

# **Mystic Thought of Shaikh Sayyid 'Abdul Qadir Jilani(R.A)<sup>1</sup>**

## **Part-II**

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In the time of Jilani (Rah. A) the Muslim society could be broadly divided into two classes. The first of these comprised the men of substance who were deficient in faith and virtuous behaviour. As against this, there was another class, endowed with faith and a spirit of righteousness, moral strength and uprightness. These people, sometimes, feeling disconcerted and broken-hearted, viewed the affluent with jealousy and mistrust, and regarded themselves as discarded and deprived. Jilani (Rah. A) holds out hope and cheer to these people in one of his sermons. He preaches:

“O empty-handed beggarly fellows, the world would appear to be at loggerheads with you; you are barefooted, unclothed and unfed, broken-hearted and ill-starred, evicted from every place and deprived of your longings and fancies. But do not say that Allah has reduced you to poverty, turned the world against you, abandoned, maligned or persecuted you, did not assign the portion of earthly pleasures due to you, or did not bestow honour and fame upon you. Nor it is proper for you to complain that Allah has granted his favours to others, made them reputed and honoured, although they belong to the same faith as you do and are the progeny of Adam and Eve like you.”

The Shaikh (Rah. 'A) adds:

“It is really so because you are like fertile land on which Allah is sending down the rains consisting of endurance and resignation, conviction and faith, knowledge and grace. The tree of your faith is taking roots, sprouting forth its branches, its shade closing over you, pushing

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out new shoots and fruits, getting higher and bigger without your providing any fertilizer to it. Allah Almighty knows what you really need. He has, therefore, assigned a befitting place for you in the Hereafter. He has made you a lord in the life-to-come where His bounties are countless, inconceivable and unheard of.”

Jilani (Rah.A) continues:

“As for those who have been well-afforded in this world, they have been placed in easy circumstances for they are like a barren land, rocky and sandy, which neither stores nor absorbs the rains, and it is difficult to implant the tree of faith in it. It has, therefore, to be provided with fertilizers so that the weak saplings of their faith may get nourishment and push out the shoots of righteous action. Thus, if the wealth, honour and fame are taken away from them, the tree of their faith shall waste away and its leaves and fruits shall wither although Allah intends to make it strong. Therefore, my poor brethren, you ought to know that the faith of the wealthy does not have deeper roots, it lacks that strength which has been endowed to you, and it needs the riches and earthly prizes for its nourishment. If these gifts were to be taken away from them, their faith will give place to blasphemy and they shall join the ranks of infidels, apostates and hypocrites, unless, of course, Allah bestows on them spiritual light and enlightenment, endurance and resignation to strengthen their faith.”<sup>2</sup>

#### **The Shaikh (Murshid/Preceptor) and the Murid (Novice) Relationship**

Jilani (Rah.A) explains the purpose of having *murshid* (preceptor) in these words:

“With everyone among the prophets and the *awliya* (saints) of Allah is to be found a secret which cannot be known by any other person . . . and sometimes the Shaikh holds a secret which is not known to the *murid* (novice) . . . when the *murid* reaches the spiritual state of the

Shaikh, he is made to separate himself from the Shaikh ... the Shaikh is needed by him (*murid*) so long as he is infested with low desires and purposes which have to be crushed.”<sup>3</sup>

‘Abdu’l Qadir (Rah.A) also prescribes certain conditions for a devotee before his inclusion in the company of spiritual beings. He says,

“Do not expect to be included in the company of spiritual people unless you have become an enemy of your whole self and have become absolutely separated from all the organs of your body and all your limbs and have cut off all your connections with your existence, with your movements and restful conditions, with your hearing and seeing, with your speaking and holding, with your effort and action, with your action and your intelligence and with everything that proceeds from you before your spiritual existence comes into being in you, and that will be found in you after the spiritual existence is breathed into you because all these things constitute a screen between you and your Lord.”<sup>4</sup>

In his another discourse Jilani (Rah.A) comments on the company of the Shaikhs in these words,

“And you should keep company with the *dervishes* (saints) with humility and good manners and kill your self till you regain your life in spirituality.”<sup>5</sup>

*Dervish* (saint), according to Jilani (Rah.A), is he who is indifferent to everything besides Allah.<sup>6</sup> He also advises a *wali* (saint) to keep on remembering Allah in all conditions and to adhere to the covenant of Allah. He advises thus;

“O *wali* it devolves on you to keep on remembering Allah in all conditions because it brings together all the good things and it is also your duty to adhere to the covenant of Allah because it wards off all injurious things.”<sup>7</sup>

Jilani (Rah. 'A) opines that Shaikh's function is only temporary and that he becomes like a wet nurse who has stopped suckling the baby after two years of lactation period. The Shaikh is needed by *murid* so long as he is infested with low desires and purposes

which have to be crushed. But after the disappearance of these weaknesses of the flesh there remains no need of the Shaikh. While commenting upon the desired qualifications of the *murshid* (preceptor), Jilani (Rah.A) also warns about the pretenders in these words:

“ . . . Beware of the person (pretender) who speaks about wisdom but does not act according to it, who has got a tongue, but no heart. He abhors defects in others but who himself persists in similar defects. He shows to others his piety but contends with Allah by committing major sins. And when he is alone he is like a wolf in sheep’s clothes. He is a person against whom the prophet (SAW) has also warned.”<sup>8</sup>

Thus, Jilani’s (Rah.A) *tasawwuf* is dynamic and not passive and self-deluding. His spiritual culture leads people to noble deeds and righteous conduct in life and to rebel against all dishonest means and methods.

#### **Behaviour in the Company of the Shaikh (Preceptor)**

Jilani (Rah.A) sets criteria about the recognition of his true novice in these words:

“No one loves me but one who is knowledgeable of Allah, given to much action and little talk. The sincere person loves me (the preceptor), while the hypocrite hates me. One who follows the *Sunnah*, <sup>9</sup>loves me while one who follows false innovations <sup>10</sup>hates me.”<sup>11</sup>

‘Abdu’l Qadir (Rah.A) in his discourses points out the weaknesses of hermits, recluses, Sufis and novices and advises and guides them to live a life in conformity with Islam. He imparts guidance to them in these words:

“ . . . Woes unto you, the majority of you are in illusion, worshipping creatures in your cells . . . woe unto you! Walk in search of knowledge and knowledgeable persons until no further walking can be done.”<sup>12</sup>

“Woe unto you! O you who associate creatures with Allah! How often you knock on doors behind which there

is none to answer you, and how often you mock on iron without fire. "13

"When faith has become certitude, certitude has become knowingness, and knowingness has become knowledge, you will become an expert in distinguishing between the good and the bad in the service of Allah."14

The Shaikh (Rah.A) imparts further instructions on *murshid* (preceptor) and *murid* (novice) relationship in these words:

"If you come to me here but do not put my teachings into practice you will only be a nuisance to the audience."15

"When the company of the seeker with the Shaikh has become sound, the Shaikh will feed and nourish him from his heart with the food of knowingness and its drink."16

"Refined behavior is as much an obligatory duty on the part of knower as is repentance for a disobedient person . . . refined behavior in the company of Allah is essential."17

"O people, love your Lord and make His creatures recognize that He is worthy of all love. Love Him and guide the creatures to Him so that they join you in loving Him."18

"O you who waste your time in your houses and cells in the company of the lower self, natural inclination, passion and scarcity of knowledge! You have to accompany the Shaikhs who have to put their knowledge into practice. Obey them and follow their footsteps."19

The Shaikh comments upon the influence of *suhbat* (companionship) in these words:

"Accompany the people of Allah, for one of their attributes is that if they look at a person and direct towards him their spiritual influence they will love him even if the person they looked at was a Jew, Christian or Zoroastrian. And if he was a Muslim, his faith, his certitude and his steadfastness would increase."20

### **The 'Ilm (knowledge) of Saints and its Effects**

The true believers (saints), according to 'Abdu'l Qadir

(Rah.'A), possess the eye of the heart and the eye of the innermost besides the eye of the head. It is they who have understood this world and Hereafter properly. They put their knowledge into practice and act with sincerity. They are absolutely devoted to the goodness of the creatures, and the Creator (Allah) supports them. He maintains:

