***My creation is the House of His Mystery (sirr).***

I too am creation, but I am the place (of the manifestation) of His Secrets and Realities! At the Ka'bah the heads are lowered and dropped in worship,

<sup>88</sup> Hadith Reference: Sahih Bukhari 1605, Book 25, Hadith 91.

but as for me, I am the secret of Allah! upon whom Divine Truths and Certainties descend. Although the Ka'bah is the epicentre of His worship, I am the trustworthy focal point of His Divine Secrets.

We find it mentioned in a Hadith Qudsi:

*"Man is my secret and I am his secret."*

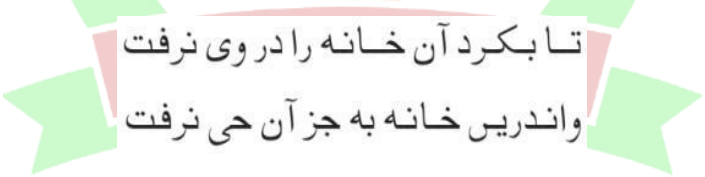
This is the reason why it was said:

**'Whoever knows himself, knows his Lord!'**

The reason for this is because the believer is a secret from the secrets of Allah Almighty. It can also be said that this believer is the outer and the Divine secrets are placed within the inner - as the believer can be seen, whereas the Lord of the believer cannot. When Allah Almighty addresses the believer then it is 'O Man!' and when the believer addresses his Lord it is 'O Rahman! (The Most-Merciful).

God Forbid! this does not mean that they are one. Have you observed the tide in the ocean? To this day, no one has called the tidal wave an ocean. That is because the wave is not the ocean and neither is the ocean a wave.

Moving on, Maulana Jalal al Din Rumi (رحمة الله عليه) mentions a very beautiful and delicate point. He says:



تا بکرد آن خانه را دروی نرفت  
واندریس خانه به جز آن حی نرفت

***Since God created that House [the Ka'ba], He has never entered it;***

***And no one other than the Living God has ever entered this House [of my heart].***

We already know that the Ka'bah is Bayt ul Allah (House of Allah), but the question is; 'What kind of House is this, which He has never "entered"? After all, the owner of every house enters it. This is the house of Allah known amongst heavenly and earthly creation as the Bayt ul Allah. Then how strange is it that The Owner has never "entered" it. O Believer! You are

so honoured, that if your heart becomes ‘the House of Allah’ then His Divine Realities can enter your heart, but they do not enter the Ka’bah.

The narration is found in a Hadith Qudsi and the summary and explanation of it, is as follows:

Allah Almighty mentions the vastness of His Creation of the Heavens and the earth, the Preserved Tablet, Lote tree and Paradise etc. Can we even imagine the vastness of His Creation? No! Then how is it possible for us to fathom His Divine Manifestations? The whole universe does not have within it the capability and capacity to withstand these Divine Manifestations. However, if there is a place where you can find such realities then it is none other than the heart of a believer as stated in a Hadith Qudsi:

*“Indeed, the heavens and earth cannot contain me but the heart of the believer can.”*

That is where He places the Divine Realities and Secrets to enable one to witness His Majesty and Power. Do not misunderstand this to think that now He, the Most High is (God Forbid!) a resident at such a place or is limited within its domain. Never! This is not the case as a resident is usually confined within the parameters of the location. This can of course, never be the case with Allah Almighty. The point we are trying to stress here is that Allah Almighty did not just make the Ka’bah a focal point of His special manifestations, however, the heart of the believer is also a home for such sublime Realities to descend upon. The heart of the believer is what was selected and accepted from pre-eternity. Now that Sufi Saint says:

چون مرادیدی خدا را دیده ای  
گرد کعبه صدق بر گرد دیده ای

***Now that you’ve seen me, you have seen God<sup>89</sup>,***

***You have circled around the Ka’ba of Sincerity.***

---

<sup>89</sup> Refer to footnote 81.

Have you seen me? One aspect of my existence is my flesh, bones, eyes, face, hair and other bodily features. Another aspect is the inner reality of my secret which resides within. When the special Divine Manifestations of Allah Almighty descend upon this inner reality, it feels as if one has been blessed with the vision of Allah Almighty Himself.

گرد کعبه صدق بر گرد دیده ای

***You have circled around the Ka'ba of Sincerity.***

By doing Tawaf around me once (says the Sufi Saint) it is as if you have performed your Tawaf around the Ka'bah. Now, you have tasted the beautiful perception of these Divine Lights. He goes onto say further:

چشم نیکو باز کن در من نگر  
تا بینی نور حق اندر بشر

***Open your eyes well and look and me,  
That you may see the Light of God in man.***

Open the eyes of your heart!

چشم نیکو باز کن در من نگر

***Open your eyes well and look and me,***

Open the eyes of your heart, those pure eyes which have never witnessed any sin. Open that clean eye which Allah Almighty has reserved only for Himself! He has kept it within the heart of a believer so it can witness His Beauty and Majesty. Open your inner eye so you realise how you can receive the light of Allah Almighty, within your physical being.

We will have one more couplet and then I will take you towards the conclusion of today's gathering.



كعبه را يكبار بيتى گفت يار  
گفت يا عبدى مرا هفتاد بار

***God called the Ka'ba my house (bayti) once,***

***But He called me 'my servant' (yâ 'abdi) seventy times.***

Are you not amazed at this point, that Allah Almighty has only once, ever called the Ka'bah His house?

كعبه را يكبار بيتى گفت يار

***God called the Ka'ba my house (bayti) once,***

Only once He called it His House. Allah Almighty recalls the event (within the Holy Qur'an) when Prophet Ibrahim and Prophet Ismail (عليهم السلام), had completed the construction of the Ka'bah. Allah Almighty says:

*And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Ibrahim a place of prayer. And We charged Ibrahim and Ishmail, [saying], "Purify My House for those who perform ṭawâf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." (Qur'an 1:125).*

Now that the Ka'bah has been constructed, this area will be cleansed with those that bow and prostrate, searching for Divine Light. Allah Almighty mentioned the Ka'bah in reference to it being 'His House' only once. However, the person who is a believer full of sincerity and love for Him has been addressed by Allah Almighty, seventy times as; 'Ya Ibadi! Ya Ibadi!' which means 'O My Slave! O My Slave!'

It is mentioned in a Prophetic tradition – the summary of which is – when a believer utters the words 'Ya Allah! Ya Rahman! Ya Raheem! (O Allah! O Most Kind! O Most Merciful!)' then Allah Almighty replied to him seventy times with 'Ya Ibadi! Ya Ibadi! O My Slave! O My Slave!'

*(At this point the Shaykh encourages all the attendees to call out to their Beloved Lord).*

O Attendees, please say once from all your heart, Ya Allah! Know that one does not even finish his/her call out to Allah Almighty and He already replies seventy times with 'Ya Ibadi! Ya Ibadi! O My Slave! O My Slave!' All the heavenly and celestial creation of Angels are witnessing this beautiful response of Allah Almighty to His beloved servants.

The servant has on his lips the Name of Allah Almighty but until it does not reach his heart first, it cannot be expressed outwardly on the lips. In essence, the vessel is the heart. When the spiritual wealth is kept within the heart and we know the mouth is its door way, then that which exits the house always leaves from the door. The blessings do not descend until the mouth outwardly declares and bears testimony to His Oneness, hence the Divine reply 'O My Slave!'.

The blessings are constant and are never-ending but it's important to know that He, The Most High, does not respond or call His Servants until the servant calls Allah Almighty outwardly with his tongue, that Allah the Most Loving, now replies to him. This is because it is the command of Allah, The Majestic, in the Holy Qur'an:

*"So, remember Me, and I will remember you, and be thankful to Me, and be not ungrateful to Me." (Qur'an 2:152).*

So, when the person calls out 'Ya Allah!', then Allah Almighty accepts his call and responds with, 'Ya Ibadi! O My Slave!' So beautiful is this bond between the servant and his Master. Here Maulana Rumi (رحمة الله عليه) says:

آمد از وی بایزید اندر مزید  
منتهی در انتها آخ رسید

***Because of him, Bâyzid grew [spiritually],  
and became able to arrive at the Destination.***

Sayidunna Bayazid Bistami (رحمة الله عليه) was already on a lofty spiritual station of sainthood. He was already well-acquainted with the secrets of annihilation and obliteration of the self. He was (in his own essence) one of the secrets of Allah, Most High. However, after meeting that Sufi Saint his spiritual state was even more increased.

منتہی درمنا آخر رسید

***and became able to arrive at the Destination.***

As a result, Sayidunna Bayazid Bistami (رحمة الله عليه) had reached the most elevated and superior level in the stations of Wilayah (Sainthood). There were no more states or stations for him to reach as he reached the limit within the domains of Sainthood and ahead were the domains of Prophethood - which are impossible for a non-Prophet to reach.

That Sufi Saint opened for him all those doors to spiritual realities and then stated; 'Whatever presence you were seeking over there (at the Ka'bah), you will get here, with a greater increase.' From that point onwards, we don't hear about the Sufi Saint, however, the flag of Sayidunna Bayazid Bistami's (رحمة الله عليه) name, was (and still is) being raised in the heavens and the earth.

My Dearests! This is that path of intense love which is travelled upon by acting upon the sunnah of the Beloved Messenger (ﷺ) and being firm and steadfastness in his obedience (ﷺ). When Allah Almighty allows you travel within such beautiful realities, then He blesses you with the wealth of his Divine Lights. Being a believer is a very lofty rank and that is the reason why it is important to have a spiritual guide and mentor, so he can take one (by the hand) to such lofty ranks and stations.

*(The gathering engages in Dhikr, Allah Hu! Thereafter, the Shaykh engages in a supplication as follows.)*

O Allah, The Most Generous! Please grant acceptance to this gathering for the sake of our affiliation with Your Beloved (ﷺ) and due to the rank of Gnosis you have blessed upon Maulana Jalal al Din Rumi (رحمة الله عليه).  
Aameen!

O Allah! please accept this gathering for the sake of Sayidunna Bayazid Bistami (رحمة الله عليه), Maulana Jalal al Din Rumi (رحمة الله عليه) and all Your beloved servants. Please forgive all of our sins of past and future and bless us all with a life full of righteous deeds. Grant us relief from all types of illness and protection from all calamities. Bless all of our homes with the breezes of love, peace, harmony and unity.

Aameen!



## Chapter 1 – Fifth Discourse

آتشست ایس بانگ نای و نیست باد  
هر که ایس آتش ندارد نیست باد

***This breath in the Ney (flute) is fire and isn't a sheer blow  
He who hasn't (within him) this fire, let him die and let him go***

آتش عشقست کاندرنی فتاد  
جوشش عشقست کاندرمی فتاد

***It is the fire of love that has made the Ney (flute) demented,  
And it is love-desire that renders the wine fermented.***

نی حریف هر که از یاری برید  
پرده ها اش پرده های ما درید

***The Ney (flute) is a friend to those who lose their companions,  
Our breasts are also pierced like the Ney's divisions.***

In the Name of Allah, The Most Kind, The Most Merciful.

*“So, flee to Allah” (Qur’an 51:50)*

Highly respected audience and people of great fortune, who have been graced with the joy and delight of tasting the intoxicating love of Allah Almighty. Today is the fifth discourse of the blessed Masnavi. This is the fifth gathering. Let us reflect on the following couplet:

تن زجان و جان زتن مستور نیست  
لیک کس را دید جان دستور نیست

***Body is not veiled from the soul, nor soul from body,***

***Yet no one is permitted to see the soul.***

The soul and body have such an inter-connection that does not separate one from the other. The reality of this was briefly touched upon in our last session. If it wasn't for the restriction of time, we could have gone into more detail as this subject is an ocean of spiritual expansion (also known as Bast). However, the reason I just touch on these topics without going into much detail is due to the fatigue of fasting all day as well as being considerate of the upcoming early start of suhoor (pre-dawn meal).

I also feel that after listening to the Masnavi, the enjoyment and pleasure one experiencing at the time of the pre-dawn meal is absolutely breathtaking. The Masnavi continues with the following couplet:

آتشست این بانگ نای و نیست باد  
هر که این آتش ندارد نیست باد

***This breath in the Ney (flute) is fire and isn't a sheer blow***

***He who hasn't (within him) this fire, let him die and let him go***

Maulana Jalal al Din Rumi (رحمة الله عليه) states, that the secret and hidden reality which resides within the cry of the flute, is a burning fire. Question is, where did this fire originate from? O flutist, this is not the doing of your



breath which you are blowing into it! No, rather it is a burning fire, which is packed with the intensity of love.

آتشست این بانگ نای و نیست باد

***This breath in the Ney (flute) is fire and isn't a sheer blow***

Whoever hasn't been burnt with such intense love, then what need is there for that individual to even be alive? I am amazed at the one who is deprived of any intense state of longing, yearning and weeping – what purpose is there to such a life? After mentioning this reality, he (Maulana Rumi رحمه الله عليه) goes on to divide people in to two categories.

The first category is of those who have bought with them, the intensity of this powerful blaze of love. The others are those who have arrived without the wealth of such a blessing. Whenever you mention anything relating to love, then the downpour of tears (of the first category) alongside their parched lips, sorrowful and heartbroken faces will tell you the reason they cannot stop weeping. Their tears bear testimony to the penetrating love their souls bought with them (when they arrived into this world).

If you place your hands on the strings (of the musical instruments) you will hear some wonderful and pleasing sounds. According to Maulana Rumi (رحمة الله عليه) that act, of playing strings and feeling a moment of joy is acceptable. However, he raises a thought-provoking point of reflection by asking us to ponder over all the veins and arteries contained within us. Why do we not move these strings (veins & arteries) within our body to see if they let out a sound (a cry)?

What's even more amazing is that the musical instrument is a man-made creation, meaning only someone who knows its art will play it, otherwise they will not. Yet this moving, walking and talking instrument i.e., the human, when it weeps out of yearning for its Beloved, then it even affects the pure Angels and shakes the Majestic Throne. That is why these 'strings' are not our own, rather they are placed within us by the Powerful and Mighty Allah, so only He is the One that will move these within us (creating a deep and intense sensation of yearning for Him, The Most High).

This is the reason why Maulana Jalal al Din Rumi (رحمة الله عليه) states:

آتشست این بانگ نای و نیست باد  
هر که این آتش ندارد نیست باد

***This breath in the Ney (flute) is fire and isn't a sheer blow***

***He who hasn't (within him) this fire, let him die and let him go***

There are some stones which, when broken, water gushes forth<sup>90</sup> and there are others that shake - as if being hit by an earthquake - and fall down. O Human! How many times have your 'strings' been played, yet, still your heart has not moved? That stone is better than you, which shakes and falls down out of the fear of its Lord. According to Hafiz Shirazi (رحمة الله عليه), that person who has been put to shame by a stone, doesn't even deserve to be alive. That is the reason why, O Human, you must awaken and stir the pre-eternal love that exists within you.

Maulana Rumi (رحمة الله عليه) mentions another beautiful point here and says there are two things; one is a Ney (flute) and the other is 'Mey' (wine). There are some people that purchase wine but 'O Wine! You have come to me yourself, bringing with you the whole tavern!'. According to Maulana (رحمة الله عليه), the flute is the lover and the wine is the Beloved. The 'Heavenly Wine' which was distributed by the Beloved from His Divine Court, made every soul a lover. When this burning fire of love spreads its flames of yearning and longing, then the lover is stimulated and seeks his Beloved. However, in this process he experiences some veils which only exist for the lover to further increase in his desire for his Beloved.

Have you not seen the ecstatic movements of the river prior to merging with the sea? But once it becomes part of the sea, the river is no more. Likewise, the lover is in a disturbed and restless state of longing for his Beloved, but once he meets Him, he is silenced like the silencing of the river. When the veil is lifted and the lover meets the Beloved, then the restlessness and agitation disappear. At this point, the Beloved addresses His lover informing him, that although in this union there is great delight,

---

<sup>90</sup> A reference to the Qur'anic verse 2:74.

however, He loved to see him in a state of restlessness' as he was eager and longing to meet Him.

So here, Maulana Rumi (رحمة الله عليه) states:

آتش عشقست کاندرنی فتاد  
جوشش عشقست کاندرمی فتاد

***It is the fire of love that has made the Ney (flute) demented,***

***And it is love-desire that renders the wine fermented.***

These are two aspects of love; one type of love relates to the forceful feeling experienced by the lover due to his/her yearning and longing for the Beloved. The other part is the desire The Beloved has for His lovers. Therefore, once the veils are lifted for His lovers to enter His Presence, then within the first manifestation of Divine Light, the lovers are enraptured and overtaken with an ardent sense of weeping and crying. Hence the couplet:

آتش عشقست کاندرنی فتاد  
جوشش عشقست کاندرمی فتاد

***It is the fire of love that has made the Ney (flute) demented,***

***And it is love-desire that renders the wine fermented.***

From this we find out the closeness of the bond between the Lover (the accepted servant) and the Beloved (Allah Almighty). At this juncture, let us hear what Fareed ul Din Attar<sup>91</sup> (رحمة الله عليه) has to say. *The summary of his couplet is as follows:*

The blasphemous can be with their blasphemy, likewise the religious folk can keep their religion, whereas Attar only desires this burning sensation of love and proximity. So, when he was asked; 'What is this that you are asking for, after all you are a man of religion, are you not? Why then are you

---

<sup>91</sup> Renowned Persian Sufi mystic and poet who was born in 513AH.

removing everything and asking for this heart-ache of burning love?' He replied; 'Do you wish to know about the beginning of this intense love or its climax?' 'Tell us of its peak' they responded.

He said; 'The beginning starts with the constant overflow of tears which takes one to the court of The Beloved. Once present, the head prostrates and knocks (at the Divine Court) with the praises of 'Subahana Rabi al- 'Ala (Glory be to my Lord, The Most High). The door then opens, and the lover is granted the vision and meeting with His Beloved. At that point, the lover is no more and all that remains is The Beloved!'

*(The audience is in a state and joy whilst praising Allah Almighty.)*

This person of spiritual perfection and proximity (whether standing, sitting, sleeping or whilst awake) will notice another lover whose face is grief-stricken and whose eyes are overflowing with the tears of yearning. Thus, acknowledging him/her as one whose heart has been pierced with the arrows of pain and sorrow of separation from the Beloved (just like the flute and its separation). The inner voice of the lover recognizes that this lover is also hurt and 'so am I!', hence when they meet, the only discussion on their tongue and hearts is regarding the experiential delights of love and longing. So here Maulana Rumi (رحمة الله عليه) states:

نی حریف هر که از یاری برید  
پرده هاش پرده های ما درید

***The Ney (flute) is a friend to those who lose their companions,***

***Our breasts are also pierced like the Ney's divisions.***

We cried together for all of our lives, in separation from the Beloved and yet the veils upon our hearts remained. Our hearts were in pieces, damaged with the arrows of grief and sorrow. When another lover comes in front me, then immediately I am his friend and he is mine and after our discussion, the veils on our hearts are removed and I realise that we are both from the same origin.

نی حریف هر که از یاری برید  
پرده هاش پرده های ما درید

***The Ney (flute) is a friend to those who lose their companions,***

***Our breasts are also pierced like the Ney's divisions.***

The sincere lovers are able to break through the apparent barriers of long distances and reach their Beloved through the secrets of their love. Why are these veils lifted? The reason is because prior to coming into this world, the souls were taking much delight and enjoyment in the presence and proximity of their Lord.

A point to reflect on, is that Allah Almighty could have sent the souls into this world without keeping them in His Majestic Presence. After all, sooner or later these souls had to come to this lowly world. As a matter of fact, Allah Almighty did send some souls to this material world without tasting the beauty and joy of His Presence (as previously mentioned in the explanation of the second couplet within the third discourse). Some souls arrived after being blessed with the Divine proximity, and others arrived with an even greater state of witnessing and perception.

Those souls that arrived into this earth without any prior proximity to Allah Almighty, will not be affected by the recitation of the Holy Qur'an, even if it were recited to them a hundred times. Their hearts do not even recognise the name of 'Allah' and if you inform them about the beautiful Messenger (ﷺ) then they have no answer. Rather they have adopted other 'false beloveds' instead.

However, when those souls that were blessed and dressed with Divine Lights hear the call of the flute, they immediately cry out; 'Where is this voice coming from!? This is the call and cry leading me to the place of my origin!'

Hence, when the lover meets with the flute, their love-filled conversation is unique and unmatched. They ask each other regarding their intense pain of longing and how they previously enjoyed the beautiful vision of their Beloved. They address those unaware of their states as follows; 'Pay Heed!

O the one asking us regarding the longing of our union? Then let us place a hot piece of coal on your hand. Once your hand is burning and melting, we will ask you about the pain you are experiencing? Describe for us your agonising pain? If you are incapable of describing this material pain, then how can you expect us to define our ecstasy?

That is the reason why we should all collectively praise Our Lord and strive in making Him pleased with us, as words no longer remain once one is blessed with His Vision. Rather in such moments one will be taking pleasure in the essence of reality, which leads to exhilaration and intoxication and further gives rise to the beauty of unity. In such mystical moments, what concern does one have with the restriction of words?

This is the reason why, at this occasion, Maulana Rumi (رحمة الله عليه) states:

نی حریف هر که از یاری برید  
پرده هاش پرده های ما درید

***The Ney (flute) is a friend to those who lose their companions,  
Our breasts are also pierced like the Ney's divisions.***

This earthly realm which is the temporal materialistic world upon which death occurs, is known as 'Alam e Nasut'. Within it we find the darkness and impurity of evil as well as aspects of good. The people adopting the states of separation and ecstasy are included within it, but it also has its fair share of wickedness and sin. Those who live in this Alam e Nasut (earthly realm) and discuss the reality on Alam e Lahut (celestial/unseen world) have nothing to say, except to sing praises of their Beloved. Once the veils are lifted for those in the earthly realm, then they are subjected to the special attention and gaze of their Beloved. When someone reaches such a rank and station of union, then one receives unique and exclusive delights from the Beloved. At such ranks, only the Beloved remains and no one else.

