

SIRAG AL-QULOUB

8 "LANTERN OF HEARTS"

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BY

HADRAT SHAIKH
MUHAMMAD UTHMAN SIRAG AD-DEEN
AN-NAQSHBANDI AL-KADERI

(may his secret be sanctified)

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ISBN 0-9696871-0-9

PUBLISHED AND PRINTED IN CANADA

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Acknowledgments

Donation

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon our Master Muhammad, and upon his irreproachable Family and virtuous Companions.

Now then: With the support of Allah, Almighty, and the blessing of the Great Prophet, our Master Mawlana Muhammad (blessings and peace be upon him), and the assistance of the spiritual tie of our Shaikh, the Grand Gawth, Shaikh Muhammad Uthman Sirag Ad-Deen Ath-Thani (II), the book of "Lantern of Hearts" (Sirag Al-Quloub), which I and my brother in Allah Riad Kebbi had the distinguished honour and exquisite pride in translating it, has been completed.

Special thanks as well to the brothers who contributed in this lofty work, especially our brother Amjad Sirageddini for the Kurdish to English translation, and to brother Ahmad Hakwik; as well, to Dr. John Abraham for his hard work and the kind efforts in reviewing and supervising the translation. May Allah reward them on our behalf the best reward and may He requite us and them.

I ask Allah, Almighty, by the blessing of the Master of the Apostles (blessings and peace be upon him) and our honourable Shaikh, Shah Uthman Sirag Ad-Deen, may Allah preserve the boon of his duration upon us, Ameen, that this book will be a guiding, instructing, and admonishing resource to those who went astray and to the heedless.

We surely know that we are not fit to translate such a great book, but the blessings and the spiritual sights of our momentous Shaikh made this translation possible. We humbly ask Allah Almighty to forgive us for any unintentional mistakes, and Allah is behind the purpose. We also implore Allah to forgive our sins, as I entreat the forgiveness of our dear readers, because although every precaution has been made in the preparation of this translation, errors and omissions might occur.

Servant of Khankah Canada
Yehia Muhammad Fadel Hakwik

Dr. Mian M. Saeed
19-06-2014

BIOGRAPHY OF THE AUTHOR

The author is Shaikh Muhammad Uthman Sirag Ad-Deen An-Naqshbandi the son of the Spiritual Guider Hadrat Shaikh Muhammad Ala' Ad-Deen Al Husseinee. He was raised in the house of religion, piety, purity, abstinence, obedience, and worship. He was distinguished in his mannerliness and shyness with the religious, the saints (awliya'), and the sages. Since childhood, he was devoted to the forbearing commands of Islam, and studied religion and the Sacred Law (Shari'a) as one of the inaugural scholars. He studied the Arabic sciences, and a share of the Arabic and Persian literature in the schools of Biyarah and Duroud. To Allah, he made the vow to serve Islam, and disseminate the Tenets and Traditions of the Best of the Creatures (Prophet Muhammad) (blessings and peace be upon him). He applied the quintessence of Sufism and the ethics of the Naqshbandiah Order, so he was gravely engaged in hearty mortification and spiritual moral gains.

He was specially attended by his exalted father, who nurtured him both outwardly and spiritually with prospects that pushed him forth towards the squares of perception, seeing in him a great disposition and endeavour for the spiritual progress in the route of Divine love. Allah conspicuously honoured him with prodigies [miracles] (karamat) eye witnessed by learned scholars. And after the travel of his father to the Abode of Eternity, he rose up truly, fittingly, and faithfully with the responsibilities of Spiritual Guidance, serving knowledge and religion, and consorting with the poor and the needy.

Over and above his spiritual pursuits, His Eminence has knowledge in the arts of Prophetic Medicine, so he treats the scientifically uncured diseases with spiritual remedies and verses from the Holy Qur'an. Moreover, he is always visited by scholars, lecturers, writers, preachers, and seekers of spirituality and religion from all over the world.

The Commentary on "The Fig: Wat Tin" Sura

« In the name of Allah, the Compassionate, the Merciful »

Praise be to Allah, the Cherisher and Sustainer of the worlds, and prayers and peace be upon our Master Muhammad whom Allah sent as a mercy for the worlds.

This is a book on the commentary of "*Wat-Tin*" chapter by the celebrated Spiritual Guider Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen An-Naqshbandi (may Allah be pleased with him); and it is one of his blessed publications that he wrote during his study under the respectful teacher the eminent Scholar Sayed Hussein Tarboughi at the border of *Sawgiblagh* (Iran) in the year 1941. Sayed Hussein Tarboughi was famed in his broad intelligence, virtue, and knowledge; and was the one whom the teacher at Holy Biyarah School, Mulla Abdul Kader, known as Mulla Kah Warah or Mulla Bazrak -or momentous- cited about: "...If Knowledge was to be completely wiped out, Mulla Sayed Hussein will restore it" -namely, he rewrites it-.

During his study under the eminent teacher Sayed Hussein Tarboughi, Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen An-Naqshbandi (may Allah be pleased with him) used to record notes and reports about the interpretation of the chapters of the Holy Qur'an. After compilation, these notes constituted a concise and complete commentary that included insightful aphorisms (*nukat*), actualities (*haqa'iq*) and particulars (*daqa'iq*) for some of the Suras¹ such as: "The Star: *An-Najm*", "Exile: *Al-Hashr*", "The Enshrouded One: *Al-Muzammil*", "Day Light: *Ad-Duha*", "Comfort: *Ash-Sharh*", "The Fig: *At-Tin*" and other suras of the Holy Qur'an. His writings were distinguished in their Sufic and Gnostic [knowledgeable] stamps drawn from the lights of the verses of the Holy Qur'an, and the beatitude of the Traditions of the Master of the Predecessors and the Successors² (blessings and peace be upon him).

He also has plenty of Sufic poems in Persian, Kurdish, Houramic³, and few in Arabic. After Hadrat Shaikh Uthman Sirag Ad-Deen An-Naqshbandi (may Allah be pleased with him) departed from Biyarah to Baghdad, he requested the transfer of all of his writings from Biyarah to Baghdad. Regrettably, he found out that the majority of these writings were missing, and the only thing left was the commentary on "*At-Tin*" sura and few poems. Hereby, we put at the hands of the readers one of the masterpieces of this momentous Shaikh asking Allah the preservation of his precious life, health, and well being; Ameen; and the last of our prayers is to praise Allah the Cherisher and the Sustainer of the worlds.

¹. Chapters of the Holy Qur'an.

². Prophet Muhammad (blessings and peace be upon him).

³. Old Kurdish Language.

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah, the Cherisher and the Sustainer of the worlds, and we testify that our Master Muhammad is His servant and messenger; and blessings and peace by Allah be upon our Master Muhammad and all his brothers of the prophets, the veracious, the martyrs, the virtuous, and upon his Family, Companions, the saints (*awliya'*), and the men of knowledge.

Now then: For every statement of the Holy Qur'an there are numerous meanings and particulars that can be disclosed to the externalists [literalists] (*ahl al thahir*), and facts that can not be comprehended save by the conversant scholars; and symbols that were only revealed to Prophet Muhammad (blessings and peace be upon him). All the Prophetic traditions were derived by the Prophet (blessings and peace be upon him), and from the Qur'an « *Nor does he say (aught) of his own desire. It is no less than inspiration sent down to him* » ❖ The Star: An-Najm 3-4 ❖. The way of beholding this was closed to all others, except him [the Prophet] « *He (alone) knows the unseen, nor does He make any one acquainted with his Mysteries ❖ Except an apostle whom He has chosen* » ❖ Al-Jinn 26-27 ❖. The Holy Qur'an has also particulars that are only known by Allah « *Say: None in the heavens or on earth, except Allah, knows what is hidden* » ❖ The Ant: An-Naml 65 ❖.

In the "At-Tin" chapter, Allah clarified the essence of the human being, and the elaboration of its commentary cannot be accommodated in volumes filling cars and airplanes « And if all the trees on earth were pens and the ocean [were ink], with seven oceans behind it to add to its supply, yet would not the Words of Allah be exhausted » ❖ Luqman 37 ❖. So we generally cite, hoping that it will be a medium to inform the impartial readers about our treatise in details. And the externalists can not deny what the sages mention in the commentary of the Qur'an unless it opposes a traditional or a logical proof, nor the sages can deny what was stated by the externalists unless it does not coincide with the bases of religion. Because the Qur'an has an outward, an inward, an outer outward, and an inner inward, and so forth till what only Allah knows.

So we firstly cite some introductions, that the subject (*c r e a t i o n*) has several meanings, two of which were cited by the Qur'an:

The First, Origination (*Igad*), and Allah's bringing of the non-existent from non-existence into being. Near its meaning, the Word of Allah « *Allah is the Creator of all things* » ❖ The Troops: Az-Zumar 62 ❖ ; excluded from it intellectually and traditionally the Essence (*That*) of Allah, complying with the rational impossibility of the precedence of a thing on itself, including all except Allah, and necessitating for its occurrence, reason (*'aql*) and transmission [tradition] (*naql*).

The Second, Bestowing of forms (*taswir*), and Decreeing (*taqdir*), and at its meaning, the Word of Allah « *In that I make for you out of clay , as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's will* » ❖ The Family of Imran:

Al-i-Imran 49 ❖, and the Word of Allah «*So blessed be Allah the Best to create*» ❖ The Believers: Al-Muminun 14 ❖. While the first meaning cannot be issued by any one save Allah, based on the Just Word known through reason, transmission, and true unveiling (*kashf*); the second may be issued by a living being in the form of normal procurement, as our Master Jesus (peace be upon our Prophet and him) said: «*In that I make for you out of clay, as it were, the figure of a bird*» ❖ The Family of Imran: Al-i-Imran 49 ❖.

Then Allah predestined the World of Creation (*'Alam al Khalq*), meaning: Originating the World of Creation, connoting: the bestowing of forms and decreeing; and the World of Order (*Alam al 'Amr*), connoting: all that cannot accept the bestowing of forms and decreeing. To it Allah referred in His Word «*Is it not His to create and govern?*» ❖ The Heights: Al-Araf 54 ❖. Then He unveiled the essence of the soul in His Word: «*Say that the soul is my Lord's command*» ❖ The Night Journey: Al-Isra' 85 ❖. Meaning: tell all those who inquire, the reality of the soul is an abstract (*mujarad*) subject that renounces bestowing of forms and Decreeing. It is holy in its essence, and this is the wisdom of complying it to Allah. This is what was discerned, and what was imported by transmission (*naql*), the intellect (*'aql*), and the consensus (*ijma'*) of the Prophets (peace be upon each one of them).

The sages [the men of knowledge] (may Allah be pleased with them), ancestors and successors, stated that the Universe is separated into two entities:

The first, a materialistic [corporeal] world that can be perceived, and is entitled the World of Creation (*'Alam -al Khalq*), and the World of Attestation (*'Alam al Shahadah*), and the Lower Obscure World (*al 'alam as sufli ath-thulmani*). Definitely not implying its darkness, rather signifying that its quintessence is temporal (*maddi*) that has no face of congruence with the quintessence of light. From it: the heaven and the hell and their contents, the *'Arsh* (Throne of Allah) and what it embraces of the Footstool (*Al Kursi*). In addition to the heavens (*samawat*), the planets (*kawakib*), the earth, the elements (*'anasir*)⁴, the constituents (*'unsoriyat*), the jinn, the devils, and the angels according to the Just Word that the essentiality of the angel is luminous and is not an abstract soul.

And the types of relationship between each component of this materialistic World, which may be entitled nearness (*qurb*), herewith [togetherness] (*ma'iyah*), encompassment (*ihata*), advent (*holoul*), and circumstantiality (*zarfiyah*) are four. Either a relation between a body and a body or a width, or a relation between a width and a width or a body, or the relation between *musk*⁵ and who smells it or with its odour, or its odour with it, or its taste. These four [relationships] can be perceived by everyone and does not require clarification or citation. The nature of this world is pure evil, distance from Allah (*b'ud*), disbelief (*kufr*), iniquity

⁴. Air, water, fire, and earth.