"The (true) believer has three eyes; the eye of the head with which he looks at this world, the eye of the heart with which he looks at the Hereafter, and the eye of the innermost being which remains with the True one (Allah) in this world and in the Hereafter, because it is focused on Him in this world and in the Hereafter."<sup>21</sup>

"It is the people of Allah who are those with sound reason. They have properly understood this world so they renounced it. Then they understood the Hereafter so they entered into it."<sup>22</sup>

"The people of Allah (saints) have faith and belief and they put their knowledge into practice, act with sincerity and spend their money in the service of the righteous."<sup>23</sup>

"The people of Allah totally belong to the True One (Allah). They are wholly devoted to the goodness of the creatures and the Creator (Allah) supports them."<sup>24</sup>

The Shaikh (Rah.A) says that when true believers respond to Allah, He shows them the way to Him. The one who is content with Allah to the exclusion of all creatures has really accomplished servitude. In fact, the saints have inherited the spiritual imprints of the Prophets. One who is not among the saints should render the service to them (saints). He affirms;

"... When the believer hears the private conversation of the True one (Allah), he responds to Him, wanders searching for Him and longs for Him. He awakens the hearts and shows them the way to Him."<sup>25</sup>

"The servant who has really accomplished servitude is he who is content with his Lord to the exclusion of all creatures, content with his spiritual state to the exclusion of the spiritual states of others and content with His Prophet (SAW) to the exclusion of all others."<sup>26</sup>

“The people of Allah have inherited the imprints of the spiritual states and spiritual stations of the Prophets. They have also inherited the qualities and virtues that the Prophets possessed.”<sup>27</sup>

“If you are not among the people of Allah, serve them, accompany them, sit in their presence, draw near to them, make your money available for their use and follow them.”<sup>28</sup>

The Shaikh (Rah.A) says that austerity is imposed on the lower selves of sincere people. One is rewarded according to his behaviour. He holds:

“As for those who are sincere in their belief in the oneness of Allah, their cells are their hearts. Their austerity is imposed on their lower selves, passions and natural inclination.”<sup>29</sup>

“If you learn for the sake of this world you will end up working for this world, and if you learn for the sake of the Hereafter, you will end up working for the Hereafter. The branch is based on the root. You will be rewarded according to your behaviour. Every vessel exudes its own contents.”<sup>30</sup>

#### **Relation Between ‘*Ilm* (Knowledge) and ‘*Amal* (deeds)**

Jilani (Rah.A) advises to acquire knowledge and put it into practice. Mere memorization of knowledge will be evidence against oneself. To him, knowledge is not goal in itself but the aim is its fruit. He forbids one to attend the lessons of such scholars who do not put their knowledge to practice. They are like laymen who, according to him, do not fear Allah and have no hope in Him (Allah). He maintains:

“Acquire knowledge for there is much good in it. Acquire knowledge and put it into practice in order to derive benefit from it. Knowledge is like the sword and action is like the hand.”<sup>31</sup>

“How diverse your knowledge is, yet how few are your deeds! You have restricted your share of knowledge to memorizing and relating stories and narrations. It would

not benefit you at all to memorize certain utterances and not put a single letter of it into practice. This will be evidence against you and not in your favour.”<sup>32</sup>

“O you who claim to possess what you do not have, you will sooner or later know the punishment for your claim! O learned scholars, O learners, knowledge is not in itself the goal but the aim is its fruit!”<sup>33</sup>

“Woe unto you! Do not attend the sessions of those scholars who do not put their knowledge into practice. . . . These scholars are like laymen in comparison to those who act on their knowledge. The scholar who does not put his knowledge into practice is a layman, even if he has memorized all kinds of knowledge. . . . Everybody who does not fear Allah and does not have hope in Him is a layman.”<sup>34</sup>

#### **Conditions to become Vessel of the Divine Knowledge**

The Shaikh (Rah.A) prescribes three conditions for a believer so as to be capable and competent to retain the knowledge of Allah. He preaches;

“Vanish from the people by the command of Allah and from your desire by His order and from your will by His action, so that you may become fit to be the vessel of the knowledge of Allah.”<sup>35</sup>

The Shaikh not only points towards the necessary conditions to hold the divine knowledge but he also explains the ways as to how to qualify for this job. He holds that sign of one’s vanishing from the people is that he should make his mind free from all expectations for what is in the (people’s) control. The sign of one’s vanishing from his desires, according to the Shaikh, is that he should entrust all the affairs to Allah, because He (Allah) had the charge of it in the beginning and so He (Allah) would have it till the end. The sign of one’s vanishing from his will by the action of Allah is that he should never entertain any resolve and should not have any objective other than the one of Allah and instead the action of Allah will be manifested in him. He adds, “So Allah the exalted will not



be with you unless all your desires and will are smashed.”<sup>36</sup>

In the same discourse Jilani (Rah.A) comments that when a person is in the state of *fana* (self annihilation), he will be in no expectation of any *khair* (good) from *makhluq* (people), nor fear any evil from them. He affirms, “*fana* is the aim and objective and the final base of the journey of the saints.”<sup>37</sup>

He holds that all the previous saints had been asking for persistent efforts for changing their will to the will of Allah and that these personages regarded it a sin to associate their own will with the will of Allah.

### **Fruits of Knowledge**

A knowledgeable person, according to the Shaikh (Rah.A), does not knock at the door of *sultans* for worldly shares, instead he knocks at the door of Almighty Allah. An ignorant person being blinded by his passions has no right to guide others. Jilani (Rah.A) holds that a person whose actions do not conform to his claim, has no right to speak. He affirms:

“O knowledgeable person! If you were in possession of the fruit and blessing of knowledge you would not go to the doors of *sultans* for seeking shares for your lower self and lustful desires. The knowledgeable person has no legs with which he goes to the doors of creatures and the ascetic has no hands with which he takes people’s properties.”<sup>38</sup>

“How can you guide others when you are blinded by your passion, your natural inclination and your pursuit of lower self, and your love for this world for your superiority and for lustful desires?”<sup>39</sup>

“If you borrow another person’s words and utter them, pretending that they are your own, the hearts of the righteous people will hate you. If you do not have actions that match these words, you do not have the right to speak. Apparently, the matter is wholly about action.”<sup>40</sup>

### **Not to Complain Against Allah**

Shaikh ‘Abdu’l Qadir (Rah.A) advises that one should never

complain against Allah even if one's flesh be cut into pieces by means of scissors. He shows his concern in these words:

“. . . You should never complain about any mishap . . . you should rather give publicity to what good happens to be with you.”<sup>41</sup>

He quotes a verse from the *Qur'an* in this regard, “. . . And if you count the blessings of Allah you will not be able to enumerate them.”<sup>42</sup> He adds, “Therefore, beware of complaint with utmost effort even if your flesh be cut into pieces by means of scissors. Save yourself! Fear Allah! Fear Allah! Fear Allah! Make good your escape! Make good your escape! Beware! Beware”<sup>43</sup>

The Shaikh (Rah.A) holds that one should not be angry with Allah and should not attempt to find fault with Allah because for every course of events there is an appointed time and for every calamity there is a point of consummation. Neither it can be made earlier nor deferred. Instead, one should stick to silence, patience and cheerful submission and reconciliation with Allah. Jilani (Rah.A) asserts that Allah does not do anything without any meaning and that He does not create anything without any purpose and in a playful manner. He advises that one should not ask for a thing untimely. The least of one's spiritual state should be remembering Allah, adhering strictly to one's faith in His unity while asking anything from Him and that one should not ask from anybody else and not carry one's need to anybody excepting Allah.<sup>44</sup>

The Shaikh gives observation about a believer that, at all times, during night or day, in health or illness, in adversity or prosperity, in difficulty or ease, a believer either refrains from asking and remains satisfied and reconciled and surrendered to the act of Allah like a dead body or he supplicates before Allah with prayer, and humble entreaties, regarding Him as great, and being obedient to His orders.<sup>45</sup>

In his another discourse Jilani (Rah.A) regards that blaming Allah leads to *kufir* (unbelief) and one should rather be at war with his own self for the sake of Allah. He remarks:

“And if you are blaming Him (Allah) in this matter, you are

an unbeliever on account of your finding fault with Him because thereby you are ascribing to Him injustice whereas He is not unjust to His servants . . . and if it is unavoidable that you should blame and be lacking in confidence at all costs, then to blame your ownself which by its very nature commands evil and disobedience to its Lord. . . . Be at war with your ownself for the sake of Allah,"<sup>46</sup>