*(Now the Shaykh will narrate an incident from the beautiful life of The Prophet (ﷺ) summarised in his own words).*



Respected Audience, it was in the beautiful month of Ramadan and the atmosphere was one of grand spirituality. During a subtle moment in the night, Syeda Aisha (رضي الله عنها) got up and noticed the Beloved Messenger of Allah (ﷺ) was absent from the house. A thought occurred to her that He (ﷺ) must have gone to Riyadh ul Jannah<sup>92</sup>, as He (ﷺ) would do this occasionally. There she (رضي الله عنها) witnessed the Beloved Prophet (ﷺ) was in prostration for a lengthy period of time. As the beautiful Prophet (ﷺ) completed his prayer and remained seated, Syeda Aisha (رضي الله عنها) approached him and said; 'Peace be upon you, O Messenger of Allah (ﷺ).'

Often, women address their husbands by their names and the husband will also do the same out of his love for his wife, likewise friends do the same when calling each other. However, it is not proven anywhere that the noble companions or the blessed mothers of the believers<sup>93</sup> (رضي الله عنه) addressed the Blessed Prophet (ﷺ) by his name saying; 'O Muhammad!'. Rather they would address him (ﷺ) as:

*"O Messenger of Allah, O Prophet of Allah (ﷺ)."*

There would be certain occasions in the beautiful life of The Prophet (ﷺ), where his spiritual state of proximity and closeness to Allah Almighty would be such that apart from Him (Most High), the Prophet (ﷺ) would not recognise anyone else. It was during one of these special moments that Syeda Aisha (رضي الله عنها) came to see the Prophet (ﷺ). After not being able to recognise Syeda Aisha (رضي الله عنها) the Prophet (ﷺ) asked who she was. When she mentioned her father's name, the Prophet (ﷺ) replied in the same manner not acknowledging her father.

After hearing these replies from the Prophet (ﷺ), Syeda Aisha (رضي الله عنها) withdrew herself whilst in a state of complete fright and shock. After a short while, the Prophet (ﷺ) entered his room and saw Syeda Aisha (رضي الله عنها) in an overwhelmed and speechless condition. So, when the Prophet (ﷺ) asked her for the reason behind her current state, she replied that she

---

<sup>92</sup> The area between the sacred chamber and the Pulpit (Minbar) is known as the Riyadh ul Jannah i.e. Garden of Paradise. The Beloved Prophet (ﷺ) said about this area that "What is between my house and my Mimbar is one of the meadows of the Garden." Reference: Sahih al-Bukhari, 119.

<sup>93</sup> A title used by the Muslims to address the blessed wives of the Prophet (ﷺ) as referred to in the Qur'anic Ayah (33:6).

was overtaken by awe and fear. She did not think that there would ever come a time where The Beloved Prophet (ﷺ) would not recognise who she (or her father) was.

*The Shaykh then mentions how Syeda Aisha (رضي الله عنها) narrated whole the incident to The Prophet (ﷺ).*

Upon hearing the incident from Syeda Aisha (رضي الله عنها), the Prophet (ﷺ) informed her:

[Summarised] “O Ayesha, sometimes such a special time comes upon me in the presence of Allah that neither a Messenger nor a close Angel is able to enter into my domain.”

So, in light of this, Maulana Jalal al Din Rumi (رحمة الله عليه) states:

نی حریف هر که از یاری برید  
پرده هاش پرده های ما درید

***The Ney (flute) is a friend to those who lose their companions,  
Our breasts are also pierced like the Ney's divisions.***

When those that were separated, reunite, then they don't remember anyone or anything else. My beloved friends, this is the journey of love and affection. If one does not have this love embedded within their life, then what kind of life are they living? Know! that apart from this life (of yearning for Divine love), there is no other life.

The Beloved Prophet (ﷺ) is a witness of all those pure souls that are in proximity from pre-eternity. There are some that are stationed at the (spiritual) riverside with containers (i.e., hearts) calling out for their Beloved and others have already dived into the beautiful ocean of Divine realities. He (ﷺ) is also aware of those distant ill-fated ones destined for destruction and damnation. This belief is in accordance to the following Qur'anic Ayah (verse):

*“...and the Messenger will be a witness over you...” (Qur'an 2:143)*

The respected commentators of the Holy Qur'an, comment on this verse as follows:

“The Prophet (ﷺ) is the witness of the disbeliever's disbelief, the hypocrite's hypocrisy, and the believer's faith.”

These souls were united in the pre-eternal realm, however upon arrival into this material world they were temporarily separated. Hence, when the Beloved Prophet (ﷺ) proclaimed the loving call to Islam, those who accepted the call had their veils removed and hence became recipients of the loving gaze of the Beloved (ﷺ).

نی حریف هر که از یاری برید  
پرده هاش پرده های ما درید

***The Ney (flute) is a friend to those who lose their companions,***

***Our breasts are also pierced like the Ney's divisions.***

Whenever the Leader of the Worlds (ﷺ), would place his blessed hand over the chest of someone, that fortunate person would be granted the treasure-house of knowledge and gnosis. If his blessed eyes (ﷺ) landed on someone, then the ‘wine of love’<sup>94</sup> would be instantly distributed. If someone sat next to him (ﷺ), that person would be blessed with the entry and experience of paradise. As we are discussing the state of lovers, then know that Sayidunna Abu Hurairah (رضي الله عنه) would always be present in the company of the Prophet (ﷺ), so he (ﷺ) once addressed him on this topic.

*(The Shaykh summarises the incident in his own words.)*

The Prophet (ﷺ) informed Sayidunna Abu Hurairah (رضي الله عنه) that he should frequently visit his home and look after his elderly mother, rather than always sitting in his (ﷺ) company. Also, he (ﷺ) further explained to Sayidunna Abu Hurairah (رضي الله عنه) that meeting too frequently and constantly brings a deficiency in one's love for the Beloved. So, he was instructed to meet after some time as this would increase him in his love.

---

<sup>94</sup> Referring to the spiritually intoxicating state of Loving Allah Almighty.

*(The Shaykh then makes a subtle joke on the current state of people); Those people that have come across this Prophetic narration, hardly meet us now. Maybe they will come a few times throughout the year so that “their love for us doesn’t decrease”.*

Anyhow, when Sayidunna Abu Hurairah (رضي الله عنه) was blessed by receiving this beautiful Prophetic instruction, he immediately left to go home. However, after a very short while he quickly returned. When the Prophet (ﷺ) asked him whether he had gone home, he respectfully replied in the affirmative. The Prophet (ﷺ) then reminded him of the instruction to return every so often and not as regularly (as prior). So, Sayidunna Abu Hurairah (رضي الله عنه) replied by stating that (in that short time he felt as if) a whole era and epoch had passed!

*(Upon hearing this subtle point, the crowd erupts with the praises and glorification of Allah Almighty).*

Here, Maulana Jami (رحمة الله عليه) states the following:

چه حسنت آنکه در یکدم رخت را صد نظر بینم  
هنوزم آرزو باشد که یک بار دگر بینم

*How beautiful it would be if I could see Your face a hundred times in every moment,*

*and each time, I would want to see you just once more*

O my Beloved, The Messenger of Allah (ﷺ)! Even if I see you a hundred or a thousand times, I still hear a cry and call from inside that tells me; “Take a look once more!” Shall I not give you a translation of this couplet in the Punjabi language?<sup>95</sup> Those people watching this discourse in other countries around the world could benefit from a famous Punjabi couplet which (when translated) means:

If my every stand of hair and every atom of my existence became eyes, I would be able to see my beloved wherever I went. My every moment upon

---

<sup>95</sup> This question was asked as many of the people in the audience are also familiar and fluent in Punjabi also, as well as Urdu.

sighting my Beloved (ﷺ), would become a celebration of Eid. This is the reason why Maulana Jalal al Din Rumi (رحمة الله عليه) states:

نی حریف هر که از یاری برید  
پرده ها اش پرده های ما درید

***The Ney (flute) is a friend to those who lose their companions,***

***Our breasts are also pierced like the Ney's divisions.***

Respected audience, the unexplainable love, enjoyment and delight you have experienced during the gathering is because you have witnessed just one of the many beautiful aspects of your Beloved (ﷺ). The effects of such experiential joy are clearly visible on your faces and eyes to the extent, that it feels as if we are all plants within the Prophetic Garden and the Prophet (ﷺ) has just watered us with the beauty of his closeness and proximity.

*(The Shaykh now engages in a closing supplication to mark the end of the discourse.)*

May Allah Almighty keep us steadfast on such pure love! Aameen!

We will conclude this discourse here, and tomorrow Insha'Allah will be the sixth session on the Masnavi where will expand on the states and affairs relating to spiritual union and connection. The Shaykh concluded the discourse with a closing supplication.

## Chapter 1 – Sixth Discourse

نہ حدیث راہ پر خوں می کند  
قصہ ہائے عشق مجنون می کند

*The Ney (flute) is telling stories of the perilous ways and coils,  
The love stories of Majnun and his bloody toils.*

دو دہاں داریم گویا ہمچونے  
یک دہاں پنهان ست در لبہائے وے

*We have two mouths like the reed-flute,  
One of which is concealed in His lips.*

یک دہاں نالاں شدہ سوئے شما  
ہائے و ہوئے در فگندہ در سما

*Another mouth is crying out to you:  
It sends wailing up to the heavens*

لیک داند ہر کہ اُورا منظرست  
کاین فغان این سرے ہم زان سرست

*But anyone with discernment knows  
that the wailing from this end [of the flute] is inspired by That end.*



In the Name of Allah, The Most Kind, The Most Merciful.

*“Men who are not distracted, either by commerce or profit, from remembering God...” (Qur’an 24:37)*

My honourable and respected friends, we have entered our sixth discourse on the Masnavi. We thank and praise Allah Almighty that due to the sincerity and love within the hearts of the audience, each discourse has been full of spiritual joy and pleasure, becoming an embodiment of love and affection in the form of emotional poetry. Every day it is showing its signs of enlightening and purifying the hearts, minds and souls of people, hence achieving its intended purpose.

In the climax of yesterday’s discourse, we were expounding upon the beautiful topic of separation (from the Beloved) as it relates to the tale of the flute/lover. Once again, we have an opportunity to further this discussion through the language of the pen of Maulana Jalal al Din Rumi (رحمة الله عليه).

Maulana Abdul Rahman Jami (رحمة الله عليه), upon discussing the path of love, states:

زنهار از این بیابان وین راه نه بی نهایت

*Beware of this desert, and this never-ending road*

As you place your foot on the path of love, do not ever think that you will only travel for a few miles or spend only a few nights on this road. Maybe you feel that after a few years you will reach your destination, and then you will enjoy the delights and pleasures of love? No! Do not ever think this! rather:

زنهار از این بیابان وین راه نه بی نهایت

*Beware of this desert, and this never-ending road*

You are on that path of love, where the destination is not in sight. Further elaborating on this, Hafiz Shirazi (رحمة الله عليه) states:

در این ورطه کشتی فروشد هزار  
که پیدا نشد تخته ای بر کنار

*In this whirlpool, a thousand ships have sunk,  
With not a single plank reaching the land.*

This sea (of love) which you intend to travel upon, has been the reason behind the drowning and destruction of many large groups of people. To this day, the remnants of their boats and ships have not even been found. Shaykh Mian Muhammad Baksh (رحمة الله عليه) also comments on this reality, with a similar couplet. Moving on, Maulana Rumi (رحمة الله عليه) states:

نہ حدیث راہ پر خون می کند  
قصہ ہائے عشق مجنون می کند

***The Ney (flute) is telling stories of the perilous ways and coils,  
The love stories of Majnun and his bloody toils.***

The flute (lover) that cries from a heart that has been ripped apart with the arrows of separation, asks a question (to a group of people); 'Which path are you heading on?' This group of people, that are in an extreme state of sorrow and grief whilst weeping and crying, are calling out; 'O Beloved, where have you disappeared to? We are spending these days and nights in a state of yearning and you are nowhere to be seen!'

The lover upon hearing this, replies:

نہ حدیث راہ پر خون می کند

***The Ney (flute) is telling stories of the perilous ways and coils,***

This is a path which requires blood upon every step. Many heads have been sacrificed upon treading this path. Are you not aware of what happened to Majnun when he stepped into this realm (of love)? Do you have what it takes? If not, then understand that (this path) is no joke.

Look at Majnun, he originated from a royal background. His actual name was Imru' al-Qais. Once he caught a glimpse of Layla, he lost himself in her love. He gave his heart to her on the first sight; hence he was no longer known Imru' al-Qais but now he was Majnun.

So, it said that if you have the strength and ability to become Majnun then enter (this realm of love). Otherwise, remain seated at home. This word of 'love' that you keep uttering, requires one to pass through the rivers of blood (sacrifice).

نہ حدیث راہ پر خوں می کند  
قصہ ہائے عشق مجنوں می کند

***The Ney (flute) is telling stories of the perilous ways and coils,  
The love stories of Majnun and his bloody toils.***

Have you not seen how they were crossing the rivers of blood and fire? Let us look at the noble companion Sayidunna Bilal (رضي الله عنه) and the way in which he crossed the sea of fire. It is truly amazing to see this great and notable companion of The Prophet (ﷺ), racing past these turbulent waves of fire and blood. His skin was melting and peeling off in the scorching heat whilst his bones were crushed under the heavy boulders. However, whilst in this state of separation from the Beloved, there was only one cry from his mouth which was 'Allah, The One & His Messenger (ﷺ)! Allah, The One & His Messenger (ﷺ)!'

If there was any Beloved to Sayidunna Bilal (رضي الله عنه) then it was none other than Allah Almighty and His Messenger (ﷺ). If there was any purpose to life, then it was in the company of The Prophet (ﷺ) and the climax of existence was only found in the divine court of Allah Almighty.

The flute cries that the ecstatic states of love and drunkenness do definitely exist in the current age, regardless of whether we see the inhabitants of such states or not. This fire is certainly lit in some places as we can see the smoke and flames which have appeared due to the burning heart of the lovers. He (Maulana Jalal al Din Rumi [رحمة الله عليه]) further proceeds with a beautiful point. At this occasion, when a person is burning in the melting

pot, then rest, happiness, family and wealth are all left behind. His only focus regarding the purpose of his existence, is to become the recipient of one glance of his Beloved. The inner being lets out a heartfelt cry:

*"I offer my entire life to receive just one glance from you."*

My Beloved! If you look at me just once, only then would I feel the true enjoyment, pleasure and purpose of existence. I wish that before I die, I am able to see my Beloved. Thereafter, the joy and delight my soul and heart experience upon his noble vision, would become my burial shroud which I am wrapped in, whilst being lowered into the grave.

Moving on, this flute continues to express its inward emotions in a beautiful manner, saying; 'Do not look at me like I'm something ordinary. No! Rather, I have two mouths within me.'

People are also of two types, the common and the elite. The flute continues and says; 'My head (mouth) is the one that is touching the lips of my beloved so every time he breaths, I let out a cry. Every time he breaths, waves of spiritual ecstasy are released and heard by the listeners.' The common people think that the other holes within the flute are the actual source of the sound. However, the elite are aware that the point where the lips of the Beloved are touching the mouth of the flute, is the actual point of origin.

After explaining this subtle reality, the flute says:

دودھان داریم گویا ہمچونے

***We have two mouths like the reed-flute,***

This flute has two mouths, right?<sup>96</sup> Then what do you think about the lover, whose self has been annihilated and obliterated in the love of His Beloved? So, he (Maulana Rumi [رحمة الله عليه]) mentions that similar to the flute, the lover of Allah Almighty also has two mouths.

---

<sup>96</sup> The Shaykh here is referring to the main hole of the flue (also known as the head of the flute) in comparison to the other small holes (also known as embouchure holes) within the flute.

دودھاں داریم گویا ہمچونے  
یک دھاں پنہاں ست در لبھائے وے

***We have two mouths like the reed-flute,***

***One of which is concealed in His lips.***

So, the lover addresses the public and says; 'We also have two mouths, just like you established that the flute has two mouths.' Dear brothers, this is a station of spiritual experience and union where the lover is addressing his Beloved, the worshipper addressing his Lord and the slave is addressing his Master. Just like the flute has two mouths, the lovers also have two mouths.

If a lying and negligent person who is completely sucked into the sin and transgressions of this world, has two mouths then he is known as a hypocrite. But a Sufi, firmly rooted in the fields of love, has two mouths where one mouth is in the proximity and nearness to Allah Almighty and the other is busy distributing this great favour and bounty of spiritual blessings.

So, they give this example of the flute which has two mouths. It is connected to the lips of the Beloved where the breath is released and the cry (sound) is heard. Likewise, the Gnostics and lovers of Allah Almighty who are granted proximity in His Divine court, also have two mouths. The difference between these two is that one is inner and the other, outer. One is apparent and the other is hidden. The one that is visible is for those people that are visible and the one that cannot be seen is for That One, Almighty, who cannot be seen!

We can see the creation of Allah Almighty such as humans, the skies, the stars as well the sun etc. We can witness His creation, so this mouth that is on the outer, is for this type of audience which can be seen. That mouth which cannot be seen is for Him, who cannot be seen. The inward mouth (voice) when it connects with the Beloved, results in both of them speaking through the outer mouth.

My beloved audience, I am about to share something beautiful with you and it is possible that this may be the first time you've heard this. It is also my

first time coming across such a thing. The commentators of the Holy Qur'an state that if there is a rooster in a house (regardless of whether that house belongs to a Muslim or non-Muslim) it will always make a crowing sound or remain silent, on its own accord without the approval or disapproval of anyone. Firstly, it moves abundantly and then it makes the crowing sound. If you wish to distant it to silence it, it will continue making a sound whilst moving away.

O People! You have kept roosters, then know that Allah Almighty also has a 'Rooster'. Its feet are on the earth and its head is touching the al-Arsh (the Majestic and Mighty Throne of Allah). Its wings are spread out from the east to the west and upon every part of its body, is written the Might Name 'Allah! Allah!'. During the time of pre-dawn, this 'Rooster' gently begins to close its wings whereby all the roosters in the world begin to move profusely. When that 'Rooster' proclaims the Adhaan and say 'Allah hu Akbar! Allah Is the Greatest' then all of these earthly roosters also start crowing. (There is a similar narration found from the companion Sayidunna Thawban [رضي الله عنه]).

Take a moment to ponder over this, that all of these worldly roosters they are all aware of their appointed time without the need of a clock or a reminder. This is because they have a connection to that heavenly 'Rooster' and as soon as it moves, they also move. As soon as it starts making a sound, the earthly roosters follow lead and start crowing as well.

So, the lesson to be learnt here is that if a rooster can attain such a connection with another rooster that it can follow its instruction from a mere movement, then we should realise that the lover of Allah Almighty is greater in rank than even (some) angels. When this lover achieves proximity to Allah Almighty, then he remains under the Divine Will and moves only in accordance to the commandments and the Will of Allah Almighty.

That inward mouth (voice) of the believer is in direction connection with decree and will of Allah Almighty. When Allah Almighty decrees for a thing to be, then it manifests upon the mouth of the believer. If it is not decreed, it will not be found upon the mouth of the believer.



It for this reason that Allah Almighty addresses his Beloved (ﷺ) in the following words:

*“Nor does he speak of his own whims. It is only a revelation sent down ‘to him’.” (Qur’an 53: 3-4)*

*(The Shaykh then summarises and comments on this verse of the Holy Qur’an in his own words).*

It is Allah Almighty telling us that His Beloved (ﷺ) does not speak of his own accord. He (ﷺ) is the ultimate masterpiece of Divine Will and will only speak when Allah Almighty wants him to speak. The Prophet (ﷺ) only moves and acts in accordance to the pleasure of Allah Almighty. Here someone mentioned a beautiful point (in the form of a few couplets) and that is when the Beloved (ﷺ) speaks, it is as if Allah Almighty is speaking. His silence, becomes a manifestation of the secrets of Allah Almighty.

*(The Shaykh continues quoting the Urdu poem and then further commentates).*

Have you ever seen a river to this day that does not have an end point? How can it be a river if it does not have a point where it ends (or merges)? No one has ever heard or seen such a river. Rather, a river cannot be called a river until it has a river source (headwaters). So, the one who was well-acquainted with the spiritual realities stated; ‘O My Beloved (ﷺ)! When you open your blessed lips to speak, then the space between your lips is like the River of Allah’s Mercy and your lips are its’ gateway and access point.

We must understand the subtlety of this reality, when the poem highlights such points, hence, these should not just be considered as ordinary lips, no! Rather, through them we access the river of Allah’s Mercy. In this world, when the water levels exceed the channels capacity then river floods occur. So, you can imagine the scene when this river experiences the outburst of tidal waves and the blessed lips of the Merciful Prophet (ﷺ) are opened to distribute the Mercy of Allah, The Most Merciful.

Whilst continuing on this topic, a righteous slave of His Lord once mentioned a beautiful point which is worth sharing. He states that within man there are two faculties of communication. One is on the outer and the other is on the inner. It is not just the mouth, rather the whole system is

different on the inner, as compared to the outer. The Gnostics have their inner system in connection with Allah Almighty and their physical beings act in accordance to His Divine Order and Will. Although their outward being can only be in once place at a given time, their inner being can be in multiple places at the same time!