⁵. Substance with a fragrant and lasting odor, used in making perfumes. Please refer to Verse 83:26 in the Holy Qur'an.

(*fosq*), and engrossment in instincts and bodily pleasures, until after the attachment of the abstract⁶ to it, and its perfect purification.

Allah entirely of His Own graciousness and generosity, purified the clay of the angels and replaced it with mere virtue. Nevertheless, the door of ascension was closed to them. Thus, it was cited in the Qur'an about the Great Constitution (*Ad-Dastour al A'zam*) the Chief of the angels (peace be upon each one of them) his word :« *Not one of us but has an appointed place* » ❖ *Those Ranged in Ranks: As-Saffat 164* ❖ . The secret of this is that although Allah is a Selective Creator that does what He Wishes and Rules what He wants, but He proceeded His exalted habitude that nobody ascends from imperfection (*naqs*) to perfection (*kamal*), except through mortification (*jihad*) or facing distresses. This can be accomplished by restraining and dispelling bodily instinctive obstructions and barriers, as was tested, and this [ordeal] is annulled in angels. This is the reason why they are neither described in maleness or femaleness, and why they can barry hard labour and « *Who flinch not from executing the Commands they receive from Allah, and do precisely what they are commanded*»

❖ Banning: At-Tahrim 6 ❖.

And the purpose of any ascension from this world to the convex of the Throne (*Muhadab al-Arsh*) is exclusive to the Muhammadic Reality (blessings and peace be upon him), because his temporal (*maddiyat*) became practically abstract. This is why he never had a shade, and he saw backwards as forward, and his holy body ascended to what Allah Willed in the World of Order, or to the Sphere of Muhammadic Reality (*Da'irat al Haqiqat al Muhammadiyah*) (blessings and peace be upon him), based on the truth the sages adhere to. Due to the perfect mystery of the ascension of his holy body to what is above the Throne, the denial of this level of ascension by a person, does not make that [unknowledgeable] person an unbeliever or an innovator (*mubtadi'*).

To be more explicit, it can be referred to the Word of Allah « *Glory to Allah who did take His Servant for a journey by night from the Sacred Mosque, to the Farthest Mosque, whose precincts We did Bless* » ❖ *The Night Journey: Al-Isra 1* ❖ . In fact, it is the Essence of the Ka'ba (*Haqiqat al Ka'ba*) which is one of the Spheres of the World of Order, but « *Whom Allah doth Guide, he is on the right path: whom he rejects from his guidance, such are the persons who perish* » ❖ *The Heights: Al-Araf 178* ❖ , He is the One Who « *Taught man that which he knew not* » ❖ *The Clot: Al-Alaq 5* ❖ , and « *To such as Allah rejects from His guidance, there can be no guide* » ❖ *The Heights: Al-Araf 186* ❖ .

The Second, the World of Order (*'Alam al Amr*), which can not be perceived save by the eye of discernment [insight] (*'ain al basirah*) or eye vision and only by those whose abstracts (*mujaradat*) were cleansed (*tazaki*) to the extreme and their temporal (*maddiyat*) were purified to the extreme. This world is entitled the Abstract

⁶. The soul.

World ('*Alam Al Mujarrad*), the World of the Unknown ('*Alam al Ghayb*), and the Upper Luminous World (*Al 'Alam al 'Ulwi al Nourani*); and the nature of its essence is pure virtue (*khayr mahd*), nearness to Allah (*qurb*), obedience (*ta'ah*), engrossment in Divine Lore, knowledge (*ma'rifa*), and Gnosis (*Irfan*). The *ma'iyah* [herewith relationship:togetherness] of this world with the temporal is a fifth *ma'iyah*, above the four temporal (*maddi*) relationships. It is only known by the sages, and it can not be expressed in phrase by anybody.

Furthermore, for the purpose of its mystery, it was not stated in wording by the Elect ancient Sufis (*As Sufiyah as Safiyah*) (may Allah be pleased with them). In this sense, the Master of the Two Sects (*Sayid al Ta'ifat*) *Guniad Al Baghdadi* (may Allah be pleased with him) once said: " I do not express about the soul more than that it is existent". They also based the prerequisites for the knowledge of the abstract soul, on the Dawn of Witnessing (*fajr al mushahadah*) that betides after the perfect cleansing (*tasfiyah*) of the heart, and the purification (*tazkiyah*) of the *nafs* (self or ego) for it to become beatified, well pleased and well-pleasing unto Allah. But we mention for this fifth *ma'iyah* a perceptible analogy, hoping that it will become a reason for the comprehension of the summary of this relationship.

We say: As the picture of the mountain facing a mirror is seen in it although the origin and the picture of the mountain are neither [existent] in the consistency of the mirror, nor in its surface. Such that everybody who justly reviews descries that the picture of the mountain exists in the mirror and is [at the same time] not in it. And no contradiction lies in this, because the picture exists in it in a fifth existence which is fixed in the selfsame object. This existence is not of the type of the sensed existences, because the shadow picture of the mountain is attached to a place which is the mirror even though it is not spatial [relating to a place]. Likewise, the abstract soul is attached to the body even though it does not exist in it, so it is attached to the place even though it is not spatial.

Above this relationship, is the abstract to abstract relationship, such as the relationship of the teacher with the apprentice. And the essentiality of these fifth and sixth relationships is fathomed by the sages, the people of insight and true revelation. Above the sixth [relationship] lies the relation of Allah with all the temporal and the abstracts, such that none of them is distant from Him, eternally and forever. And It is entitled herewith (*ma'iyah*), nearness (*qurb*), existence (*Kaynounah*), encompassment (*ihata*), and advent (*magi'an*) « *For We are nearer to him than his jugular vein* » ❖ Qaf 16 ❖, « *And He is with you wheresoever ye may be* » ❖ Iron: Al-Hadid 4 ❖, « *And he is Allah in the heavens* » ❖ Cattle: Al-Anam 3 ❖, « *And He it is that Encompasseth all things* » ❖ Women: An-Nisa 126 ❖, « *And thy Lord Cometh* » ❖ The Dawn: Al-Fajr 22 ❖. So the veritable truth, is the existence of this seventh relationship and its certainty through intellect, transmission, and conspicuous unveiling (*kashf sarih*).

But as the attached Essence of Allah (*That*) can not be compared or matched to anything, and as the acquaintance with His Essence is impossible to all others but to Himself, neither in this life nor in the hereafter and forevermore. Similarly,

Allah's relation with all objects can not be compared or matched to any other relation, and nobody but Allah apprehends it. So the one who investigates casting about its understanding, is exhausting and ruining himself in what he can never attain. It may also drag him to the distress of straying, and lead him to the clamour of evil. Thus we have to believe in it, and that Allah is related to all places, though He does not exist in them, and we should not contemplate in it, in what it is, and how it is. Due to the perfect mystery of the purgation [purification] (*tajarrud*) of the human soul, Judge *Abu-Bakr Al Bakilani* (may Allah be pleased with him) hesitated in it, and even considered himself a body. Till he passed by the circle of our Master *Abi Uthman Al Moughrabi* (may Allah be pleased with him) during his probe about his purgation to Sufism, and after he listened to his argument, he believed in his purgation, and said: " I became Muslim at the hand of this man". So assess his articulation which signifies that it is one of the fundamentals to believe in purgation (*tajarrud*), and that he was not a Muslim till he believed in it.

Although the Abstract World is in the Square of Holiness (*Sahat al Quds*) and is purely luminous in its quintessence; however, it is dark and filthy with respect to Allah, and the way of ascension in the infinite levels of nearness to Allah is closed to it forevermore. This is part of the rule of the eternity of heaven, where the person escalates to indefinite ascensions.

On the other hand, the temporal, although are in a state of filthiness and distance from Allah, but they can be purified with mortification to become nearer to Allah gradually, and forevermore. Because Allah reserved according to His Habitude, the ascension of both, the temporal and the abstracts, to their intermixing in a fifth mixture from the type of relationship between the abstracts and the temporal. And His condition also is that the person has to withdraw his temporal to the posthumous⁷ (*ma'adiyah*) *Barazikhs*⁸, noted by the word of the Prophet (blessings and peace be upon him): " Die before you die". Namely, to pass on the *Sirat*⁹ and the Heaven, and to suffer from death and the passage on the *Sirat*, a pain similar to real death and the passage in the hereafter. He should also cleanse and enjoy in what is in heaven in a pleasure similar to the pleasure of the hereafter.

Another condition, is his avowal that everything except Allah is in the way of nonexistence, and is individuated with all attributes of imperfectness, from ignorance, weakness, absolute destitution, and total despicability. Thereupon, it was recited in the true Tradition that the arrival of everyone to others is through homogeneity and resemblance, and the arrival unto Allah is through contrast.

⁷. Related to after death.

⁸. Is the interspace between the two realms of the physical demise and the Day of Rising and Reckoning.

⁹. The Prophet (blessing and peace be upon him) said: "Allah, Most High, created a bridge over Fire, and it is the *Sirat* on the surface of Hell, slippery and treacherous...".

Thus, when Allah wanted to create a creature that He will make his vicegerent (*khalifa*), with the intention that this creature will have an allotment of the World of Creation and the World of Order. Such that he can strive forevermore, and the way of ascension in the ranks of nearness to Allah will not be closed on him; instead, he will ascend in it forevermore; He created our Master Adam from five temporal, and five abstracts:

The five temporal were the four elements¹⁰ (*'anasir*) and the self (*nafs*), whether it is plant-like (*nabatiyah*), as the origin of nutrition and growth; or animal-like (*hayawaniyah*), as the origin of sensation and voluntary motion; or apparent human, which is Evil in itself, then it becomes a reproaching-self, then beatified, then well pleased, and finally well-pleasing into Allah. It is with this apparent human *nafs* (self) that the outward of the human was privileged over all other types and species, and it is used by humans in all outward sciences and willing tools.

The five abstracts were the heart (*qalb*), the soul (*rouh*), the secret (*sirr*), the hidden secret (*khafi*), and the sub-hidden secret (*akhfa*). Then Allah made the locus of attachment of the heart in the World of Order, which is above the *'Arsh* (throne of Allah) and beneath the soul. Similarly, the soul beneath the secret, the secret beneath the hidden secret, and the hidden secret beneath the sub-hidden secret. He then made each of the temporal an origin to one of the abstracts. Meaning: no perfect cleansing of the abstract, or the branch, can be accomplished unless the perfect purification of its source temporal is achieved. He made earth, the lowest of all temporal, that always admits its perfect lowliness, the origin of the sub-hidden secret, the highest of all abstracts. Similarly, water the origin of the hidden, air the origin of the secret, fire the origin of the soul, and the *nafs* the origin of the heart the lowest of all abstracts, and which is attached in its essentiality to what is above the convex of the Throne (*Muhadab al-Arsh*).

Thus Allah reversed the order of attachment of these abstracts to the temporal because every low abstract has its distinct type of lowliness. Thus, if this abstract is attached to a high temporal, whose perfect lowliness has not been accomplished, then the purification of this temporal can not be accomplished forevermore, and similarly the perfect cleansing of the abstract preconditioned with the purification of the temporal can not be accomplished forevermore. Then Allah brought Adam (peace be upon him) to heaven, and he enjoyed in it and in what it embraced, and by this the prerequisites of purification were accomplished in him; and this was the maxim behind his entry to heaven. But when Adam (peace be upon him) knew that he and his progeny will face hardships if he was to descend to earth, he desired to stay in heaven not knowing that facing such hardships would be a reason for the perfection of his ascension. So Allah forbade him to eat from the tree Knowing that he will eat, for it to be an excuse to evict him from heaven to complete what He Willed in the maxim of vicegerency.

¹⁰. Air, water, fire, and earth.