#### **No Argument with Allah**

Argument with Allah about one's *taqdir* (destiny) according to Jilani (Rah.A), is death of basic requirements of faith. He affirms;

"Argument with Allah, when one's *taqdir* (destiny) is framed is death of religion, *tawhid* (oneness of Allah), *tawwakul* (trust), and *ikhlas* (sincerity),"<sup>47</sup>

"If you want to win the pleasure of Allah then be absorbed in obeying Him, observing patience and being satisfied with your *taqdir* (destiny),"<sup>48</sup>

"Woe unto you! Do not be an idiot, disputing with Allah and arguing with Him with your foolishness and your ignorance. . . . You behave with impudence with Allah for the sake of your own benefit."<sup>49</sup>

#### **Critique of the Kings**

The Shaikh did not admonish and sermonize the populace alone; he boldly denounced such actions and policies of the officials, nobles and kings which were not in conformity with the *Shari'ah*. Without the slightest consideration of their power and position, he bitterly criticized the misdeeds of the great ones. Hafiz 'Imam ud-din ibn Kathir, a historian of his time, mentions this approach of Jilani in these words:

He admonished all — the caliphs, viziers, kings, jurists, elite and the laity — to adopt the righteous course and to forsake the things forbidden. He openly criticized, unsparingly, everyone to his face in his discourse.

"He used to denounce the authorities sternly if any tyrant was appointed to a public office by them. He never cared for anyone if he saw the commandments of God being

overstepped.”<sup>50</sup>

Ibn Kathir writes that when Abu'l Wafa' Yahya, a man notorious for his cruelty, was appointed as Qadi by the Caliph al-Muqtafi I'Amrillah, 'Abdu'l Qadir (Rah.A) admonished the caliph in these words:

“You have appointed a man notorious as the “most tyrant” to rule over the Muslims. What would your answer be tomorrow on the Day of Judgement, before the Lord of the Worlds, the Most Merciful?”<sup>51</sup>

Ibn Kathir says that when the caliph came to know of the admonition of Jilani he burst into tears and without any delay dismissed Abu'l Wafa Yahya from his office. Jilani (Rah.A) vigorously condemns this-worldliness of those saints, jurists and scholars who were prepared to accept an office or encouraged the rulers. He holds this class responsible for the waywardness of the rulers. In one of his addresses he rebukes these people thus:

“Ah, you are the fellows who have misused the knowledge and wisdom. What have you to do with your predecessors? You are enemies of Allah and His Apostle; you are no less than the robbers, tyrants and hypocrites! How long will you persist in your pious fraud? How long will you continue to don this shroud of assumed piety for the sake of your kings and rulers? How long will you remain a slave of power and position, passions and desires? Verily, you and most of your kings are tyrants and traitors unto God and his bondsmen. O! God, our Lord, either degrade these transgressors and humiliate them or make them repent for their sins; either mortify the tyrants and efface them from Thy earth or let them mend their ways.”<sup>52</sup>

On another occasion, Jilani (Rah.A) addresses a religious scholar in these words:

“Are you not ashamed that your avarice has forced you to serve these tyrants and crave for the emoluments declared unlawful and prohibited by the *shari'ah*. How long shall you hold on to your mean pursuits? The kingdom of the rulers to whom you are playing a second

fiddle shall shortly be no more and then you shall be presented before God Almighty who is Eternal, Omnipotent.”<sup>53</sup>

### **The Deeds of Heart**

The heart, according to the Shaikh (Rah.A), differentiates between *haqq* (truth) and *batil* (falsehood) only when it acts in accordance with the Book (*Qur'an*) and the *Sunnah* (the way of prophet SAW). The hardness of heart is among the signs of wretchedness of the servant. He holds:

“When the heart acts in accordance with the Book and the *Sunnah*, it will draw near. Once it has drawn close, it will come to know and see its credits and faults, what belongs to Allah and what belongs to others, what belongs to the *haqq* (truth) and what belongs to the *batil* (falsehood).”<sup>54</sup>

“Among the signs of wretchedness of the servants is the hardness of the heart . . . the person with a hard heart does not show mercy towards anyone and his eyes never turn moist with tears in times of happiness or in times of sadness, for the dryness of his eyes is due to the hardness of his heart.”<sup>55</sup>

Jilani (Rah.A) says that the heart with the belief of oneness of Allah keeps on growing bigger and higher till it sees none but Allah. The soundness of heart is determined by its forgetfulness about all, except Allah. He elaborates:

“The heart inside which the belief in the oneness of Allah has developed, keeps on growing bigger daily. As it grows bigger, greater and higher, it will no more see on the face of the earth and in heaven other than Allah.”<sup>56</sup>

The Shaikh (Rah.A) adds:

“When the heart becomes sound, it forgets everything apart from the True one, the one whose existence has no beginning, the Perpetual one, the Eternal one . . . the heart will speak to the innermost being, the innermost being to the private life, the private life to the essence, the essence to the kernel, the kernel to the

consciousness.”<sup>57</sup>

#### **Allah Monopolizes the Heart of Believer**

Jilani (Rah.A) holds that Allah monopolizes the heart of His servants for His ownself to the exclusion of all others. He says, “He (Allah) destroys His partner and annihilates it in order to monopolize the heart of His servant for His ownself to the exclusion of all others ...”.<sup>58</sup> He explains that if one has any wealth or children whom he loves, his love for His Lord becomes divided, then it becomes diminished and scattered, as it is distributed between Allah and others. He is powerful over all things and predominant over all.

In one of his discourses the Shaikh (Rah.A) preaches about the purging of one’s heart of objects other than Allah in these words, “Save yourself so that Allah does not find anyone in your heart other than Himself. . . . Purge your heart of all that is other than Allah. Don’t attribute your gains and losses to anyone other than Allah.”<sup>59</sup>

#### **Apprehensions of the Heart**

Abdu’I Qadir (Rah.A) opines that there arise six types of apprehensions in the man’s heart from six things<sup>60</sup> namely; *nafs* (self), *satan* (devil), *ruh* (soul), *firishta* (angels), *‘aql* (sense) and *yaqin* (belief).

One’s *nafs* (self) motivates him towards his own whims and sexual urge . . . *satan* (devil) endangers faith and motivates towards *kufr* (infidelity) and *shirk* (polytheism) . . . common people are subjected to these two. . . . The dangers which arise on account of *ruh* (soul) and angels motivate towards the obedience of Allah. . . Both of these are good in nature and never vanish from the hearts of selected people.

So far as the apprehension of *‘aql* (sense) is concerned it sometimes leads to virtues and sometimes to vices. The apprehension of *yaqin* (belief) is inevitable for the beloved ones of Allah — those who are annihilated in His majesty and hidden

from the people.<sup>61</sup>

### **Trials and Tests**

Jilani (Rah.A) holds that Allah tries His believing servants in proportion to their faith and these trials are restraints of hearts, and they strengthen the heart and certainty and establish the faith and patience. While elaborating his statements he comments:

“It is a practice of Allah to try His believing servant in proportion to his faith. . . . Everyone is tried according to his faith and certainty. . . . Allah keeps the trials in continuance for these honourable leaders *Rasul, Nabi, Abdal, Wali*, according to their grade. . . . Trials are restrainers of their hearts and a kind of imprisonment for their souls. . . . Trials and calamity strengthen the heart and certainty and establish the faith and patience and weaken the animal self and its desire.”<sup>62</sup>

To substantiate his view, the Shaikh quotes this *hadith*, “We prophets are beset with the greatest number of trials among people, then others and still others according to rank.”<sup>63</sup>

While discussing the *hikmah* (wisdom) behind the trials of man, the Shaikh comments: “And as for the trial of man sometimes it comes as a punishment for any violation of law and any sin which has been committed; at others it comes with the object of removing the defects and at still others it comes to raise a man in spiritual rank and to take him to higher stages where he may join people of spiritual knowledge who have experience of various states and positions.”<sup>64</sup>

When Allah, according to the Shaikh (Rah.A), selects a person for His own purpose, He, Almighty subjects him to trials and tests. He affirms:

