



# MUJALLAH

*A rare piece of writing on the right concept of Tasawuf and Tareeqat and the need of Sheikh-e-Tareeqat for self-purification.*

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## **PUNISHMENT FOR THE WILLFUL EVADER OF PRAYER**

After belief in Oneness of Allah Almighty (Taudid) and Risalat (Prophethood), performing Salat (prayer) has been emphasized very much in Islam. That is why, the sin of its giving up stands next to 'Shirk'. Those who willfully neglect prayers are reckoned worse than an adulterer, a drunkard, a thief, a murderer and a usurer. The companions of the Holy Prophet (صلى الله عليه وسلم), Tabi'een (those who followed the companions of the Holy Prophet (صلى الله عليه وسلم)), Taba-Tabi'een (who followed Tabaheen), mujtahideen (men well versed in religious knowledge and have the ability to exert on jurisprudential questions for finding answers to those question that are not found in the primary sources of Islam, e.g. The Noble Quran and Traditions of the Holy Prophet (صلى الله عليه وسلم) , Muhaddithseen (experts in the Traditions of the Holy Prophet (صلى الله عليه وسلم) and Sufia Ikram unanimously agree on this. On of the group of these reverent personalities declares willful evader of Salat (prayer) as Kafir (non-believer) who is not allowed to marry a Muslim woman. If he marries such a woman, his children will be illegitimate and this man will be put to death after three days, given to repent of this sin. If he puts up fight, he will be fought back. Besides this, he can not inherit property of anybody, but others will inherit his property. His belongings will be appropriated for Bait-ul-Mall (public treasury) as Ghenema (Booty). He will neither be buried in the graveyard of Muslims nor his funeral prayer offered. All his past good deeds will go waste and valueless. The names of important personalities included in this group are: Hazrat Umar (radiyallahu anhu), Hazrat Ali (radiyallahu anhu), Hazrat Abdu-ur-Rehman bin Auf (radiyallahu anhu), Hazrat Abdullah Ibn-e-Masood (radiyallahu anhu), Hazrat Abdullah Ibn-e-Abbas (radiyallahu anhu), Hazrat Abu Darda (radiyallahu anhu), Hazrat Maudh bin Jabal (radiyallahu anhu), Hazrat Jabar bin Abdullah (radiyallahu anhu) and Hazrat Abu Hurariah (radiyallahu anhu). These are nine companions of the Holy Prophet (صلى الله عليه وسلم); others from,Tabi'een and Taba-Tabi'een who are well known: Imam Saeed bin Habiba (radiyallahu anhu) (tabahi), Imam Ibrahim Najmi (radiyallahu anhu) (tabahi), Imam Ayub Sykhtahni (radiyallahu anhu)(tabahi), Imam Shahbi (radiyallahu anhu) (tabahae), Imam Abdullah bin Mubarak (radiyallahu anhu), Imam Ishaq (radiyallahu anhu) , Imam Daud Tialsi (radiyallahu anhu), Imam Auzai (radiyallahu anhu), Imam Abu Bakr bin Abi Shaeba (radiyallahu anhu) and Imam Ahmad bin Hanbal (radiyallahu anhu).

In short, all these people are unanimously convinced that willful evader of prayer should be killed like an apostate who renounces his faith. There is another group of people who favours killing but not like an apostate by imposing 'Hadh' (death penalty declared in Shariah) on him. His funeral prayer will be offered and he will be buried in the graveyard of Muslims. The important personalities in this group include: Imam Malik (radiyallahu anhu), Imam Shafi (radiyallahu anhu), Imam Makhool ,Imam Sufyan Sori (radiyallahu anhu), Wakhie ibn Jarrah (radiyallahu anhu) and Hammad Ibn Zaid (radiyallahu anhu) etc. There is a third group of religious scholars who neither favour apostasy nor killing. They hold that he must be incarcerated and

thrashed until he bleeds and repents and offers prayer or die out in the punishment. Imam Zohari (radiyallahu anhu) (tabahai), Hazrat Saeed Ahmad Ibn Haseeb (radiyallahu anhu) (tabahai), Hazrat Umar bin Abdul Aziz (radiyallahu anhu) (tabahai), Hazrat Imam Abu Hanifa (radiyallahu anhu) (tabahai), Imam Daud bin Zahri (radiyallahu anhu) and Imam Mazni (the disciple of Imam Shafi (radiyallahu anhu) are important personalities in this group. All the three groups are in the right in their opinion according to the Holy Quran and Sunnah, and their findings are established according to these sources.

## **WHAT IS FAIZ (BENEDICTION) WALI-E-KAMIL?**

**By**

**Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi.**

What are the different ways of getting the 'Faiz' (benediction) of the Holy Prophet صلى الله عليه و سلم by accompanying and sitting with Aulia Allah? An effort will be made to answer this question in the forth coming lines. These days it is commonly understood that 'Faiz' means the instant solution of all the problems, soaring high in dreams, fulfillment of cherished wishes and getting rid of all kinds of diseases. The fact however is contrary to this. The Holy Prophet صلى الله عليه و سلم and his blessed companions did suffer illnesses and experienced hunger and starvation in their homes, and came across such difficulties in their lives that can't be imagined in present times, yet there is no doubt that they were Kamil (perfect) human beings. Their complete submission to Shariah and its observance in letter and spirit and their immense love of the Holy Prophet صلى الله عليه و سلم is enough to prove that they received greatest ever portion of Faiz-e-Nabvi. *So we can say 'Faiz' means the fostering of an urge to adopt good morals and dislike for anti-Shariah affairs and bad habits.*

Besides this, certain unusual states arise when Zikr (remembrance of Allah) is done according to the way prescribed by the Sheikh. There is no denying the fact that unusual and supernatural states arise at the hands of these Aulia Akram; disorganized and messy affairs are set right by their prayers and sick are restored to health. There is a Haidth Mubarak that Allah Almighty sends down rain, and all the creations of Allah are given their subsistence for their sake. This is wrong to think that a Wali is only meant to show such extraordinary and supernatural phenomena, cure disease or make you see beautiful dreams and reform your individual self by his attention and special concentration. This is not the real objective of a Wali Allah. If one starts observing Shariah and shuns all the bad habits, and his 'Nafs' (evil self) is reformed to the extent of being an epitome of good morals, he should think that his Murshid (religious guide) is Kamil (perfect). This is in fact the real objective of a Murshid. Now a Murid (the devotee) should increase Zikr and his company with

Murshid as advised by Sheikh till his 'Nafs' achieves contentment and satisfaction, free from all evil predispositions. This is in fact, the 'Faiz' as understood in its true perspective.