Therefore, the disobedience of Adam (peace be upon him) is pictorial (*suwari*) and unreal (*haqiqi*). When Allah created Adam (peace be upon him), He deposited in his backbone atoms equivalent to the number of the human beings till the Hereafter. These are mortal [human being] substances, as cited by the verses of the Qur'an and the Traditions. These atom substances of every human being augment in the backbones of the fathers and the wombs of the mothers gradually, till it reaches the womb of his kindred [direct] mother to become a sperm for forty days, a leech-like clot for the same period, and a morsel of flesh for the same period also. Then Allah creates for this flesh the plant-like, the animal-like, and the apparent human self, which is then breathed into this flesh to become an outward human. This outward human is then prepared normally to be attached to the five abstracts, and they attach to him. Whence the abstracts attach to the temporal, they forget their luminous high origin which is near to Allah, and they flicker into corporeal ornamentations and psychological instincts, and this is the essentiality of the descent cited by the Word of Allah: « *Get ye down, both of you, all together, from the Garden, with enmity one to another* » ❖ Taha 123 ❖, addressing our Master Adam, and what he embodied of these mortal atom elements.

And earth although in itself admits its extreme lowliness, and is a genuine source of infinite ascension, and therefore is missing in the clay of the angels, which is composed of the other three elements (*'anasir*), but with its¹¹ mixing with the self, it became arrogant and overlying. So the core of the human being becomes seven subtle faculties (*latifas*), the five abstracts: the heart, the soul, the secret, the hidden secret, and the sub-hidden secret which are all imprisoned by the temporal, plus the apparent human self and the outer faculty that includes the matter (*maddah*), the plant-like and the animal-like selves with the powers and accessories they possess.

As the person directs these faculties towards egotistical lusts and satanic desires, he produces intellectually confusing and evident yields, and he reaches in his arrogance the limit of claiming Godliness, and exempts himself from sharing with Allah or any other individual in Lordship, Rulership, and Possession, as Pharaoh said: « *O Chiefs! no god do I know for you but myself* » ❖ The Story: Al-Qasas 38 ❖.

On the other hand, the one favoured by Allah to achieve purification and cleansing, will devote his abstracts and his apparent human self to Allah and towards obeying His commands, and initially will not direct them to any one but Allah. But for the purpose of sustenance and the continuation of his life in terms of food and drink, he directs his outer faculty towards them according to the Holy constitutional Law. This is the meaning of the true tradition "Verily the believer eats in one intestine, and the unbeliever eats in seven". Apparently what is meant by "eating", is the common actual feeding in eating and drinking and so forth, as in the Word of Allah « *Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire!* » ❖ Women: An-Nisa 10 ❖.

¹¹. Meaning earth.

So when Allah wanted man to mortify, perchance he achieves the purification of his temporal and the cleansing of his abstracts to become nearer to Allah, He sent the apostles (peace be upon them), and revealed the Holy Books, and created for every human being six hundred angels that are called the guardian angels in succession (*mu'qibat*), in which three hundred attend him during daytime, and three hundred at night. And these angels aid him in virtue and guide him.

Thus, with the guidance of the apostles and the aid of the angels, the soul remembers the proximateness it had before, and reveres to flee from the captivity of the temporal, and to purify these temporal, perchance it ascends in the ranks of nearness to Allah. Contrariwise, the self wants to keep the abstracts in the state of forgetfulness to increase its viscosity and remoteness from the Square of Holiness. As a result, the abstracts with what they possess will fight against the evil self (*nafs ammarah*), and the greater *jihad* [mortification] cited by the true tradition " We returned from the lesser *jihad* to the greater *jihad*" takes place. Thus, if the person purposes the victory of the self (*nafs*) to succeed, then the eagerness for the proximity unto Allah will decline. So he sets himself towards the terrestrial ornamentations, and entrenches in this state with might and main. He then directs all his temporal and abstracts to them, and this is the reason behind the way the disbelievers are able to produce these intellectually confusing yields. So the one who enters their vicinity, [inevitably] adopts their morals, except for a very small and scarce group protected by obligatory success and junctional guidance.

On the other hand, if the person purposes the victory of the soul (*rouh*), he gradually becomes the successful winner. Thereupon, he believes in Allah and the Prophet (blessings and peace be upon him), and offers his submission to them till his temporal purify and his abstracts cleanse the perfect cleansing. Then he reaches the rank of Sainthood (*wilayat*), or even Polarity (*qutbiyah*), high precedence (*imamah 'uzma*), absolute mastery (*riyasah mutlaqa*), and Allah's supreme vicegerency (*khilafat Allah al 'uliyah*).

Due to the mystery in the intermixing and exchange processes between the abstracts and the temporal, the character and the break of confiscation (*fak isarah*) of each one of them have become almost misinterpreted or even denied. Therefore, we cite a perceptible analogy perchance it becomes a reason to accept it, so we say:

The stems of the palm tree is composed of the four elements (*'anasir*). Thereupon, the fire withdrew from its place underneath the hollow orbit of the moon, and earth and water, in return, ascended and the intermixing between these elements different in their standing and power befell. Then they became stems, in which the light fire became in the form of heavy earth, and the confiscation between the four elements (*'anasir*) occurred, such that each one of them became a prisoner to the other three. Such that if the stems absorb the moisture of water and nutrients, the confiscation will increase and the intermixing will gradually strengthen. But if the stem was chopped and burnt, the fire is observed to detach from the confiscation, and will tend to ascend towards the igneous ball.

The smoke that rises from the stem during combustion is composed from the four elements ('*anasir*'), but its terrestrial side is dominant. Within the smoke, small particles of earth and few strains of water will rise up due to the dominance of fire till the smoke reaches the igneous ball. There, earth and water will dissociate into fire, and will fall within the ashes in the form of very small igneous, aquatic, and aerial particles, but they were transformed into earth due to the dominance in their terrestrial side.

The case of non-striving is analogous to the case of the stem before it was chopped and burnt, in which the abstracts (*mujaradat*), imprisoned by the temporal (*maddiyat*), tend to be disposed as the temporal to ornamentations and desires. This leads to an increase in their viscosity and distance from Allah. Whereas the case of mortification is equivalent to the burn of the stem. As a result, if the *nafs* succeeds all his temporal and abstracts will be transferred into ashes, and their viscosity will be concluded. But if the soul (*rouh*) succeeds, he becomes like the ascending blaze and the temporal like the rising smoke, yet whence the blaze approaches the igneous ball it attains its utmost cleansing because it is compatible in nature with the approached fire, except that the ranks of cleansing of the abstracts and the temporal cannot be completed due to their antagonistic nature and characteristics compared to Allah. So as their nearness to Allah increases, so is their desire to become nearer, and to it was the citation in the *Hamziyah* Poem, when he said:

With You the ages become proud
And will exalt higher and higher

In short, it was known that the creation of the Evil self (*nafs ammarah*) and its powers and attributes and the creation of devils, although in the public opinion is a medium of astray, but actually it is bounty and graciousness from Allah and one of the leading states of guidance to proceed in the ranks of nearness to Him, and a medium to them. And the waster of this opportunity is man in his preference, because had it not been the self and what was previously mentioned, the gateway to ascension would be blocked out to humans as in the case of angels, and they would not be able to ascend continuously forevermore.

If the belief in what we have just said was consolidated, we say: Allah has clarified the essentiality of the human being, and the intermixing of his abstracts and temporal and the break of their confiscation as we mentioned, all of this in the "At-Tin" Sura. And according to the Habitude of Allah to use a similitude of things for every hidden subject, He made two comparisons about the exchange in the ascension of the extremely lowly abstracts, and the exchange in the lowliness of the temporal with ascension.

He Said: « *By the Fig and the Olive* » ♦ The Fig: At-Tin 1 ♦; He swore by His power with which he has originated these two fruits composed of lowly elements in soul and body, bringing the direction of people to them. Thus, they ascended from extreme lowliness to the utmost of what they can ascend, to the extent where they are entered

by kings, princes, and even Prophets (peace be upon them) and saints (*awliya'*) (may Allah hallow their secrets) to high places. And they are not even satisfied with this; yet, they enter them into their mouths. But whence they reach the stomach their soul and body will be demolished. They become extremely lowly, such that if they were to be discharged from the stomach they can not be put in streets, rather they are left with no alternative but to be concealed and covered in latrines.

Therefore, their ascension was changed to lowliness with the union of the matter in both cases. Similarly, if people reject faith, and their temporal and abstracts reach extreme lowliness, they deserve not but eternity in hell as their wastes deserve not but to be chidden in latrines.

« *And the Mount of Sinai ✨ And this City of security* » ✨ The Fig: At-Tin 2-3 ✨; He swore by His power with which He originated this blessed mountain and country which are identical in nature to the elements lowly in soul and body, but the spirituality (*rouhaniya*) of the prophets and the saints (*awliya'*) and their worship of Allah in them have drawn the attention of people towards them, such that they are honoured this notable honour. Thus, they have ascended the extreme ascension after they were lowered to the extreme lowliness with the union of the matter in both cases. Likewise, this is the case of the believer performing the deeds of righteousness, and exchanging through purification his lowliness with ascension. Hence, the oath is actually a proof and an illustration of what was sworn by in the two perceptible pictures. So Blessed be Allah, the cherisher and sustainer of the worlds.

« *We have indeed created man* » ✨ The Fig: At-Tin 4 ✨; We have originated each of the inward human elements, which are his five abstracts: the heart, the soul, the secret, the hidden secret, and the sub-hidden secret, the sovereign power, the interdicted follower, the ascender the submitter, the near the distant. As for the temporal, they are vehicles to the abstracts, a network, and mediums for their ascension.

This meaning was cited in the True tradition that the temporal will defend in the Day of Resurrection that they were inept inanimate masses, and the abstracts will defend saying that they were like the wind. Allah then will make the comparison of a crippled on the shoulder of a blind. The blind moves according to the direction and the guidance of the crippled, such that the blind can not detect his way so he is guided by the crippled, and the crippled can not move so he is driven by the blind.

« *In the best of moulds* » ✨ The Fig: At-Tin 4 ✨, meaning we originated him an origination that exists in the best of our originations; [namely] the origination of the World of Order as it is better than the origination of the World of Creation. We originated him when he was created in the best of our originations, the World of Order. « *Then do We abase him (to be) the lowest of the low* » ✨ The Fig: At-Tin 5 ✨; then when Our legislative authoritative Wish that he can ascend in the ranks of nearness to Allah, We made up this human being, composed from these five abstracts, an object lower than any other lowly objects by mixing him with all the temporal, amongst

which is the earth lying in the centre of the world, and the lowest of all lowly objects.

What can be deduced, is that no member of mankind can liberate himself from this lowliness, and He Excluded in His Say: « *Except such as believe and do righteous deeds* » ❖ The Fig: At-Tin 6 ❖. So as if He Said We made every human being the lowest of the low (*asfala safileen*), and he will stay in this state of lowliness except those who have changed their lowliness with ascension through mortification. Those are the ones who believed and performed righteous deeds. Thus, this exception is relational and is an exception from an entirety, drawn from the power of the Word of Allah: « *Then do We abase him (to be) the lowest of the low* » ❖ The Fig: At-Tin 5 ❖.

The outcome of this presentment is that a human in his origin is a high abstract, then he is mixed with lowly temporal and his lowliness increases until he becomes like the offal of the fig and the olive, or even more viscous, stingy, and disgusting. Except the believers because as they accept faith they depart this state of filthiness.

So if they perform righteous deeds in this world, and they enroll in the assembly of « *Truly he succeeds that purifies it* » ❖ The Sun: Ash-Shams 9 ❖, they see in this evolve [creation] all the posthumous Barazikh, the passage on the Sirat, and the entry to Heaven. But nobody knows about this except those who tasted it or imitated the one who tasted it, and was one of the righteous mentioned in « *Verily in this is a Message for any that has a heart and understanding* » ❖ Qaf 37 ❖. This purifier will then hear in this world the delightful address « (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction ❖ Come back thou to thy Lord--well pleased (thyself), and well-pleasing unto Him❖ Enter thou, then, amongst my Devotees ❖ Yea, enter thou my Heaven » ❖ The Dawn: Al-Fajr 27-30 ❖.