“. . . When Allah wishes to choose and select a believer for His own purpose, He makes him pass through various spiritual conditions and tries him with various kinds of struggles and calamities.”<sup>65</sup>

Jilani (Rah.A) opines that at the time of calamity when it befalls upon a believer, he should protect his heart from being inclined

towards the worldly interests and should behave like a dead body in front of a man who gives it a funeral bath. He explains it as:

“And protect your heart from being inclined towards what you have renounced of people and desires and wishes and option and effort and from losing patience and harmony and pleasure with Allah at the time of the befalling of calamity, but throw yourself before Him in the manner of a ball before a polo-player who makes it to revive by his stick or like a dead body in front of a man who gives it a funeral bath or like a sucking baby in the lap of mother or nurse.”<sup>66</sup>

Again, while commenting upon the *hikmah* (wisdom) behind the trials and tests to which believers are subjected, the Shaikh (Rah.A) maintains:

“Certainly Allah tries a party from the believers who are His friends and who hold friendly relations with Him and spiritual knowledge in their possession in order that they may be turned, through the trial, towards prayer to Him and He loves to receive prayers from them.”<sup>67</sup>

He adds, “Tests and trials are necessary especially upon those who claim (to be sincere believers). If there would have been no tests and trials then most people would have laid a claim for *wilayat* (saintship).”<sup>68</sup>

### **Enduring Afflictions**

Jilani (Rah.A) advises that when affliction comes one’s way he should receive it with faith, patience and submission. According to him, nothing turns one away from the obedience to Allah other than one’s sins and ignorance. The wisdom behind tribulations and afflictions is that these cleanse the remnants of sins. He elaborates:

“A few individuals have on them remnants of sins of which they are cleansed by tribulations and afflictions which turn into degrees that they have in the Hereafter. You have to be satisfied with the divine decree, observe the Law and perform righteous deeds under all circumstances.”<sup>69</sup>



“Nothing turns you away from His obedience and from the belief in His oneness other than your sins, your ignorance and the ruinous state of your homes and your sanctuaries.”<sup>70</sup>

“O young man, when affliction comes your way, receive it with faith, patience, submission and a smile . . . !”<sup>71</sup>

“O young man, when Allah causes you any harm or affliction, no one will be able to remove it except He.”<sup>72</sup>

The Shaikh (Rah.A) says that both imposing and removal of afflictions is in the hands of Allah. Afflictions, according to him, guide to the door of Allah and make faith, knowingness and knowledge to become apparent and also promote one’s spiritual degrees. He affirms:

“Affliction and removal of affliction are both in the hands of Allah. It is He who has sent down the disease and the remedy. He afflicts you with tribulations to make you come to know Him through affliction....”<sup>73</sup>

“Afflictions show the way to the door of Allah and knock on it. They bring the heart and the True one together. They promote the status.”<sup>74</sup>

### **On Death**

Man, according to Jilani (Rah.A), should treat good health and leisure time as the blessings of Allah and thereby utilize in the obedience to Allah. Death can overtake any person unawares so everyone should be prepared for it. Remembering of death is remedy for disease of the lower self. He maintains:

“Use your good health and your leisure time in obedience to Allah before the approach to you of an illness that spoils your good health and business that takes away your leisure time.”<sup>75</sup>

“(Death) is watching you while you are unaware. You have forgotten to wait for it despite the fact that it is standing in front of you.”<sup>76</sup>

“O people, die before you die. Die as far as your lowerselves and your wills are concerned. Remember death frequently and prepare for it before its arrival and

then you will have died before you die.”<sup>77</sup>

“The sensible among you is one who remembers death and is satisfied with whatever destiny brings . . . focus your reflection on matters related to your religion, instead of reflecting on lustful desires and pleasure. . . .”<sup>78</sup>

The Shaikh (Rah.A) advises to find faults with one’s own self and not to find faults with others. He preaches:

“Preparing for that which lies after death is of concern to you, striving against your lower self is of concern to you, paying attention to your faults is of concern to you, but attend-ing to the faults of other people does not concern you.”<sup>79</sup>

### **Kinds of Men**

Jilani (Rah.A) classifies people into four divisions. The first group consists of those people, “who do not count with Allah and who have nothing good in them.” He compares them with chaff. He regards them as the people of chastisement and wrath and anger of Allah and says that they are the inhabitants of fire and its inmates. Such people, according to Shaikh, have neither tongue nor heart.

The other kind of person, according to Jilani (Rah.A) has got a tongue but no heart. Such a person speaks on wisdom but does not act according to it. He calls people to Allah but himself flees from Him. He shows to others his piety and contends with Allah by committing major sins. Jilani (Rah.A) compares him with a wolf in sheep’s clothing.

The third kind of man, according to Shaikh, has a heart but no tongue and he calls him a believer. This man is a friend of Allah in His secrets, protected, possessing safety and plenty of intelligence, companion of the Beneficent Allah, blessed with His favours and as for good, everything good is with him. Shaikh (Rah.’A) advises to keep company with such a man and mix with him and render him service and endear to him by fulfilling the needs which he may feel, and providing him with things which will give ease and comfort.

The fourth kind of man, Shaikh holds, is one who is invited to the world invisible and clothed in dignity. He is possessed of the knowledge of Allah and His signs and his heart is made the repository of the rare things of His knowledge and He intimates to him such secrets as He has kept hidden from others and He has selected him and drawn him towards Himself and guided him and raised him towards Himself and expanded his heart for the acceptance of these secrets and points of knowledge.

This man, Shaikh holds, is the end and culminating point of mankind and there is no station above this, excepting that of Prophethood.<sup>80</sup>

Jilani (Rah.A) also classifies men of spirituality as *awliya* and *abdal*.

While making a comparison of saints and *abdal*, Shaikh (Rah.A) says that the saints are protected from their worldly desires and the *abdal* from the impurity of will. He holds, "of course, the saints are protected from their desires of the flesh and the *abdal* from the impurity of will of motive."<sup>81</sup>

At another place he makes a difference between *awliya* and *abdal* in this way. "The *ahwal* (states of spiritual changes) belong to the *awliya* (ordinary saints) whereas *maqamat* (stations of spiritual establishment) to *abdal* (advanced saints)"<sup>82</sup>

Commenting upon the manifestation of acts Shaikh (Rah.A) holds: "Such acts of Allah are manifested to the *awliya* and the *abdal* in the course of *kashf* (spiritual vision) and *mushahadah* (spiritual experience) and overwhelm the reasoning power of man and shatter into pieces all habits and customs."

Jilani (Rah.'A) classifies these manifestations into two types, in these words;

"This manifestaion is of two kinds — one of them is called *jalal* (majesty and glory), and the other *jamal* (gracefulness)."<sup>83</sup>

### **Denouncing *Nifaq* (Hypocrisy)**

Jilani (Rah.A) holds that in order to denounce hypocrisy one

should return to Islam and perform *tawbah* (repentance). The tongue of the hypocrite, according to him, is in front of his mind and heart, while that of a believer is behind his mind and heart. He maintains that hypocrite's actions are totally dedicated to creatures and he undermines his relationships with the Creator. 'Abdu'l Qadir (Rah.A) warns the hypocrites that they should do something (to return to Allah) before death overtakes them suddenly. He affirms:

“Woe unto you! Hypocrisy has become firmly stuck to your heart, so you need Islam, repentance and cutting the (disbeliever's) waistband (that you wear). Be sensible, you will see when the dust has cleared.”<sup>84</sup>

“As for the hypocrite, he has a clever tongue and a clumsy heart. All his knowledge is in his tongue. This is why the Prophet (SAW) said, “The most that I fear for my *ummah* is a hypocrite with a clever tongue.”<sup>85</sup>

“It is the habit of the believers to reflect first and then speak, while the hypocrite speaks first and then reflects. The tongue of the believer is behind his mind and heart, while the tongue of the hypocrite is in front of his mind and heart.”<sup>86</sup>

“... O hypocrite! how many you are! your efforts are totally dedicated to cultivating your relationships with creatures and undermining your relationships with the Creator.”<sup>87</sup>

“Do something before death surprises you, before you are overtaken suddenly and end up in regret when regret is of no good at all.”<sup>88</sup>

#### **Curses of 'Hasd (Envy)**

Jilani (Rah.A) holds that envying one's neighbours weakens his faith and causes him to fall in the eyes of his Master and makes him loathsome to Him. He quotes a saying of Prophet (SAW) in this regard, “Verily envy eats up the virtues as fire eats up the fuel.”