### **RISE OF CERTAIN STATES AFTER ZIKR-E-ALLAH**

**By**

**Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi.**

When someone starts doing Zikr Allah after finding the company of a Wali Allah, he comes in contact with the running stream of 'Faiz--e-Nabvi', consequently, certain spiritual states start arising. Someone experiences spells of sleep and some others become benumbed and may sometime fall unconscious. In this state the heart beat sounds, Allah! Allah! loudly. Sometimes this beat is so fast that it starts arising from all parts of body. Sometimes, it sounds like a bell and at others it simmers like a boiling pot. It sometimes sounds like a thunder of lightning but Murid (the devotee) should not pay any attention towards these spiritual states because the real aim is to get Noor of Allah, whether one gets this with these states or without them.

### **SHARIAH IS THE TOUCHSTONE TO SEE RIGHT OR SINFUL**

**By**

**Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi.**

Shariah Sharif is the touchstone to judge Truth or Falsehood. It is to be noted that any extraordinary and supernatural phenomenon at the hands of a person, fully devoted to the Holy Prophet صلى الله عليه و سلم is called as Karamat, but if this supernatural phenomenon is caused by someone who apparently claims to be the follower of the Holy Prophet صلى الله عليه و سلم, but in fact does not obey him, is called Istidhraj. In the history, there are so many examples where Hindus caused unusual incidents which were not possible for common man to perform. It has become a common practice in our times that if people see someone performing something unusual, they declare him a great Wali Allah (friend of Allah or a saint), and within no time, he becomes popular by the name of Pir Sahab. These people hardly ever notice that he shaves his beard, drinks toxic herbal drinks (canabis), does not observe Pardah (veil) from Non-Mehram women, and has foul and bad beliefs. This is utter ignorance which leads people astray from the right path. That's why, men of Allah have summed up nicely the criterion: if you see someone soaring in the air or walking on the surface of the water, but does not follow Shariah, and is not faithful follower of the Holy Prophet صلى الله عليه و سلم, he is an astrayed imposter and guard yourself from him. For a Muslim the measure to see right and sinful or wrong is the Holy Shariah.

**TO SHUN WORLD IS NOT WILLIAT, BUT TO OBEY ALLAH  
ALMIGHTY WHILE LIVING IN IT IS COMMENDABLE.**

**By**

**Hazrat Allama Professor Muhammad Maqsood Ellahi Naqshbandi.**

To shun this world is not Williat, but to obey Allah Almighty while living in it is more valued. Generally, people hold the opinion about Aulia Akram that they should give up all the worldly pursuits, go to mountains and jungles and put themselves to hard and rigorous exercises. They ought to leave wife and children, observe constant fast, never eat good food and wear nice clothes and not even take a bath. But the Holy Prophet صلى الله عليه وسلم said:

*"don't put your lives in deliberate troubles, otherwise Allah Almighty will catch you hard."*

Besides this, the Holy Prophet صلى الله عليه وسلم said that your 'Nafs'(life) has a right on you. Hazrat Mujadid Alf Thani Hazrat Ahmad Sirhindi (may Allah bless his soul) said, if Allah Almighty gives him the choice between one thousand 'Nafl' prayers (optional prayers) and nap at noon, which is a Sunnah of the Holy Prophet صلى الله عليه وسلم, he would opt dozing off over one thousand 'Nafl'. So we should see if the Real Beloved and the Sought After (Allah Almighty) becomes pleased on our being awake or sleep, the servant should do the same. It is clear from the above that the real submission lies not in shunning this world, but to obey Allah Almighty while living in it. This is a real test of a Momin.

**THE REALITY OF BAI'AH (OATH OF ALLEGIANCE)**

**By**

**Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi.**

To perform an act of Bai'ah is the Sunnah of the Holy Prophet صلى الله عليه وسلم. He accepted Bai'ah on various occasions. He accepted the Bai'ah of Mujhid-e-Islam (the one who fights for the cause of Allah) to lay his life in the way of Allah. The Holy Prophet صلى الله عليه وسلم accepted the Bai'ah of non-Muslims to enter them in the folds of Islam. Besides this, he accepted the Bai'ah of Muslims on the repentance of their sins (Bai'ah-e-Tauba). The Holy Prophet صلى الله عليه وسلم also accepted the Bai'ah of women for their pledge not to beat chests and rend their hair on the dead.

Generally, the Bai'ah accepted by Sufia-e-ikram (spiritual guides) is the one taken on repentance of sins. The importance of this oath can be judged from the fact, that after it one becomes as free and innocent from sins, as a newly born baby. In this

Bai'ah , person resolves whole heartedly to obey all the orders and injunctions of Allah and desist from all kind of sins and disobedience.