That inward being is constantly travelling throughout the east and west as well as the earthly and heavenly realms. Whilst this journey is ongoing, the outward physical body is stationary at one place. In proof of this, please pay heed to the following Hadith (Prophet Tradition):

*(The Shaykh continues to narrate the Prophet Tradition summarising it in his own words.)*

On one occasion, the Master of all the Prophets, Prophet Muhammad (ﷺ) was leading the prayer. Whilst praying (standing), he (ﷺ) took two steps ahead from his original place of prayer and stretched out his blessed hand in front of him, whilst opening it and closing it (as if reaching for something). Thereafter, he (ﷺ) returned to his original place of prayer and completed his prayer. Those in attendance were in a state of amazement, thinking whether the laws relating to prayer have changed as they were not sure what had just occurred.

After the Beloved Prophet (ﷺ) observed their astonishment, a companion asked respectfully; 'O Beloved Prophet (ﷺ), kindly could you explain to us what has just occurred?' So, the Beloved (ﷺ) informed him that during the prayer, he found himself in Jannah (Paradise). When the companion proceeded to ask for a further explanation, the Beloved (ﷺ) told him that he had seen large and beautiful cluster of grapes. After touching these remarkable grapes (that were perfect in size and quality), a thought immediately occurred to him (ﷺ) that he should take a bunch of grapes and feed his companions (رضي الله عنه). The wording of the beautiful hadith is:

*"I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured."<sup>97</sup>*

---

<sup>97</sup> Sahih Muslim.

So, when the companion asked the reason for not returning back with the grapes, he was informed by the Prophet (ﷺ) that the companions are his (ﷺ) and Jannah is also his (ﷺ). He (ﷺ) continued to explain to his companion that it is not appropriate to bring the properties and items of Jannah into this lowly, earthly realm. Rather, he (ﷺ) preferred to take the companions to Paradise instead.

*(At this point, the crowd is full of spiritual enjoyment and continue to sing praise of their Lord, whilst the Shaykh continues giving his explanation on the above-mentioned incident).*

The prayer is being performed in Madinah tul Munawwarah, and the grapes are being felt in Paradise. Alongside this, during the prayer his (ﷺ) blessed thoughts are focused on his nation (Ummah). Thereafter, the Prophet (ﷺ) moved forward and stretched out his blessed hand (ﷺ) and then he (ﷺ), returned back to his place. My beloved listeners, at this stage I would like to raise a point. We know that when the perfect believer engages in his worship of his Creator (in the form of Salah), then there is no room for the creation (to intercept and intervene) in such a lofty form of worship.

So, if the state of the Prophet (ﷺ) during his prayer – which is far beyond the rank and station of any believer- is in deep conversation and proximity with his Lord, then how and why did he witness Paradise (and the grapes) and remember his Ummah? It is remarkable and incredible to know that the Prophet (ﷺ), whilst travelling through Paradise was at the same time, experiencing immense proximity to His Lord.

In such a moment (in the Presence of Allah Almighty) usually one does not even have the ability to look elsewhere. Whilst reflecting on this, we heard a strict reply instructing us; 'Do not apply your limited understanding of your (restricted) own selves, upon the vastness of Prophet (ﷺ) as he (ﷺ) is completely different to you. His (ﷺ) essence is with Allah Almighty as well as you at the same time. He (ﷺ) can be in Paradise and at the same time bless all of creation with his blessings and grace.'

Whilst explaining this reality, Maulana Jalal al Din Rumi (رحمه الله عليه) continues with the similitude of the flute and states:

دودھاں داریم گویا ہمچونے  
یک دھاں پنہاں ست در لبھائے وے

***We have two mouths like the reed-flute,***

***One of which is concealed in His lips.***

The flute has two mouths where one is in the mouth of the flutist and the other is busy distributing the sound to the creation. Likewise, the inward being of a Gnostic is with Allah Almighty, yet his outer is busy distributing the blessings it receives from the Divine Presence of Allah Almighty. After this point, he goes on to explain another beautiful reality.

O Beautiful Attendees, who are living in the states of yearning and longing for the Beloved. Every moment the intense heat of love, alongside the passion and severity of this journey is ever increasing. So, based on this Maulana Rumi (رحمة الله عليه) says:

یک دھاں نالاں شدہ سوئے شما  
ہائے وھوئے در فگندہ در سما

***Another mouth is crying out to you:***

***It sends wailing up to the heavens***

Their outer being is singing to you the praises of His Love, whereas their inward reality which is directed towards their Creator, is busy in (beating the drums and) dancing within the celestial realm. If there is any being that is not affected by this 'spiritual dance' (known as Raqs) then it is the Angels, as they do not have access to this experiential domain. They are only within respective states such as bowing or prostrating.

However, the spiritual being (human) is always with His Lord whether in this material world or in the heavenly realm. The states of difficulties and trials he is having to endure in this world, are only a cause of his excelling in the stations of Fanaa<sup>98</sup> (annihilation and obliteration in the Divine Love).

<sup>98</sup> The annihilation of the human selfhood in the sheer Presence of Allah Almighty.

Once he is beyond that domain, then he steps foot into the valley of Baqaa<sup>99</sup>, and here, he cannot be separated from his Beloved, even for the blink of an eye. At this station, he is always in proximity to his Lord, regardless of where his physical being may be.

This is that beautiful subtlety which followed by yet another astounding reality which we will conclude on for today. Maulana Rumi (رحمة الله عليه) states:

لیک داند هر که اُورا منظرست  
کاین فغان این سرے هم زان سرست

***But anyone with discernment knows***

***that the wailing from this end [of the flute] is inspired by That end.***

He says that this is not for everyone. There is a line of poetry which explains this further:

طعمه هر مرغی انجیر نیست

***Not every little bird can eat the fig.***

Not every rooster can consume figs, in fact many do not even approach the fig. If it witnesses any bird that moves excessively, it considers it as one of its own and therefore replicates what it does. Although it may have some similar outer features, however, the inward being of the rooster is much different to the bird. They are both very different in respect to their inward realities. The rooster assumed the bird is similar to it based on its colour, wings and beak as well as its method of consuming food. So, the rooster proceeded towards the fig (after watching the bird consume it), and became nauseous after consuming one morsel.

So that is the reason why Maulana Rumi (رحمة الله عليه) states:

---

<sup>99</sup> After Fanaa, where the human selfhood (which is decorated by the Divine Lights and Manifestation) returns and subsists.

طعمه هر مرغی انجیر نیست

*Not every little bird can eat the fig.*

From this we learn that we should not expect everyone to be like us. He further explains that there are two words; 'Sher (lion) and Sheer (milk)'. In Arabic, the words Sher and Sheer not only have the same number of letters, but they also look the same (شیر). Each has the letter 'Sheen' 'Ya' and 'Raa'. Hence, doubt had been created due to the same appearance of these words. Here, it was said, that the task of the lion is to destroy and dissect whilst the purpose of the milk is to enter into the believer and bring benefit. There is a clear difference between the two. So, O Rooster, if this is not your type of food, then why did you consume it? It replied; 'I only ate it as I saw one of my own eating it.'

At this point, Maulana Rumi (رحمة الله عليه) states:

لیک داند هر که او را منظرست  
کاین فغان این سرے هم زان سرست

***But anyone with discernment knows***

***that the wailing from this end [of the flute] is inspired by That end.***

This painful feeling of affliction (of separation) is only known to the one whose sight has been illumined. Here he has used the term sight (vision) as a tool of expression to demonstrate the Manzar (spectacle or scene). The word 'Manzar' is understood slightly differently however, in accordance to the art of poetry, the word 'Manzar' has been used to denote one's vision (sight) and that in essence, is the correct meaning of this reality.

He is teaching us here, that this only applies to the one who is able to see with his eyes. The eyes are also of two types because if people are of two types, then most definitely the eyes must be of two types. One is the eye which is limited to the world of matter i.e., if it glances at a wall or a mountain then it cannot see beyond that. Then there is the other eye, and when its sight reaches the mountain, it penetrates through it and reaches the other side. Likewise, when it is cast upon the chest of man, it is able to



witness the states and affairs of that person. So, these are the two types of eyes.

Maulana Rumi (رحمة الله عليه) is informing us here that the only person who will be able to grasp such knowledge which leads to the All-Knowing as well as finding a lover which leads to the Beloved, is the one who has perfect vision. Not just one that can see, but one that can penetrate hearts with his piercing sight. Here, Maulana Rumi (رحمة الله عليه) writes:

لیک داند هر که اُور امانظرست  
کاین فغان این سرے هم زان سرست

***But anyone with discernment knows***

***that the wailing from this end [of the flute] is inspired by That end.***

The flute has two mouths - from one the cry is heard whilst the other is silent. This is a subtle point of reality here which is often neglected and that is the (mouth) which you consider to be silent is the actual source of the mouth, which is crying out aloud. The states and conditions of the silent mouth have become manifest upon the mouth which is heard by the public; hence the reason it cries and weeps.

That blessed fraternity that is silent whilst in a deep state of Muraqabah (spiritual meditation), do you think they are asleep? No! rather, they are journeying through the celestial realm and residing in the Divine Proximity of Allah Almighty. Then why do they close their outward (physical) eye? That is so you do not disturb them because you consider them as one of your own under the impression that they are asleep. But, the inward eye of such an individual is fully open as he is in the Divine Presence.

So, beloved people understand! that this whole matter is an affair of intense love related to the powerful state of yearning and seeking. The one who received this great blessing has in essence, received the beauty of life and such a person now, has the spirit of worship. All the other people who do not occupy such spiritual states are imprisoned in the customary practises of worship. However, the one who has reached the spirit of worship has a heart and an inward presence that is burning (with Divine Love) such that nothing (of himself) remains.

At this point, Shaykh Saadi (رحمة الله عليه) states when one piece of wood is burning then bring another to accompany it. The reason is because the fire burning the single piece of wood will soon extinguish, but when more wood is added then the fire only increases. When one lover burns, then the Beloved comes closer and with the target of His gaze (of union and connection) He intensifies the fire of Divine Love even more.

Then know this, O Beloved Attendees! Only after this point does the essence of worship actually begin. You must have heard the following Prophetic Narration numerous times from the respected scholars:

*“Excellence (Ihsan) is to worship Allah as if you see Him, for if you do not see Him, He surely sees you.”<sup>100</sup>*

I have come across the opinion and statements of various scholars in multiple books (on Tasawwuf) which I'd like to share with yourselves. Often it is mentioned and understood that if you cannot see Allah Almighty, then know that He can see you.

However, these scholars do not interpret it in this way. Rather, they say that you must try to 'see' Allah Almighty. Not just try, but strive and struggle to be blessed with His vision. He (The Most High) is already seeing you whether you have this certainty or not. Your certainty or belief does not affect the fact that He (The All-Knowing) sees you. Lack this conviction, He still sees you!

Therefore, you must endeavour in trying to see Him. You may ask, if even then I cannot see Him then what should I do? Then know that if:

*“...for if you do not see...”*

Once you have been completely obliterated and eliminated in His Divine Love then:

*“...He surely sees you!”*

He (The Most High) will see you! Once He sees you, then (soon) you will also be able to see Him. This is simply an affair of intense love which requires one to be continuously obliterated in the search of the Beloved.

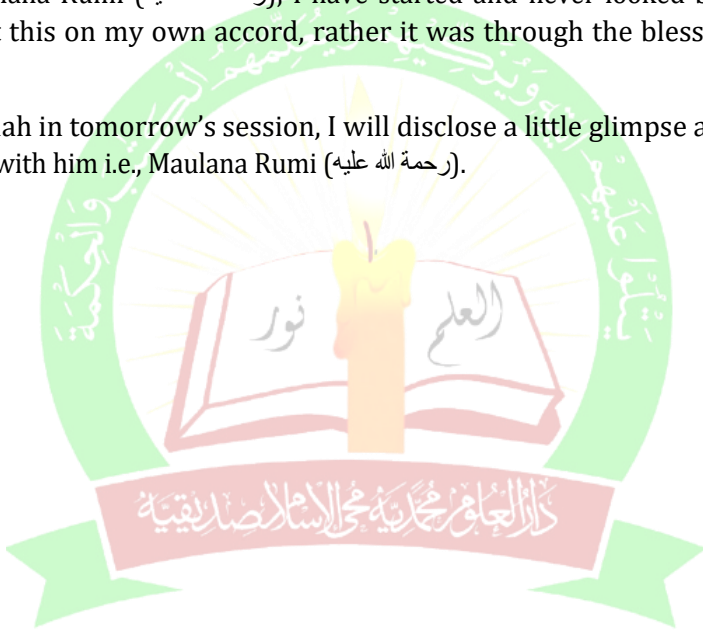
---

<sup>100</sup> Sahih Muslim.

Try reach such a level in His Love, whereby only He remains and you are no more. Then the worship performed at such a rank is the true worship which becomes the adornment of existence. This kind of worship becomes an example to earn the pleasure of the Beloved.

My respected audience, this brings an end to our sixth discourse. Tomorrow Insha'Allah will be our seventh session. I already mentioned this before that, although I had read the Masnavi multiple times in the past, (in the present time) it did not cross my mind to read it again, let alone deliver discourses on it (which is a difficult task). However, since the day I met Maulana Rumi (رحمة الله عليه), I have started and never looked back. I did not start this on my own accord, rather it was through the blessing of his vision.

Insha'Allah in tomorrow's session, I will disclose a little glimpse about my meeting with him i.e., Maulana Rumi (رحمة الله عليه).



## Chapter 1 – Seventh Discourse

بر سماع راست هر کس چیر نیست  
طعمه هر مرغ که انجیر نیست

*Not everyone is capable of hearing the Truth,  
Not every little bird can eat the fig.*

گر خوری یک لقمه از نان نور  
خاک ریزی بر سر نان تنور

*When you eat one morsel from the Bread of Light,  
You will pour soil on the bread from the oven.*

بند بگسل باش آزاد ام پسر  
چند باشی بند سیم و بند زر

*Break your chains, son, be free,  
How long will you keep being a slave to silver and gold?*

کوزه چشم حریصاں پر نہ شد  
تا صدف قانع نہ شد پر در نہ شد

***The greedy person's eye is like a pitcher that never gets full;  
The oyster shell will not be filled with pearls until it is satisfied.***

هر کرا جامه ز عشقه چاک شد  
اوز حرص و عیب کلی پاک شد

***Anyone whose garment is torn by Love,  
Is completely cleansed of greed and [other] vices.***

In the Name of Allah, The Most Kind, The Most Merciful.

This is the seventh discourse on the Masnavi within the generous month of Ramadan, where we are in this gathering of sincere lovers and devotees. Every approaching moment is excelling successfully towards truthfulness, purity and ascetism. Allah Almighty has blessed us with His immense favour and unexpected blessings by allowing us to be the recipients of the Prophetic gaze as well as receiving blessings from the Awliyah Allah.

A person according to his/her destiny is known and recognised as being fortunate or ill-fated. Which book will you open in order to find this out? If you wanted to find out who in this gathering is of good-fortune and who is ill-fated, will you open some sort of book? Maybe, you will recite a verse from the Holy Qur'an or refer to a Prophetic Narration? Or will you refer to the statements and opinions of the pious predecessors and scholars?

The way to find out someone's good fortune or ill-fate is very simple and easy and can be done without the need of much evidences or proofs. All you need to do is look at the company of that person. Observe his/her character and actions. It is not possible that a person whose inward state is void of

faith can have a tongue that is busy all the time proclaiming faith. It may be possible once or twice, but it is not possible for this to happen all the time. It is also impossible that a person's inner state is burning with the intense love of Allah Almighty, yet there is no smoke to show its effect. How can there be an ocean with no waves or a sun with no light? Have you ever smelt a flower without a fragrance?

Therefore, you will not find a person to be inwardly connected with the Gnostics and Sufi Saints, yet at the same time have a countenance that does not display this reality. From this we are able to determine who is the fortunate one, and who is the ill-fated one. The biggest evidence of someone having a good fortune, is that you remember Allah Almighty upon witnessing the face of such an individual. Allah Almighty tells us (in the Holy Qur'an) that there is no-one more Truthful than Him. A person's spiritual station and rank is raised and perfected according to their level of truthfulness.

So, obviously there is none superior to Allah Almighty and neither is there any that is more truthful than Him. The fraternity of the truthful ones is led by the Beloved of Allah (ﷺ), then followed by noble his companions and the righteous believers thereafter. Whoever is connected to such a group, is a person of immense good fortune. This too, is a gathering of fortunate souls and so, let us proceed with our good fortune.

Yesterday, you were made aware of the mystical realities associated with Divine Love. We discussed the two different types of people; one category is of those people who are sitting at the riverside and the other category is already taking delight in swimming within the deep waters. Moving on, Maulana Rumi (رحمة الله عليه) has further clarified this point.

Tell me, how many birds are in the sky? Even if you wanted to, you would still fall short in counting them. From amongst the trees, there are many with fruits and many without. However, there is one tree from amongst them which is known as the Fig Tree. It has the most beautifully shaped, inviting figs which call the onlooker to come and taste it.

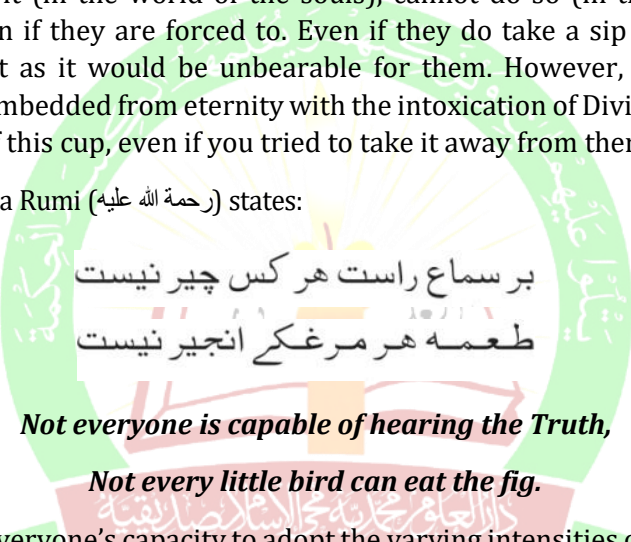
The birds rush to it and after observing it, some eat from it and others leave it. A few questions arise here, firstly, who prevented those birds that did not eat the fig and what invited the others to eat from it? Since when was



the bird dependent upon an invite to eat from a tree? If it was invited to eat from a tree then how does the bird know which fig to eat and which one to leave? Rather, every bird is well aware of the type of sustenance it requires. When the common bird comes close, it realises that it may be able to chew on it, but digesting it seems impossible. However, those birds that can eat from it, do so enjoyably.

On this point Maulana Rumi (رحمة الله عليه) teaches us that people are also like this. When Allah Almighty made His Love accessible to the souls, some drank from the Divine Cups of Union and others did not. Those that did not drink from it (in the world of the souls), cannot do so (in this material world), even if they are forced to. Even if they do take a sip they would vomit it out as it would be unbearable for them. However, those souls which are embedded from eternity with the intoxication of Divine Love will not let go of this cup, even if you tried to take it away from them.

Here Maulana Rumi (رحمة الله عليه) states:



برسماع راست هر کس چیر نیست  
طعمه هر مرغ که انجیر نیست

***Not everyone is capable of hearing the Truth,***

***Not every little bird can eat the fig.***

It is not in everyone's capacity to adopt the varying intensities of love. Have you not seen how many people rush out (of the mosques) as soon as the prayer is finished<sup>101</sup>? Who told those people to leave and who was it that told you all to stay behind?

The matters relating to the realities of love are not everyone's 'cup of tea'. Not everyone has the ability to understand and adopt such manifestations of Divine proximity. Only the one who has the required spiritual temperament can absorb such truths.

---

<sup>101</sup> The unfortunate state of some Muslims in the Mosque is that they cannot wait to leave, similarly to how the fish cannot wait to get back into the water.

***Not every little bird can eat the fig.***

Here the wording used denotes that there are two types of roosters. Based on the Persian word (within the original format), the first type is referring to those roosters that have discrepancy within them hence rendering them useless. They are not even looked at as they have become unrecognisable. How can they consume the fig? No, rather the consumer of the fig has a different presence and appearance altogether.

Just take the example of a well-dressed person and a badly dressed individual. Will you see a difference between the two? So, will you not distinguish between a well-esteemed person and a dishevelled person? This is the reason why (the example is given of) that rooster who turns its face away from the fig, in reality was never fortunate enough to ever try it. On the flip side, honour and admiration surrounds the bird for whom the fig is waiting in anticipation for. The bird which travels from land to land in search for its beloved.

Following on from this point, he i.e., Maulana Rumi (رحمة الله عليه) takes us to another station of perfection and excellence. We know this fruit (the fig) is delicious and exclusive to only some but what's even more amazing is that this worldly bird and the wordly fruit have such an incredible bond and connection. A relationship which the common one does not have access to.

Then what do you think about the delightful 'fruits'<sup>102</sup> associated with the Vision of Allah Almighty and the unparalleled speciality and uniqueness He has reserved for His elect servants? Who is there that can bring an example of this kind? Maulana Rumi (رحمة الله عليه) is telling us that the bird that eats the fig, has no comparison then how can the one that benefits from the Divine Lights ever be compared to anyone else?

---

<sup>102</sup> Referring here to the intense spiritual experience of the soul i.e., the sustenance of the soul.