Addressing an envying person Jilani (Rah.A) says;

“Then who will be more unjust than yourself and the more miserly and more foolish and stupid? and if you envy him on account of your portion, men you have betrayed utmost of ignorance, because your portion will not be given to anybody else and will not be transferred from you to anybody else.

Allah is free from such injustice.”<sup>89</sup>

The Shaikh (Rah/A) warns about the ill effects of *hasd* (envying) in these words:

“. . . Beware of envy for it is a bad companion. It was envy that wrecked the house of *Iblis*, destroyed him, rendered him one of the people of the fire and made him cursed by Allah.”<sup>90</sup>

“How long will it be before you give up envying your brothers and hoping to obtain what they have? Woe unto you! you envy your Muslim brother for his wife, his children, his house and his worldly possessions, although all those are already created to be his and you have no share in them.”<sup>91</sup>

#### **Nur — Spiritual light of the Believer**

According to the Shaikh (Rah.A), Allah gives a special *nur* (light) to a true believer after he masters the light of the knowledge. In fact, when someone puts his knowledge (of Truth) into practice both flint and fuel come to his heart. He affirms:

“The truthful person sees by the light of Allah, not by the light of his eye or by the light of the sun and the moon. This is the general light of Allah and he is given a special light. Allah has given him this light after mastering the second light of knowledge.”<sup>92</sup>

“When someone acquires knowledge and puts it into practice with sincerity, both the flint and the fuel will come to be in his heart. In his heart will come the light of Allah which he and others use for enlightenment.”<sup>93</sup>

The Shaikh (Rah.A) adds:

“O Young man, when someone does righteous deeds, his deeds will become a light in front of him and a riding animal beneath him.”<sup>94</sup>

“The real light is the light of the hearts and the real cleanness is the cleanness of the hearts.”<sup>95</sup>

#### **About Life Hereafter**

According to Jilani (Rah.A) the only real life is the life

Hereafter. He holds,

“When an intelligent man takes a critical view of the matter (i.e. reality of life), If of course he possesses a certain knowledge of reality, he will understand that there is no real life excepting the life Hereafter.”<sup>96</sup>

He is, however, of the opinion that without the mercy of Allah no one can enter the paradise. He states:

“... No one will enter the paradise in the life Hereafter through his good deeds alone but by the mercy of Allah.”<sup>97</sup>

‘Abdu’l Qadir (Rah.’A) regards the worldly life as a cultivation ground of the life Hereafter. He says,

“The worldly life is a cultivation ground of the life Hereafter and the good deeds of the prophets and *awliya* (saints) after the performance of commandments and prohibitions consist in patience and pleasure and reconciliation in the midst of trials.”<sup>98</sup>

The Shaikh also advises that in order to succeed in both the worlds one should prefer life Hereafter to the worldly life. He affirms, “Prefer life Hereafter to the worldly life so that you succeed in both the worlds.”<sup>99</sup>

### **Hope and Fear, Two Wings of a Bird**

‘Abdu’l Qadir (Rah.A) in one of his sermons reveals that every spiritual state has fear and hope attached to it. He also warns that there are numerous chances of *shirk* (polytheism) in every state, step and station of a spiritual pilgrim. He affirms,

“... There is no spiritual state nor any spiritual step nor any spiritual station but has fear and hope attached to it. These two are like two wings of a bird, but for which no flight can be perfect . . . and there are numerous chances of *shirk* (polytheism) in every state, step and station of a spiritual pilgrim.”<sup>100</sup>

### **Gratefulness**

Jilani (Rah.A) regards gratefulness towards Allah as the best

course and advises to ascribe one's all achievements to Allah only. He says,

"The best course for you is to give thanks and to praise the Helper (Allah) and to praise Him continuously and to ascribe your achievements to Him in all conditions of your life, unless it be the evil and sins and blames."<sup>101</sup>

The Shaikh quotes this verse of holy *Quran* to substantiate his viewpoint,

"If you are grateful, I would certainly give you more and if you are ungrateful, My chastisement is truly severe."<sup>102</sup>

According to Shaikh (Rah.A) the reality of *shukr* (gratefulness) lies in the fact that one accepts the One to whom he is grateful with full submission and loyalty. *Shukr* can be reciprocated by *shukr* only.

*Shukr*, according to Jilani (Rah.A), can be expressed in three ways. It can be expressed by uttering the words of gratefulness through one's tongue, by admitting the blessings (of Allah) with perfect submission, by fulfillment of commitment, worship, and obedience.<sup>103</sup>

### **Sabr (Patience)**

Jilani (Rah.A) advises to hold patience in these words, "You should thus hold your patience and oppose your desire and hold fast to the commandments of the Law."<sup>104</sup>

The Shaikh regards patience as one of the trials and tests. He quotes this Qur'anic verse to substantiate his statement, "And most certainly we will try you until we have known those among you who exert themselves hard and the patient and made your case manifest."<sup>105</sup>

He says, "Exhibit patience at the time of calamity even if you become exhausted by patience."<sup>106</sup> The Shaikh quotes a Qur'anic verse which reads:

"Fighting is enjoined on you and it is an object of dislike to you; and it may be that you dislike a thing while it is

good for you and it may be that you love a thing while it is bad to you, and Allah knows and you do not know.”<sup>107</sup>

Jilani (Rah.A) quotes these verses of Holy *Qur'an* to explain the different dimensions of patience.

“O you who believe, be patient and excel in patience, remain steadfast and be careful of your duty to Allah.”<sup>108</sup>

“Verily the patient will be given their reward without, any measure”.<sup>109</sup>

Jilani (Rah.A) correlates patience with *tawwakul* (Trust in Allah) in these words:

“And remain in your patience with those who trust in Allah till the way out comes to you ... Allah has promised you sufficiency in His words.”<sup>110</sup>

Then he quotes a Qur'anic verse to substantiate his viewpoint.

“..... whoever trusts in Allah, He is sufficient for him.”<sup>111</sup>

‘Abdu’l Qadir (Rah.A) holds that *sabr* (patience) is the source of safety in this world and in the *akhirah*. It is also, according to him, the source of all virtues.<sup>112</sup>

Patience, according to the Shaikh (Rah.A), leads to many extraordinary experiences as in the case of Hadrat Yusuf (A.S.), when he observed it. He maintains; “If you observe patience for the sake of Allah you will come across through many extraordinary experiences. When Hadrat Yusuf (A.S.) exhibited extraordinary patience on being arrested, enslaved, imprisoned and humiliated for the sake of Allah, he became the extolled and dignified one.”<sup>113</sup>

Speaking about the effects of patience the Shaikh (Rah.A) affirms, “If you wish to be a man of *taqwa* (piety) and absolute trust then exhibit patience as it is the basis of all virtues. When you stand sincere in your exhibition of patience you will achieve *qurbat* (nearness) to Allah.”<sup>114</sup>

In one of his discourses Jilani (Rah.A) compares the patience and faith with head and body. He affirms, “How can you lay claim to faith when you have no patience? ... If you do not have patience,



then your faith is without head and hence its body is worthless”<sup>115</sup>

The Shaikh (Rah.A) holds that *sabr* can be exemplified in three ways ;

“One for the sake of Allah only. Here, one fulfils his duties towards Allah and remains disassociated with the unlawful deeds. The second way is that one shows his contentment with his *taqdir* (destiny). The third way is that one awaits the fulfilment of commitments on the part of Allah with regard to means of livelihood, help and reciprocation in *akhirah*.”<sup>116</sup>

### ***Fana* (Annihilation)**

While explaining the state of *fana* (annihilation) Jilani (Rah.A) says, “When you are united with Allah and you attain His nearness by His attraction and help ... so, this is the state of *fana* (annihilation).”<sup>117</sup>

At another place he holds that adoption of Islam and then submission to the decree of Allah leads to *fana*. He explains it as;

“O you man! the *fana* (self-effacement) is to deny all creations and transform your nature into the nature of the angels. ... If you want this stage you should adopt Islam and the submission to the decree of Allah, and then acquire knowledge of Allah and then realize Him and then exist in Him, and then you get such an existence that you wholly belong to Him.”<sup>118</sup>

The wrong notion of *fana* led to self-elation at the expense of social relationships and social obligations and developed a peculiar type of hallucination which makes even the meanest intellect fancy that he is the select and chosen by Allah. Let us examine the Shaikh’s views on the subject. He says:

“When you have become one with Allah and you attain His *qurbat* (nearness) by His attraction and help; the meaning of Union with Allah is your going out of the creation, desire and purpose and becoming established in His action and His pleasure, without there being any more unity in you or through you in His creation unless

it be with His order and action and command. So, that is the state of *fana* (annihilation) by which is meant union with Allah. But Union with Allah the Mighty, the Glorious, is not like union with anything in His creation in an understandable and appointed manner."<sup>119</sup>

So, the state of *fana* (annihilation), according to the Shaikh, is a conscious state, above excitement of the spiritual experience, when the person becomes a divine instrument and carries out Allah's work. His ego is then completely surrendered to His purpose and he himself has no desires, no urges of his own. When he reaches that state, he absorbs himself in some work and takes to life's noble activities with a zest.