It is necessary for a Muslim to give up major sins and not insist on small or minor ones. He should act upon all the orders of Allah Almighty and do Zikr-e-Allah excessively, as told and guided by his Murshid. By the grace of Allah, within a few days, his heart will be filled with Divine contentment and satisfaction, and his whole being will soon be animated by the colour of Allah Almighty thoroughly. This person will be successful both in this world and the Hereafter. One should do this act of Bai'ah at the hands of such person, who has been blessed with the company of those Musheikhs (spiritual guides), who are direct spiritual descendants of the Holy Prophet صلى الله عليه و سلم , through a continuous chain of Sufia Ikram in Tareeqat. The Sheikh should be well trained in spiritual discipline and reverence and respect, as the Holy Prophet صلى الله عليه و سلم said, "my Lord has trained me with the best of manners and respect" Unless Murid (devotee) sees the one who has reached his goal, he can not find the way. When the worldly affairs can not be learnt without a guide, than how it comes, a purpose much higher and nobler can be achieved without a guide. May Allah Almighty grant us perfect wisdom and discretion to help us tread the way of those who found His Eternal Bliss.

## **THE REALITY OF A WALI**

By

**Qazi Muhammad Abid Hussein Naqshbandi Safi.**

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.**

(10:62)

My dear brother, in order to know the reality of Wali Allah (friends of Allah), we first of all turn to the Holy Quran, so that, we can find the true meanings of Williat. This is important because these days many fake Pirs and so-called Walis have garbed themselves as Aulia-e-Akram, and claim to be possessor of Williat. Now we will co-relate the concept in the light of the Sunnah Mubarak.

The above-mentioned verse evidently shows the existence of Williat. It is to be understood that man has been blessed with some apparent and manifest qualities. These are the good deeds performed in accordance with the Holy Quran, Sunnah Mubarak and the right belief of Al-Sunnah-wal-Jammat. Similarly, man has been bestowed with some hidden or innate qualities: as Hazrat Umar (radiyallahu anhu) narrated in Shahi Bukhari and Muslim that once a stranger came in the company of the Holy Prophet صلى الله عليه و سلم and asked about Islam. The Holy Prophet صلى الله عليه و سلم replied, "to declare that there is no God but Allah, and Muhammad صلى الله عليه و سلم is His Last Prophet; to offer Salat (prayer) and give Zakat; to observe fast in the month of Ramadan and perform Hajj if one can afford to: this is Islam."The companions of

the Holy Prophet صلى الله عليه وسلم were astonished as the stranger first asked and later confirmed, what the Holy Prophet صلى الله عليه وسلم had said. Then the stranger asked about Iman. The Holy Prophet صلى الله عليه وسلم said,

**“ To believe in Allah, His angels, His Prophets, His revealed Holy Books and the Day of Judgment, and to believe that all good and evil is destined from Allah. This is Iman.”**

**The incomer said, "you have spoken the truth" Then he asked the Holy Prophet صلى الله عليه وسلم about Ehsan. The Holy Prophet صلى الله عليه وسلم said Ehsan means that ' you worship Allah in such a manner as if you are seeing Him, or at least think, He is seeing you'**

From this Hadith, it is established that besides belief and good deeds, there is another quality called Ehsan, the same is called Williat. Williat is the name of that exclusive nearness which Allah has to His people. Allah Almighty says, 'We are closer to him than his jugular vein' and said, ' wherever you are, Allah is with you' This nearness is common to all the believers. Besides this, there is an exclusive closeness, which Allah has to His chosen beings and Angels. In an Haidth Qudhsi Allah Almighty says, ' My created being (men) seek My closeness through Nawafal (a kind of optional prayer) till I make him my friend.' A Momin (believer) gets these early stages of Williat by just believing in one Allah as Almighty Allah Himself says that He is friend of Momineen (believers). But the stages of exclusive Williat come after it, when the believer himself becomes the sought after of Allah. This stage of being beloved of Allah is called the exclusive Williat. Hazrat Mujadid Alf Sani (radiyallahu anhu) writes in his Maktoobat-e-Rabbani about the stages of Williat-e-Muhammadia.

***' My brother, you should know that unless one crosses the threshold of sensual death, one could not come in communion with the Eternal Being. Instead, one can not even get rid of those false idols of desires and evil self. So long as these idols remain intact, one can not relish the taste of true Iman, then how could one enter those stages already tread by the select. This is the first step (sensual death) one can take toward the exclusive Williat and perfection. Its end could be well surmised from its beginning'***

There are many stages of Williat (a kind of exclusive nearness that a Momin has to Allah Almighty). There is a Williat at the step of every prophet that is distinct to him. The best ever stage of Williat is at the step of our Blessed Holy Prophet صلى الله عليه وسلم .if you people aspire to get this precious and prized wealth, than hold fast to Shariah of the Holy Prophet صلى الله عليه وسلم .So it is evident that one cannot enter the corridors of Williat unless one follows the Holy Shariah of the Holy Prophet صلى الله عليه وسلم .No one can have access to it if he does not take prayers and fasts as an integral part of Deen sent by Allah through His Beloved Last Prophet صلى الله عليه وسلم .

When a Momin directly steps in to the world of Tasawaf (spiritualism), he needs a guide who could help him travel to the destination ordained for him by Allah Almighty. This guide, who is commonly known as Sheikh-e-Tareeqat is characterized

by certain qualities that make him a perfect choice. If the Sheikh does not have these desired qualities, Bayt of that Sheikh is absolutely prohibited. Murid (devotee) must avoid this person because the object is Almighty Allah not the Sheikh.

### **A Sheikh Tareeqat must possess the following distinctive attributes:**

**1-**He should be Muslim with right belief. Allah Almighty says that never follow the sinful and the disbeliever.

**2-**Almighty Allah says: follow the one who remembers Me.

**3-**His heart should not be forgetful of Allah: as Allah says: do not follow the one whose heart has been made forgetful of our Zikr.

**4-**Murshid should be a man of deep insight and knows the way that leads to Allah. Allah Almighty says: ' Say O prophet, my way is that I call to Allah'

**5-**Murshid should be a direct descendant (spiritual) of the Holy Prophet صلى الله عليه وسلم in his spiritual lineage, and his Sheikh must have permitted him to take Bayt. If this connection is missing anywhere, then his Bayt is not allowed.