At this point, Shaykh al Akbar Mohiuddin ibn al-Arabi<sup>103</sup> (رحمة الله عليه) states that for three months, Shaykh ul Akbar (رحمة الله عليه) did not consume any food or water. Furthermore, he did not even sleep and neither did he have the need to refresh his ablution. For three whole months he performed his prayer with the same ablution. This attribute of not eating belongs to whom? It belongs to Allah Almighty, so do you think (God Forbid) that for those three months he became God? If anyone adopts such a belief even for a split second, then he/she has left the folds of Islam and has become a guilty of blasphemy.

These are three months in which he never slept, ate or drank. He remained where he was all the while in a state of consciousnesses.

Maulana Rumi (رحمة الله عليه) gives us an insight in to the reasoning behind such a spiritually lofty and ascetic station. He states that the reason he i.e., Shaykh al Akbar (رحمة الله عليه) did not eat was because on one side there is the physical sustenance and on the other side is the spiritual sustenance (of light). Those that were not fortunate enough to receive spiritual sustenance, were too busy divulging and over loading themselves by filling their stomachs. They became dependent on this food every morning and every evening. Whereas, the privileged souls that were revitalised with the lights of spiritual sustenance (had one morsel and) became independent and free of the needs of both worlds.

گر خوری یک لقمه از نان نور  
خاک ریزی بر سرِ نانِ تنور

***When you eat one morsel from the Bread of Light,***

***You will pour soil on the bread from the oven.***

There is one who eats the earthly food and then there is the other who consumes the spiritual lights of sustenance. I will not continue further with this topic as it is very lengthy and extensive. If I do, then it will take us

---

<sup>103</sup> Known as Shaykh al Akbar (The Great Shaykh) - He was born on The Night of Power (17th or 27th of Ramadan 560 A.H) and his life was devoted entirely to the worship and realisation of Allah Most High.

beyond Shaykh ul Akbar (رحمة الله عليه) and into the noble court of the Companions and the rightly guided caliphs (مرضي الله عنه). Thereafter, I will be forced and required to give you a small insight and glimpse into the beauty of The Prophet (ﷺ). Hence, it will become a very extended discourse and we will end up diverting from this couplet of the Masnavi. So, we will dive into that topic in another gathering Insha'Allah.

After mentioning the above points, Maulana Jalal al Din Rumi (رحمة الله عليه) now diverts his attention and focus towards the wordly and materialistic people. He notices that on one hand there is this ecstatic group of people that have their hearts overflowing with intense love and eyes which are moist with the remembrance of their Beloved. They are in a delightful state yearning whilst seeking the presence of their Lord. On the other hand, there is another group who also seem to be thrilled and overjoyed. Strangely, both groups seem to be busy searching for something hence depriving themselves of sleep and rest.

So, what is the difference between the two? The onlooker who is unaware of the reality of either group, may not be able to differentiate between the two. The truth is they are both drowning; however, one group is drowning in the Love of Allah Almighty and the other is drowning in the love of this materialistic world. The way to differentiate between the two has been outlined by Maulana Jalal al Din Rumi (رحمة الله عليه) as follows:

بند بگسل باش آزاد ام پسر  
چند باشی بند سیم و بند زر

***Break your chains, son, be free,***

***How long will you keep being a slave to silver and gold?***

You have been tied up with the chains of (the love of) this world and hence have becoming imprisoned within it. Every part of your body tangled within the ropes of materialistic greed. Whenever you speak it is regarding gold and whenever you think it is about silver. You have become engrossed and annihilated in your search and desire for wealth and the luxurious adornments of this world. Maulana Rumi (رحمة الله عليه) states:

بند بگسل باش آزاد ام پسر

***Break your chains, son, be free,***

Free yourself from the love of this world and break the handcuffs that have imprisoned you for so long. Break away from this disloyal relationship and look for that friendship which never breaks. He continues:

چند باشی بند سیم و بند زر

***How long will you keep being a slave to silver and gold?***

For how long will you stay in this search for material wealth (of gold and silver) as well as glory and fame? Will you ever stop chasing this deceptive world and all that it contains? After all, this is that same world that gives much grief and sorrow but never does it share your pain and sadness. Likewise, this wealth becomes a cause of much distress, but never does it relieve you of your suffering and agony.

You should yearn and acquire that (spiritual) wealth which accompanies you through times of difficulty and ease. This type of wealth is such a blessing that it stays with you during this life, accompanies you in the grave and it helps you in every stage of the hereafter. Instead of obtaining such a lofty form of wealth, you have chased after the finite and limited wealth which will soon finish and leave you the second you close your eyes (i.e. die).

چند باشی بند سیم و بند زر

***How long will you keep being a slave to silver and gold?***

Therefore, it is better to follow that which Allah Almighty has commanded, as follows:

*“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return [i.e., Paradise].” (Qur’an 3:14).*

*(The Shaykh continues to provide his interpretation of the verse.)*

All of your wealth, family, fame, treasures of gold and silver and land are nothing but the enjoyment of this world, right?

So, realise that Allah Almighty informs us:

*"Say, 'The enjoyment of this world is little...' (Qur'an 4:77).*

This is the enjoyment of this world regarding which Allah Almighty instructs His Beloved (ﷺ) to inform everyone that the enjoyment of this world is very little. Regardless, if you live for a hundred years or a thousand years, the point remains, and that is; the enjoyment of this world is very little. This pleasure is short lived compared to that life (of the hereafter) whereby one day is equivalent to 50,000 years of this worldly life. How can you leave such an ever-lasting blessing for a such a temporary blessing? At this point, Allah Almighty tells us:

*"...but with Allah lies the beauty of the final resort." (Qur'an 3:14).*

Turn towards Allah Almighty as you are heading in that direction. Maulana Rumi (رحمة الله عليه) states:

بند بگسل باش آزاد اے پسر  
چند باشی بند سیم و بند زر

*Break your chains, son, be free,*

***How long will you keep being a slave to silver and gold?***

For how long will you stay imprisoned? Get yourself released at once!

*(The Shaykh now narrates a very interesting parable to further explain the above couplet.)*

A parrot was in a cage hanging from a tree, as the owner was experiencing great delight in listening to it mimic human speech. A group of parrots came and started surrounding the imprisoned parrot, whilst some sat on its cage. After a while, those parrots left and the confined parrot - after making some excessive movements - went silent and immediately dropped to the floor.



The owner rushed to the cage at once, and found that the parrot had become lifeless and seemed to be dead. In a grief-stricken state he decided not to leave the parrot in the ground as it will become exposed to the dogs and other animals. Instead, he wanted this parrot, that he cared and loved for so much to be protected from such disgrace of being eaten up into small pieces by other animals or birds. Hence, he threw it towards the top of the tree with some force, with the intention that it would remain hidden from the sight of other animals.

As soon as he threw the parrot with all his energy, he was shocked and surprised to see the parrot spread out its wings and fly away. As it started circulating around the tree, it took its place on one of the branches and faced towards its owner. The owner shouted in shock; 'O Parrot, you just died!' 'Yes, I did die' replied the parrot. 'Then how are you flying?' asked the owner. The parrot said; 'My friends came and told me that I am imprisoned within this cage and the only way to be released is to die.'

*(The audience was exclaiming the Oneness of Allah Almighty whilst the Shaykh was repeating the words; 'Die, O friends, Die!').*

The parrot continued; 'Once I died, you let me go and released me into the open air.'

بند بگسل باش آزاد اے پسر

***Break your chains, son, be free,***

Become free! Once you die then the cage will be broken and you have freedom to roam from the east to the west, all over the world with no one daring to stop you as your restriction is no more.

O Person! Become free in the intense love of Allah Almighty, the One who has no limit to His Divine Being. If He has no limit, then once you become annihilated and immersed in His Divine Light then you too, will be free to roam the heavenly and earthly realms. At times you will be witnessed travelling through the earth and at other times you will be in the midst of the Angels within the celestial realm.

Then, there will arrive a moment where the one delivering a sermon on the Minbar (pulpit) will cry out to a person in Nahavand saying:

*"O, Sariyah! Move to the mountain!"<sup>104</sup>*

This is the excellence of your station which you are missing out on, so return back at once! After giving this advice, he i.e., Maulana Rumi (رحمة الله عليه) directs the audience towards another reality. After heeding the advice of Maulana Rumi (رحمة الله عليه), these fortunate souls direct their attention towards the purpose of their creation. Although they deserve credit they are advised once again, by Maulana Rumi (رحمة الله عليه) to take heed on another instruction. He asks them; 'Why are you still unsure? Have you still not witnessed the destination with the eye of your heart? Then listen to what I have to say':

کوزه چشم حریصان پر نه شد  
تا صدف قانع نه شد پر در نه شد

***The greedy person's eye is like a pitcher that never gets full;***

***The oyster shell will not be filled with pearls until it is satisfied.***

O Greedy Ones! Even if the depths of the ocean were to fill both your eyes, even then the greedy voice within you would call out; 'Let us look to see if there is anything else left for us'.

---

<sup>104</sup> This is in reference to an incident when Sayyidina Umar was delivering the Friday sermon in the Prophet's Masjid in Madinah, when in the middle of the khutba, he shouted, "Ya Sariyya al-jabal O, Sariyah! Move to the mountain!" and then he resumed his khutba. When the people had finished the prayer, they asked Sayyidina Umar, and he said, "The idea crossed my mind that the idolaters defeated our brethren and the idolaters would run towards the mountain. So, if the Muslims moved towards the mountain, they would have to fight from one side only and if they advanced, they would be destroyed. So those words escaped my mouth, about which you say that you heard these words."

کوزه چشم حریصاں پر نہ شد  
تا صدف قانع نہ شد پر در نہ شد

***The greedy person's eye is like a pitcher that never gets full;***

***The oyster shell will not be filled with pearls until it is satisfied.***

The greedy and gutsy individual can never undertake the journey of spiritual wayfaring.

There comes a season, where the oyster is at the riverside, with its mouth open eagerly, anticipating. At that moment, once the subtle drops of rain fall upon it, it immediately closes. Thereafter it enters the water but as soon as it closes, those raindrops are no longer raindrops, rather they have now become pearls! The oyster shell that remains open despite being flooded with rain drops, ends up being kicked around by people as it has no value. However, the one that produces pearls, instantly closed after it received a few subtle drops of rain.

So, O Individual! do you still not trust in the Lord of the Worlds? Open the oyster shell of your heart and face it towards the Mercy of your Lord so when the drops from his Divine Mercy fall upon your heart, you are able to close it and use these precious blessings (pearls) as a means to draw closer to Him, Most High. It is regarding such states, that Maulana Rumi (رحمة الله عليه) says:

کوزه چشم حریصاں پر نہ شد

***The greedy person's eye is like a pitcher that never gets full;***

Here the word 'Kooza' (wine pitchers) has been used and in some versions (of the Masnavi) we find the word 'Kaasa' (bowl). When I first read the Masnavi (a long time ago) the word 'Kaasa' had been used, however they are both synonyms. The only subtle difference is that the bowl is smaller and the wine pitcher is usually bigger. In essence this couplet refers to those people whose greed is very big. In either case, he goes onto say:

کوزه چشم حریصاں پر نہ شد  
تا صدف قانع نہ شد پر در نہ شد

***The greedy person's eye is like a pitcher that never gets full;***

***The oyster shell will not be filled with pearls until it is satisfied.***

In this regard, you should be content upon the blessings you have received from the Lord of the Worlds and not display ingratitude towards Him. He is Allah Almighty and it is already decreed by Him, The Most High, that we are to receive the sustenance that is in our destiny. Those who are destined (at that given time) to have bread will not be eating rice, and likewise those whose sustenance has been decreed as fish will not be consuming curry. Whoever is destined to have physical sustenance will surely consume it.

Without doubt those (fortunate souls) who are to feast in the spiritual sustenance will have their due portions, however, they must prepare themselves accordingly. I would like to bring another point to your attention; if food is being distributed at the home of a wealthy person and there is an overflow of people (with even more people arriving), then the rich person will tell his helpers to start preparing more food. The reason is because he does not want anyone to leave without eating as this would negatively impact his reputation. This is an example of those people who try and save their dignity and self-respect yet still have the possibility of running out of supplies.

What about the One, Almighty, whose treasure-house is never empty and can NEVER run out of 'supplies'? Join yourselves within the ranks of those fortunate people who eat and drink from His Sustenance and receive from His treasures. You will not leave empty handed as once you are returning back home you will be asked; 'From where did you come?' You will mention His Name and based upon that (i.e., His Name) He is making sure you receive your sustenance. Even if you are unable to digest the sustenance due to the (spiritual) weight it carries, you are still fed and not returned back empty. However, those that are able to digest such realities are often found with their body and souls in the state of prostration and intense love.

We will conclude this gathering after the following couplets and will continue in more detail tomorrow Insha'Allah. Maulana Rumi (رحمة الله عليه) addresses the lovers and sincere seekers of the Truth with the following:

هر کرا جامه ز عشقه چاک شد  
اوز حرص و عیب کلی پاک شد

***Anyone whose garment is torn by Love,***

***Is completely cleansed of greed and [other] vices.***

What is the rank and station of Tarbiyyah (spiritual nurturing and training)? To teach the method and meanings of prayer from the recitation and techniques of bowing, standing and prostrating, is considered as one form of spiritual training.

Another form includes the instruction of performing the night vigil (prayer) as well taking great care and precaution in observing ones daily affairs and responsibilities. Furthermore, spending ones time in the remembrance and yearning of the Beloved whilst increasing in prostrations. Yet Maulana Rumi (رحمة الله عليه) informs us of another method, but this requires a lot more time and effort and is not as simple as the previous methods. He addresses the lovers by saying that you are very 'greedy' and they will not receive anything due to their 'greed'.

Then he raises the question and asks them (i.e., the lovers) the reason behind their 'greed'? Thereafter, he encourages them to leave their 'greed' and repent. Then what is the difference if both the wordly person and the lover are greedy?

The wordly person is greedy to accumulate the remains of this materialistic world whether that be gold or silver and he continues to desire even more land and luxuries. If he has two shops, he is busy in trying to own twenty more. So, such a person is being dragged by the chains of this worldly greed. On the other hand, the Lover of Allah Almighty is also 'greedy' (thirsty for more). For example, if he met with his Beloved once, then he would want to meet Him again and again for a second and third time.

Furthermore, Allah Almighty stated at one point within the Holy Qur'an:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.” (Qur’an 9:128).*

*(Now the Shaykh provides his own love-filled interpretation of this Qur’anic Ayah.)*

The Holy Qur’an is informing us that; ‘O Believers, your good fortune has reached its climax as My Beloved (ﷺ) is very much concerned over you and your affairs.’ When the Beloved (ﷺ) was secluded in the cave, he (ﷺ) would weep and shed tears for his followers. Even after his veiling from this physical world, he (ﷺ) still prays for us. During Tawaf (in Makkah Tul Mukarramah) his blessed tears were flowing and likewise whilst sitting in the Masjid (in Madinah tul Munawwarah). The Prophet (ﷺ) has such concern and worry for his nation, that Allah Almighty revealed (to console his Beloved (ﷺ):

*“And ‘surely’ your Lord will give so much to you that you will be pleased.” (Qur’an 93:5).*

Allah Almighty, The Lord of the Worlds is ensuring this His Beloved (ﷺ) is pleased and guarantees him the promise of further pleasing him. This guarantee was due to the intense care and worry displayed by the Prophet (ﷺ) for his ummah. Maulana Rumi (رحمة الله عليه) informs the lovers that you too are extremely thirsty i.e. greedy for good, but this thirst further increases as one is elevated in spiritual rank. This extreme thirst and craving are a foundation for the safety and protection of one’s faith. However, the other type of (wordly) greed is a trap to take one away from the court of the Beloved. So, these are the two types of greed.

Here, Maulana Rumi (رحمة الله عليه) addresses the lovers of The Prophet (ﷺ) as follows:

هر کرا جامه ز عشقے چاک شد  
اوز حرص و عیب کلی پاک شد

***Anyone whose garment is torn by Love,  
Is completely cleansed of greed and [other] vices.***



Prayer, fasting, charity, pilgrimage and other forms of voluntary devotion are all commendable as they are tools (utilised by the pious predecessors) to gain the proximity to Allah Almighty. However, despite carrying out such acts there are still some deficiencies in you. Although you have planted the tree, ask it why it does not produce any fruit? This is a point to ponder!

The tree has been planted for ten years, yet to this day it has not given a single fruit. Other trees have produced fruit after a few years yet your tree has not produced a single fruit to date. What is the reason for this? Ask a specialist and he will inform you, clean its roots as insects have infected it. Once the roots are treated, then the insects will disappear.

O Individual! You have been praying for twenty years yet your face does not give testimony to your prayers. From this we learn that there are some insects that have affected your 'roots'. It is time to treat the roots, but what is this treatment?

هر کرا جامه ز عشقه چاک شد  
اوز حرص و عیب کلی پاک شد

***Anyone whose garment is torn by Love,  
Is completely cleansed of greed and [other] vices.***

The one whose inner and outer is burning with the fire of intense love.

*(The Shaykh now summarises an incident in which took place in the life of the Prophet (ﷺ);*

A companion once asked the Messenger of Allah (ﷺ); 'Since I became a Muslim and took the oath of allegiance, I have occurred much loss in terms of my wealth.' So, he was told by the Prophet (ﷺ) that this city i.e., Madinah tul Munawwarah is the furnace of (Divine) Love. The metal that enters the furnace becomes cleansed of its dirt and filth.

Therefore, Madinah tul Munawwarah is furnace for the lovers and sincere seekers. Whoever arrives, will only leave after having his/her heart cleansed from filth. This is the reason why Maulana Rumi (رحمة الله عليه) states:

هر كرا جامه ز عشقه چاك شد

***Anyone whose garment is torn by Love,***

The one who burnt the garment of this (deceptive) world with fire of intense love will hear a call from Allah Almighty:

*“O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allāh that perhaps they will remember” (Qur’an 7:26).*

The (wordly) garment which you threw and burnt is now replaced with the garment of righteousness. Now your heart, mind, thoughts and actions are within the grip of Divine Love. Once the intensity of Divine Love takes over (ones being), then no more greed and deficiencies remain. All of the inclinations towards sin and transgression are burnt away once the fire of love functions as a furnace, ridding one of its evil traits and habits. Then the burnt lover faces its Beloved and is thereafter gowned with the garments of union and proximity.

Maulana Rumi (رحمة الله عليه) swiftly proceeds further and mentions the next point:

شادباش اے عشق خوش سودائے ما  
اے طبیب جملہ علتہائے ما

***Hail, O Love, O Our sweet business,***

***O Physician of all our ills.***

It seems like we have exceeded our usual time for the discourse, so we will conclude here and proceed with this couplet in tomorrow’s session Insha’Allah.

My Beloved Friends, we will conclude here. May Allah peace and blessings be upon all of you. The Shaykh finished the discourse here with a closing supplication.

## Chapter 1 – Eighth Discourse

شادباش اے عشق خوش سودائے ما  
اے طبیب جملہ علتہائے ما

*Hail, O Love, O Our sweet business,  
O Physician of all our ills.*

اے دوائے نخوت و ناموس ما  
اے توافلاطون و جالینوس ما

*O You, the cure for our conceit and arrogance,  
O You, Our Plato, Our Galen.*

ذوالعاجور محمديه محي الاسلاصا لبقية

In the Name of Allah, The Most Kind, the Most Merciful.

Respectable and honourable attendees and viewers. Today is our eighth discourse on the Masnavi. I consider the blessing of Noor TV and the love and devotion of our beautiful friends to be a sign of the acceptance of our gatherings. Surely, these gatherings are a cause for the forgiveness of our sins and success in the afterlife. In yesterday's discourse, we concluded on the couplet:

هر کرا جامه ز عشقه چاک شد  
اوز حرص و عیب کلی پاک شد

***Anyone whose garment is torn by Love,***

***Is completely cleansed of greed and [other] vices.***

This love has purified and rescued ones inner and outer being from all types of filth and sin, hence breathing a new lease of life. Such a lover is successful in this world and is considered an accepted slave and lover in the court of Allah Almighty. Such are the stations of intense love and yearning which grant the lover acceptance in the court of The Beloved. Within the first glance, the Beloved turns the lover into The Beloved. Such a station has some etiquettes and manners which are formulated and arranged by love itself. Not only does it formulate and (equip the lover with these etiquettes) but it also purifies the lover every step of the way, without any delay. Now the lover is presented in front of his Beloved in a new form (purified from the rusts of the lower self). Thereafter, we recited one love-filled couplet from the Masnavi however we could not dive into the meanings of it. Now, I'd like to present that couplet in front of you alongside a little explanation.

Maulana Rumi (رحمة الله عليه) states:

شادباش اے عشق خوش سودائے ما  
اے طبیب جملہ علتہائے ما

***Hail, O Love, O Our sweet business,***

***O Physician of all our ills.***

Let us focus on this couplet. Everyone present here is sitting with sincerity, love and affection. In fact, I feel wherever this is being broadcasted via Noor TV, then every viewer is absorbing the lights (noor) emanating from such a discourse and is enjoying these spiritual states of delights and ecstasy. Within this state of happiness, I am addressing you all with this new message of Maulana Rumi (رحمة الله عليه). He states that when a person is ill, then he immediately searches for a doctor.

If the head, eye or tooth (any body part) are in pain then one does not delay in visiting the doctor. If the doctor is skilled then he is able to diagnose your condition by feeling your pulse. Nowadays, different techniques are implemented however, in previous times this was the method used. In those times, doctors were of two types; one who could diagnose your physical condition by feeling your pulse. The other could gaze into your eyes and transform your (spiritual) condition!