#### ***Tawbah* (Repentance/Return to Allah)**

Some *ṣūfis* regard *tawbah* as repentance while some others regard it as return to Allah. The Shaikh (Rah.A) treats *tawbah* both as repentance as well as return to Allah.

In one of his sermons he regards *tawbah* as the best of all the (*ahwal*) states. He affirms, ". . . the best of all states in a servant is the state of seeking protection and of turning to Allah."<sup>120</sup>

Commenting about the *hikmah* (wisdom) of *tawbah* (repentance) he holds that *tawbah* is acknowledgement of one's sin and fault and thereby reflecting the heritage from Adam (A.S.). Jilani (Rah.A) regards *tawbah* as the root of every goodness due to which no righteous person abandons it under any circumstances. The reality of his *tawbah* lies in maintaining the commandments of Allah in all affairs. He elaborates it in these words:

"The key to the fear of Allah is *tawbah* and sticking to it is the key to the nearness to Allah. *Tawbah* is the root and branch of every goodness, that is why the righteous persons never abandon it under any circumstances. . .

,<sup>121</sup>If you keep to repentance and proper reflection you will give up all interests in worldly things and become occupied with those (which are) relevant to the Hereafter."<sup>122</sup>

"When will you repent, O black sliders, O disobedient

ones? Be reconciled with your Lord by means of *tawbah*.<sup>123</sup> . . . O disobedient ones, repent disobedience, for your Lord is forgiving, Merciful! He accepts repentance from His servants covers their sins and erases them."<sup>124</sup>

"Repent, do you not see that Allah tests you so that you can repent but you continue to disobey Him. . . ."<sup>125</sup> The reality of *tawbah* is that one cares for the sanctity of doctrines of Allah in all his affairs."<sup>126</sup>

According to Jilani (Rah.A) *tawbah* means relinquishing of vices and diversion towards pious deeds. He quotes various verses of the Qur'an in connection with *tawbah*.<sup>127</sup> He, however, differentiates between the *tawbah* of common people and that of the select ones. The former's *tawbah* is from vices and the latter's from *ghaflat* (negligence) and that of the highest among select ones is aimed at purging their heart of all other than Allah.<sup>128</sup>

The Shaikh (Rah.A) puts forward three conditions for *tawbah* (repentance/return):

"One should regret upon his deed committed against the will of Allah. He should avoid sinful acts in all circumstances and should not resume sinful acts."<sup>129</sup>

### **Cheerful Submission**

'Abdu'l Qadir (Rah.A) opines that cheerful submission to the will of Allah by carrying out His orders and observing His prohibitions is always better and proper for the servants of Allah. He holds:

". . . It is better and proper for the servants to be in a state of cheerful submission and resignation and to be engaged in service to Him by carrying out His orders and observing His prohibitions and being resigned to His allotment and by discarding such occupations as pertaining to the nourishment of the creation — because this privilege is the source of all allotments and the point of their coming into force and their basis; and to be silent on why, how and when (of happenings) and to refrain from ascribing fault to Allah in all His actions and

inactions is desirable.”<sup>130</sup>

At another place the Shaikh (Rah.A) opines that cultivation of *sabr* (patience), cheerful submission and avoiding complaining against people stand guarantee for safety in the world and *akhirah*. He says,

“... Whoever desires safety in the world's life and in the Hereafter should cultivate patience and cheerful submission and avoid complaining against people and obtain all his necessities from His Lord, the Mighty, the Glorious, and make it an obligation to obey Him and should wait for ease and be exclusively devoted to Him, the Mighty, the Glorious.”<sup>131</sup>

Shaikh further says; “. . . His (Allah's) punishment is a blessing, His calamity a remedy, His promise a cash. His credit is existing state. His word is a deed.”<sup>132</sup>

The unfailing and penetrating vision into the *tawhid* or Unity of God had conferred upon ‘Abdu’l Qadir (Rah.A) that sublime piety which produces an absolute resignation in the will of God.

### **Renunciation**

In one of his discourses, the Shaikh (Rah.A) maintains that the reality of renunciation is giving up everything other than the Lord of creatures because He is the final destination. He asserts:

“The reality of renunciation is giving up this world, giving up the Hereafter, giving up all the lustful desires and pleasures, giving up one's very existence, giving up seeking spiritual states, rankings, miracles and spiritual stations, and giving up everything other than the Lord of the creatures so that no one remains other than the Creator. He is the final destination and He is the ultimate aim of all hopes. To Him all affairs belong.”<sup>133</sup>

While discussing various stages of renunciation, ‘Abdu’l Qadir (Rah.A) affirms:

“Renunciation means giving up those things that are prohibited, then giving up those things that are legally dubious, then giving up those things that are permissible,

and then giving up those things that are absolutely lawful under all circumstances, to the extent that absolutely nothing to be given up remains.”<sup>134</sup>

‘Abdul Qadir (Rah.A) regards renunciation as a source of comfort for the hearts and a means of benefit for the creatures. He, however, warns against the outwardly renunciation which, according to him, is hypocrisy. He maintains:

“Renunciation is a source of comfort for the hearts of the obedient ones, the ascetics.”<sup>135</sup>

“When someone has genuinely renounced the creatures, they will become genuinely interested in him and derive benefit from listening to his words. . . .”<sup>136</sup>

“Woe unto you! It is the heart that practises renunciation, not the body. O you who are ascetic only outwardly, your renunciation is returned to you! . . . You have opened your shop to sell hypocrisy.”<sup>137</sup>

#### ***Ikhlās (Sincerity)***

Jilani (Rah.A) advises to work sincerely for Allah in one’s all the deeds. He asks to run away from the association of partners with Allah as a token of sincerity. To him absolute sincerity means to be with none but Allah. He asserts:

“... You must work sincerely for Allah in your prayers, fasting, pilgrimage, giving obligatory alms and in all your deeds.”<sup>138</sup>

“O Sincere one, run away from the association of partners with Allah to the door of your Lord.”<sup>139</sup>

“Absolute sincerity means to be with none but Allah. You won’t succeed until you have an iota of worldly love.”<sup>140</sup>

#### ***Taqwa the Only Noble Pedigree***

‘Abdu’l Qadir (Rah.A) regards *taqwa* as the only noble pedigree. He asks his novices to approach him on the basis of *taqwa* and not that of mere pedigree. He holds;

“O you who have such a noble pedigree! Forget about

your pedigree and come here. The truly noble pedigree is the fear of Allah. . . . Do not come to me on the feet of your pedigree but rather come to me on the feet of your fear of Allah. Be sensible that which Allah has, would not fall into your hand only by virtue of your ancestral pedigree, but rather until you deserve the pedigree by the fear of Allah.”<sup>141</sup>

While discussing the qualities of those who are God-fearing, the Shaikh (Rah.A) holds that such people fear Him both in their public and private lives. They give up acts of disobedience, sins and their own will in favour of His will. He affirms:

“The God-fearing ones are those who fear Allah in their public and private lives and watch for Him under all circumstances.”<sup>142</sup>

“The God-fearing ones are those who give up acts of disobedience and sins, both the apparent and hidden ones. They also give up dissimulation, hypocrisy and working for the sake of creatures and worldly purposes”<sup>143</sup>