**6-**His company should increase remembrance of Allah; rather his very sight enhances love of Allah.

**7-**The Sheikh must be in possession of Jazab and Salook.

**8-**He should be follower of Sunnah and avoid innovation in Deen. He ought not to have wrong beliefs like Wahabi, Rafzi, Qadri or Ahmadi etc. He should be the follower of Al-Sunnat- Al-Jammat.

May Allah Almighty grant us ability to follow these attributes and conditions. Those who do not follow no matter they claim Williat, Karamat and Mahrafat, their Bayt is strictly forbidden. May Allah save us from these imposters.

## **TAREEQAT AND BAI'AH**

**By**

**Hazrat Allama Ahmad Ali Saeedi.**

Tareeqat is deduced from 'Tareeq' means narrow and intricate way. Shariah is that way of Islam on which everyone can travel while Tareeqat is the name of that enigmatic and mysterious way that can not be traversed unless one knows its secret avenues. Shariah represents manifest facet of Islam while Tareeqat stands for hidden and concealed.

## Difference between Shariah and Tareeqat:

Shariah is the name of all that concerns the body of the Holy Prophet صلى الله عليه وسلم while Tareeqat all that which concerns the heart of the Holy Prophet صلى الله عليه وسلم. Similarly, Haqeeqat (Reality) refers to all what went in the mind of him, and Marafat is all that which went on with the spirit of the Holy Prophet صلى الله عليه وسلم. In other words, the personhood of the Holy Prophet صلى الله عليه وسلم is centre of these four attributes.

Shariah and Tareeqat are interdependent. Shariah is the husk while Tareeqat is kernel. Husk without kernel is worthless and later is insecure without the former. Satan was a worshipper but his worship was without kernel. In the same way, an ignorant Sufi and his self-disciplined exercises are likened to seed without covering, ever exposed to external dangers. Tareeqat is a reality and truth while Shariah is unreal and intangible. The one who says there is no Wali in the world is a liar. How is it possible that shadow exists when real departs.

In the Dictionary the word 'Bai'ah' means contract or a commitment. In terms of Sufia Akram ' Bai'ah ' means to declare, at the hands of a Sheikh, that we will be faithful to Allah and it is a kind of a pledge to accept Sheikh as a guide and guarantor.

### There are four types of Bai'ah:

**1- Bai'ah -e-Islam:** a kind of Bai'ah taken by the Holy Prophet صلى الله عليه وسلم from the people who entered the folds of Islam.

**2- Bai'ah -e-Jihad:** the one taken in Hudibya.

**3-**Sometimes the Holy Prophet صلى الله عليه وسلم took Bai'ah from some people that they would not ask for anything from anybody. (Do not spread hands before people)

**4- Bai'ah -e-Tauba:** The kind of Bai'ah which is common these days is Bai'ah-e-Tauba', and this is Sunnah of the Holy Prophet صلى الله عليه وسلم. After the Holy Prophet صلى الله عليه وسلم, the four blessed caliphs also accepted Bai'ah . These were both Bai'ah-e-Iradith and Bai'ah to accept them as caliph and ruler of the Muslim caliphate. Besides being caliph, they were Sheikh also. So they accepted the Bai'ah of Tauba. When the time of caliphate went past, and it turned to Sultanate; later people took Bai'ah of Sultans and Kings of Muslim government, not of Tareeqat.

### If someone wants to have Bai'ah of any Sheikh-e-Tareeqat, the Sheikh must possess following five qualities:

**1-**The Sheikh must possess adequate knowledge of the Holy Quran and Sunnah. As for as the Quran is concerned, he must have read Tafseer-Mudarak or Jalalain or

Tafseer Waseet etc. As for Hadith, it is enough that he must have read Mishkaat Sharif.

2-He must be pious and just.

3-He should be abnegator and renouncer of the world, and disposed to the Hereafter.

4-He should command his Murid what is right and permissible and forbid what is against Shariah, and hold fast to his opinion.

5- He must have been trained in the company of a Murshid-e-Kamil.

These terms are equally applicable to the successor (sijada nasheen) of the Murshid. This is absolutely wrong to assume that every son of a Pir should become Pir. It is equally possible that he may not have the ability for it. The interpreter of Qaseeda Burdah Sharif has strongly refuted this notion of Sajida Nashineeni. He writes that Sijada Nasheeni (heir to Khilafat) has become a child's play these days. Pir's immature and incapable sons are being made Pirs without fulfilling these conditions. The sons of Pirs also think that Piri (Khilafat) is legacy of their own house. If Khilafat had been inheritance and legacy, the sons of Khulfa-e-Rashdeen (the four great caliphs) must have been made Khalifa (caliphs) after them.

## **ROLE OF YOUTH IN SOCIAL REFORMATION**

By

**Muhammad Nadeem Naqshbandi (Mozambique South Africa).**

According to the Holy Quran, social reformation means to check evil and encourage good and right actions among the members of society, so that, the name and law of Allah prevails all over the land. Even the criterion of ascendancy of Muslim Ummah over other nations rests on the same basis. For the same reason, Ummah Muhammadia has been titled as the best of the nations. This is the name and the role that Allah Almighty has assigned to this group of people. While describing the prophethood of the Holy Prophet صلى الله عليه و سلم and other prophets in the Holy Quran, Allah Almighty says ' that he is the Prophet who orders good and forbids evil; declares Halal ( what is clean and permissible) and Haram ( what is unclean and unlawful)'.In otherwords, Prophet hood and Ummah, as for as their function is concerned, are similar. Allah Almighty says in the Holy Quran that there should be a group of people, who orders good and forbids evil. These are the people who are successful.