So, Maulana Rumi (رحمة الله عليه) is informing us that you hold the doctor of your physical body in high regard and respect, however, now it is time to focus on the spiritual doctor. He says:

شادباش ام عشق خوش سودائے ما  
امے طیب جملہ علتہائے ما

***Hail, O Love, O Our sweet business,  
O Physician of all our ills.***

How beautiful is this poetry! Here there is mention of a few points. He is addressing his (spiritual) doctor by saying; 'You are my doctor as well as the one I long for. You are my sorrow, my happiness and the cause through which I search for my Beloved. You are the guide to reaching that destination. I was not capable of following the path but it was you who burnt away my deficiencies and illuminated my eyes.

My feet were weak but you gave me the resolve and determination I needed. You gave me the intoxicating drink of Loving the Beloved which allowed me to overcome all hurdles in the path to my Beloved.' So, he addresses the love as:

شادباش اے عشق خوش سودائے ما

***Hail, O Love, O Our sweet business,***

O My Beloved Love, I praise and applaud you! In our native language (Urdu) the word used to applaud someone is 'Sha-baash' however, the actual word is 'Shaadh-baash' which is originally a Persian word. Often, when you praise a person whether he be young or old, the word 'Sha-baash' is used. Even the learned use this word. However, the original word is 'Shaadh-baash' but due to the ease of pronunciation it is pronounced as 'Sha-baash'.

The actual word is split into two parts; 'Shaadh' which refers to happiness in the Persian language. 'Baash' means to stay or remain. So, the meaning of this word is 'may you always remain in constant happiness and joy'. Now this lover, due to which he is experiencing such lofty spiritual joy is singing out to (and addressing) the Love as follows:

شادباش اے عشق خوش سودائے ما  
اے طبیب جملہ علتہائے ما

***Hail, O Love, O Our sweet business,***

***O Physician of all our ills.***

O Love, may you be forever blessed! You are the best and most-perfect cure to all my illnesses. The word 'Jumla' (all) was used as well as 'Ilat-haa' which also refers to the collective sense. Hence, this emphasis of collectiveness further highlights the absoluteness of this reality i.e., the complete cure. No remnants of the inner and outer illnesses remain. This intense love (ishq) is such a treatment and cure, that after removing all forms of sicknesses and ailments it gifts the person with a completely new life. A life that is now full of vigour and energy and revolves around delightful company and beautiful character.

Maulana Rumi (رحمة الله عليه) further goes on to discuss another beautiful point. O burning love! You have provided me with the spiritual cure. (O Attendees!) Do you know the place where this intense love first settles?



I am about to share a beautiful and subtle point with all of you, so do pay attention. When the Satan tempts the person to do evil by waswasa (Satanic temptation and whispering), he does not directly attack the eyes and neither does he grab a hold of the ears and drag the person. If someone is going to the Mosque, he does not grab his hand and pull him back. Nor does he push the sinner from behind to quicken his speed and pace towards the sin. He does not even touch the person at all, rather, with much subtlety and intricacy he starts to affect the heart of the individual.

When the Prophet (ﷺ) decides to shower an individual with the Prophetic mercy and blessings, then he (ﷺ) would lift his blessed gaze and completely transform the heart of that person. When Allah Almighty wishes to bless someone with His Favour, Grace and Acceptance then He does not place something in his eyes, ears or mind. Rather He Himself states (summarised from a Hadith Qudsi) 'that despite the vastness of the Heavens and the earth, they are still unable to bear the manifestation of Divine Lights. If there is something that can bear such weighty manifestations and realities then it is the heart of the Believer!'

*"The heart of the believer is the throne of God, the Compassionate."*

Therefore, in this life, the heart is the only place which provides the unmatched strength and firmness to both the inner and outer realities of a person. If there is a change and transformation in a person's inward or outward being, then it is only due to the heart. This is the reason why Satan attacks the heart (with his waswasa – satanic whispering) so he can take it to the depths of Hell (with him). But, Allah the Most Merciful, also sheds his Light and Mercies upon the heart so His lovers can stay in His Proximity and take delight in His Presence. The reality is, that this patient is only cured by intense love.

A point to note is that when the concept of medicine began to take flight, there were two physicians that were well known and widely accepted as the experts in this field. One was known by the name Plato (Platon). A very skilled, talented and accomplished physician and philosopher, that could detect an illness just by looking at someone and provide a cure for it also. Through his concentration and focus he could remove the inner and outer diseases of a person. Hence, he had an illumined heart and an enlightened mind. An individual who's inward was lit and his outward was a

manifestation of good conduct and morals (which were common at the time). He was the perfect physician as he was an expert in curing the physical illnesses as well as the spiritual diseases.

The second physician was known by the name Galen (Galenus). His popularity spread from Europe to Egypt, and he too, was an expert and proficient physician. In fact, other famous physicians who became popular in later times were actually the students of Galen. So, therefore these two (Plato and Galen) physicians were well known and considered as polymaths within the field of medicine. Their popularity and fame quickly spread worldwide, as they were providing cure to every patient that came to visit them by utilising their vast and impressive techniques.

At this occasion, Maulana Rumi (رحمة الله عليه) explains to us that just like Plato and Galen (are extraordinary), do not consider the burning fire of love to be something regular and normal. No! rather, this is an even greater physician and doctor than the likes of Plato and Galen! Hence through this example, he goes onto say;

اے دوائے نخوت و ناموس ما  
اے توافلاطون و جالینوس ما

***O You, the cure for our conceit and arrogance,***

***O You, Our Plato, Our Galen.***

Why should we look for the likes of Galen and Plato? The power and strength that is generated by combining both of these two personalities together, is nothing compared to the force and energy found within our physician. What is the name of our physician, you may ask? It is none other than Ishq (the burning fire of Divine love).

Maulana Rumi (رحمة الله عليه) within this same couplet, touches on another weighty reality by saying:

اے دوائے نخوت و ناموس ما

***O You, the cure for our conceit and arrogance,***

What is the main barrier/veil between the lover and the Beloved? He tells us that the biggest obstacle in preventing the lover from reaching the Beloved and preventing the knowledge from being acted upon is 'nikhwat' known as pride and haughtiness. Let me share with you a point of great importance. A person can be a scholar, public speaker or a teacher, but if he is tainted with pride and arrogance, then he cannot become a lover and neither can he become a true man of God. He can never smell the fragrance of being an accepted slave of God.

This is because the biggest and greatest veil between a worshipper and his Lord and between the lover and his Beloved is the evil trait of arrogance. Arrogance began from the Satan himself as no one before him has ever displayed such an evil trait. From the entire creation of Allah Almighty, the first one to show haughtiness was the devil, Satan. So, I would like to ask a question here; After performing this act of arrogance, did he ever stop worshipping Allah Almighty? Did his knowledge cease to exist after he showed his pride? He had a mountain load of arrogance even though he performed prostrations. However, the light never manifested from his worship as he was veiled with the covering of arrogance and pride. No matter how many prostrations he performed, the fire of arrogance would always eat up his worship, leaving it null and void.

When does arrogance and haughtiness take place? First of all, let us understand that this is a satanic attribute and the most predominant attack of the devil upon the believer is through arrogance. One of the secrets behind this is that arrogance was the main reason for Satan to be banished and exiled from the Divine Presence. It was arrogance which became the cause for his dishonour and disgrace subjecting him to the curse of Allah Almighty until the day of Judgement. Therefore, he uses this same tool of arrogance to destroy the human heart and mind. Another point worth mentioning is that according to the Islamic ethics, the arrogant person is prohibited from even inhaling the air of Paradise. He (the haughty individual) may be a great commentator of the Qur'an and Ahadith but he cannot be a Wali (Friend) of Allah Almighty. He may become a so-called 'Shaykh' and be an expert in logic and philosophy but his heart will not be illumined. Such a person will never become a true dervish.

He can only receive illumination and enlightenment when there is humility and modesty in his character. Maulana Rumi (رحمة الله عليه) himself gives an example to explain this point by referring to a tree. When a tree grows fruits, it gets lowered due to the weight it is carrying. The more fruits it produces, the lower it becomes. Here, Shaykh Saadi (رحمة الله عليه) highlights this point in the following line:

نہد شاخ پُرمیوہ سر بر زمیں

*The fruit-bearing branch lowers its head to the ground.*

Every branch that has produced fruit, is full of humility and void of arrogance. What are the signs of humility? One of them is that it becomes lowered out of self-effacement. As for the fruit, it will fall down once it has reached full fruition. Hence, when a person adopts humility then, he too falls. However, the place where he falls is at the court of his Beloved (i.e. in prostration). As for the fruit that falls without being retrieved by the owner, is consumed by the birds. When the lover falls, then the Angels are there to pick him up and take him to the presence of his Beloved. This falling that is being referred to, is not like that of this world, where you trip over something and sustain injury. No, rather it is the state of annihilating and completely obliterating yourself in the devotion of your beloved.

From this we learn that arrogance is the worst form of illness and disease. This cannot be cured through an injection or by some advice or reciting some Qur'anic verses to blow on oneself. Rather, whatever you recite (in terms of litanies) the prouder and sterner the arrogance will become. The arrogance responds to such trials and attempts by saying; 'I have read all of this and I am well-versed and acquainted with all of these (litanies)!'

What then, will be the cure for such a disastrous illness? Maulana Rumi (رحمة الله عليه) provides the answer by saying it is the burning fire of love which will become its cure. Let us take the example of a really heavy and strong branch (on a firm tree), which cannot be moved by twenty people. If you were to put it on fire, then what would be the result? Nothing would remain of it, except ashes. If you were to attempt to weigh those ashes then, what would be the weight? Obviously not as much as it previously weighed, right?

So, O Lover! Know that this weighty 'log' of arrogance cannot be moved or lowered by even 100 people, but once it catches the blaze of the burning fire, it disappears and remains no more! The 'so called' lessons and lectures you attend on the Holy Qur'an and Ahadith as well as these short litanies you recite, will never save you from the destruction of arrogance. Rather, these elements (without the foundation of love) will only increase and fuel your pride, deluding you into thinking that there is no one like you (in terms of your knowledge and understanding). If you see someone with a hundred-bead rosary, your arrogance will say that; 'I have a 500-bead rosary, which is better than his.' If someone is teaching a text on the sacred Islamic sciences then your pride-filled ego will shout; 'I am skilled in teaching more advanced books than what he currently teaching.'

Hence, this arrogance keeps lifting the person in delusion and deception, however humility, lowers a person in humbleness and modesty. Let me share another beautiful point with all of you. We are talking about the lover, which is a human, so, tell me, how many elements are found within the human being? This outward being of a human consists of four key components, which are made from the nature of fire, water, air and earth. In addition to this, we may add a fifth which is known as the soul. There is no sixth.

The physical body and outward form of the human are created from these key components; however, they just create the shell of the body. Now, in order to invigorate it i.e., the human body, we must inhabit and populate it with something special. The water, fire, air or earth are not capable of stimulating this physical body; therefore, it is in need of something other-worldly. Something unique is required to decorate this physical body with true life and that is none other than the soul.

Allow me to take you back to the beginning of this process, when the first soul was cast into the beautiful and perfect body of Sayidunna Adam (upon him be peace). When the physical body of the Noble Prophet Adam (upon him be peace) was completely formed, Allah Almighty ordered the soul to enter his body (as that was the allotted place for the soul). Not long after entering the body, the soul immediately left it.

Do not think I am making this up as I'm going along. No! rather, I'm speaking with evidence and backing from established and recognised

commentaries of the Holy Quran. So, after entering the body, the soul instantly left. Upon being asked by Allah Almighty for the reason behind its quick exit, it replied; 'O Allah, there is much darkness and remoteness within it (i.e., the human body).'

Allah Almighty then informed the soul that He, Most High, would make arrangements to get rid of the darkness and distance. The soul willingly agreed. So, Allah Almighty placed the blessed light (noor) of His Beloved (ﷺ), within the physical body of Prophet Adam (Upon him be peace). As a result, the whole body was illumined due to the spiritual radiance of that blessed light (ﷺ).

Understand it this way, when you wake up (at home) in the middle of the night, then you immediately search for the light switch to get rid of the darkness. Even though it is your home which you have been living in for the past 40 to 50 years, when everywhere is darkness at 11pm, then your heart becomes unsettled and searches for the light. Although everything around you at that moment, from your wardrobe to your belongings, the bed to the sofa is all yours, yet you still worry due to the darkness. If the house which you are so familiar with can cause you discomfort due to the dark, then how can the light-filling soul (which is only accustomed to the proximity of Divine Lights) become instantly settled, in a 'dark' physical body?

This is the reason why Allah Almighty made arrangements (within the physical body), so the soul can be settled at ease. Once the appropriate measures had been made, the soul became settled within the body. It was ordered by Allah Almighty to remain within the body, and so it did. When it i.e., the soul, was later asked about its condition it replied; 'O Allah Almighty, I am now experiencing the same delights of your proximity and nearness as compared to my previous state.' The soul was told that the reason for this is due to the blessed light of the Prophet (ﷺ) (within the physical body) becoming a cause of distributing the Divine Lights of Allah Almighty.

Now, you see these are the components which combine to make the human being; water, air, earth, fire and now the soul. If we look at fire, we notice that this is filled with arrogance (and rage). Water has its fair share of pride; however, it also has strength and movement. Fire cannot be pressed



or hidden away and likewise with water. The air shifts and changes everything in its path, sometimes causing destruction along the way, by uprooting trees and lifting objects.

How many temperaments have we discussed of the human being? One is the fiery temperament<sup>105</sup>. Next, is the watery nature<sup>106</sup> of a person. Thirdly, we have the airy personality<sup>107</sup>. Fourth, is a person earthly nature<sup>108</sup>. If a person is predominately of a fiery temperament, then he/she will often fight and argue most of the time, releasing smoke at every occasion. This would be the case, as the person is of a fiery nature. This individual cannot sit calmly in peace.

You are all aware that wherever there is dirty, runny mud, it often causes people trouble by making them slip and slide. Likewise, an individual of watery nature will not be satisfied until he/she has caused a few people to slip up and fall. The wind (depending on its force) has the ability to pick up heavy objects and hurl them, flinging them to a completely different place. Hence, for such people (of airy temperament) there is a term which is often used to describe them. It is said; 'Don't take such and such person seriously, neither should you trust him as he is known to be breezy'.

On the other hand, if you were to call a naturally fiery person, as 'fiery', then he would quickly get angry. These three elements of fire, wind and water are present in the human being, but there is also the earthly component existent as well. Whenever you pick up some soil and let go, it will only return back to the ground (its place of origin). If you put anything in water, it will take that object along with it. Likewise, the wind will hurl that object into a different location and the fire will consume it completely. However, if you place something within the earth, it will remain there, within its place, even after 100 years.

This is the reason why Allah Almighty, after combining these four elements, dispatched the soul within the human being. Thereafter, if the person's primordial nature is earthly, then with the combination of the soul, it will

---

<sup>105</sup> Linked to the element of fire, also known as Choleric.

<sup>106</sup> Linked to the element of water, also known as Phlegmatic.

<sup>107</sup> Linked to the element of air, also known as Sanguine.

<sup>108</sup> Linked to the element of earth, also known as Melancholic.

become an embodiment of humility and modesty. The soul carries within it the Divine Love and if the human nature is mainly earthly which resembles self-effacement, then upon their unification, Ishq (burning love of Allah Almighty) becomes manifest. When this intense love becomes apparent, then the heavenly essence of the soul becomes predominant over the earthly nature of the physical body. The nature of the physical body is dense and thick whereas the essence of the soul is subtle and elusive. So, when they contest against each other, then the elusiveness of the soul overpowers the tangibility of the body.

Within the essence of the human body there is opposition and rebellion whereas, the soul represents unpretentiousness and genuineness. Hence, when they both merged, the rebellion of the body turned into hatred and the naturalness of the soul became true love. At this moment, the love became dominant and the essence of both the body and soul (now merged) heard the call from pre-eternity:

*And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware." (Qur'an 1:172).*

Thereafter, the soul (human) recalled its origin and henceforth removed and burnt the traces of arrogance that were on the human body. Subsequently, it continued with the search for its Beloved. As long as arrogance and pride exist (within the human) then it cannot find the Beloved, as it is fully focused on its self (egotism and self-importance). During this state, the word often used by the arrogant is 'I' (self-centeredness).

If the garment is good then its 'I', and if the beard is long then its 'I'. If he opens a book on Hadith, then its 'I' and even when reading the Holy Qur'an, he is still stuck in his 'I'. Wherever he is, his 'I' always follows him. Only when the arrogance and haughtiness disappear, is he able to focus on his Beloved and proclaim; 'YOU!'

As the pride disappears, the Beloved appears. Everywhere he looks, he will say 'YOU!' and for this reason, Maulana Jalal al Din Rumi (رحمة الله عليه) most-lovingly calls out:

اے دوائے نخوت و ناموس ما  
اے توافلاطون و جالینوس ما

***O You, the cure for our conceit and arrogance,***

***O You, Our Plato, Our Galen.***

Let me complete the translation of this couplet. We already discussed that 'nikhwat' alludes to arrogance. The word 'naamus' refers to the one who forcefully seeks fame. For example, such a person might plan to enter a gathering from the middle, and already have people on either side who welcome him and give him a reception and protocol. Such an evil attribute will not be killed by reading and studying legal rulings of Islamic Law, rather, it is only the intense fire of love which can bring its death. Here, Maulana Jalal al Din Rumi (رحمة الله عليه) says:

اے دوائے نخوت و ناموس ما  
اے توافلاطون و جالینوس ما

***O You, the cure for our conceit and arrogance,***

***O You, Our Plato, Our Galen.***

O Beloved Love, you are my Plato and Galen as you helped me get rid of my arrogance and attention seeking. You slaughtered the 'I' that was within me and raised me in realising and witnessing the state of 'YOU!'. Thereafter, wherever I went, I found myself searching and yearning for The Beloved.

Wherever this lover looks, from the sky to the sea and from the trees to the mountains, he only witnesses the manifestations of His Beloved's Attributes. He then calls out:

در بهاران گل شدى  
در صحن گل زار آمدى  
خود زدى بانگِ انا الحق  
بر سرِ درِ دار آمدى

*In springtime, you became a rose,  
and made your way to the rose-garden,  
You cried out 'I am the Truth' (ana l-Haqq)  
and walked up to the gallows.*

I am carefully about to share something very important with you all. I am a stern follower of the concept of 'Wahdat ash-Shuhud', and the above couplet is in line with this concept also. I will not go into the details and explanations of this couplet, and I am grateful that there is no one here in the audience who has the audacity to raise any questions regarding this subject matter.

I can see you are all well-mannered and understand the etiquette of such a gathering. I will not delve into the concept of 'Wahdat al Wujud', but keep in mind, this concept (just like 'Wahdat ash-Shuhud') is also adopted by many great and well-established Sufi Masters. Based on the beautiful explanation and clarification given to us by Shaykh Ahmad Faruq Sirhindi (رحمة الله عليه), all of us sitting here are followers of the concept of 'Wahdat ash-Shuhud'.

A brief explanation of 'Wahdat ash-Shuhud' could be understood from the following example: If you look at this flower (*placed in front of the Shaykh during the discourse*), it contains within it a beautiful fragrance. If these petals were not on this flower, the beautiful fragrance would cease to exist. We will only get the fragrance from the flower, if it has its petals. So, if there is no creation, how will you witness the Splendour and Majesty of Allah Almighty. In either case, this whole universe is not the essence of Allah Almighty, rather it is the manifestation of His Magnificence and Glory. Maulana Rumi (رحمة الله عليه) states:

اے دوائے نخوت و ناموس ما  
اے توافلاطون و جالینوس ما

*O You, the cure for our conceit and arrogance,*

*O You, Our Plato, Our Galen.*

Why should I not be sacrificed upon you, as you have provided me with such a remedy that whenever I look at myself, I only find the manifestations of the Divine Love. The 'I' within me is no more and all that remains is 'YOU!' My friends, these are the effects of the burning love (ishq). As we draw the gathering to an end, I would like to say something which some of you present in the gathering may disagree with, however, I am going to say it anyway. These 'dry' and lifeless forms of Salah (prayer) you perform are of no value, until they do not include within them the reality of loving the Beloved. Insha'Allah in tomorrow's discourse, I will cover this reality in more detail. The method to incorporate the love of the Beloved within the prayer. A question arises that, once one achieves the above-mentioned state within the prayer – then is that prayer, still a 'prayer' or does it become something else? We will decide this tomorrow.

Everyone who is present here and those listening and watching via Noor TV, pay attention. Allah Almighty states in the Holy Qur'an:

*"There has come to you from Allāh a light and a clear Book."* (Qur'an 5:15).