“Give up your wish in favour of His wish, your preference in favour of His preference, your decision in favour of His decision and your will in favour of His will. He is doer of what He wills.”<sup>144</sup>

Jilani (Rah.A) compares the heart of a person who does not have fear of Allah to a herd of sheep without a shepherd who are, therefore, doomed to be food for wolves. He advises that one should be afraid of Allah only as He possesses the power to subject to the eternal punishment. He elaborates as:

“Every heart that has no fear (of Allah) is like a town without trees or sheep without a shepherd. Such a town is nothing but ruins and such sheep are doomed to be food for the wolves.”<sup>145</sup>

“. . . You claim that you fear Allah but actually you fear others. Don't be afraid of any *jinn* (ghost), any being, any angel, any animal. . . . You should rather fear one who subjects to the eternal punishment.”<sup>146</sup>

The Shaikh (Rah.A) prescribes ten characteristics for the

perfection of *taqwa* (piety).<sup>147</sup> These are:

1. Save oneself from backbiting.
2. Save oneself from thinking ill of others, i.e. save oneself from pessimistic mode of life.
3. Save oneself from making fun of others.
4. Keep one's eyes shut from unlawful things.
5. One speaks the truth based on '*adl* (justice).
6. Admits the beneficiary nature of Allah and does not feel proud of himself.
7. Spends his wealth lawfully.
8. One doesn't become over-ambitious.
9. One offers *Salah* five times (obligatory) strictly and seriously.
10. Follows strictly the *Sunnah* (way) of Prophet Muhammad (SAW) and remains (united) with the rest of the Muslim *ummah*.

#### **The Blessing of *dhikr* (Remembrance of Allah)**

The Shaikh (Rah.A) preaches that regular remembering of Allah helps to ward off the devil as it destroys and defeats him and disperses his soldiers. One who remembers Allah in his heart, is (real) *dhakir*. He affirms:

"... Keep on remembering your Lord (Allah), reciting His Book and the Traditions of His Messenger."<sup>148</sup>

"Constant *dhikr* of Allah is a means for the contribution of good in this world and in the Hereafter."<sup>149</sup>

"... Ward him (*satan*) off and force him to escape from your vicinity by continuously performing *dhikr*, for *dhikr* destroys him (*satan*), defeats him and disperses his soldiers."<sup>150</sup> One who remembers Allah in his heart is (real) *dhakir*.<sup>151</sup>

#### **Moderate View about *Jabr* and *Qadr***

Shaikh adopts a moderate view about the problem of *jabr* and *qadr*. He holds this view that actions belong to Allah in the point of creation and to man in the point of effort. He gives due

weightage to the human effort without violating the sanctity of the divine power. He elaborates his statement in these words;

“And do not forget at the same time the position of human efforts so as not to fall a victim to the creed of *jabariyya* (fatalists), and believe that no action attains its fulfillment but in Allah, the exalted. You should not therefore, worship them and thus forget Allah nor should you say that the actions of men do not proceed from anything but from Allah, because if you say so you will become an unbeliever and belong to the category of people known as *Qadariyya* (believers in the doctrine that men have absolute control over the origin and cause of actions). You should rather say that actions belong to Allah in the point of *takhliq* (creation) and to man in the point of *kasb* (effort).”<sup>152</sup>

#### **Limits of *Taqlid***

Jilani (Rah, 'A) regards the *taqlid* of pious as a decree of Allah and at the same time he seems to be conscious about the limits of *taqlid* prescribed by the *Qur'an* and the *Sunnah* (way) of Prophet Muhammad (SAW). He clarifies it in these words:

“And your being with them (pious men) is a decree of Allah and this decree of Allah is in darkness, so enter this darkness with a lamp which is also the judge and this is the Book of Allah (*Qur'an*) and the *Sunnah* (way) of His holy Prophet (SAW). Do not go beyond these two.”<sup>153</sup>

#### **'*Ulama*'-i-Su**

The Shaikh (Rah.A) was greatly shocked to notice contradiction in the claims and deeds of scholars of his time. He points out their weaknesses and warns them about the ill consequences of such a state of affairs. He addresses these '*ulma-i-su* (ill-fated scholars) in these words:

“O man! who claims to be an '*alim* (scholar) and asks the worldly persons (for help) and bows before them; listen, you are misled despite being a scholar.”<sup>154</sup>



“O! those who commit *khayanah* (misappropriation) of ‘*Ilm* (knowledge) and ‘*amal* (deeds)! How are you related to them (Allah and His Messenger). O! enemies of Allah and His Messenger; O! dacoits of people; you are openly involved in brutality and hypocrisy. How long will (your) hypocrisy flourish! . . .

O ‘*ulama*’ (scholars) and *zahid* (one who undergoes austerity)! How long would you live as hypocrites for the sake of *salatin* and monarchs to enjoy the luxuries of life. You and most of the monarchs (of this period) are cruel and misappropriators in relation to the bounty of Allah and His slaves.”<sup>155</sup>

“How long would you continue to gain knowledge without following it? Close your chapter (book) of knowledge and open your chapter of action with sincerity, otherwise you would’nt be successful.”<sup>156</sup>

“O ‘*alim* (scholar), do not pollute your knowledge by adopting the company of worldly persons. Do not exchange a honorific thing for a disrespectful one. Knowledge is honourable and their world is condemnable.”<sup>157</sup>

### ***Tawwakul* (Absolute Trust in Allah)**

While giving his interpretation of *tawwakul* the Shaikh (Rah.A) says;

“The reality of *tawwakul* lies in the fact that one entrusts his whole affairs to Allah. . . . One believes that *taqdir* (destiny) does not undergo any drastic change. . . .”<sup>158</sup>

The Shaikh (Rah.A) holds that *tawwakul* (trust), *taslim* (absolute submission) and *tafwid* (surrender) are three stages of absolute *tawwakul*. According to him *mutawwakil* (one who trusts) remains satisfied on account of the commitments of Allah, the man of *taslim* remains satisfied on account of the ‘*Ilm* (knowledge) of Allah and the man of *tafwid* remains pleased in the pleasure of Allah. *Tawwakul* is the beginning, *taslim* the middle and the *tafwid* is the highest of all the positions. *Tawwakul* is the quality of *mu’min* (believer), *taslim* that of *awliya ullah* and

*tafwid* that of *muwwahid* (those who believe in extreme *tawhid*). Also it can be said that *tawwakul* is the quality of common people, *taslim* that of select ones and *tafwid* that of highest among select ones.<sup>159</sup>

**Notes and References**

- <sup>1</sup> For a detailed account of life of Jilani (R.A.) refer to Vol. 7 of this Journal pp. 73-97 and for the part-I of present Article refer to Vo. 10 of this Journal pp. 91-120.
- <sup>2</sup> Jilani, *Futuh al-Ghaib*, Discourse no. 25.
- <sup>3</sup> *Ibid*, Discourse no. 17
- <sup>4</sup> *Ibid*, no. 40.
- <sup>5</sup> *Ibid.*, no. 76.
- <sup>6</sup> *Ibid*, Discourse no. 76
- <sup>7</sup> *Ibid*
- <sup>8</sup> *Ibid.*, Discourse no. 17 and 33
- <sup>9</sup> The Arabic word *sunnah* generally means "way," "method" or "law." Specifically *sunnah* refers to the way of the Prophet Muhammad (SAW), his sayings and doings.
- <sup>10</sup> The term "false innovations" (*bid'a*) refers to any idea or practice that is introduced into religion, yet it is not a genuine part of the religion.
- <sup>11</sup> Jilani, *Jila'ali Khatir*, Eng.tr. *Setha al-Dargazelli and Louoy Fatoohi*, Delhi, 1998, p.1.
- <sup>12</sup> *Ibid*. p. 2.
- <sup>13</sup> *Ibid.*, p. 3.
- <sup>14</sup> *Ibid*, p. 1.
- <sup>15</sup> *Ibid.*, p. 2.
- <sup>16</sup> *Ibid.*, p. 4.
- <sup>17</sup> *Ibid*
- <sup>18</sup> *Ibid*,p,7
- <sup>19</sup> *Ibid.*, p. 8.
- <sup>20</sup> *Ibid*, p. 11
- <sup>21</sup> *Ibid*.
- <sup>22</sup> *Ibid.*, p. 89.
- <sup>23</sup> *Ibid.*, p. 97.
- <sup>24</sup> *Ibid*.
- <sup>25</sup> *Ibid*. p. 100.
- <sup>26</sup> *Ibid.*, p. 101.
- <sup>27</sup> *Ibid.*, p. 104.
- <sup>28</sup> *Ibid.*, p. 106.
- <sup>29</sup> *Ibid*, pp. 106-07.