However, if he [meaning the believer] did not perform the righteous deeds and did not purify his *nafs*, then after he is seen in the Hereafter he will view the posthumous Barazikh, Allah will forgive his sins, and he will hear the luscious talks and will become a united saint. He then will enter Heaven, and will ascend in it in the ranks of nearness to Allah forever, similar to the one who purifies his *nafs* in the world, but he [meaning the purifier in the world] is much nearer than he is. And there exists a distinction in the ranks of nearness amongst the purifiers in the world « *for they shall have a reward* » ❖ The Fig: At-Tin 6 ❖, which is the gradual increase in the proximateness to Allah. « *unfailing* » ❖ The Fig: At-Tin 6 ❖, uninterrupted and unlimited, rather, will extend forevermore.

« *Then what can, after this, contradict thee; as to the Judgment (to come)?* » ❖ The Fig: At-Tin 7 ❖. So after We have clarified the quintessence of the human being in both cases and we explained each one of them in a perceivable manner not obscure even to the insane or to the youngsters beside the prudent adult. So who dues dishonesty to you or conjugate deceitfulness to you in any issue of religion, because you are a non-literate and can not speak or bring up this speech whose essence

can not be apprehended by anyone except Allah. Had it not been through Heavenly Revelation and Divine Teaching nobody would have known it.

« *Is not Allah the wisest of Judges?* » ❖ The Fig: At-Tin 8 ❖: IS not Allah the Most Perfect in Doing amongst the impeccable doers as He Created man, the small universe. It is pertinent that Judgment signifies the Speech of Allah, telling that Allah is the best to Address compared to all others, and the Best to perfect it to its extreme.

This is what appeared to us, and blessings and peace by Allah be upon our Master Muhammad and all his brother Prophets, the veracious, the martyrs, and the pious; and the last of our prayers is to praise Allah the Cherisher and Sustainer of the worlds, and I am the poor to Allah:

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi Al Kaderi

The Book of Sirag Al Quloub

« In the name of Allah, the Compassionate, the Merciful »

Praise be to Allah, the Cherisher and Sustainer of the worlds, and blessings and peace be upon our Master Muhammad and upon his Family and Companions altogether.

Now then: Since a long time, it pondered in my heart to print and publish this book probing about the prodigies (*karamat*) of the saints (*awliya'*), the subjects pertaining to them, and the spiritual guiders (*murshideen*). But I was refrained from it by the illusion that some people will presume the purpose of this circulation is my acclaim and the demonstration of the verity of my spiritual guidance (*irshad*).

Then, when I reached an age where the hope of persistence has tapered, the illusion of publicity loving has been disclaimed, and the barrier has been abated; I printed it twice. However, regrettably both were not devoid from faults and imperfections. Therefore, I decided to print it a third time, hoping that this reproduce will be a reason for the accession and consolidation of the creed of the public and their allegiance to religion and its people. I have performed this duty asking Allah to make it the best cause for their adherence to religion according to the Propitious Islamic Code; for the consolidation of their creed in Sufism; and their ardor to the saints (*awliya'*), the shaikhs, and their prodigies (*karamat*). Also there is no doubt in any prodigy (*karamah*) that I have written and recorded. Rather, we wrote them all by the knowledge of certainty (*'ilm al yaqeen*) or the essence of certainty (*'ain il yaqeen*), or from the elucidations of the Perfect Spiritual Guider Hadrat Shaikh Muhammad Ala' Ad-Deen (may his secret be sanctified); and Allah guides whom He wills.

Servant of the Honourable Prophetic Beauties
Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

« In the name of Allah, the Compassionate, the Merciful »

Praise be to Allah, the Cherisher and Sustainer of the worlds, and blessings and peace be upon the best of His creatures our Master, Beloved, and Intercessor Muhammad, the Seal of the Prophets, and upon his Family and Companions altogether.

Now then: With the emergence of innovation [novelty] (*bid'a*) and heedlessness (*ghaflah*), and the spread of immorality (*fasad*), discourteousness, ill-nature, and hypocrisy (*nifaq*); we and the one who has zeal on Islam were obliged to try our very best to revamp the state of Islam and the Muslims by exemplifying the benevolent religious advices, recommending the fulfilment of the compulsory duties (*wagibat*) and the abandonment of the prohibitions (*manhiyat*) as we were ordered by Allah and His Apostle; and through purification (*tazkiyah*) as Allah Said: « *But those will prosper who purify themselves* » ♦ The Most High: Al-Ala 14 ♦. This purification is by the persistence on the Remembrance of Allah (*thikr*), spiritual journeying (*sulouk*), and the ethics (*adab*) of the Order « *For without doubt in the remembrance of Allah do hearts find satisfaction* » ♦ Thunder: Ar-Rad 28 ♦. We also ordered the ascribed to round up the seeking Muslims in the Remembrance Circles (*halqat ath-thikr*), the honourable khatmah¹², and the blessed tahlilah¹³, in addition to the clarification of the ethics of the beginner, including: repentance (*tawbah*), penitence (*inabah*), return to Allah by quitting sins « *O ye Believers! turn ye all together towards Allah* » ♦ The Light: An-Nur 31 ♦, and the illustration of the ethics of the Order solely to the novice. Allah is the Protector of success; and may the blessings and peace by Allah be upon our Master Muhammad, and upon his Family and Companions altogether.

Note: It is his duty -meaning the beginner- the spiritual journeying, the diligence (*gadd*), the effort (*gahd*), and the persistence on the Spiritual Tie (*rabita*), for him not to be of the heedless, until he becomes worthy of the generosity of Allah, the inimitability of His Honourable Apostle (blessings and peace be upon him), and the support (*imdad*) and aid (*m'awanah*) of the saints (*awliya'*), because it involves great responsibility. Consider yourself lower than the rest « *The (human soul) is certainly prone to evil, unless my Lord do bestow His Mercy* » ♦ Joseph: Yusuf 53 ♦, and who strives assiduously will descry (good). So hasten earnestly to the Remembrance of Allah to propel the responsibility, and to gain the absolution and the reward of the Hereafter. May Allah make you and us succeed to what He loves and is pleased with « *And keep thy soul content with those who call on their Lord morning and evening, seeking his Face* » ♦ The Cave: Al-Kahf 28 ♦; and blessings and peace by Allah be upon our Master Muhammad, and upon his Family and Companions altogether.

Servant of the Scholars and the Poor

¹². Series of invocations recited prior to *thikr* (remembrance of Allah).

¹³. The act of reciting "la ilaha ilallah" (there is no deity but Allah), during the *thikr* of Allah.

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah, the deserved praise; and may the blessings and peace upon our Master Muhammad the best, the most sublime, and the most beautiful amongst His creatures; be a continuous and an inherent one, forevermore; and upon his Family and Companions altogether.

This is our book speaking with truth on truth in truth to whoever seeks the truth. It is a straight balance in truth, and if truth arrives, falsehood perishes. It is veracious to the justification of the balance of truth. It lifts resemblances in truth to The Truth (Allah), and quenches futile with explication and the clarification of lucidity is a problem. This is a forthright balance, straight in truth, and an enduring lantern and a luminous light shining with the glimmer of the luster of a brilliant star lit from a blessed Tree. May Allah Bless us and in us. Our pride is what enlightens the lantern of our heart with the light of the secret of his Gnosis, with truth in truth. And may Allah bestow his blessings and peace upon our Master Muhammad who was in truth on truth, and upon his Family and Companions who fought for Allah and for the reform of people with truth; and offer thy greetings.

The Poor in need of the forgiveness of The Powerful King
Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

Eulogy of the Teacher at The Kaderi Hadrah *The Honourable Eminent Scholar Abdul-Karim Al-Moudaress*

Praise be to Allah who made fidelity (*ikhlas*) a mean to salvation (*khalas*), and made piety (*taqwa*) and obedience (*ta'a*) amongst the causes of the power of specialization. And may the blessings and peace be upon our Master Muhammad, whom Allah has sent as a mercy for all creatures, and made him one who invites to Allah's (Grace) by His leave, and a Lantern spreading light to the hearts of the believers; and upon his Family, Companions, and followers with beneficence till the Day of Judgement.

Now then: I was endowed with the blessed fortune of times, so I read in some pages of this delightful book important subjects in the topic of Sufism which adorned the people of veracity (*sidqq*) and serenity (*safa*) amongst Muslims. One of them is this exalted Shaikh characterized with the station of servitude (*maqam al 'ouboudiyah*), probity (*istiqamah*), and fixity (*at-tamqeen*), Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen (I), Al-Taweeli in procreation, who is connected to the *Nu'aymiyah* headmen living in *Hamreen* Mountain. And linked through the chain of transmission (*isnad*) and the Order to the Honourable Gnostic Scholar, the holder of the ranks of the literalists [externalists] and the esoterists (*ahl ath-thahir wal*

batin) *Mawlana Khaled Dia' Ad-Deen* designated by *Thil Ganahian* (the dually winged man), the proprietor of Impeccable and Complementary Guidance to the disciples, whose ascription goes back to *Shaikh Gulam Ali Abdullah Al-Dihlawi*, who is in turn linked to the Gnostic Imam *Ahmad Al-Farouqi Al-Sarhindi* known as *Imam Al-Rabbani*. And it inquests about the children of Hadrat *Shaikh Uthman (I)*, the four saints (*awliya'*): *Shaikh Muhammad Baha' Ad-Deen*, *Shaikh Abdul-Rahman Abul Wafa*, *Shaikh Omar Dia' Ad-Deen*, *Shaikh Ahmad Shams Ad-Deen*, and his grandsons: *Shaikh Najm Ad-Deen*, *Shaikh Ala' Ad-Deen*, and *Shaikh Ali Houssam Ad-Deen*, may Allah sanctify their secrets and may He endow us to benefit from their blessings.

And no wonder the encompassment of this book about these honourable researches, as it is written by a person pertaining to the characters of his grandsons, the namesake of his grandfather *Shaikh Uthman Sirag Ad-Deen (I)*, and the one appointed as a successor by his lofty father *Hadrat Shaikh Ala' Ad-Deen* who made him the proprietor of the station of guiding the seekers. And he spent his life in this scrupulous discipline till nowadays.

I ask Allah his persistence and straightness in the service of Islam and the Muslims and the circulation of the subjects of this book amongst Muslims; as *Sirag Al Quloub* (The Lantern of Hearts) is a book witnessed by those Nearest (to Allah), a gift to the agonized who are gasping behind the illusion of happiness without religion, progress without ethics, civilization without history, education without heritage, and peace without order. It is a cure to what is in the chests and an eradication to the rust of the hearts. Because when a lantern borrows the light of the candle, the one who sees it, certainly has seen the candle. So if the light passes in this pattern through a hundred lantern, then seeing the last lantern is an encounter with the original.

May Allah bestow his mercy upon a servant who heard wisdom and heeded, was called to good sense and approached, took the hold of a guider so he was salvaged, watched his God and feared his sin, came sincere and worked righteousness, gained a hoard and averted from a peril, emitted an inclination and gained an honour, renounced his lust and rejected his aspirations, made patience the expedient to his salvation and piety the outfit of his death. He rode the benevolent Order and abided by the propitious way, he availed the respites, anticipated for the instant of death, and took a provision of good deed; and the last of our prayers is to praise Allah the Cherisher and Sustainer of the worlds.

Abdul-Karim Al-Moudaress

The Teacher at The Jilanic Hadrath

This was also written by Shaikh Abdul Karim Al-Moudaress to the proprietor of [the station of] fixity, Shaikh Muhammad Uthman, the Spiritual Guider of the Naqshbandiah Order, may his life persist.