Furthermore, Allah Almighty states at another place in the Holy Qur'an:

*"O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light."* (Qur'an 4:174)

*(The Shaykh summarises the lessons learnt from the above two ayahs in his own words.)*

Allah Almighty is telling us that His Noor (light) has come to us. The Holy Qur'an was revealed but never has it been mentioned about the Prophet (ﷺ), that he too was revealed. No, rather, it has always been mentioned that he (ﷺ) was sent. Whereas, for the Holy Qur'an it has always been referred to as being revealed. So, the one that was revealed and the one that was sent (ﷺ), are both Noor (light). Due to the distributed blessings of both of

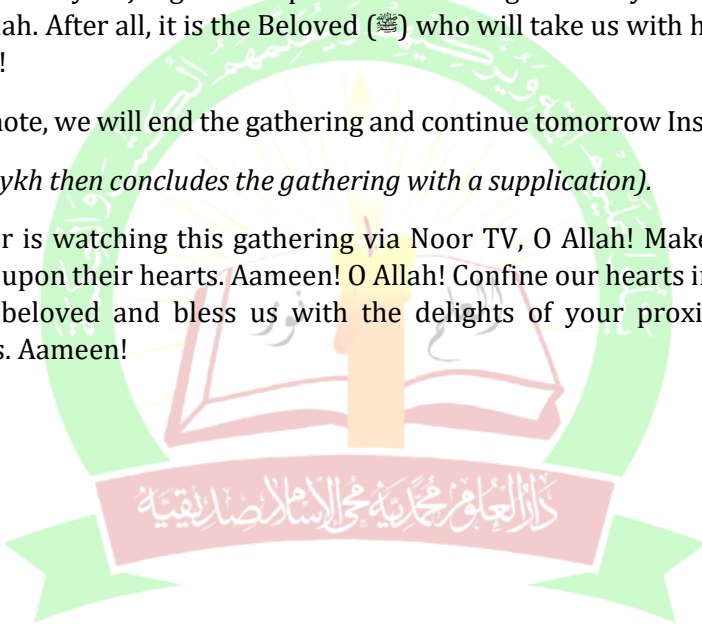
these lights, our TV channel is also called Noor. This channel is the cause of love, peace, harmony and unity as well as educating its viewers on how to rid themselves of envy, greed, jealousy and hatred. It sings the praises of The Beloved of Allah (ﷺ), and enlightens the hearts of every one of its viewers.

This is a channel of the Ahl ul Sunnah, so, everyone is requested to make sacrifices for its success, and for it to continue spreading the love of the Final Messenger (ﷺ). If you join it in singing the praises and spreading the love of the Beloved (ﷺ), then this will benefit you not only in the grave, but also on the day of Judgement up to and including the entry into paradise Insha'Allah. After all, it is the Beloved (ﷺ) who will take us with him (ﷺ) to paradise!

On that note, we will end the gathering and continue tomorrow Insha'Allah.

*(The Shaykh then concludes the gathering with a supplication).*

'Whoever is watching this gathering via Noor TV, O Allah! Make mercies descend upon their hearts. Aameen! O Allah! Confine our hearts in the love of your beloved and bless us with the delights of your proximity and nearness. Aameen!





## Chapter 1 – Ninth Discourse

در خطاب آدمی ناطق بدے  
در نوائے طوطیاں حاذق بدے

*When addressing people, it would speak like them,*

*It was also skilled in the song of parrots.*

از قیاسش خنده آمد خلق را  
کوچو خود پنداشت خاصب دلّی را

*The people [bystanders] laughed at the parrot's analogy/inference  
[qiyâs],*

*For the parrot thought that the person wearing the dalq [Sufi garb]  
was like it.*

کارپاکان را قیاس از خود مگیر  
گرچه باشد در نوشش شیر و شیر

*Do not use your own standards to judge the actions of holy men,*

*The words shîr (milk) and sheîr (lion) look identical in writing [but  
are, in reality, very different].*

جمله عالم ذی سبب گمراه شد  
کم کسے زابدال حق آگاہ شد

***Because of this, the whole world has gone astray,  
Few people are aware of God's Saints (abdâl)***

اشقیاء را دیدہ بینانہ بود  
نیک و بد در دیدہ شان یکساں نمود

***Since the wretched do not have eyes that can see,  
Good and bad appear identical to them.***

همسری با انبیاء برداشتند  
اولیاء را همچو خود پنداشتند

***They claim to be equal with the Prophets;  
They suppose the saints to be like themselves.***

گفته اینک ما بشر ایشان بشر  
ماد ایشان بسته خوابیم و خور

***They say: 'They [Prophets and Saints] are people like us,  
They have to eat and sleep, just like we do.***

ایں نہ دانشند ایشان از عمی  
هست فرقے درمیان بے منتهی

***In their blindness, they do not recognise  
That there is an infinite difference [between them].***

In the Name of Allah, The Most Kind, The Most Merciful.

Dear respected audience, honourable scholars and the viewers of Noor TV whose hearts, minds and souls are full of love and devotion. After praying for all of you, I would just like to mention that due to your sincerity and participation in this gathering, I am already feeling the spiritual blessings descending upon us. I find myself in the midst of praiseworthy and esteemed scholars who are all within their own respective rights, oceans of Islamic knowledge. They are those that firmly implement and practise their knowledge as well as constantly remembering and thanking their Lord for the blessings He has bestowed upon them.

To proceed, let us present ourselves in the court of Maulana Jalal al Din Rumi (رحمة الله عليه) to offer our expression of love, by holding onto the focal point of his spiritual succour, the Masnavi. Using it as our travelling companion and guide, I will attempt to discuss a few points relating to it. My beloved friends, in our prior discourses of the Masnavi we have outlined and discussed many different topics, from the intense pains of separation experienced by the lover to the delightful sensations of union with the Beloved. We further delved into these subtleties relating to the union and connection with the Beloved.

Moreover, after mentioning the people who are imprisoned within the chains of greed and pride, Maulana Rumi (رحمة الله عليه) further continued to proceed ahead with his broad and wisdom-filled message on how to live a life according to the principles of Sufism. After this, he ponders over this material world and is amazed at the fact that Allah Almighty has gathered both the spiritual and the materialistic people together in one place. He made their outward manifestations the same so they eat, walk and talk in the same manner. There is a very a strong and weighty secret behind this similarity and likeness of their outward habitual practises.

It is part of human nature, for a person to look at someone else and make comparisons to himself/her. These are those people who realise their own state and rank (based upon their knowledge) and instead of using others actions, they use their own actions as a proof of their identity.

Apart from this group, there is another group who hardly speak and are rarely seen in public gatherings. If they are witnessed in the public domain,

then it would be for a very short period of time. However, even within this short period of time, they are able to positively affect their surroundings in a revitalising and energising way, nourishing the souls of all those present. But, these people (from the physical perspective) look exactly like us. In this regard, some intellectuals and academics (who rely heavily on their life experiences and research) started to assume these spiritual individuals are just like them.

Maulana Rumi (رحمة الله عليه) says that within thin your midst, there are some people whose physical attributes may match yours, however, their inward realities are firmly connected with the Lord of the Worlds. Yet, you still consider them to be like yourself? It is based upon this assumption, that most of these people have become misguided, far from the Truth and have lost out on the delights of Divine Love.

Here, he provides a beautiful example to further explain this reality in his unique, straightforward and unparalleled style. Once a shopkeeper had decided to keep a parrot as a pet and even taught it how to speak. The parrot learnt so many words that it began to very quickly and fluently, replicate the speech of humans. The amazing point of reflection here is, that the parrot could communicate with other parrots as well as humans and was able to switch between the two very easily.

One day whilst the shopkeeper went home, a cat had entered into his shop. The gazes of the cat immediately fell on the parrot, as the parrot was in complete shock and fear whilst looking back at the cat. The parrot started to move excessively in panic and flew towards the direction of the ceiling to take shelter in a high place. As it took flight it tipped a bottle of oil which was placed one of the shelves. Subsequently, the bottle fell down and all the oil within it was emptied into the chair of the shop keeper.

Upon returning from his house, the shopkeeper noticed his wet and damp chair as well as his parrot seated upon a high place within the shop. In a state of anger, he picked up a small pen and furiously threw it whilst aiming at the parrot. The pen instantly hit the head of the parrot which removed a few feathers from its head. The parrot now had a small gap - void of feathers - on its head, which caused it much upset. After this incident, the parrot did not speak any more.

Now whenever the shopkeeper would call the parrot, it would not respond. The shopkeeper's rage had calmed down but it seemed like the parrot's anger had just started. Let me share two things with you at this point, which may be of benefit. To speak when you are supposed to be silent and to be silent when you are supposed to speak, is against common sense. To not be tolerable, but instead acting furiously in a rage of anger is against the principles of good conduct and character. Thereafter, feeling regretful and apologetic are the signs of that person's shortcomings and deficiencies.

This is why it is often taught that, rather than feeling apologetic after committing the action, it is better to understand (and refrain) at the first instance (prior to performing the sin). Anger is the enemy of three things and the first of them is intellect. This is because when the intellect is covered with the fog of anger then one's control over his/her emotions are weakened and unstable. Second is wealth, as one would go to any means necessary (by spending loads of money) in order to cause harm and damage to the other person, regardless of the loss the angry person may have to incur. Lastly, the honour and self-respect of an angry person is quick to disappear hence the intellect, wealth and honour are all effected.

This is why (if you focus on the shopkeeper example) after this quick mishap, he was in a great sense of regret and guilt for a number of days. It was as if he was begging and supplicating for the parrot to forgive him, but it i.e., the parrot did not give in. Whilst the shopkeeper was still worried, he was approached by a man who was completely bold with no strand of hair on his head. That parrot upon witnessed this bold man realised (and spoke) that if it had to face the consequences for tipping a small bottle, then this bold man must have tipped over a whole drum of oil, to be completely bold.

Upon hearing the voice of the parrot, everyone was delighted and overjoyed at the fact that it now once again, speaks. However, after a short while the parrot stopped speaking so everyone decided to search for that (bold) man again. Once, he appeared the parrot started speaking again saying; 'You and me are alike, I tipped a bottle and you must have spilled a whole drum! I only lost a few feathers but you lost everything.'

At this point, Maulana Jalal al Din Rumi (رحمة الله عليه) mentions a beautiful thing addressing the people; 'O people, pay heed! This is a juncture for reflection.' Using such subtle examples and parables, he directs the

attention of his audience to focus on their purpose of existence. He most-beautifully states:

در خطاب آدمی ناطق بدے  
در نوائے طوطیاں حاذق بدے

***When addressing people, it would speak like them,***

***It was also skilled in the song of parrots.***

The parrot speaks with men and women according to their language, all the while being a parrot. When it is approached by other parrots, it switches its speech and communicates with its fellow species. Maulana Rumi (رحمة الله عليه) continues and says:

از قیاسش خنده آمد خلق را  
کوچو خود پنداشت خاصب دل را

***The people [bystanders] laughed at the parrot's analogy/inference [qiyâs],***

***For the parrot thought that the person wearing the dalq [Sufi garb] was like it.***

It started to speak when a bald man appeared before it so it recognised and acknowledged him as being similar to itself. Here, Maulana Rumi (رحمة الله عليه) states that; 'O Parrot! This statement (and understanding) of yours is the proof of your ignorance and foolishness. In reality you are a parrot, yet all this time, you've been thinking you are a human or have been claiming that humans are exactly the same as you.'

From this we learn, that if one considers a thing to be its own kind (when in reality it is not) then he is like an animal (parrot) in his foolishness and irrationality. Likewise, if one is inferior and considers something superior, to be of its kind, then it too is like an animal in its idiocy and absurdity.

Maulana Rumi (رحمة الله عليه) further clarifies this truth in the following words:



کارپاکان را قیاس از خود مگیر  
گرچه باشد در نوشش شیر و شیر

***Do not use your own standards to judge the actions of holy men,***

***The words shîr (milk) and sheîr (lion) look identical in writing [but are, in reality, very different].***

My friends, there are a few types of similitudes and resemblances. One is the literal resemblance (of words) and the other is the physical resemblance, whilst another likeness is knowledge-based (these attributes will often vary). So, he says:

کارپاکان را قیاس از خود مگیر

***Do not use your own standards to judge the actions of holy men,***

O Parrot! I am amazed at your bravery and courage that despite being an animal, you are comparing yourself to a human being. He i.e., Maulana Rumi (رحمة الله عليه) further proceeds and says: 'O impure ones! How dare you consider yourselves to be the like the purified ones.' Let me give you some advice:

کارپاکان را قیاس از خود مگیر

***Do not use your own standards to judge the actions of holy men,***

You've seen some pious and spiritual people that outwardly resemble you by eating and drinking, hence you have started to think that you are like them. You think just because he has two eyes, two hands and two feet, you assume that you are the same? If this is what you think then:

گرچه باشد در نوشش شیر و شیر

***The words shîr (milk) and sheîr (lion) look identical in writing [but are, in reality, very different].***

If we go by similarities then the word Sher/lion (شیر) and Sheer/milk (شیر) are both spelt the same (literal resemblance). They both have the same number of letters and looks strikingly similar, yet according to this, are you

prepared to admit that the lion and the milk are the same? If despite this resemblance, these two things cannot be the same thing then do not consider two people of completely different spiritual ranks and stations to be the same, based on physical resemblance. If you do this, then would you not be considered an animal(parrot)? Is this thought and assumption of yours not in accordance to the irrationality displayed by animals?

He addresses such people by calling them animals and says; 'if you still do not understand then let me inform you, that the lion is that animal which tears and rips apart everything in its path, whereas the milk is that thing which brings comfort and delight to the people.' Are those that tear and divide equal to those that bring joy and delight? The answer is no, so, how can one (relying on his eyes) compare those in the lofty spiritual ranks to the ones who are stuck in the shackles of this material world? Without doubt, the one who does such a thing is like an animal in his comparison and judgement.

Hence, the reason why Maulana Jalal al Rumi (رحمة الله عليه) states:

جمله عالم ذی سبب گمراه شد  
کم کسے زابدال حق آگاہ شد

***Because of this, the whole world has gone astray,***

***Few people are aware of God's Saints (abdâl)***

These purified and spiritual beings, are outwardly like you in their clothing, speech and habitual actions. However, the difference between the two is explained by Maulana Rumi (رحمة الله عليه). He says; 'Let us lift the scales and place gems on one side and stones on the other.' My respected audience, you must pay attention to this example. We know that when something is weighed, and then a different type of object is placed on the opposing pallet to determine the weight of the required object. If you wish to weigh wheat, then you will not place wheat on the opposing pallet (of the scale) rather it would be something else. Likewise, is the case for anything you wish to weigh.

So, here in this example we are weighing precious gems, hence on the opposing side, (in order to determine the weight of the gems) we will place

stones. Once they are equal, the weighing would be complete. Now based on this, if the stone shouts out and says; 'I am equal to the gems as shown on the scale', then the stones will receive the reply that; 'You made your decision based on the outer judgement, however, we make our decision based on the actual essence of the object! You only limit yourself to the physical appearance (in this case, the weight) but we dive deep into the realities of the object. That is a precious gem whilst you are just an ordinary stone. In value, you are not worth anything whereas the gem holds the crown of being precious and priceless.'

This is why Maulana Jalal al Din Rumi (رحمة الله عليه) states:

جمله عالم ذی سبب گمراه شد

***Because of this, the whole world has gone astray,***

Maulana Rumi (رحمة الله عليه) further explains and lifts the veils in the next couplet, just in case anyone did not understand through the given examples. He says:

اشقیاء را دیده بینانه بود  
نیک و بد در دیده شان یکسان نمود

***Since the wretched do not have eyes that can see,***

***Good and bad appear identical to them.***

The ones who are predestined for destruction have no light, perception and illumination within their eyes with which they could differentiate between right and wrong. Hence, such people who are damned from eternity consider both the good doer and transgressor the same types of people. This is the reason why the impure sinners announced:

همسری با انبیاء برداشتند

***They claim to be equal with the Prophets;***

Just take a look at the foolishness of such wrongdoers, whose brains have become like stones. There is a saying in the Punjabi language which means that; 'Allah Almighty does not slap or punch anyone, rather he takes away

one's ability to think/function.' These are those people who are pre-eternally destined for damnation and ruin.

The greatest sign of such misfortune is that they compare the mighty Prophets (عليهم السلام) to themselves. They think that as the Prophets (عليهم السلام) eat and drink, likewise we do the same. They continue in their flawed and defective analogy by claiming that The Prophets (عليهم السلام) have parents like us and they also wives and children, just like us.

اولياء را همچو خود پنداشتند

### ***They suppose the saints to be like themselves.***

They compare themselves to the Prophets (عليهم السلام) whilst considering the Awliyah Allah (friends of Allah Almighty) to be nothing special but just ordinary humans like themselves. They claim to have realised that Awliyah Allah are just like them, having no uniqueness, speciality or exclusivity. Then there are some, who must be the offspring of such wretched folk, who use the claim that the Prophet (ﷺ) himself, has stated (in the Holy Qur'an):

*"Say, 'I am only a man like you, to whom has been revealed that your god is one God. So, whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.'"* (Qur'an 18:110)

همسری با انبیاء برداشتند

### ***They claim to be equal with the Prophets;***

They will use this Qur'anic ayah to prove their claim that they are allowed to consider the Prophets of Allah Almighty (عليهم السلام) like themselves. They will say that Allah Almighty has said:

*"Say, 'I am only a man like you...'"* (Qur'an 18:110)

They (the misguided people) will continue and say that we are humans just like the Prophet (ﷺ) and we live in the same place and circumstance like him (ﷺ).

My respected brothers, here, there are a few things to take into consideration. Firstly, who was the one that made this statement? It was

Allah Almighty, who instructed His Beloved (ﷺ) to say so. Thereafter, it was the Angel Jibril (upon him be peace) who descended with the revelation (as above). Then, it was the Prophet (ﷺ) himself, who made the statement in accordance to the command of Allah Almighty. Apart from these three, show me (within the history of Islam) a believer who spoke to the Prophet (ﷺ) by saying; ‘You are like me and we are like you.’

So, what was the wisdom behind this? Maulana Rumi (رحمة الله عليه) states:

گفته اینک ما بشر ایشان بشر  
ماد ایشان بسته خوابیم و خور

***They say: ‘They [Prophets and Saints] are people like us,***

***They have to eat and sleep, just like we do.***

The wisdom behind this was that the Prophet (ﷺ) was sent – in physical form - as a means of guidance to mankind. His (ﷺ) light-filled reality was veiled and covered through the means of his physical manifestation. This was done so the on-looker may see him as a human being (containing all the physical attributes of a perfect man) carrying out normal day-to-day tasks and responsibilities. However, upon seeing him (ﷺ) as such, some (mischief makers) claimed:

گفته اینک ما بشر ایشان بشر

***They say: ‘They [Prophets and Saints] are people like us,***

They would claim he (ﷺ) is just like us. However, the Beloved Prophet (ﷺ) would make it clear to such transgressors that although outwardly it may seem like he (ﷺ) is similar to them, but in reality, that was never the case. The Prophet (ﷺ) lived in Makkah tul Mukarramah like they did, and spoke Arabic also, which was their language. They originated from the same Quraishi tribe, yet they i.e., the evil-doers had a unanimous hatred for the Beloved of Allah (ﷺ), whilst he (ﷺ) embodied nothing but love and affection.

When some individuals from this category of criminals would come to the Prophet (ﷺ) and hear his blessed words, then their unsheathed swords would at once, become sheathed. Tears would be rolling down their cheeks

whilst they would be apologetically seeking the Prophet's (ﷺ) forgiveness. The Beloved of Allah (ﷺ) would transfer the light of faith into their hearts with his beautiful Prophetic gaze enabling them to become the greatest of believers and accepted slaves in the presence of Allah Almighty. These fortunate individuals were now cleansed from the filth of disbelief and blasphemy and decorated with the light of belief.

The Prophet (ﷺ) would then turn towards the disbelievers and proclaim:

*"Say, 'I am only a man like you...'" (Qur'an 18:110)*

*(The Shaykh now gives his own detailed insight and interpretation to this verse).*

Why do you run away from me (and my message)? After all, am I not just like you? Look at my physical attributes and appearance, are they not the same as yours? I have come to you in a physical form.

Know that when a hunter plans to hunt and struggles to catch his targeted bird, then he will hide behind a big mirror and make similar sounds to the bird<sup>109</sup>. The bird at once, rushes toward the direction where it heard the familiar and recognisable sound. Once it arrives (in the trap), it looks in the mirror and sees itself, assuming that it is with one of its own kind. The trap is implemented and the bird has been caught.

The Prophet (ﷺ) is saying:

*"Say, 'I am only a man like you...'" (Qur'an 18:110)*

I am just like you within this big mirror of physical form, but once they arrive, they are enveloped within the grasp of Prophethood. They fall prey to the trap of love and affection. When they looked in the mirror, they said; 'There is no difference between us and him.' They said:

گفته اینک ما بشر ایشان بشر

***They say: 'They [Prophets and Saints] are people like us,***

---

<sup>109</sup> A well-known and established technique, previously adopted in some parts of the world.



(They continued); ‘He (ﷺ) is just like us and we are just like him.’ But everything changed when they came close and became absorbed in the beautiful love and character of the miraculous Prophet (ﷺ). They experienced a transformation within their lives as the Prophet (ﷺ) had replaced the disbelief with the light of belief. He (ﷺ) closed the doors of Hell and opened for them the doors and fragrant breezes of Paradise. He (ﷺ) instilled within their souls the yearning for the presence and proximity of Allah Almighty. After this, the tongue of their souls exclaimed out aloud:

لا إله إلا الله محمد رسول الله

(lā ’ilāha ’illā llāhu muḥammadun rasūlu llāhi)

There is no deity but God; Muhammad is the messenger of God.