The Prophethood of our Blessed Holy Prophet صلى الله عليه و سلم is dualistic in its function. In the first phase, he himself appeared teaching the Ummah the Holy Quran and Sunnah by his personal conduct. After him, the same function was handed over to the Ummah (the followers of the Holy Prophet صلى الله عليه و سلم). This revival of the message at the hands of Muslim is called as Second Renaissance or Revival. Then, we

see appearance of different groups, working in order to reform diverse sections of the society. We observe Muhaddaseen (compilers and narrators of Hadith Mubarak) and Mufasssareen (exegetists) occupied in Hadith and Tafseer (exegesis) of the Holy Quran; religious scholars and speakers busy in the affairs of religious beliefs and worship; sufia and Aulia Allah striving in purifying the hearts of the people. Somehow everybody seems busy in his own capacity in the reformation of the society. Referring towards reformation the Holy Prophet صلى الله عليه و سلم says:

***"it is a Jihad (striving in the way of Allah) to say a word of truth in front of a tyrant Sultan (ruler), and you do Jihad until word of Truth prevails."***

The existence and well-being of any nation depends on the activity of its youth because two classes of people, viz. children and old remain largely at the margin. Immature children and feeble old men are unable to bring any tangible change or revolution in society. This can safely be said, that only youth can shoulder the responsibility of restoring the bygone glory of our nation. In words of Allama Iqbal:

**"When the Eagle spirit surges in youth,  
They see their destination in the skies."**

**Life stands on three pillars, as described in Islam:**

- 1- Knowledge (of Islam)**
- 2- Practice (of knowledge)**
- 3- Sincerity or Fidelity.**

Practice forms the edifice with knowledge as its base. Sincerity and fidelity act as its décor. Ilm (knowledge) is body and practice is the soul while sincerity is their nourishment. Ilm is a tree and practice its flowers and sincerity its fragrance. Hence, the existence of these three things simultaneously forms a principle of truth. Their opposite forms one single principle representing evil.

Human intellect, body organs and Qalb (heart) have relation with each other. Intellect is the source and principle of knowledge while body organs exhibit practice, and all this takes place under the light of sincerity flashed by Qalb. In other words, knowledge, practice and sincerity own their existence to these three things. When corruption and decay sets in intellect, body organs and heart, then a trail of evil and depravity ensues. If intellect goes bad then Ilm gets corrupted and resultantly man abandons faith in God and the Day of Judgement. He renounces what he shouldn't have. Similarly, distortion and foulness of practice and its consequent absence from life, causes another evil. These two lead to the third, the heart. When heart gets corrupted, the whole body, and its parts get corrupted. So, those things that we should have taken up as our guiding principle are out of sight. This has resulted in abysmal chaos in our social environs.

The blind pursuit of worldly allurements and un-restrained satisfaction of evil instincts has made any possibility of revival of knowledge a distant dream. Intellectual inertia has been imposed, and all the faculties of free-thinking and independent judgement have been seized. And most of all, this is done with full consent and plan of anti-Islam forces. In order to reduce Islam to submission, they instituted western thinking by replacing pure Islamic intellectual heritage. The objective was to stop any possibility of establishment of Islamic welfare society. In words of Allama Iqbal:

**"This starvelling, who never fears death;  
Take out from him the spirit of  
Muhammad (صلى الله عليه و سلم),  
By giving Arabs western thought,  
Quit Islam from Hijaz and Yemen."**

So, our youth have been misled from their destined goal by showing them a fairy world of imagination. Our politicians and politics played a major role in this tragic episode. It was all done just to save self-interest and false ego. Instead of directing the energies of our youth towards promoting right Islamic thought, they instigated them against their very belief. Consequently, our whole society is drifted towards an un-Islamic character. The nation that sometimes touched the Zenith of progress and civilization is obliged to live a low and degraded life.

The intellectual stagnation in the field of knowledge; pursuit of lowly desires; sycophantic political culture and deceitfulness of devilish and the wicked, garbed as Sufia, have astrayed our youth to a path, where there is nothing but debasement and destruction. Today our youth is standing at a crossroad where he needs a light to illuminate his being and his social environment. He is striving to get the light of knowledge. If he gets this light, he can enlighten the world. If he is made well aware of the objective of this pursuit and use of knowledge, he can embellish his character. It is first and foremost that our youth enlighten their minds with knowledge, and then carry this glint of light to rest of the world. In fact, this is the basic and key role that youth should play. Without this, neither the first nor the second objective can be realized. It all does not end here. You have to pay attention towards the acquisition of religious knowledge and beliefs. If our youth get right education, he can build a sound structure of good deeds and practice; and society will get a better individual well equipped with knowledge that will turn the tide of society towards healthy social change and reformation. This is very important because reconstruction and regeneration of social fabric is intimately connected to well being and healthy development of youth. Surely, our youth can neither nurture this young sapling of knowledge in the present educational institutions nor the selfish breed of present politicians, will allow them to follow this cherished way. He can only reach his destination if he first unshackle his heart from worldly and material pursuits and enter the world of knowledge and practice, duly cemented by sincerity of purpose. He can only deliver us thinking that can outshine all our false idols and ideals, and we will be able to find a way to our goal. Youth can be an exemplary character for the reformation of our society if he is well arrayed and endowed with knowledge and its practice, with right sincerity. In short, in today's world, no one can rise to occasion to

bring social renewal and reformation better than youth. In fact, the fosterage of Islam was done by the courage and dauntless struggle of young companions of the Holy Prophet صلى الله عليه و سلم.