Shaikh Uthman is a true leader of all leaders of mankind and humanity
Without any doubt his heart is a source of faith in Allah
Those who seek Allah's true faith and love
Should turn to him for spiritual inspiration
O whom you grew in the family of *Ihsan*
O protector of the Plate (banner) of Gnosis (*Irfan*)
You are the focus of attention of the Luminaries
Because you excelled in the time
O whom you resemble Dia' Ad-Deen and Baha' Ad-Deen
O whom the light of Allah's Guidance is manifest in you
O whom you continuously grant love, prosperity
And warmth to your followers at the time of Khatmah and Tahlilah
O whom you are profoundly linked to the Prophet
O whom your great love to Allah and the Prophet
Fills the hearts of your disciples with the same love
Physical love is nothing but pretending compared to spiritual love
As true love stems from our Shaikh Uthman
Who expands Our hearts with the light of love that originates from Allah
O whom you are the trustee of this light that can
Enlighten our dark and sad hearts
My self compared to your powerful standing is weak
The enemies of your solemn ranks are ignoble
I ask from His Evident Signs, that your soul will be an evidence of serenity
I beseech you in a grave request, that will be my expedient
The souls of the People of Truth will certify my sincerity to you
The end of my request, is my supplication for your duration with prosperousness

***Eulogy of the Prominent Dr. Muhammad Sharif
Under-Secretary of the Ministry of Awqaf¹⁴ in Iraq***

Praise be to Allah, the Cherisher and Sustainer of the worlds, and may the blessings and peace be upon His Veracious Honest Apostle our Master Muhammad and upon his Family, Companions, and followers till the Day of Judgement.

Now then: If anyone has a self purged with purification his inception will become congenial. If anyone has a heart enlightened with faith his scents will disseminate. If anyone fears (Allah) as He should be feared his exploits will glitter. If Allah

¹⁴. The Ministry entrusted with the supervision of estates in mortmain.

opens the heart of anyone to Islam and he disciplines himself with its amenities, he will be on an enlightenment from his Lord, and if anyone attains the enlightenment from his Lord, Gnosis will be his dominion, scholarship his gift, modesty his nature, noble and high morals his stamp, and then no veil will cease his insight. And in the history of our Islamic nation there are men who are like stars. Who are those whose winsome fragrances scents the hearts of the travellers on their path following the Sacred Law. They are pious servants of Allah, Sublime be He?. Amongst them there are scholars, theologians, summoners unto Allah, and they are the saints (*awliya'*) of Allah. If you sit with this noble Shaikh, the grace of the veracious and the lantern of the sages and the pious, Shaikh Uthman An-Naqshbandi (II), may Allah prolong his existence, you will feel a luminous touch that conjugates you with the world of these stars, and you would savour a spiritual rhythm that will trigger in you the ecstasy of the gnostic zest.

Truly his benignant book: *Sirag Al Quloub* is a lamp enlightening the tracks of the stars, and this does not fall under prologue or presentation as it does not need it. Enough that the Eminent Scholar of our epoch in Iraq, Shaikh Abdul-Karim Al-Moudaress, is amongst those who have tasted the pleasure of hearty repose with him and apprenticed at his spiritual school Biyarah, and that is all.

Dr. Muhammad Sharif

10/Sacred Muharram/1410 Hijri

Eulogy of the Duteous Distinguished Scholar Abdul-Magid Abdullah Abdul-Karim Al-Moudaress

Praise be to Allah who made the scholars heirs to the Prophets, and distinguished them in His Word, Sublime be He, « *Those truly fear Allah, amongst His Servants, who have knowledge* » ❖ The Originator of Creation: Fatir 28 ❖; and may the blessings and peace be upon the Best of His creatures our Master Muhammad who said: "If Allah wants to do good to a person, He makes him comprehend the religion", and "A group of my followers will remain victorious in their struggle in the cause of the Truth, till Allah's Order comes: namely the Hour of Judgement)". And upon his Family and Companions the leaders of guidance, attestation and certitude, and upon the followers, the saints (*awliya'*), the pious, and those disciplined with their amenities and whoever proceeds in their path till the Day of Judgement.

Now then: Dear spectators, we were honoured with the book: *Sirag Al Quloub* accompanied with an epistle from the Most Reputable Accolade and Splendorous Shaikh: The paramount Shaikh Muhammad Uthman Sirag Ad-Deen Al-Ala'i Al-Siragi An-Naqshbandi, who is the best successor of the best predecessors. So the fingertips danced with their hold. Therefore, after examining the contents of the book entitled: *Sirag Al Quloub Al-Mardiyah* (Lantern of the Hearts Well-pleasing unto Allah),

we found the name of the book congruous to its meaning, and therefore it is concordant to everyone who gives ear and earnestly witnesses (the truth), and how premium is the author of Al-Burdah:¹⁵

Do not wonder about an envier who starts to deny it
Heedlessly and he is the exact smart intellect
The eye might deny sunlight of soreness
And the mouth might deny the taste of water of infirmity

No one denies Sufism and the one truly adorned with it save by the one who is ignorant about them, and the best of what was earlier told: The person is the enemy of what he is ignorant about. May Allah reward the author who belongs to the ancestry of true Sufis, and enough for us is the attestation of succession which is one of the reasons of the knowledge about this. Hence, there is no need for more evidence and proof, and if needed, then enough is the deposition of the most erudite Scholar of our epoch, Shaikh Abdul-Karim, the teacher at the *Hadrah Al-Kaderiya Al-Jilaniya*, whose precious publications in different languages and in the diverse arts of religious science have filled the horizons. The confirmation of the Doctor based on his knowledge, grace, and eminence does not require [further] explanation. May Allah reward them both for their attestation about the Sufis and Sufism, the core of Islam, and may He congregate us in the assembly of the Sufis under the banner and the intercession of the Master of all Creatures, may the best blessings and tribute be upon him, *Ameen*; truly He is the Hearer of Prayer.

Note: We are not fit for the encomium on a book in Sufism and the Sufis like this one, because this is a deep sea and it is inapt for us to stand at its coast. But the sterling author trustingly confided us with this, and we could not refuse his order and disobey this wish.

O Allah! Bestow your mercy upon us by Your Most Beautiful Names. O Allah! Bestow your mercy upon us for the sake of your Apostle the *Mustafa* (The Elect) and for the sake of the Prophets and the Apostles, may the blessings and peace by Allah be upon him and them. O Allah! Bestow your mercy upon us for the sake of the Companions, the Followers, the Martyrs, the saints (*awliya'*), and the Pious. *Ameen*, then *Ameen*, for truly He is the Hearer of Prayer and ready to answer.

The servant of Islam and the Muslims, the operative scholars (*'alma' 'amilun*), the perfect shaikhs, and the students of *Shari'a* (Sacred Law) and Religion: Abdul-Magid Abdullah Abdul-Karim Al-Moudaress, the resident at the summer resort of Salah Ad-Deen, Shakawlah, Arbil.

8/6/1410 Hijri

5/1/1990 A.D.

¹⁵. The mantle, title of a celebrated poem in the praise of the Prophet.

Citation of the Illustrious
Mulla Muhammad Mulla Kader Al-Warti
The Orator at Al-Shahid Mosque in Arbil

Praise to Allah who invented the order of being and devised the essence of objects in accordance with generosity, and may the blessing and peace be upon the Primrose of Humanity our Master Muhammad the Worshipper, the Lantern [Eraser] of darkness and the Prophet of Islam amongst the Whites and the Blacks, and upon his Family and companions, the guiders to Islam amongst the existent (*mawjud*) and the non-existent (*'adam*). May the roll of mercy be upon them till the Day of Eternity.

Now then: When I was honoured with the view of the book: *Sirag Al-Quloub*, written by Hadrat Shaikh Muhammad Uthman Al-Ala'i Al-Siragi An-Naqshbandi, may his prosperousness persist and the crown of his stature last, my heart beat to write few lines on this prominent book. Not because I am fit to circulate and extol this book, but to break the thirst of my heart and relieve the lassitude of my conscience, and the best of what was earlier said:

How can the suppliants be scolded from rivers
For the like of this let the workers work

Why should it not be so and at its margin the encomium of the Erudite Scholar of our epoch Shaikh Abdul-Karim, the teacher at the Jilanic Hadrah, whose publications reached about one hundred books. Also the attestation of the Celebrated Reputable Teacher Abdul-Magid Abdullah, the resident at the summer resort of Salah-U-Deen, Shakawlah. Thirdly, the encomium of Dr. Muhammad Sharif the Under-Secretary of the Ministry of *Awqaf*. Moreover, why should not it be so because the author is worthy and entitled to this publication, and truly he belongs to the lineage of true Sufis who gained from the purviews an allotment of celebrity, the illustriousness of the sun at noon, holding the beacon of Prophetic Decrees, raising the banners of religious lores, lowering their wing to the indigents and the poor amongst Muslims.

Enough for the confirmation of the prodigy what happened to our Master Jacob (*peace be upon him*) when he smelled the odour of his son's shirt from Egypt to Canaan, behold, Joseph said to his brothers: « *Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)* » « *When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: nay, think me not a dotard* », « *Then when the bearer of the good news came, he cast (the shirt) over his face, and he forthwith regained clear sight* ». At that time Worthy Jacob (*peace be upon him*) was asked: How were you able to detect the scent of Joseph from an eight day journey when the caravan left Egypt, and you did not smell it when he was at half a day journey in the well of Canaan? Worthy Jacob (*peace be upon him*) said: We have a time when we can see beneath Heaven, and a time when we are

like the blind; if Allah Wants something to His servant, there is no heart or ear or eyes. « Amongst the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow to (the extreme), and some (still) wait: but they have never changed (their determination) in the least » ❖ Al-Ahzab 23 ❖, Allah, the Supreme, Speaks the Truth.

What is expected from the brothers is not to rate me with this measure, because the Unveiling emanates from them, as mentioned in the books of Jurisprudence and Scholastic Theology. This, and the last of our prayers is to praise Allah the Cherisher and Sustainer of the worlds.

The servant of Knowledge and Religion: Muhammad Mulla Kader Al-Warti, the Imam and Orator at the Martyr Ibrahim Mosque in Arbil, 7th of April sector.

14/ Jamadi Al-Thani / 1410 Hijri

10/1/1990 A.D.

Preamble of the Translator of the Book

« In the name of Allah, the Compassionate, the Merciful »

I praise you my Lord a praise suitable with your Praises, and I thank you for your favours and boons. I also invoke blessings and salutation upon my Master Mawlana Muhammad, your Servant and Apostle, and may You be well-pleased with the Companions and the Followers, your saints (*awliya'*).

Now then: This precious book is marked with a name sanctified the holiness of faith, abstinence, and Sufism, and blessed the bliss of the Remembrance of Allah, the company of the Truthful, and the seating with the elites. It is glorious the glory of knowledge, schooling, debate, inquisition, and writing; and pure the purity of the soul in the body of the believer, and sheer the sheerness of servitude from polytheism.

♥ Sirag Ad-Deen ♥, How beautiful is this word. How sweet, lovely, and winsome it is. How splendid it is as a book, as [the name] "Sirag Ad-Deen" is borrowed from the Word of Allah « O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and a Warner. And as one who invites to Allah's (Grace) by His leave, and as a Lamp spreading Light » ❖ The Clans: Al-Ahzab 45-46 ❖. It is the attribute of the Exalted Prophet (blessings and peace be upon him) which emanated, inundated, and flowed from the fountain of Prophethood. It was inherited from the Niche of Prophethood by his descendant, grandson, and rightly his heir the Grand Spiritual Guider, *Gawth-U-Zaman* (The Pole of the Time) *Hadrat Uthman Sirag Ad-Deen Al-Awwal* (I) and *Hadrat Uthman Sirag Ad-Deen Ath-Thani* (II).