They further stated that you are not a human like us. No! You are Muhammad, The Messenger of Allah! (ﷺ). We are different and you are something else. Thereafter, the Prophet (ﷺ) placed them within the ranks of the believers and he turned towards the remaining disbelievers (who were covered in hatred for him), and said:

“Say, ‘I am only a man like you...’”. (Qur’an 18:110)

*(The Shaykh continues to give his beautiful insight into this verse, and paints the scene when the Beloved (ﷺ) must have addressed his companions, summarising in his own words.)*

The Prophet (ﷺ), then turned towards his companions i.e., the believers and informs them that they are different to the disbelievers, but he (ﷺ) is different to them (i.e., the companions). You are the followers of the Messenger of Allah (ﷺ), and they are the enemies of the Messenger of Allah (ﷺ). You are from us and they are not from amongst us. You are subtle and pure, whilst they are dense and impure. You are surrounded by light whilst they are covered in darkness. I have come to address both parties. As for them (the disbelievers) the message is:

“Say, ‘I am only a man like you...’”. (Qur’an 18:110)

However, when the Messenger of Allah (ﷺ) addressed the believers, he would say:

*“Who amongst you is like me?”*

You are not like me and I am not like you! Here, Maulana Rumi (رحمة الله عليه) states:

ایں نہ دانشند ایشان از عمی  
هست فرقه درمیان بی منتهی

***In their blindness, they do not recognise***

***That there is an infinite difference [between them].***

They i.e., the believers, saw him (ﷺ) (and recognised him), the disbelievers also saw him (ﷺ) but were unable to recognise him (ﷺ). Those that identified him (ﷺ), then for the rest of their lives they identified him (ﷺ) as unique and unmatched. Those that were unable to recognise his true greatness and magnitude, considered him (ﷺ) just like themselves for the remainder of their lives. Maulana Rumi (رحمة الله عليه) explains the reason and secret behind the believers recognising him (ﷺ) and the inability of the disbelievers to recognise him (ﷺ), after all, both parties (the believers and disbelievers) had two pairs of eyes.

The truth of the matter is, that although the believers had two pairs of physical eyes, they also had two pairs of spiritual eyes (of the heart) which were awoken. As for the state of the disbelievers, Allah Almighty states in the Holy Qur'an:

*“For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.” (Qur'an 22:46).*

Although they can see with their physical eyes, their inward eyes of the heart - with which they can distinguish between truth and falsehood - have died and are bereft of any vision. Hence, the eyes of the disbelievers will never be able to acknowledge the greatness of the Messenger of Allah (ﷺ) whereas, the eyes of the believers will never forget his (ﷺ) rank and honour. For this reason, Maulana Rumi (رحمة الله عليه) explains that this blindness (of the heart) is a great curse from Allah Almighty and a cause for damnation, doom and complete destruction.

The inner eye will close due to two reasons; As for the materialistic and money-orientated individual, it will close when he is engulfed in the grips of greed and ambition. This will result in him losing the desire and passion in seeking the reality of his existence, therefore the inner eye will be closed. However, for such an individual there are some possibilities of it (inner eye of the heart) being opened. For example, if a Gnostic (lover and knower of Allah Almighty) plants his gaze on the heart of this person, then his eyes will instantly be opened.

Disbelief is the second reason which locks the inner eye of the heart. In such cases, the eye of the heart is firmly locked, unless and until Allah Almighty decrees for it to be opened. On one occasion the Beloved of Allah (ﷺ), after looking left and right, seemed to be in a state of worry and distress. He (ﷺ) was concentrating on every individual that entered his Prophetic presence until Allah Almighty assured His Beloved (ﷺ) that, guidance is in His Hands (The Almighty), and that he i.e. The Prophet (ﷺ) need not worry or put himself under sorrow. Allah Almighty himself, is the only One that can guide. This understanding is in line with the Qur'anic teachings.

So, my beloved attendees if you concentrate on the words of Allah Almighty where He says:

*"Indeed, you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided." (Qur'an 28:56).*

The Prophet (ﷺ) never turned his blessed face and gaze from a disbeliever. His only concern, by night and by day was for them to enter Paradise. If this was not the case, then would he (ﷺ) go through such immense sacrifice to the extent that his blessed body (ﷺ) was injured and hurt?<sup>110</sup> For this reason, Allah Almighty stated:

*"Indeed, you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided." (Qur'an 28:56).*

This is because the Prophet of Allah was sent as a Mercy to All the Worlds (ﷺ), and the disbelievers are included within the scope of his mercy (ﷺ).

---

<sup>110</sup> Mainly in reference to the incident which took place in Taif, where the Beloved of Allah (ﷺ) was greatly hurt and wounded to the extent that his blessed feet became clotted to his footwear (due to the immense damage caused from the stoning).

His beloved friends and companions are within this sphere of his mercy (ﷺ) and so are his (ﷺ) aggressive enemies. Due to the universal nature of the Prophetic mercy (ﷺ), it was announced by Allah Almighty:

*“Indeed, you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided.” (Qur’an 28:56).*

Allah Almighty is informing his Beloved (ﷺ), to leave this matter (of guidance) to Him, Most High. The truth is, Allah Almighty will fill Hell with the disbelievers, but if it was up to the Prophet of Mercy (ﷺ), then not one person would enter the fire!

Let me ask you a question, are there any unnecessary and meaningless actions carried out by Allah Almighty? How can the All-Wise, Allah, do something which is void of wisdom? So, do you think Allah Almighty would create the fire of Hell, without filling it with its inmates? Allah Almighty will acknowledge and accept the intercession of His Beloved (ﷺ), however He, Most High, will not go against His own word.<sup>111</sup> The fire of Hell is reserved specifically for the enemies of the Messenger of Allah (ﷺ), whilst Paradise is the abode of those who yearn for Allah and His Beloved (ﷺ).

Those that spent their lives in prostrating to Allah Almighty are to be taken towards the direction of Paradise. Whereas, those that turned away from the Beloved of Allah (ﷺ), on this day (of Judgement), are being turned away from Paradise and being dragged towards the fire of Hell. (May Allah protect us all from it, Aameen.) It is as if Allah Almighty is informing His Beloved (ﷺ) to take his (ﷺ) lovers to Paradise, whilst He, The Most Majestic will take the enemies of his religion to the blazing Hell. This is why Allah Almighty revealed the following verse, for the solace and contentment of His Beloved (ﷺ):

*“Indeed, you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided.” (Qur’an 28:56).*

The word used here in Arabic is ‘Laakinna’, which should not be misunderstood or misinterpreted as if The Prophet (ﷺ) has no power or authority in providing guidance. Rather, The Messenger of Allah (ﷺ) has full authority and ability given by Allah Almighty to guide. However, it is

---

<sup>111</sup> See Holy Qur’an 38:85.

the decree of Allah Almighty not to accept the repentance of the one who completely denied and outrightly rejected the Messenger of Allah (ﷺ). Even if such an individual repents seventy times, Allah Almighty will not accept it. The authenticity of this reality is found embedded within the Holy Qur'an.

However, if someone accepts the message of (and pleases) The Messenger of Allah (ﷺ), then despite being a disbeliever for seventy years, Allah Almighty will accept his repentance and grant him acceptance. But if someone displeases the Beloved of Allah (ﷺ) causing him sorrow and discomfort, then despite (that person) being a 'Muslim', Allah Almighty will not accept his/her worship or repentance.

Such doomed and damned people will not be left alone in the open field, rather, there is a place allocated for them. The King of all the Worlds, Allah Almighty, will make sure these people receive their clothes, food and places to live. This will all be arranged and taken care of by Allah Almighty. These worldly kings make announcements of providing food and shelter for people, but in reality, what food will they give, if they themselves are dependent upon food (for survival)? The true Benefactor and Provider is the One, who is not in need of anyone and is independent of everything.

Therefore, their clothing, food, water and residence will all be provided by Allah Almighty. Those (sent to Hell by Allah Almighty) will have the clothing of the inmates of Hell. Their drink will be blood, pus and melting hot water. As for their food, that is the scorching fire itself. Their final abode is none other than the Fire of Hell. (May Allah protect us all from it) This will all be done by Allah Almighty who is the Lord of All the Worlds.

As for those that believe in Allah Almighty and His Beloved Messenger (ﷺ), the doors of Paradise will be wide open for them to enter. So, Maulana Rumi (رحمة الله عليه) beautifully summarises as follows:

ایں نہ دانشند ایشان از عمی  
هست فرقه در میان بی منتہی

***In their blindness, they do not recognise***

***That there is an infinite difference [between them].***

Those misfortunate people who consider The Beloved Prophet (ﷺ) like themselves, are not to blame. After all, they are the same people who have eyes but cannot see, hands that cannot feel and minds which are empty of intellect. All of their inward functions (spiritual realities) are blocked due to the darkness of disbelief. Then there are those people who are (physically) silent but (spiritually) communicating. Their outwards eye may be closed, but their inward eye is illuminated and enlightened with penetrating vision. They can even hear without the need of the physical ear. Such people can be calmly seated in a quiet corner, yet view the entire cosmos. This is the rank and state of those people who are in close proximity to Allah Almighty. Those that belong to Allah!

Hence, Allah Almighty separates those that are His (i.e., His Lovers) from the others. When an ordinary person looks at a mountain, his vision will stop at the stones. But, when a Man of Allah looks at the same mountain, his penetrating gaze will rip through the mountain, and view much more than the ordinary eye.

ایس نہ دانشند ایشان از عمی  
هست فرقی در میان بی منتهی

***In their blindness, they do not recognise***

***That there is an infinite difference [between them].***

The word 'Beh-Muntaha' refers to something without a limit. Meaning, if there was a limit, then it would have been outlined and mentioned. Maulana Rumi (رحمة الله عليه) is teaching us that if there is no limit, then how can you start making restrictions and limitations? This person who failed to recognise and acknowledge the greatness of the Messenger of Allah (ﷺ), missed that point, that in reality, there is no end point or boundary to mark the uniqueness and speciality of the Prophet (ﷺ) (compared to each and every one of us). If there was a limit, then we would surely mention it.

We live in a time where we can measure the distance between the sky and ground. Furthermore, indications have been given to us through the Prophetic Narrations, regarding the length and breadth of Paradise and Hell as well as the Throne of Allah Almighty etc. No matter how great in size these entities are, they are still within a limit and boundary. Though,



the lofty rank and station of the Beloved of Allah (ﷺ), is beyond our limited understandings and boundaries. Maulana Rumi (رحمة الله عليه) continues by saying that if there was a limit, we would have made it clear to everyone. As there is no limit, then O Disbeliever! Listen! you are different and he (ﷺ) is different. Your abode is the fire of hell whereas he (ﷺ) is the distributor of Paradise.

It is not a great deal for us to say that the disbelievers are in Hell and the Prophet (ﷺ) is in Paradise. Rather, the appropriate statement would be to say that the disbelievers earned Hell due to their stubbornness in disbelief whereas the Beloved Prophet (ﷺ) is the main cause and reason for others to enter into the gardens of Paradise. Hence, he (ﷺ) is the distributor of Paradise. It is for this reason that Allah Almighty gave the reassurance and comfort to His Beloved (ﷺ) by informing him (in the Holy Qur'an):

*"And 'surely' your Lord will give you so amply that you will be well-pleased."*  
(Qur'an 93:5)

As per the promise of Allah Almighty, The Prophet (ﷺ) will be pleased. The Prophet (ﷺ) will only be pleased with that individual, who will become totally his<sup>112</sup> (ﷺ).

My Beloved Friends, there are three other examples that would further explain this reality, thereafter, we will conclude this topic here. Without going into the details of these examples, I will just briefly mention them and move on. Maulana Rumi (رحمة الله عليه) states that a deer has antlers and the goat has horns (which look very similar to the antlers). They both have four legs and their food and drink are the same. However, after digesting the food, one of them has filth ready for excretion and the other produces the pure and fragrant substance of musk. So, will you consider both of these (animals) as the same? Just because they have similar physical features, it does not mean they are related. One of the reasons behind their similar appearance, is to prevent them from fighting one another.

Once the veil is lifted and their reality is shown, then it becomes apparent that they are both different to each other. This is the reason why the

---

<sup>112</sup> By following his (ﷺ) commandments and refraining from the prohibitions as well as spending every moment of one's life in yearning and love for the Beloved (ﷺ).

Beloved of Allah (ﷺ) informed those people around him (ﷺ), that apart from His Lord, Most High, no-one is aware of his (ﷺ) reality.

The true reality of the Prophet (ﷺ) was kept between himself and His Lord, Almighty. Apart from that, no-one else has access to it, and even if the Prophet (ﷺ) spoke about it, no-one would be able to completely fathom and comprehend it. Hence, this reality is from amongst the 'Mutashabihat'<sup>113</sup> and it compulsory to have belief in the 'Mutashabihat' although it is not necessary for one to understand it.

The magnificent and majestic reality of the Beloved Prophet (ﷺ) is from amongst the 'Mutashabihat' just like some Qur'anic words like 'Alif Laam Meen' and 'Kaaf Haa Yaa Ain Saad' are also of the same category. Allah Almighty and His Beloved Messenger (ﷺ) know best, what these mean and likewise the same applies to the reality of the Prophet Muhammad (ﷺ). Our belief is (and will always be) that the reality of the Prophet (ﷺ) is far beyond our understanding, however, we have firm faith in it.

My beloved friends, Maulana Rumi (رحمة الله عليه) has explained to us through his beautiful and unique examples, that we must not try to understand the high rank and reality of the Prophet (ﷺ). Rather, we should tie the rope of devotion and obedience around our necks and adopt a life in obedience to the Messenger of Allah (ﷺ), which will be the cause of respect and honour in this world and the next. Rather than attempting to fathom and comprehend the reality of the Prophet (ﷺ), it is better to follow the Shari'ah (Islamic law) of the Prophet (ﷺ).

When a person follows and understands the Shari'ah of the Beloved (ﷺ), this would bring that individual closer in proximity to the Prophet (ﷺ). Once you act upon the sayings of the Prophet (ﷺ), you will reach a station where you will have access to the actions of the Prophet (ﷺ). Thereafter, a person acts upon the sayings and actions of the Messenger of Allah (ﷺ) with such sincerity that he/she reaches the level of excellence, whereby one will gain benefit from the spiritual states of The Prophet (ﷺ). There are no words to describe what occurs at this stage as these are subtle spiritual

---

<sup>113</sup> Mutashabihat is the term used to describe elements of our religion where the full meaning and interpretation is uncertain.

truths and uplifting states which manifest upon the person. If they were to be put into words, then the words would miss their mark.

Therefore, life is lived and truly understood by following the words and actions of the Prophet (ﷺ). When a person lives life in accordance to the speech, actions and noble character of the Beloved (ﷺ), then such a person is given an opening into the spiritual states of the Messenger of Allah (ﷺ). If you wish to see the Prophetic statements, actions and footprints then open your (physical) eyes. But if you are searching for the spiritual states of the Beloved Prophet (ﷺ) then close your (physical) eyes and become drowned in the Prophetic Ocean. Once you are drowned and obliterated (in the Prophetic Love), then you will cease to exist. So, if you no longer exist, then how can you speak (using words) and try explaining the spiritual states of the Prophet (ﷺ)?

The Messenger of Allah (ﷺ) is that unique and unparalleled personality who can keep connection with His Beloved, The Most High, yet at the same time be in this material world looking after and caring for his (ﷺ) followers. Hence, the Beloved Prophet (ﷺ) is with his Lord and with his followers simultaneously. His proximity to his Lord is linked to his (ﷺ) spiritual reality whilst his presence amongst his followers is related to his words and actions. As we live in this material world, we have access to his (ﷺ) beautiful words and actions which are known as the Sunnah. Once the blessings of the noble Shari'ah begins to overflow, then one is given access to the spiritual path (Tareeqah). Tareeqah is the word used to describe the path, as for the states and realities contained within the path, (as previously mentioned) there are no words to describe them. This is known by the heart of the Sufi – the lover treading this path.

Otherwise, ask the great companion Sayidunna Abu Hurairah (رضي الله عنه) and with these words I will conclude.

*(The Shaykh summarises this incident in his own words).*

Once, the Prophet (ﷺ) instructed Sayidunna Abu Hurairah (رضي الله عنه) to go home and look after the affairs of his family. The secret behind this Prophetic instruction was that meeting after a while would be the cause of his love to increase for the Prophet (ﷺ). This incident has already been

mentioned in one of our previous discourses, but I will mention it here at this point again.

After a very short while he i.e., Sayidunna Abu Hurairah (رضي الله عنه), quickly returned. When the Prophet (ﷺ) asked him whether he had gone home, he respectfully replied in the affirmative. The Prophet (ﷺ) then reminded him of the instruction to return every so often and not as regularly (as prior). So, Sayidunna Abu Hurairah (رضي الله عنه) replied by stating that (in that short time he felt as if) an extended time had passed.

This was the state of Sayidunna Abu Hurairah (رضي الله عنه) that his being was crying out; 'O my Beloved, The Messenger of Allah (ﷺ)! Even if I see you a hundred or a thousand times, I still hear a cry and call from inside that tells me; 'Take a glance once more!'

So, this is a reality my beloved friends, and this whole affair is an affair of intense love, sincerity and spiritually. Until this intense love is not predominant (in one's life), then one will not experience nor taste the openings of the secrets (and realities) that are deposited within the human soul. Until love is not the guide, one will not find The Beloved. Unless the flames of the intense love (of God) do not burn your insides, you cannot wear the garment of righteousness and piety.

You all (present in the gathering) are lovers and devotees of the Beloved Messenger (ﷺ) and are from the Ahl ul Sunnah wal Jama'ah. The simple definition of a Sunni<sup>114</sup>, is someone who is lost in the love of the Beloved (ﷺ). The Ahl ul Sunnah wal Jama'ah are those that submit and sacrifice themselves as well as their desires and wishes for the sake of their Beloved (ﷺ). This is the biggest evidence of being a Sunni.

The four righteous caliphs and all the other noble companions (رضي الله عنهم) were completely drowned and annihilated in the love of the Beloved Prophet (ﷺ) so much so, that anything they said, would only contain within it the Prophetic fragrance.

May Allah Almighty allow us to continue with the work we are doing until the Day of Judgement, or for as long as we live. Every person has their own

---

<sup>114</sup> The term used for the one who adheres to the path of the Ahl ul Sunnah wal Jama'ah.

Qiyamah (Day of Judgement), this is because when a person dies, then in essence his/her Barzakh (intermediary phase between worldly life and the day of judgement) has started. Therefore, May Allah Almighty grant us steadfastness and consistency until Qiyamah. Aameen!

O Allah Almighty, bless all those present here from our beloved friends to these scholars and learned folk. O Allah! Enlighten the heart, minds, inner and outer beings of the viewers watching this message of Truth, via Noor TV and bless us all in our wordly life and afterlife. O Allah, cause our heart to be intoxicated in the love of your Beloved (ﷺ). Aameen!



## Chapter 1 – Tenth Discourse

ایں زمین پاک و آن شورست و بد  
ایں فرشته پاک و آن دیوست و دد

*One is good and fertile land, while the other is bad and barren:*

*One is a holy angel, while the other is a demon and a wild beast.*

هر دو صورت گر بهم ماند رواست  
آب تلخ و آب شیریں را صفات

*It is possible for them to be similar in appearance;*

*Just like bitter water and sweet water have the same clarity.*

جَز که صاحب ذوق که کشناسد بیاب  
اَوْ شناسد آب خوش از شورا آب

*Only one who is capable of tasting (sahib dawq) is able to tell the difference:*

*He alone can tell sweet water from saltwater.*



In the Name of Allah, The Most Kind, The Most Merciful.

Respected audience, esteemed scholars and viewers of Noor TV who are joining us and benefiting from both near and afar. Building on from the examples given in the previous discourse, I will proceed with a few more examples in today's session. If you remember, we previously discussed the incident of the parrot who assumed it was like the human being, solely based on one (similar) physical aspect of appearance. So, Maulana Rumi (رحمة الله عليه) states that this physical or literal resemblance creates an element of doubt within the general public. However, the elite safely pass by this fog of doubt within a flash.

On this point, Maulana Rumi (رحمة الله عليه) shared a beautiful insight which I would like to repeat, here at this occasion. The parrot had claimed that it had lost a few feathers due to spilling a bottle of oil. Then whilst addressing the person, it claimed that he must have spilled a drum of oil, as the person is completely bald. Hence, the parrot was completely convinced, that the hairs of a person are only removed once the oil is spilt. Based on this irrationality, the parrot assumed that it is the same as the human being. Rather, instead of assuming, it was completely convinced that it was exactly the same as the human.

Maulana Rumi (رحمة الله عليه) responds to this by saying that if something inferior considers itself to be the same as something superior, then these are animalistic signs.

In other words, he is saying that if you weren't an animal, then you wouldn't have considered yourself (i.e., the parrot) to be a human being. There are hundreds of other causes for one's hairs or feathers to be removed. However (due to the incident which caused the parrots feathers to be removed) the parrot now believed that a person can only become bald if they drop oil.

So moving on, Maulana Rumi (رحمة الله عليه) states that those people who considered the Beloved Prophets of Allah (عليهم السلام) to be like themselves, have ended up disrespecting an insulting them. The conclusion he gives is as follows:

ایں نہ دانشند ایشان از عمی  
هست فرقه درمیان بی منتهی

***In their blindness, they do not recognise***

***That there is an infinite difference [between them].***

By being blind, this foolish individual was unable to differentiate between himself and the Prophets of Allah (عليهم السلام). In reality the difference between the common and elect, is greater than the distance between the heavens and the earth. Thereafter, the advice given by Maulana Rumi (رحمة الله عليه) was:

کارپاکان را قیاس از خود مگیر  
گرچه باشد در نوشش شیر و شیر

***Do not use your own standards to judge the actions of holy men,***

***The words shîr (milk) and sheîr (lion) look identical in writing [but are, in reality, very different].***

Do not consider the pure and elite, like yourselves! You have lived a life stained with the impurities of filth and transgression, yet you assume that others will be the same as you. For this reason, do not consider those that live together in the same area and eat the same types of food to be the same and equal. Maulana Rumi (رحمة الله عليه) further explains this point by giving the example of two types of land. One is fertile land which is able to support the growth of a large number of strong and healthy plants. The other type is non fertile land which is unable to sustain crops or vegetation.