## **AN INVITATION TO THINK**

By  
**Muhammad Aurangzeb Qadri Naqshbandi.**

Intention is an important factor in determining the value of actions. The Holy Prophet صلى الله عليه و سلم said:

*“deeds and actions depend on the intention of the doer.”*

If intention is not good, the action will not be acceptable to Allah Almighty, no matter how good it is. Sincerity is, as Almighty Allah says:

*“Verily, those who accept faith and did good deeds are the best group”*

Besides Iman, good deeds have been explained at many places in the Holy Quran that shows the necessity of performing virtuous actions. This underlines the importance of good deeds besides verbally proclaiming faith, otherwise, there will be no salvation. On the Day of Judgement, people will be called to account on the basis of actions, good or bad, performed in the world. Consequently, they will be awarded Paradise or Hell. In the words of a poet:

*“It is the practice and effort that makes life either Paradise or Hell.  
This man, in his nature, is neither Noori nor Nari (of fire).” (Allama Iqbal)*

Another key element that regulates human behaviour is intention. Both sincerity and intention stem from the heart, which is very significant in its relation to actions and deeds. Allah Almighty mentions heart (Qalb) as a core of remembrance of Allah,

*“Verily, hearts find rest (satisfaction) in the remembrance of Allah.”*

Similarly Iman, disbelief, hypocrisy, piety and belief are all related to heart. The importance of Qalb can be seen from the Tradition of the Holy Prophet صلى الله عليه و سلم  
**He said,**

*"In human being, there is an organ of flesh; if it is well and sound, the whole body remains good; if it turns bad (corrupt), all the body goes bad. Behold! It is heart."*

At another place, he said that when a person commits a sin, a black spot appears on his heart; as he commits more sins, this blot becomes bigger and covers the whole heart. The Holy Prophet صلى الله عليه وسلم highlights the importance of Zikr as a heart purifier,

*"There is an instrument to clean everything, and Zikr Allah is an instrument to clean the heart."*

The Holy Prophet صلى الله عليه وسلم also said:

*"Allah sees neither your faces nor your deeds, but your hearts and intentions."*

Dear readers, when does a heart becomes alive with remembrance of Allah? This is done only by the permission of a Wali-e-Kamil, the one who follows Shariah, has right beliefs and be a direct spiritual descendant of the Holy Prophet صلى الله عليه وسلم through the continuous chain of Aulia Allah. He must be made self-authorized by a Wali-e-Kamil. When this Wali-e-Kamil permits Zikr to someone, the devotee also becomes a Wali Allah. With the arrival of this great blessing (Zikr), the devotee sets out on the journey of self-purification, leaving all the evil actions without much effort. Those who do this Zikr-e-Qalbi, become regular prayer going, fast observing and follower of Sunnah, with full devotion and sincerity. Allah Almighty, out of His Infinite Grace, accept their good deeds and make them His own Wali (friend). These people especially become centre of Allah's attention and receive a major portion of His overflowing blessings.

Respected readers, an urge to do good deeds, and a contended heart that find rest in what Allah Almighty and His Blessed Apostle brought, are all signs of a heart which is alive with Zikr-e-Allah. If heart is not satisfied and performing virtuous deeds seems dispiriting and discouraging, be sure that the heart has not become Zakir (the one who remembers Allah). It needs more concentration and practice to make it alive with the name of Allah. It is a common practice these days that those people claim Williat and Zikr-e-Qalbi whose beliefs and actions are altogether against professed Islamic teachings. These are the people who are, at the one hand against growing beard, wearing Imama (turban) and cap and on the other revile scholars of Islam and Aulia Allah. They use wine, drugs and heroin in their nasty gatherings. Will the hearts of such people ever become Zakir? Never, every action leads to a result, and the result of Zikr-e-Qalbi is good deeds. A poet rightly puts it in this verse:

*"I left the school and the hermit's tavern dolefully;  
There is no life, no love, no understanding of Allah, and no insight."*

## **SHARIAH AND TAREEQAT**

By  
**Abid Hussain Naqshbandi.**

All praises be to Allah Almighty Who sent His Last Prophet صلى الله عليه وسلم with the Truth. It is unbound blessing of Allah Almighty that after the Holy Prophet صلى الله عليه وسلم, He kept on sending those pious and God-fearing people, who have kept alive all the teachings of the Holy Prophet صلى الله عليه وسلم.

*" No doubt! Allah likes those of you who repent and those who keep themselves neat and clean."*

The objective here is not to go in detail, but to make it clear that when Allah Almighty exhorts the believers to keep them clean' they should also pay attention towards the cleanliness of their inner self (Batan) by repenting of sins and evil deeds. What reward they will have from Allah Almighty, He will make them His friend. In the following verse, two things have been mentioned explicitly. First, human beings should keep them clean outwardly. Similarly they should take care of purity of their inner self. The verse evidently points towards religious knowledge, because without adequate religious knowledge, one can not get rid of uncleanness. This Ilm (knowledge) has been named as Shariah or Ilm-e-Fiqah. Without being well aware about this particular kind of knowledge, one can not adjust oneself in society. There are many Hadiths of our Beloved Holy Prophet صلى الله عليه وسلم that emphasize the importance of the Holy Quran as a source of knowledge. In short, it is compulsory to get religious knowledge because a Muslim will be called to account whether a man or woman, on the Day of Judgement.

Dear readers, if you also want to please Allah by performing good and virtuous deeds with full conviction and faith, get the permission and do **Zikr-e-Qalbi**. A Wali-e-Kamil is distributing this wealth of Zikr-e-Qalbi without any desire for personal gain or reward. Insha Allah (by the will of Allah) by the few days' practice, your heart will start saying Allah! Allah! And you will embrace success both in this world and the Hereafter.

Contact **Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi** on Sunday, Tuesday and Friday from Asar to Maghrib (evening times before sunset prayer). Hazrat Sahab belongs to Silsila Naqshbandia and got Khilafat from **Hazrat Allah Baksh Sohna Sian (may Allah bless his soul)** of Kindyaro Sharif (Sindh) and possess all the above mentioned qualities of a Wali-e-Kamil.

Now, I would like to throw light on the second aspect of the verse, as underlined earlier. Allah Almighty bestows His blessings and favours on those who repent their sins before Him. Now, this humble person asks the question, will it be enough to say, 'O Allah forgive me!' Is this repentance enough? Or asking for forgiveness to Allah in Tashud in our prayer for our parents and all Momineen on the Day of Judgement, and then involve ourselves in daily routine without the least care for the rights of these people. No my brothers, this is a wrong thinking because if one part of verse bears such vast scope of meanings (that entails implementation of Shariah completely), the second part is so short that it merely says, 'O Allah, forgive me!' The meaning of this repentance and humility is as vast as the implementation of Shariah in one's life.