The loyal disciple Hadrat Al-Mawlawi once said:

He who tightened the bonds of the Islamic Code
And for the Union (*wusoul*) he made his expedient truthful
By virtue of his admonition the hardships were eliminated
And with his look the worst of all enemies¹⁶ was destroyed
In him the reality of the Order appeared and the Way of Truth was paved
The light of Sirag Ad-Deen reveals high
Attributes and names in the middle of darkness
His attributes in that mirror were
Expressly reflected and revealed
May Allah reform our deeds with him
As with His Grace his spiritual boons were prevailed to us

Allah cleared with him the darkness of ignorance, negation, and ventral materialism. The stray were guided with him in the middle of gloomy darkness, on the day when the duskiess of ignorance, polytheism, and oppression was prevalent in the areas of our country, just as the luminous lamp is used to clear the darkness of the sombre nocturnal night. He persisted and still he is, praise be to Allah, the eyesight of the guided and the pious, and he remained and still he is, a barricade against those who summon for the separation of the soul from the body of Islam.

As Sirag-A-Deen is a glowing glittering sun that returns light, ardor, life, and warmth to the miserable, desperate, and desolate souls. Along, Sirag Ad-Deen is an expedient towards the simplification of the Exalted Naqshbandiah Order which was introduced by *Mawlana Khaled Al-Shahrazouri* (may his secret be sanctified), who entrusted it with his sincere, loyal, congenial, noble, and honourable student Shaikh *Uthman Sirag Ad-Deen* (I) (may his secret be sanctified), and it became a lantern to illuminate the region with real Islam and the reality of Islam. The Islam of the Sublime Islamic Code, the Straight Path, and the balance between the two extremes of the exterior external and the inward internal of extravagance and exaggeration. Between belief in Islam and disbelief in it; between the love of the life of this world to the extent of worship and monasticism and seclusion from the world.

This forbearing Order is still a leader along with other deep-seated and sedate Orders in the service of Islam since two centuries. So you can not find a man of knowledge, or a learned, or a theologian, or an ascetic follower of the Path who did not benefit with a firebrand from its enlightenment or a burning log from its light since its dawning on the region. Likewise, the revival of the Islamic schools, the Remembrance Circles, writing of books and making them accessible to its students, and the spreading of the true Islamic culture and making it available and disseminating it amongst the commoners -instead of the racial denominational *Shu'oubiyah*¹⁷-

¹⁶. The *nafs* (ego).

¹⁷. A movement within the early Islamic Empire which refused to recognize the distinct role of the Arabs.

were some breezes of their honourable discretion, and a mellow yield of their commendable efforts before the attack of the materialistic heretical culture veiled with the garment of renovation and modernization, whether in *thikr* (remembrance of Allah) or *fikr* (meditation), were of special importance in this era when religion has become a burning coal in the palms of Muslims, because some parties have started to politicize religion and to subjugate it to the concepts of heresy, deception, and incantation and religion is devoid of them.

The Highest Exemplar and the Perfect Human

The highest exemplar to the sufi is the Exalted Prophet (blessings and peace be upon him). He personifies his steps and follows his traditions. He (meaning the Prophet) is his healing remedy to all tumours, ailments, and outward and inward imperfections. He is the healing balm to all diseases. He is the prospect, the hope, the intercessor, the expedient, and the resort in times of fortitude, desperation, and self-mortification. The sufi believes in the Unseen, and relies on intuition, inspiration, and discernment, not on questioning and inquiry. He has a craving for exquisite literature -and the most pleasing and winsome among it is the Holy Qur'an-. Because it is one of the breezes of intimacy, a gleam of the sentiments of sensation, and a breath that gratifies and entrances the soul; with it the well-pleasing self will exalt to the loftiest state.

Perhaps the statement that "Islam has well-established Pillars and lucid clear rituals that suffice their performer from all others and serves its fulfiller to attain salvation; and thus, there is no need for the Order as the ways to Allah are commensurable with the number of living beings", has an accepted rationale and there is no objection against it if it stops at this limit. Because Sufism is a supererogatory deed, a luxury, a spiritual intimacy, a hearty delectation, a momentous reward, and an elevation that can not be tasted by those living on the margins, in the middle of the right path and the verge of the straight way. It can neither be savoured by those who are exhausted and anxious on amenities, nor by those engrossed in worldly pleasures. It can neither be perceived by those who sleep over a vicious, wavy, damaged ship in the middle of a turbulent sea and they lack the instruments of salvation, nor heeded by the one misled by superficial rituals.

Sufism has ethics and practices drawn from the Honourable Islamic Code, including: humbleness, abstinence, self-refinement, modesty, amnesty, and so forth till the last of the Muhammadic merits and practices, may the best of the blessings and peace be upon their proprietor. They have a special cosmos of words, synonyms, and symbols that can not be comprehended save by the one who tasted them, including: the secret (*sirr*), the subtle faculty (*latifa*), the intellect (*'aqal*), trust in Allah (*tawakul*), pure satisfaction and inner contentment (*ar-rida*), love (*mahaba*), intimacy (*uns*), Divine Manifestations (*tajalli*), effacement and affirmation (*mahw wal-ithbat*), inundations (*fouyodat*), and spiritual sobriety (*sahw*). These are technical

terms for delicate concepts that can neither be embraced by an expression, nor encompassed by a definition or a term. We may draw lines around some of them; but the cognizance remains confined, unless we combine conception with application, and theory with operation.

It is well-known that the Upright Islamic religion has reached us through the dependable narrators [transmitters], scholars, jurists, and the bearers of the Message who were truly dependable in the fulfilment of the entrustment and the conveyance of the divine message. They are the mainstay of society, the ligature of its order; the bond of its safety, serenity, and the rein of its existence -before applying the jurisdiction of law on man and safeguarding him from oppression and injustice-. So every Scholar was the judge and the agent of execution in his village. Because the law did not prevail except with them. Likewise, neither the cessation of oppression from the subjects to the ruler by means of disseminating anarchy, and transgression; nor from the ruler to the subjects by means of encroaching the rights, extravagance, and dissipating on the unnecessary, would have been accomplished save by virtue of their reconciliation, advisement, preachment, and guidance. As they are the intermediary junction between the ruler and the subjects. They are the just balance in establishing the fine equilibrium between equity, freedom, right, and law. Thus, the Muslim views in the Exalted Prophet (blessings and peace be upon him), his sublime character, and his Companions and the beneficial followers the high exemplar, the perfect human, and the scrupulous standard « *Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah* » ❖ The Clans: Al-Ahzab 21 ❖.

Nature Concords with the Sufi in His Prayer Niche

In the homeland of Sufism, contemplation, and meditation -which started with the cave of Hira'¹⁸- there are towering mountains, rough and extremely steep valleys. It has an intemperate nature, wild predatory beasts, tremendous floods from snow and rain water, and a goodly land with high bends and obscure staunch phenomena. Its inhabitant is incapable of solving the mystery of life or decoding its symbols with mere speculation and conspicuous sensation. His need to the group is so severe to the extent of necessity. In it, the person strays without a pilot or a guider, and his intellect will be deluded without an inspiring leader. All of this matured for a long time in the casks of life mixed with the sternness of the souls, the forbearance of the hearts, and the entanglement and collaboration of the hands. Therefore, it was inevitable to compensate the severeness of nature with singing and melodic voice, and the surplus of energy with running and innocent entertainment. Intellect also had its share; accordingly, it was the place and time for the commencement of the state of Sufism in the land of mountains, the way Islam developed in the desert.

¹⁸. The cave where the Prophet (blessings and peace be upon him) secluded prior to Prophethood.

Thereupon, people were enchanted to the extent of astonishment and celebration with Muhammad the Apostle of Allah (blessings and peace be upon him) and in the love of the one who loves Muhammad (blessings and peace be upon him); of those who strived in the frontier posts (*thagr*) or sufic hospices (*ribat*), or fled from the consecutive odysseys between the ascribed to the Family of the Prophet (blessings and peace be upon him) and their oppressors. Or from the persecution of a haughty who foresees in the presence of a person pertaining to Muhammad (blessings and peace be upon him) and an adherent to his Code the danger of exposing his swindle and deception. Therefore, with the bliss of their advent, my country was a fertile land to the seed of Sufism and Islam; where the individual always addresses in the idiom of abstinence and modesty; he invites to benevolence in spite of indigence, and to beneficence in spite of famine. Further, it was instituted in religion the practice of contemplation and humbleness in prayer, the concept of purification with welfare duty (*zakat*); the attribute of patience, abstinence, forbearance with fasting, and collective devotion with pilgrimage (*hajj*) and *Umra* (lesser pilgrimage).

Sufism is Islam in its reverent, sincere, and devotional (to Allah) model « *And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight* » ❖ The Clear Proof: Al-Bayyinah 5 ❖.

Sufism: the Reality of Islam

The Apostle (blessings and peace be upon him) who was the High Exemplar, the Perfect Human, and the conspicuous symbol of the proximity of the possible (*mumkin*) to the necessary (*wajib*) and the receivership of the revelation of the Lord by the servant, died. He was the beau ideal. He left his creed of life to us, and he concluded the life of the arch elite with his own seal. His virtues remained eloquent and conserved; neither can they be eroded, nor erased. Similarly, the attributes inhering to the repose of his Companions remained a splendid pattern in abstinence, asceticism, piety, faith, and poverty; with the steadiness of Islam, the firmness of the creed, and pride and loftiness in striving (*jihad*) « *Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration* » ❖ Victory: Al-Fath 29 ❖.

Or as the author of Al-Burdah (Allah's mercy be upon him) said:

Who, because of dire and hunger and extreme starvation
 Had tied a stone around his hallowed waist
 But still when He was tempted by haughty mountains of gold
 He showed them what type of solemnity he possessed

Anon, came the Forthright Caliphs (*al-khulafa' ar-rashideen*), so they contemplated their steps following his track, and they did not divert from it a bit. Thereon, the qualities of Islam became distinct, and it was concluded in terms of intellect and application. Then opulence, soft and naturally legitimate life styles, delicious food, and dulcet drinks gradually started to creep into the Islamic World. After that a tyrant reign, engrossment in opulent foods and winsome beverages in the castles of the princes, and an impudent and bold literature in amorousness, love, sparking of women, and shrill singing. Then came the flabbiness, obesity, and sluggishness in the performance of the compulsory duties of Islam; in addition to the reduction in the supererogatory Traditions; and part of the striving (*jihad*) was dampened or slacked. There came the reaction from the Truthful: migration to the frontier posts and *ribats* (sufic hospices), living under the shades of the swords or above horse saddles « *Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies* » ❖ The Spoils of War: Al-Anfal 60 ❖. So there came chivalry, knighthood, armament, and living in *ribat* -or *takiyah*-.

Thereafter, the burning log of the Islamic conquests tapered; the Muslims became occupied with each other, and people started eating each other. Then came the averse and the return to the roots of Islam; asceticism (*zuhd*) transpired, Sufism was brought into perfection, and people craved for seclusion.

Wearing a woollen wrap with my heart delighted
Is much more agreeable to me than wearing glittering clothes

This is how the Sufi started; wearing wool and rough cloth, plus a determination to live on dates and water. Thus, we see that Sufism stems from the Qur'an itself, and is drawn from the life of the Holy Prophet (blessings and peace be upon him). It irrigates from the piousness of the Companions, the piety of the Followers; and the asceticism of those who relinquish frippery and ornamentations, who avert from the joys of life, who favour notable hard life over humiliating luxurious life, and those who are adorned with all the attributes brought by Islam.