If the land is fertile, then much can be grown by planting seeds from the first time. Often times, both these lands (fertile and non-fertile) may be joined together. This non-fertile land on the outset seems very spacious and fertile. But, if no hard work and effort is carried out to maintain it, no result will be achieved. Just like there are two types of land which seem the same in appearance, likewise there are two types of people. One is doomed whilst the other is successful. The doomed individual claims that as we are both humans, surely, we are both the same.

*(Now the Shaykh narrates an incident in his own words, which took place in the life of Sayidunna Ali (رضي الله عنه), which links in with the topic at hand.)*

Once a person came to Sayidunna Ali (رضي الله عنه) in a jesting and imprudent manner with the intention to oppose him. He arrived with an objection and said; 'O Ali! Do you claim that everything is in the Holy Qur'an?' he (رضي الله عنه) replied; 'What need is there for me to claim it, when it is a firm reality that everything is within al-Qur'an!'

So, the questioner (who was bald and had hardly any facial hair), said whilst smirking; 'If everything is in the Qur'an then is there any mention regarding the lack of my facial hair?'

Sayidunna Ali (رضي الله عنه) informed him; 'There is mention of (the lack of) your facial hair within the Qur'an.' When the questioner further inquired about this, Sayidunna Ali (رضي الله عنه) replied with the following verse:

*"And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty." (Qur'an 7:58)*

The non-fertile land which is filthy and impure is unable to grow anything good. So, how could facial hair have grown from his barren appearance. Upon hearing this reply, the questioner was immediately silenced<sup>115</sup>.

Anyhow, Maulana Rumi (رحمة الله عليه) informs us that the non-fertile land will not grow anything, no matter how many seeds you plant within it. The essence of such land is defective and damaged.

Likewise, that human being whose heart is darkened and destroyed with the layers of disbelief and polytheism, can never become fertile land to accommodate the seeds of Tawhid (Belief in the oneness of Allah Almighty).

If someone is still unsure or unclear, then Maulana Rumi (رحمة الله عليه) continues to explain in the following couplets:

---

<sup>115</sup> This ayah was recited as an answer to this particular situation. Obviously, it cannot be applied as a rule for all beardless people.

ایں زمین پاک و آں شورست و بد  
ایں فرشته پاک و آں دیوست و دد

***One is good and fertile land, while the other is bad and barren:***

***One is a holy angel, while the other is a demon and a wild beast.***

---

هر دو صورت گریهم ماند رواست  
آب تلخ و آب شیریں را صفات

***It is possible for them to be similar in appearance;***

***Just like bitter water and sweet water have the same clarity.***

You see the water that is running and flowing within the seas. On one hand you have the salty water and on the other hand you have the sweet water. Both have the same colour, matching type of sea waves and equal size and breadth. Yet, one is salty and the other is sweet. At this occasion, Maulana Rumi (رحمة الله عليه) states:

هر دو صورت گریهم ماند رواست  
آب تلخ و آب شیریں را صفات

***It is possible for them to be similar in appearance;***

***Just like bitter water and sweet water have the same clarity.***

Although both types of water exist and you see them, you are not able to differentiate between them. As long as you keep on looking, you will fail in distinguishing between them.

If someone is mad, blind or unable to taste, in either case, they will be unable to distinguish between the two. The reason is because there is a special ability and faculty required to identify the two different types of water, which is outlined here by Maulana Jalal al Din Rumi (رحمة الله عليه):

جَز که صاحب ذوق که کشناسد بیاب  
اَوْ شناسد آبِ خوش از شورا آب

***Only one who is capable of tasting (sahib dawq) is able to tell the difference:***

***He alone can tell sweet water from saltwater.***

If you wish to identify between the sweet and salty waters then you need a healthy person with sound intellect and good vision. Most importantly, he must have the ability to taste and differentiate between the two. Maulana Rumi (رحمة الله عليه) states:

جَز که صاحب ذوق که کشناسد بیاب

***Only one who is capable of tasting (sahib dawq) is able to tell the difference:***

Until the person is not endowed with the gift of taste and achieved the ability to know and identify, he cannot recognise the difference between these two types of waters. If you are only able to differentiate between fresh and salty water by relying on your faculty of taste and intellect, then how can you trust on your limited intellect in trying to fathom the vastness of the reality of the Prophets (عليهم السلام)?

Here, the disposition and passion of the Angel Jibril (عليه السلام) is what is required. The etiquette of the Angel Mikail (عليه السلام) and the heart of Sayidunna Abu Bakr al Siddique (رضي الله عنه) is needed. For such exposures, the piety of Sayidunna Umar ibn Khattab (رضي الله عنه), the modesty of Sayidunna Usman al Ghani (رضي الله عنه) and the prostration of Sayidunna Ali (رضي الله عنه) are vital. Thereafter, purity is established from such obedience and a special light is received which is used to see the light of the Prophet Muhammad (ﷺ).

For this reason, not everyone is able to understand such subtle realities. Therefore, if you want to reach and benefit from the lights of Prophecy then your love must become experiential (by tasting and not just words). This can only be attained if someone is of sound intellect, which again, is dependent on having the necessary knowledge. This is important because

if someone has intellect without the appropriate knowledge (to navigate that intellect), then it is of no use. Likewise, knowledge without sound intellect is useless. Also, knowledge and intellect without experiential love is impractical.

So, beneficial knowledge is only acquired with a sound intellect which then becomes a vehicle in achieving true experiential love and yearning. Only then does one have access to the spiritual realities. If you wish to gain benefit and assistance from the realities of Prophethood and Sainthood, then you must have perfect faith and sincerity flamed with the fire of love. All the while, remaining within the boundaries of appropriate etiquette and courtesy. Furthermore, purity, piety and knowledge will lead to your understanding of the religion. With this illumined light of understanding, you will gain access to the miracles (of Prophet [عليه السلام]) and supernatural wonders (of the Awliyah Allah).

When one witnesses a miracle, will he/she realise its rank, reality and other important matters relating it? Once a person understands the elevated nature and the noble causes for (the manifestation of) such miracles, then the individual cannot help but fall in love with the one performing such miracles. This love cannot be measured on any scale as it is unparalleled. Love has no disposition or nature, rather, it only knows how to rule over the kingdom (of the heart). Once in love, the lover leaves his own choices, decisions and intentions and follows only the decisions of the Beloved. Hence, a miracle (supernatural wonder) can only be performed by the one who is perfect in his obedience to the Beloved Messenger (ﷺ).

At this juncture, it is possible that someone might raise a question. This is a gathering where knowledgeable and learned folk (scholars) are present so let me ask; 'What will be said about the miracles performed by a senseless ecstatic mystic (Majzub), who doesn't engage in worship and neither does he adopt cleanliness? He is not obliged to follow the Islamic Law due to his unstable mental state, yet how can he perform such miracles?'

My beloved friends, the short and simple reply (to this question) is that we must firstly, find out what his state was prior to losing his sanity. Was he born with such an instable mental state? Or, did he reach a certain age and state, thereafter becoming insane? Was he not a righteous, ascetic and



knowledgeable individual prior to reaching this state and did he not spend his days and night in the worship of His Lord?

So, was the veil instantly lifted causing the spiritual manifestation (of mystical realities) to descend immediately on his heart and mind resulting in him losing his senses? If this is the case, and he actually was a devout worshipper of his Lord, Most High (whilst in his senses), then when he suddenly lost his senses, he instantly reached the station of proximity to His Lord! From this we learn that, no-one will receive anything, save through the obedience of the Chosen One (ﷺ). Hence this question has been answered, as whatever spirituality he received, was based upon his previous state of obedience and love for the Messenger of Allah (ﷺ).

Once, a person surpasses and crosses the boundaries of sanity, intellect and mental well-being (i.e., becoming insane), then knowledge and Shari'ah (Divine Law) do not apply upon such as individual. Let me share with you another example which you will like. My beloved friends, pay attention as these are subtle points of love and only the lovers know their real value.

You may have witnessed in terms of Islamic Law, that Zakat (religious obligation of charity) is applied based on the amount of wealth someone possess. However, for land (that grow crops and vegetation) there is a necessary form of charity which has to be paid, which is called 'ushar'<sup>116</sup>. This is dependent upon the land, which is of two types; either you have dryland or wetland. If it is wetland, then more charity is required to be paid compared to dryland. However, charity (ushar) is only compulsory on the land which produces crops or vegetation. The land which does not produce anything, does not require its owner to pay.

In other words, if a person is sane, then he is required to follow and act according to the Shari'ah. However, an insane person who sacrificed his sanity by losing himself in the manifestation of his Beloved, becomes released from the restriction of the Islamic Law.

When a person is sleeping, do you address him by greeting him with 'AslaamuAlaikum'? No, you do not, but why? Has the person died? No, he

---

<sup>116</sup> This is charity which is paid on land which produce crops or vegetation. Unlike general zakat, this does not have to be paid on a yearly basis. Rather, it is paid immediately after the production of crops and vegetation etc.

hasn't, but the reason you do not greet him is because he does not listen, hence the Islamic Law does not apply to him, whilst he is in this (sleeping) state. Whilst in this state, the one sleeping is not required to give Zakat, neither does he have to fast or perform the pilgrimage. Only upon awakening, will he find that all the obligations of the Islamic Law are due upon him.

From this we learn that when a person crosses the domain of sanity or consciousnesses, then the Shariah no longer applies to such an individual. Similarly, when the fertile land produces crops and vegetation, the 'ushar; form of charity applies. So, is there any 'ushar' applied to the forests and jungles? If you have fertile land then the law states that you must pay according to the amount produced. However, the government has given full freedom to the jungles and forests? This is the reason why the Shari'ah requires the sane person to 'pay charity' i.e., follow the obligations, whereas the insane person does not have to 'pay charity' rather, he is given freedom (from his obligations). When the (insane) person has passed beyond the boundaries of Shari'ah, then he is no longer under the grips of the Islamic Law hence the reason he doesn't pray or worship. The reason we pray is to find the Beloved in such a manner that we are never separate from Him and such is the case for the senseless ecstatic mystic (Majzub), so why would he pray? Based on this reality, Maulana Rumi (رحمة الله عليه) states:

جَزْ كِه صَاحِبِ ذَوْقِ كِه كِشْنَا سَدِ بِيَابِ  
اَوْ شَنَاسَدِ آبِ خُوشِ اَز شُورَا آبِ

***Only one who is capable of tasting (sahib dawq) is able to tell the difference:***

***He alone can tell sweet water from saltwater.***

The one who is able to differentiate must be a sane individual with sound intellect, thereafter his knowledge and experiential love must be intact. Only upon the completion of these three elements, is the person able to distinguish (between the waters). The one who is unable to differentiate between himself and the Prophets/Saints, is like a person void of intellect, knowledge and love. Such an individual is just like an animal.

*(The Shaykh now narrates an incident in his own words, which took place in the life of The Prophet (ﷺ);*

My beloved friends, let me tell you something beautiful about our Master (ﷺ). Once, there was a person who had lost himself in his love for the Generous Prophet (ﷺ), resulting in his heart becoming annihilated and obliterated in Prophetic Love. His yearning increased and he went out in search for his Beloved (ﷺ). First, he reached the city of Makkah tul Mukarramah. Upon arriving, he asked the followers of the Prophet (ﷺ); 'Is this building the Ka'bah? Is the Messenger of Allah (ﷺ), present in this city?'

'Yes, he (ﷺ) is here. Have you not seen him (ﷺ) yet?' replied one of his (ﷺ) companions. So, the man said; 'No I haven't seen him (ﷺ) yet, however, I am eager to meet the one who can capture the hearts of his lovers, without even showing himself! What then will be my state when he (ﷺ) shows himself? The one whose words bring such an ecstatic state, I wonder how blessed his (ﷺ) presence would be?' The lover continued; 'So, he (ﷺ) is the one that bought back the sun, right?'

The lover thought to himself, that how can a human-being, perform such an amazing miracle? But that question was quickly answered by his inner love-filled voice which replied; 'After all I am a human-being too. So, if the sun does not obey me, but does obey his (ﷺ) orders, then although he (ﷺ) is in the outer form of a human being, his (ﷺ) inner reality is something completely different!'

His questions continued; 'Is he (ﷺ) the same person about whom it is reported that a bear once caught a goat and was ready to consume it when the owner (of the herd of goats) arrived and forcefully hit it with a large stick, forcing the bear to leave the goat and take refuge in a high place on a tree?'

After the bear was safe, it faced towards the owner of the goat and said; 'I am surprised that you are taking away my sustenance from me?' That Arab goatherd was shocked at the fact that the bear could speak, and that too, just like humans. The bear continued; 'Are you surprised at my ability to speak? Rather, the whole creation is surprised at the fact that you have within your midst, the Prophet (ﷺ) who delivers you news from the unseen, yet you people are still not believing in him (ﷺ)?'

Back to the incident, so, the lover was told; ‘Yes, indeed! He (ﷺ) is the same person.’ He, again, thought to himself that, how can a human-being deliver news of the unseen and why can’t I do the same? But he realised that his own human nature is different that of the Prophet (ﷺ). The Prophet (ﷺ) is heavenly and elevated, whilst we are earthly and lowly. Rather, the Prophet (ﷺ) is the one who raises an ordinary person to becoming an excellent believer and further purifies the elite believers to become perfect guides.

‘Let us go and meet him (ﷺ)!’ cried out the lover as his love was ever increasing. The Prophet (ﷺ) was performing the Tawaf (circumambulation) of the Ka’bah whilst his noble companions (رضي الله عنه) were behind him (ﷺ). There was an empty space in front of the Prophet (ﷺ), and as this devotee was unaware (of the rituals of Tawaf), he started to perform the Tawaf in the space in front of the Prophet (ﷺ).

Keep in mind that this lover was not performing the Tawaf by reciting prayers and litanies, rather he was going around the Ka’bah drowned in his own ecstatic and loving style. He was in such a profound state, that whilst hearing voices in the background, his inner voice also spoke out and said (while gazing at the Ka’bah); ‘This Ka’bah must be someone’s house. Surely, the owner of such a big house must be so generous.’

As for the litanies and prayers (that are often recited when performing the Tawaf), he had neither learned them and nor did he need them. His thought was occupied with His Lord and His Generosity. In this state, he kept calling out and repeating loudly; ‘Ya Kareem! O Generous One!’

At that moment, the Beloved Prophet (ﷺ) turned towards his noble companions and instructed them to leave their prayers and litanies and start repeating the call of this overjoyed lover and devotee. So, the whole area surrounding the Ka’bah was echoing loudly with the voices of ‘Ya Kareem! O Generous One!’.

The lover noticed that the air was filled with the breezes of ‘Ya Kareem! O Generous One!’, so he immediately stopped, and so did the Prophet (ﷺ). When the lover started walking again, so did the Beloved (ﷺ). One whole circuit around the Ka’bah was completed in this manner. The man eventually got irritated and turned around to see who was copying and replicating him.

His gaze fell upon the beautiful and illumined face of the Prophet (ﷺ). Once he looked at him (ﷺ), he remained looking at him (ﷺ), not looking elsewhere. So, the Prophet of Allah (ﷺ) informed him that his awe-struck appearance shows that he is a traveller and not a local. Upon being questioned about his travels, he was then asked the reason for his arrival. The lover had another thought occur in heart which said; 'This man i.e. The Prophet (ﷺ), is so overpoweringly beautiful that he managed to cool down my anger and irritation in such a subtle and delicate manner.'

The man eventually spoke and said; 'I do not know who you are, however, had my heart not melted upon seeing you, I would have complained about you to my Prophet (ﷺ).' The Prophet (ﷺ) smiled at his response, and asked the man to tell him (ﷺ) more about his Prophet (ﷺ). Upon being requested again, the man replied; 'I would only be able to tell you about that Prophet (ﷺ) if he could be comprehended. I would only inform you about him, if the tongue was capable and had words that could describe him.'

The Prophet (ﷺ) then asked this lover to inform him (ﷺ) about some signs of this Prophet. The man replied and said; 'The biggest sign is that he (ﷺ) walks without a shadow.'

When the Prophet (ﷺ) would walk in the sunlight or moonlight, there would be no shadow of his (ﷺ) blessed body.

The Prophet (ﷺ) then addressed the lover and asked him, if he wanted to see whether the Prophet (ﷺ) had a shadow or not? The lover replied in the affirmative, so the Beloved (ﷺ) asked his (ﷺ) noble companions to make space. Now, the Messenger of Allah (ﷺ) asked the lover to look and see if he can spot a shadow. That devotee noticed that the sun is at its peak, so the shadow should be present. When he looked, he noticed that there was no shadow. The Prophet (ﷺ) moved a few steps to prove that there is no shadow. So, that man said; 'Yes, I admit that you have no shadow, but, my Prophet (ﷺ) is of an immense status! If only I could meet him, then I would tell you about his lofty rank.'

The Prophet (ﷺ), asked the man to inform him (ﷺ) of another sign of this Prophet. The man replied; 'The face of my Prophet is something so beautiful and wonderous which is unexplainable.' After hearing this, the Messenger of Allah (ﷺ) told the man to focus and concentrate on his (ﷺ)

blessed face. He (ﷺ) also told the man to keep in mind, the beautiful facial aspects of his Prophet, whilst gazing at the face of the Messenger of Allah (ﷺ).

Upon closely seeing the beautiful and illuminated face of the Prophet (ﷺ), the man exclaimed: 'It seems to me as if, this is that face of my Prophet (ﷺ). However, the face of my Prophet is so amazing, that if I could meet him, only then I would inform you of his beauty!'

The man at this stage, still not believing that in front of him is The Beloved Prophet (ﷺ) that he is seeking. The Prophet (ﷺ) asked him again and he replied; 'The (curls in the) hair of my Beloved are out of this world! Angels are found clinging to his blessed curls and hearts are sacrificed upon the curls of his hair'. Upon hearing this, the Beloved Messenger of Allah (ﷺ), showed the man his blessed hair.

*"By the night when it covers." (Qur'an 92:1).*

The man said; 'To me it seems like it is the same hair, however, I still do not believe, unless and until, one final condition is fulfilled.' Upon being asked about the final condition, he replied; 'Between his two shoulders, there is the seal of Prophethood (which confirms that there is no god but Allah and Muhammad (ﷺ) is the Messenger of Allah). This is the evidence from pre-eternity which Allah Almighty had decreed as proof for the earthly inhabitants. So, can you please show me?'

The leader of the worlds, Our Master Muhammad (ﷺ), then lifted his upper garment from his blessed back. Upon seeing this, the man said; 'I still do not believe. I wish to move closer to this blessed seal, may I?' After the man was given permission to move closer and even more closer, he once again requested for further proximity and closeness in order to remove any possibility of any future doubt. The man was informed by the Prophet (ﷺ), that he can move as close as he wished in order to transform his doubt into certainty.

Eventually, when the man reached very close, he placed both his lips on (and kissed) the blessed seal of the Prophethood. Thereafter, he said; 'It is without any doubt, that you are the Beloved of Allah (ﷻ) who is unique and unmatched in all of creation!' After saying this, the man sat down and placed his hands on the blessed feet of the Prophet (ﷺ). Then, the



Messenger of Allah (ﷺ) placed one of his blessed hands on the head of the man and the other blessed hand on the door of the Ka'bah.

Take a moment to reflect on this incident. Try to visualise and imagine this beautiful scene. During this moment, the Prophet (ﷺ) made the man recite the testimony of faith (Shahadah) and informed him that Allah Almighty will take everyone to account.

*The Shaykh finished narrating this incident and then addressed the audience as follows:*

My Beloved Friends, know! that these are the lovers who, after becoming annihilated in the intense love of their Beloved, are now living in the permanent company and presence of their Beloved. Only the people from the fraternity of love can spot another lover of their Beloved. Only the eyes which have searched throughout the whole universe in seeking and finding their Beloved, can spot other lovers.

At this point, Maulana Rumi (رحمة الله عليه) informs us that there are two types of people; one is the recipient of the Mercy of Allah Almighty and the other receives the Curse of Allah Almighty. How can the one who is accursed, identify those that are enveloped within His Mercy? The people who receive the Mercy of Allah Almighty, are (spiritual) residents of the celestial realm, whereas the accursed folk are in the lowly materialistic world of matter.

The spiritual concentration of the pious is two-fold, both heavenly and wordly. Whereas, the wordly individual is sucked in the traps of this lower world, like a fly on honey. When the fly takes its place on top of honey, it is unable to move. Likewise, the world will attract the people with all of its distractions, appearing to be like sweet honey. Therefore, the one whose heart is sunk within the depths of this world, can never know the rank and station of the high-flying eagle (i.e., the believer) above.

The damned and doomed people of this world who consider the Prophets/Saints to be like themselves are under the weighty curse of Allah Almighty. Whereas, those who consider the Friends of Allah Almighty as unique and special, then they are the recipients of the Mercy of Allah!

Endless Praise and Thanks to Allah Almighty, who made us from amongst those group of believers, whose beginning, middle and ending are all upon etiquette, courtesy and good conduct. The group which is blessed with modesty and loyalty, all the while being enveloped within the Mercy of Allah Almighty, under the leadership of the Beloved of Allah (ﷺ)!

*(The Shaykh closes this discourse with a supplication).*

‘O Allah, please accept this beautiful gathering in your court. Those who are tuned in to Noor TV from afar, nourishing their inner beings with peace and tranquillity, O Allah! bless them with the happiness of this life and the next. Protect us from illnesses, difficulties, trials and all forms of tribulations and purify our hearts, minds and souls with the delights and pleasures of the love of Your Beloved (ﷺ). O Allah! please accept all of their lawful desires, prayers and wishes. Aameen!