There is a Tradition of the Holy Prophet صلى الله عليه وسلم that there are two kinds of Ilm (knowledge); the first one which is obligatory and the second is beneficial. If we conclude from this Hadith that the first kind of Ilm is the knowledge of Shariah that is obligatory and the second is the knowledge of doing daily business and earning livelihood. But the Holy Prophet صلى الله عليه وسلم and his companions were not big businessmen rather most of their houses were characterized by hunger and starvation. Who could have understood more about this knowledge than the blessed companions of the Holy Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم himself experienced hunger; then question remains to be asked, how did they use this Ilm? The knowledge, which has been mentioned here, is the Ilm of inner purification and cleanliness.

Our ancestors and forefathers gave this knowledge the name of Tareeqat. It became known as Ilm of Tareeqat. Imam Shafi (radiyallahu anhu) said that if someone who acquires knowledge of Shariah and does not acquire knowledge of Tareeqat is doomed to go astray, and if someone who learns the knowledge of Tareeqat but does not learn the knowledge of Shariah, is destined to become degenerated. So he views knowledge of Tareeqat and Shariat as interdependent.

Hazrat Abu Al-Hassan bin Usman Al-Jalalbi Al- Hijvari (radiyallahu anhu) said, 'Shariat and Haqeeqat are knowledge of Tareeqat. In terms of Sufism, Shariat means the betterment and correction, an explicit and manifest part of human entity; while Haqeeqat that of inner and implicit state of human being. There are two groups of people, who are mistaken about this idea. The first group of Ulema, who believe in the outward and manifest, do not see any difference between Haqeeqat (Tareeqat) and Shariah. The second group is of irreligionists and atheists, who consider it two different things. To them, either can exist independently, without the other. They say, when Haqeeqat (Reality) is manifest, then there is no need of Shariah. Hazrat Dajah Sahab (radiyallahu anhu) said that when a Muslim steps in to the world of Haqeeqat, certain extraordinary spiritual states start appearing in him; but if he does not follow Shariah, these states become deceptions of Satan. Qaramata Masiha and his followers hold this idea. They say that the acknowledge and acceptance of truth in Iman is separate from verbal admission. So for as the argument that Shariah is not separate from Haqeeqat is concerned, verbal acceptance without admission in heart, and without verbal acknowledgement mere acceptance in heart, both are useless. The difference between acceptance and denial is obvious. So Haqeeqat (Tareeqat) is the name of those manifest meanings and judgement where there is no possibility of change.

From the time of Hazrat Adam عليه السلام till the Day of Judgment, it's reality has been the same as Marafah (true understanding of Allah) of Allah. (In Shariah the change is possible in meaning). Hence Shariah is human factor while Tareeqat is an obligation to Divine. Without the existence of Tareeqat, it is difficult to establish Shariah; similarly the institution of Haqeeqat, without the due cover of Shariah, is impossible. This is a similitude of body and soul. If soul is in the body, the man is alive, if soul departs, the body is dead, and without body soul is like a breath of air. Their importance lies in their co-existence. Similarly, Shariah without Haqeeqat is mere an affectation and Haqeeqat without Shariah hypocrisy. Allah Almighty says:

**"And those who strive in our way, surely We will show them the Path."**

Shariah is a credible way to protect the apparent and manifest injunctions of Deen. Haqeeqat is a cover that preserves inner and covert affairs of the person. Shariah concerns human vocation while Haqeeqat deals with the Divine boon and benefaction. Hence, their co-relation and interdependence is an axiomatic truth. This is what Allah Almighty says in the Holy Quran, 'No doubt, Allah likes those of you who observe cleanliness.' He is the successful who purifies his outward and enriches his inner self with enduring remembrance of Allah. If someone wants to get the knowledge of Tareeqat, he has to go to the company of a Sheikh of Tareeqat. May Allah Almighty bless us with the company of Mushikh-e-Tareeqat.

## **THE REALITY AND IMPORTANCE OF BAI'AH IN ISLAM**

**BY**

**MAJOR MUHAMMAD TAHIR MAHMOOD**

In Arabic the word Bai'ah means to sell and selling is a two way process in which there is a seller and a buyer. It was customary in Arabs to shake hand by the two parties after the completion of any deal. It used to be a kind of a pledge and undertaking not to go back on what had been agreed upon. They called it Mobahbat. This very thing later became the basis of Bai'ah.

### **Evidence of Bai'ah from the Holy Quran:**

This is in fact a pledge between Allah Almighty and a Momin (Muslim). But since Allah Almighty does not take this covenant directly, so there is a need of a third party to perform it. During the time of the Holy Prophet صلى الله عليه وسلم Allah Almighty took this pledge in the form of promise on the part of Muslims to obey the Holy Prophet صلى الله عليه وسلم. Allah Almighty says in the Holy Quran:

***"Verily, those who give Bai'ah (pledge) to Allah. The hand of Allah is over their hands. Then whosoever breaks it, only to his own harm; and whosoever fulfils what he has covenanted with Allah. He will bestow on him a great reward."***

**(48:10)**

Similarly, the Bai'ah accepted by the Holy Prophet صلى الله عليه و سلم from women is clearly mentioned in the Holy Quran:

***"O, Prophet! When believing women come to you to give you the Bai'ah that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in Ma'ruf, then accept their Bai'ah (Bait) and ask Allah to forgive them, verily Allah is Oft-Forgiving." (60:12)***

### Evidence of Bai'ah in Sunnah:

The whole Islamic order is organized on the concept of Bai'ah. If we study the life history of the Holy Prophet صلى الله عليه و سلم, we come to know that whenever a strong need arose for getting promise, the Holy Prophet صلى الله عليه و سلم adopted the mode of Bai'ah. Imam Ghazali (may Allah bless his soul) says that Hazrat Umar bin Khatab (radiyallahu anhu) narrated that the Holy Prophet صلى الله عليه و سلم said:

***"Its obligatory upon you to live as a Jamaat (group); and that you never live alone as Satan becomes companion of a single person, but if two Muslims live together it gets away from them."***

In this Hadith Mubarak the Holy Prophet صلى الله عليه و سلم has clearly warned the Muslims that if a person does not associate himself with a group or Jamaat, he becomes an easy prey to Satan and the later strays him from the right path.