Sufism is faith (*iman*), imitation (*iktada'*), abandonment (*takhliya*), and adornment (*tahliya*). Moreover, the evidences of the concordance of Sufism with Islam are numerous from the Qur'an and the Traditions (*Sunnah*); also from the word, the deed, and the assertion. So from the Holy Qur'an: « *Allah did confer a great favour on the believers when He sent amongst them an Apostle from amongst themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error* » ❖ The Family of Imran: Al-Imran 164 ❖, « *O ye who believe! do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper* » ❖ The Table Spread: Al-Maidah 35 ❖; « *When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one* ❖ *No authority has he over those who believe and put their trust in their Lord* ❖ *His authority is over those only, who take him as patron and who join partners with Allah* » ❖ The Bee: An-Nahl 98-100 ❖; « *O ye who believe!*

fear Allah and be with those who are true (in word and deed) » ❖ Repentance: Al-Taubah 119❖; and in the Qur'an there are luminous rays. Similarly, the eloquent apprehensible signs that pertain to this subject are in the Veritable Books¹⁹ (*Al Kutub al Sihah*) which were related by authentic chains of transmitters (*Asanid Sahihah*). One of them is the tradition regarding the People of Remembrance (*ahl ath-thikr*): Allah, glorified and exalted be He, Says to the Angels: I bear witness before you that I have forgiven them. One of the Angels says: Amongst them is so-and so. He is not one of them, he came for his own personal need. Allah Says: they are such a party whose companion will not be unfortunate. In another narration by *Muslim* they say: O Lord, amongst them is so-and-so, a much sinning servant, who was merely passing by and sat down with them. He Says: And to him (too) I have given forgiveness: he who seats such people shall not suffer.

Amongst them: "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, his children, and people altogether". Also his statement (blessings and peace be upon him) in the virtue of *Abu Bakr* (may Allah be pleased with him): "There is nothing of what Allah has shed in my chest (heart) that I have not shed in the chest (heart) of Abu Bakr"; and in the virtue of our Master *Omar*: "By Him in Whose Hands my life is! Never does Satan find you going on a way but he treads another way other than yours". Correspondingly, in the virtue of *Uthman* (may Allah be pleased with him) in the Pledge of *Ar-Ridwan* (*Bay'at Ar-Ridwan*) he held out his holy hand saying: "This is Uthman's hand", so he stroke it on his left hand and said: "This (pledge of allegiance) is on the behalf of Uthman". Similarly, his statement in the virtue of our Master *Ali* (may Allah honour his face): "I am the Abode of Wisdom and Ali is its gate"; and in another narration: "I am the city of Knowledge and Ali is its gate".

So if some men irrigated and satiated from the fountain of Prophethood which was shed in the chest of Abu Bakr, passing in the course and way of Omar which the devil can never tread, in the hand of Uthman in the garden of a house guarded by Ali, who is standing at its doorstep. These are the secured who drink from a cup (filled) out of clear-flowing fountains. They are the adherents to the steadfast rope, and the attainers of *Haqq al Yaqeen* (absolute certainty). Those are whom Allah Guided, so follow their guidance; and in the Trace: My love is mandatory for those who love each other for Me; who sit with each other for Me, who visit each other for Me, and who spend generously for Me.

Furthermore, in the books of the Sufis there are lots and lots of reasons and motives for the existence of Sufism, and each of their derivations stems from the word or deed of the Prophet (blessings and peace be upon him), or from the Pious Companions, or from their followers in knowledge, jurisprudence, and *Ijtihad*²⁰. So who amongst the companions who was not an ascetic abstinent recluse; who did not perform

¹⁹. These books are authentic reliable collections of the hadith of the Holy Prophet (blessings and peace be upon him).

²⁰. Personal exertion to form an opinion in religious matters.

the pledge of allegiance; and who did not adhere to his Great Apostle and High Exemplar. In the inquisition of the Father of Prophets, our Master Abraham, the Friend of Allah, to discern the reality of Divine Knowledge (Gnosis), and in his contemplation in the creation of the heavens and the earth; and in the reclusion, worship, and piety of the Prophet (blessings and peace be upon him) in the Cave of Hira' one month or more before apostleship there is a sign to the adequacy of the Sufic Order to acquire Certified Faith (*Iman Shuhudi*) which is the creed of the Prophets, the Saints (*awliya'*), and the Pious. And the best of company they are, and the most propitious of guidance they are.

Sufism is a belief, a set of mores, a way of life, a mode of conduct, and a self-mortification that are all derived from the Holy Qur'an. Read the Qur'an my brother Muslim, and observe my brother reader the expression of the Holy Qur'an « *The ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark* » ❖ The Cow: Al-Baqarah 273 ❖. Also listen to the word of Imam *Ash-Shafi'i*:

I wear clothes, if they were to be sold with one coin
 The coin would be worthier
 But within them there is a soul if compared to the souls of people
 It would excel them in value and magnitude

So this is the Sufi who is pure from materialism. He is compliant, heedful, obedient, and sincere in worship. On the other hand, the heedless is the one who sees the eminence in the soul of the believer, but he presumes it is the morgue of wealthiness and the pride of a possessor, while he (the sufi) is the poorest amongst the creatures of Allah, yet he possesses the sublimest souls. Moreover, if we carefully follow the roots of Sufism, we would know that Sufism started with the dawn, forenoon and noon of Islam,; starting with the gorgeous Companions and Followers, and the prominent scholars: *Ash-Shafi'i*, *Al-Hassan al-Basri*, *Jabir bin Hayan*, and *Imam Ja'far-i-Sadiq*. Thereupon Sufism became the cult of the people of scholarship, abstinence, and piety ensuing the maturation of the Islamic mentality, and the inundation of the sciences of the triumphed countries from discourse, philosophy, and tenets on the minds of Muslims. While the real Muslim grasped what nears him to Allah, some Muslims comported themselves with the manners of the nations conquered by Islam and consequently lost the life of this world and the Hereafter. From this point the Islamic World was split into a passer in the course of Islam and a perished, namely: a steadfast person on the Fortunate Way (*mahajja al bayda'*) and a misguided deceiver.

The Meaning of the Word "Sufi" (As-Sufi)

We disqualify the non-Arabic meanings because Sufism is Islamic in letter, spirit, and conviction. It is from wool (*as-suf*) -wearing wool is the sign of reclusion-. It is the best raiment to protect from the burning heat and the freezing cold; and an indication of modesty, abstinence as well as an inurement to the stern way of

living. Not to mention its low cost in terms of shearing, spinning, weaving, and tailoring on that day when the sheep were more than humans. Besides, the comfort of movableness within it in sleeping, sitting, sheltering, and the movement during prayer. It is also light in terms of acquisition, laundry, durability, and resistance to decay, and extinction; and who is more eligible than the sufi with these properties?

Or from the young people of the *suffah* ('Ahl al Suffah)²¹ who secluded in the Prophet's Mosque (blessings and peace be upon him), and revelation was sent down on them through the Prophet as the Qur'an was rehearsed « *By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)* » * The Light: An-Nur 37*. Or from purity (*as-safa'*) and the elite (*as-safwah*). In any case, the word tends towards chastity, purity, suffering, agony, spiritual disciplines (*riyadah*), and the preparation for worship and gnosis.

The Muslim's Need Nowadays to Sufism

The Holy Prophet (blessings and peace be upon him) said: "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized for drinking, making their animals drink from it, and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah revealed through me (the Prophet). Thus, he learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me." If you examine the Islamic world you would find that the Muslims do not lack numerousness, substance, or the location, rather, they lack unity, harmony, brotherhood, and exquisite manners.

O! how much the Muslims needs Sufism and its mores, the Order and its ethics, and the Spiritual Guider (*murshid*) and his repair. As Sufism is a receptacle to preserve the Islamic Religion and conserve its purity and chaste, to deter from vices and their torts, and to impede the defiance of the evil-self. Thus, it is a prompt principle and stand; and a refusal to commit the crime not out of fear of punishment, rather out of love for Allah, Sublime be He, « *But those of faith are overflowing*

²¹. Among the believing Meccans who accompanied the Prophet (blessings and peace be upon him) on his flight to Medina and among those who came from other places, there were some who were destitute, without means or shelter. They, therefore, encamped under *suffah* (the northern part of the mosque which was covered with a roof but had open sides). Therein, they lived and were provided with food and clothing by the community, and were called the guests of Islam (*adyaf al Islam*).

in their love for Allah » ❖ The Cow: Al-Baqarah 165 ❖. Since the Sufi in his creed has the depth of the people of scholastic theology, and the confirmation of the people of reason; and in his life he has the plainness of the believer, the innocence of the Muslim, and the purity of the human created from pure dust whose heart is not soiled with the love of this world. It is obvious that a nation with a message similar to the Message of Islam truly needs modesty in life; purity in the heart, the hand, the eye, the gender, the belly, the tongue, the dress, and the social conduct; and what does Sufism mean other than that!. It is dropping felicity, and ascending to impeccability, and not to submit but to Allah.

My Brother Muslim, you see in your own eyes the distress, the lassitude, and the misery of people because of their greed and covetousness to acquire the superfluities and ornaments that neither nourish nor satisfy hunger, plus the augmentation in clothing, furniture, and food and drink utensils, and the diversity in what is pleasing and dulcet amongst foods, beverages, and clothes. Sufism is neither forbidding what is lawful, nor wasting money, nor reprehending the amenity and luscious foods. Rather, it is asceticism and the debasement of money for the pleasure of Allah, Sublime be He. Sufism does not mean the life of indolence, living on charity, rejecting the amenities of civilization produced by science, and leaving what was invented by the scientific industry in all fields of life. Instead, it is temperance and not rushing avidly behind them.

I have seen and heard from some of those who proclaim iniquity and debauchery, who are impudent on the pious ancestors, and who bruit about their disbelief and have no concern but to satisfy the Jews, the Christians, the Sabians, and the Magian; and in the claim of indulgence, forbearance, and concord, as if the Muslims and only from one side are obliged to follow what pleases the others; denying Sufism and its people, and defaming and injuring their conduct and manners. They also stick to the proverbs of some of the Sufis which one can [falsely] smell from what can not be permitted by the Honourable Islamic Code; and these are delusive doubts that have misled them, and they themselves are misleading other naive people to distract them with these concerns rather than occupying themselves with knowledge, intuitive erudition, and acquiring adeptness; according to a despicable plan to fill the intellectual and ideological gap which they themselves have a hand in its institution. And in the modern and old books there is rich material for them in the form of deceitful or schematic or interpretable sayings that they use to vilify the people of the Order; forgetting all their merits, and their beneficence to people.

Moreover, one of their novelties is that if you challenge them and evince the sound proof, and exhibit the plain truth by comparing the absent to the testament, they would say: it is inarguable the beneficence of these mortals to Muslims, they are themselves honest Muslims and pious believers and there is no blemish in their good conduct and behaviour, but the criticism is to the conduct of some of their followers and the deviousness of some of their disciples. From another side they defame the pious ancestors with these deceitful or schematic or interpretable sayings; forgetting what they have offered from cerebration, knowledge, and prodigies

(*karamat*) whose traces have persisted till nowadays. They learned from the devils of orientalism, missionaries, and colonialism that rising doubt and scepticism about the wellspring and the fountainheads of Islam; and raising incertitudes about the roots, bases, and cults is more fundamental and preferable than countering the branches and the discourse which is conspicuous to sight, earshot, and attestation. So in the commencement of the so-called industrial revolution and intellectual and educational renaissance they started their cruel campaign on the Holy Prophet (blessings and peace be upon him), the Glorious Qur'an, the Forthright Caliphs, the Independent jurists (*Mujtahidoun*), till the Savants of this Nation and its scholars, and the pious people of this Sect (*millah*) and its saints (*awliya'*).

But they failed and they were defeated as Islam was firmly established and deeply rooted; so they had to start a new oppressive crusade on Sufism and the pious ancestors; and by this they can hunt many birds with one stone. From one side they sever what Allah has commanded to be joined, and provoke depravity in the brain, the intellect, and the creed of the rising fresh generation. They also occupy the rising innocent youths with futile intellect and absurd contentions entitled the Byzantine Dispute -the egg is from the chicken, or the chicken is from the egg. Yet, if they were both from Allah, then this, according to their sick perspective, needs a proof-. From Another side they make the Muslims preoccupied with themselves on themselves and in a state of defence against the attack of the enemies of religion; and of course they are not congruous in this. They also ignore the problems of enmities, rancors, and the desolate comeback in the sacred rites of Allah that have been humiliated.