- 30 Ibid., p. 108.  
 31 Ibid., p. 124.  
 32 Ibid, p. 128.  
 33 Ibid., p. 128.  
 34 Ibid., p. 132.  
 35 Jilani, *Futuh-al-Ghaib*, Discourse no. 6.  
 36 Idem.  
 37 Ibid.  
 38 Jilani, *Jila'al Khatir*, op.cit;p. 174.  
 39 Ibid., p. 175.  
 40 Ibid., p. 176.  
 41 Jilani, *Futuh al-Ghaib*, Discourse no. 18.  
 42 Holy Qur'an, XIV: 34.  
 43 Jilani, *Futuh al-Ghaib*, Discourse no. 18. He also quotes a *hadith* in this connection. "Allah is more merciful towards His servants than a mother is towards her son."  
 44 Jilani, *Futuh al-Ghaib*, Discourse no. 34.  
 45 Ibid.  
 46 Ibid., Discourse no. 65.  
 47 Jilani, *Fath-i-Rubbani*, Majlis no. 1.  
 48 Ibid,  
 49 Jilani, *Jila'ali khatir*, op.cit;p. 32.  
 50 Ibn Kathir, *al-Bidaya wa an Nihaya*, vol. XII, p. 252.  
 51 Ibid.  
 52 Jilani, *Fath-i-Rubbani*, Discourse no. 51  
 53 Ibid., no. 52.  
 54 Jilani, *Jila'ali khatir*, op.cit;p.79  
 55 Ibid., p. 81.  
 56 Ibid., p. 82.  
 57 Ibid., p. 83 .  
 58 Jilani, *Futuh al-Ghaib*, Discourse no. 42.  
 59 Jilani, *Fath-i-Rubbani*, Discourse no. 20.  
 60 Jilani, *Ghuniyat at-Talibin*, pp. 670-72.  
 61 Jilani, *Ghuniyat at-Talibin*, pp. 220-21.  
 62 Jilani, *Futuh al-Ghaib*, Discourse no. 22.  
 63 Ibid., no.27  
 64 Ibid; Discourse No. 45.  
 65 Ibid; Discourse No. 46.  
 66 Ibid., no. 50.  
 67 Jilani, *Futuh al-Ghaib*, Discourse no. 52.  
 68 Jilani, *Fath-i-Rubbani*, Discourse no. 53.  
 69 Jilani, *Jila'ali Khatir*, p. 217.

- 70 Ibid., p. 218.  
71 Jilani, *Jila'ali Khatir*, p. 219.  
72 Jilani, *Jila'ali khatir*, p. 220.  
73 Ibid., p. 221.  
74 Ibid.  
75 Ibid. p. 210.  
76 Ibid.p.211.  
77 Ibid.  
78 Jilani, *Jila'ali khatir*, p. 210.  
79 Ibid, p. 213.  
80 Jilani, *Futuh al-Ghaib*, Discourse no. 33  
81 Ibid, Discourse no. 06.  
82 Ibid.  
83 Ibid.  
84 Jilani, *jila'ali Khatir*, p. 177.  
85 Ibid.  
86 Ibid, p. 178.  
87 Ibid.  
88 Jilani, *Jilaali Khatir*, p. 182.  
89 Jilani, *Futuh al-Ghaib*, Discourse no. 37.  
90 Jilani, *Jila'al-Khatir* p. 206.  
91 Ibid.  
92 Jilani, *Jila'ali Khatir*, p. 151.  
93 Ibid.  
94 Ibid., p. 152.  
95 Ibid.  
96 Jilani, *Futuh al-Ghaib*, Discourse no. 17. He also (Rah.'A) quotes these two *Ahadith* to substantiate his statement. "There is no life excepting the life in the Hereafter." "The world is a prison for the believer and a heaven for the unbeliever."  
97 Jilani, *Futuh al-Ghaib*, Discourse no. 68.  
98 Ibid., no. 71.  
99 Jilani, *Fath-i-Rubbani*, Discourse No. 13.  
100 Jilani, *Futuh al-Ghaib*, Discourse No. 44.  
101 Jilani, *Futuh al-Ghaib*, Discourse No. 70.  
102 Holy *Qur'an*, XIV: 7.  
103 Jilani, *Ghuniyat ul Talibin*, p. 681.  
104 Jilani, *Futuh al-Ghaib*, Discourse no. 11.  
105 Holy *Qur'an*, XLVII: 31.  
106 Jilanj, *Futuh al-Ghaib*, Discourse No. 18.  
107 Holy *Qur'an*, II: 216.  
108 Ibid., III: 200.

- 109 Ibid., XXXIX: 10.  
 110 Jilani, *Futuh al-Ghaib*, Discourse no.30.  
 111 Holy *Qur'an*, LXV: 3.  
 112 Jilani, *Futuh al-Ghaib*, Discourse no. 30.  
 113 Jilani, *Fath-i-Rubbani*, Discourse No. 38.  
 114 Ibid., Discourse no. 42.  
 115 Jilani, *Jila 'al-i Khatir*, p. 48  
 116 Jilani, *Ghuniyat ul-Talibm*, p. 683.  
 117 Jilani, *Futuh al-Ghaib*, Discourse No. 17.  
 118 Ibid., Discourse No. 76.  
 119 Ibid., 55.  
 120 Jilani, *Futuh al-Ghaib*, Discourse No. 7.  
 121 Jilani, *Jila 'ali Khatir*, p. 13.  
 122 Ibid., p. 16.  
 123 Jilani, *Jila 'ali Khatir*, p. 14.  
 124 Ibid., p. 15.  
 125 Jilani, *Fath-i-Rubbani*, Sermon no. 12.  
 126 Ibid., Sermon no. 23.  
 127 Holy *Qur'an*, LXXI: 1042; II: 286; III: 08.  
 128 Jilani, *Ghuniyat ul-Talibin*, p. 248.  
 129 Ibid, p. 225.  
 130 Jilani, *Futuh al-Ghaib*, Discourse No. 42  
 131 Ibid., 42  
 132 Jilani, *Futuh al-Ghaib*, Discourse no. 42  
 133 Jilani, *Jila 'ali Khatir*, p. 35  
 134 Jilani, *Jila 'ali Khatir*, p. 63.  
 135 Ibid., p. 35.  
 136 Ibid., p. 36.  
 137 Ibid., p. 37.  
 138 Jilani, *Jila 'ali Khatir*, p. 50.  
 139 Ibid., p. 50.  
 140 Jilani, *Fath-i-Rubbani*, Sermon no. 17.  
 141 Jilani, *Jila 'ali Khatir*, p. 61.  
 142 Jilani, *Jila 'ali Khatir*, p.40.  
 143 Ibid., p. 41.  
 144 Ibid., p. 42.  
 145 Ibid., p. 43.  
 146 Jilani, *Fath-i-Rubbani*, Sermon no. 27.  
 147 Jilani, *Ghuniyat ul-Talibin*, pp.275-76.  
 148 Jilani, *Jila 'ali Khatir*, p. 75.  
 149 Ibid., p. 78.  
 150 Ibid., p. 77.

- <sup>151</sup> Jilani, *Fath-i-Rubbani*, Discourse no. 23.  
<sup>152</sup> Jilani, *Futuh al-Ghaib*, Discourse no. 10.  
<sup>153</sup> *Ibid.*  
<sup>154</sup> Jilani, *Fath-i-Rubbani*, Discourse no. 29.  
<sup>155</sup> Jilani, *Fath-i-Rubbani*, Discourse no.51.  
<sup>156</sup> *Ibid.*, Discourse no. 58  
<sup>157</sup> *Ibid.*  
<sup>158</sup> Jilani, *Ghuniyat ul-Talibin*, p. 674.  
<sup>159</sup> Jilani, *idem.*