In an another Tradition Hazrat Abdullah bin Umar (radiyallahu anhu) narrated that the Holy Prophet صلى الله عليه و سلم said:

***"The Hand of Allah is over Jamaat (group), the one who breaks off from the group will be thrown in Fire"***

### Types of Bai'ah:

#### **There are three types of Bai'ah :**

1- The first kind of Bai'ah is the one that a non-believer takes to enter the folds of Islam. This kind of Bai'ah was accepted by the Holy Prophet صلى الله عليه و سلم.

2-The second kind of Bai'ah was taken on some special occasions. For example, during peace contract at Hudibya **Bai'ah -e-Rizwan** was taken. Similarly, there are many incidents in history when the companions of the Holy Prophet صلى الله عليه و سلم took Bai'ah of the Holy Prophet صلى الله عليه و سلم to lay their lives in the way of Allah Almighty during Jihad.

3-The third kind of Bai'ah is taken to repent sins. This kind of Bai'ah is also called **Bai'ah -e-Tauba**. The companions of the Holy Prophet صلى الله عليه و سلم used to take this

kind of Bai'ah at the hands of the Holy Prophet صلى الله عليه وسلم for repentance of their sins. According to a Tradition of the Holy Prophet صلى الله عليه وسلم.

***"After Bai'ah -e-Tauba a man is purified from sins as he was after given birth by his mother." This mode of Bai'ah is still in vogue at the hands of Aulia Allah.***

### Importance of Bai'ah in Islam

In Islamic code of life the existence and role of Imam or Amir is paramount. It takes in its fold the whole population as family or group, where Governor or Amir is detailed. Hazrat Farooq (radiyallahu anhu) said, "This is a fact that without Jamaat (group) there is no Islam, and no rulership without Jamaat; and the rulership is useless when there is no one to obey. There is a saying of the Holy Prophet صلى الله عليه وسلم:

***"Anyone who died without having a chain of Bai'ah around his neck, he died a death of ignorance."***

Whatever the kind and nature of Bai'ah may be, it helps forming a group or a Jamaat that can be named as an organization, a mission or a movement that has only one leader, and all the rest obey him. It is a kind of movement in which there is one ruler and all the other are the ruled. There is one buyer and all others are the sellers of their lives, property, every word and deed. On the whole, both the parties are subordinate to Law of Allah and are connected in the bond of Muslim brotherhood.

In our daily life, there is a best example of the prayer. If Imam makes any mistake during the prayer, the followers do have the right to draw his attention towards it, but if he goes on with it and they are perfectly sure that he is making a mistake, even then they are strictly forbidden to leave the prayer but to follow him. Followers are not allowed to perform any act of prayer before Imam does, otherwise they would harm their prayer.

In order to highlight the spirit of congregation (Jamaat) the example of a building can well be cited. In making a building, the builder or engineer acts as an Amir or Imam, and he is responsible to erect a structure (building). He is to see that the walls of that building are straight, the foundations are strong, and that the building provides protection against rain, storm and thieves. He is to make sure that the structure is beautiful and comfortable. Besides the need of a skilled builder and durable cement, important roles is that of group of people who are similar to bricks that strictly sticks together and give the shape of a building. It is utmost important that when engineer intends to pick up one brick, all other bricks present themselves whole-heartedly to be used first. And when a brick is picked up the second must not even think why the first was selected. And when the engineer picks up the brick, it is necessary that it leaves itself up to the free will of the builder. He is free to use it at either place or make it round or breaks it into small pieces and bits and fills it in between the bricks. The brick shouldn't think to be part of some prominent front place. It is up to the builder

either to place it at the top or to bury it under tons of earth's weight. It is the duty of the brick to provide strength irrespective of its place.

May Allah Almighty help us understand the true path, and grant us Guidance through the march of this life.

## *AIMS AND OBJECTIVES*

1-Islami Roohani Mission is a non-political, religious and welfare organization.

2- It is striving to create congenial atmosphere for the revival of Tauhid and Sunnah, and the right concept of spiritualism, whereby self purification and good deeds could become a sign of a Muslim.

3-It is aiming to establish such centers where Muslims could get religious guidance.

4-It aims to promote unity of Muslim Ummah by creating such atmosphere whereby sectional and sectarian differences are eliminated.

5-It aims to promote and advance Islamic public opinion by organizing religious programs and solving the social problems of the Muslim community.

6-It believes in the enhanced use of modern electronic media for propagating the true Islamic ideology.

7-It endeavors to promote interaction between the religious scholars and the general public.

8-It aims to take practical steps to raise true understanding of Islam among male and female students.

9-It aims to take practical steps to eradicate unemployment, social degeneration and poverty among the Muslim masses.

10- It aims to carry the message of Islam to both Muslims and non-Muslims.

11- It aims to cooperate the common people in alleviating their problems.

Dear readers, if you also want to please Allah by performing good and virtuous deeds with full conviction and faith, get the permission and do **Zikr-e-Qalbi**. A Wali-e-Kamil is distributing this wealth of Zikr-e-Qalbi without any desire for personal gain or reward. Insha Allah (by the will of Allah) by the few days' practice, your heart will start saying Allah! Allah! And you will embrace success both in this world and the Hereafter.

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