They neither present a reminder of that, nor useful knowledge to people, nor radical solutions to their problems and sufferings. Nor do they provide an alternative or a preference, not even a simple one, to what their circumference endures. They leave people in a state of chaos and confusion to facilitate their steerage. Then they (the people) will hasten behind every croaker; they will be alarmed from every tremor; they will be frightened from every shouter; they will be scared even from their own shades; and they will not experience equanimity, repose, and psychological and spiritual tranquillity. And the secret is that they are touching the sensitive subject of stultifying the pious ancestors, mutilating their writings, and questioning their relics.

As to the other intellectual cults, and the idols of the people of religions that have absorbingly gone astray; and the proprietors of amulets that have nothing to do with Islam; in addition to evoking the spirits of the devils and befriending them, guessing at the unknown by someone who does not know how to perform ablution (*wudu'*), palmistry, fortunetelling, astrology, and reading the coffee cup; they subsume what is intellectually unbelievable, and their followers count in hundreds of millions and there is no objection against them. Similarly, the proprietors of the sects that have derailed and defected from Islam are praised and no one of them speaks a word; and I admire the adage of Dr. A.S. that an Indian minister wrote a book in the consecration of the cow, and nobody criticised him.

Regarding the Prodigy and the Breaking of Normalcy (*Kharq al 'Adah*)

The existent, either its existence is necessary (*wagib*), as the Existence of Allah, Sublime be He; or its existence is impossible (*mumtana'*) as an associate with Allah; or its being is possible (*mumkin*) as all the existent creations, and falls under this what is normally impossible; and the miracles of the prophets and the prodigies (*karamat*) of the saints (*awliya'*) fall under this category. Because the miracles, according to the Qur'anic expression are similar to quickening the dead and healing the incurable which are normally impossible. Or originating a bird and breathing life into it; turning the rod into a scurrying serpent; assembling the torn scattered birds and reviving them after slaughtering them and scattering their pieces in separate locations; bringing back to life a dead person after a hundred years; the durability of a human safely in a cave for three hundred years; the permanentness of a person in the venter of a whale for a period of time; transporting humans and the accouterments of reign by dint of the wind; dialogue with the ants; conveyance of a grand throne in its entirety from Sheba to Jerusalem; the *Isra'* (travelling by night) of our Master Muhammad (blessings and peace be upon him) with his body from the Sacred Mosque to the Farthest Mosque; the Deluge of Noah; turning a piece of land upside down; sending of a bird with a stone in its beak in revenge for Ka'ba; the speech of a boy in cradle, sundering the sea and the passage of people through it; and subduing the devils and the *jinn*²² to humans.

And what occurred as a miracle to the apostle might correspondingly occur to the saints (*awliya'*) as a favour to them; as this is a grace and esteem to them. These prodigies (*karamat*) do not subsume any arrogation by the saint; neither [do they occur] by means of learning, nor by teaching the instrumentations; and sometimes they even do not have a choice in it. It is not [meant] for challenge and independence, because the prodigy of a saint is a miracle to his prophet; and the impeccability of a follower is the impeccability of the pursued. And since the prodigy of a saint who is a pursuer of his prophet in his words, deeds, and states is a grace to his prophet and a testament to his message. Moreover, the prodigy is not necessary the necessity of a miracle, and it may be scarce in a way that it is transcribed by people as something rare; and the prophet is obliged to show the miracle, whereas the saint hates to manifest the prodigy; as he shies from Allah and considers it a test for him, fearing arrogance and haughtiness. By the same token, not all prodigies (*karamat*) mean to prevail truth and to prostrate vanity, rather some of them are trials (*fitna*). So behold their types: a sign (*irhas*), a miracle (*mu'giza*) a prodigy (*al-karamah*), an aid or support (*ma'una*), an affront (*ihana*), and inveiglement (*istidrag*); and the last two types may occur at the hand of a non-Muslim. We are discussing the prodigy recorded in the Tomes of Creed (*kutub al 'aqa'id*) suchlike: flying in the air, walking on water, folding lengthy distances

²². The root meaning of *janna* is "to be covered or hidden", and they are invisible creatures. Please refer to "The Jinn: Al-Jinn" Chapter in the Holy Qur'an.

in a short period (*at-ty*); the emergence of food, raiment, and drink in times of need; dialogue with the inanimate and the foreigners, foreknowledge. If you wish read "The Cave" Chapter (*Al-Kahf*).

Also there is a subtle difference indicated by the late Hadrat *Al-Mawlawi*, and we will transcribe it for benediction: The Prophet manifests the miracle to conclude the evidence and to disseminate the Message. Then comes the glitter of the swords and the penetration of the spearheads. But the saint (*wali*) can not contend what traverses the injunctions of his apostle. In short, truly the believer whose heart comprehends the Throne of the Compassionate, is larger and broader than this temporal world that he thinks about; it is the locus of the soul, intellect, knowledge, and mind. We abound to this point; and who wants more, let him read more.

Epilogue of the Preamble

This was a summarized preamble to the subject matter "Sirag Ad-Deen"; and I do not consider it an elaborate research. Rather, they were mere speculations, sentiments; and illustrations from the conceits of the people of Sufism; and the yields of those who quarried about its rights and duties. Including the friends, the owners of the abode; the internal and external malicious haters; and the just and the unjust kin and foreigners like Massignon and Nicholson. The purpose was to prove the integrity of Sufism with the inherence of the Progeny of Uthman to it, and to conclude the right of inherence of Sufism to Islam with the membership of Sirag Ad-Deen to the lineage of the people of the Path (*ahl-i-tariqa*); and the audit with the just witnesses to Sirag Ad-Deen Ath-Thani (II). And both evidences are useful; because the smoke attests the presence of fire at daytime, and the fire attests the presence of smoke at night. So we say: Amongst the major contributors to the Sacred Law (Shari'a), the dissemination of virtue, the dissemination of abstinence and asceticism, and the dawning of mercy and bliss upon us -the believers- is the Family of Sirag Ad-Deen which flowed from them. It irrigated from the Spring of Life, and planted faith and noble mores. As a result, people harvested safeness, peacefulness, tranquillity, and from the green tree a fire; so they enlightened the hearts and souls of their disciples in the age of duskiness and oppression.

Let us start with their master,-precursor, and the disseminator of the Exalted Naqshbandiah Mujadidiyah²³ Order in Tawilah. I also ask forgiveness from the reader by presenting this leaflet; because his biography needs a colossal scripture, and an elaborate comprehensive research possessing the prerequisites of modern research and study, in addition to the compilation of all documents that elucidate the landmarks of his distinguished personality and unveil the concealments of his Order.

²³. It is after the great Shaikh Ahmad of Sirhind, the *Mujadid Alf Ath-Thani*, or "Renewer of Islam at the beginning of the second millennium of the Islamic era", that the Naqshbandiah Order became known as the Naqshbandiah Mujadidiyah Order.

« In the name of Allah, the Compassionate, the Merciful »

Hadrat Shaikh Uthman Sirag Ad-Deen (I)

He is the son of *Khaled bin*²⁴ *Abdullah bin Sayed Muhammad bin Sayed Darwish bin Sayed Mushrif* the son of *Sayed Jum'a bin Sayed Thahir*. This *Sayed Thahir* is one of the *Na'im* Masters, from the progeny of the Master of the Martyrs *Al-Hussein bin Ali bin Abi Talib*, may Allah be pleased with them and they with Him, from the Tree of Prophethood, from *Fatima Al-Zahra'* « *To thee have We granted the Fount (of Abundance) ✨ Therefore to thy Lord turn in Prayer and Sacrifice ✨ For he who hateth thee--he will be cut off (from Future Hope) » ✨ Abundance: Al-Kawthar 1-3 ✨, which grew, prospered, and whose yields ripened: Its root is staunch, and its branch is in the sky in prominence, dissemination, and luminosity. We the Kurds, own the pride and the conceit with the majority of the children of Fatima present amongst us, because the son has two third his uncle. So the land which accepted water, preserved the virtuous seed, the pious grain, and the scatheless cobs have the right to be proud; because it was pure, innocent, and clean. It also deserves to prosper, leaf, and fruit «*Like a grain of corn: it groweth seven ears, and each ear hath a hundred grains* » ✨ *The Cow: Al-Baqarah 261 ✨, because following its liberation by Islam, it was neither blemished by the worship of idols and fire, nor reached by the footsteps of the conquering waves which wondered the world and wrecked and defiled it; and inflicted havoc. So blessedness be to a Shaikh who appears between two towering mountains.**

Shaikh Uthman Sirag Ad-Deen (I) lived in the village of Tawilah, well-known in its fresh air, pure tasty water, the numerousness of its gardens and far-reaching trees; and the nobility of its people in self-reliance, toil, and their adherence to the benign land. Along with its *Kouranic* Kurdish dialect which blends love with tenderness, sadness with estimable laboriousness; and its pleasant rhythm in chant and singing. Their kin in Tawilah is entitled the *Agha* -which in Kurdish means "The Great Master"-, because the Kurds sedate and revere -and they still do- the ones ascribed to the Muhammadic genealogy, may the blessings and peace by Allah be upon its proprietor.

The Mother of Hadrat Shaikh Uthman was Halima bint²⁵ *Abi Bakr*, and from the connotation of the name we smell the profoundness of the creed of the family in Islam, their knowledge in the commendable names, and [their determination] not to migrate from its concepts. In reality, the lineage of *Abu Bakr* comes back to *Faqi Ahmad -Giza'i- Al-Baghdadi*, who returns back to *Al Hassan Al-Mugtaba ibin Ali bin Abi Talib* (may Allah be pleased with him). Thus the lineage of Sirag Ad-Deen

²⁴. *bin* means "the son of".

²⁵. *bint* means "the daughter of".

(I) comes back to the Holy Prophet from the two pure tributaries which stemmed from the fountain, but due to the impeccability of their decorum, they did not regard the lineage as the end-all. Rather, they were convinced that inherence through deed and sincerity can turn up much faster than lineage.

*Faqi*²⁶ Uthman, and this was the most lovable appellation to his Spiritual Guider *Mawlana Khaled An-Naqshbandi*, started his life as the customary of the talented heedful persons with the recitation of the Qur'an and the religious sciences. He then moved to *Biyarah, Khormal*, and the school of Kharpani, the prosperous in tutelage and the one attended by students from everywhere. During the study, he evinced the signs of probity, abstinence, asceticism, and smartness; and it seems he was very poor, because he wrote the books which he read in his own handwriting, which is the custom of the destitute. It (also appears) that he was looking for something important, so he left to *Baghdad* by way of *Suleimaniyah*, flourishing in religious schools and the secure in the custody of the Princes of Baban. He studied in the *Jilanic Hadrah* as a diligent student; and there he met the Great Spiritual Guider *Mawlana Khaled*. He took the Order at his hand and he returned to *Tawilah*. There, his homeland was desperately waiting for rain and support and thirsty to this Renovative Exalted Order; and the time came with his return. Moreover, the knowledge of *Faqi Uthman* with *Mawlana Khaled Al-Shahrazouri* was not a casual one, because he consorted with him in the school of *Khormal* and *Kharpani*²⁷, and then in *Baghdad*.

According to the rules of instinct -souls are recruited soldiers, so those acquainted will concert- *Sirag Ad-Deen Al-Awwal (I)* became the first lantern to the lustrous candle of *Mawlana* in the area in the year 1226 Hijri²⁸. Then he received the Sanction of Guidance (*igazat al irshad*) in the year 1228 Hijri after two years of spiritual journeying and disciplines, in the presence of his Spiritual Guider in *Suleimaniyah* and *Baghdad*. After the migration of his spiritual guider (*murshid*) to *Ash-Sham* (Syria), *Sirag Ad-Deen* was amongst his most candid, stable, and firmly established viceregents (*khalifa*), and became after him the lure of the attention of the disciples and the ascribed. He practised guidance (*irshad*) in faith and in hope of (divine) reward for more than forty years in *Tawilah* and *Suleimaniyah*. *Hadrat Sirag Ad-Deen Ath-Thani (II)* reported from the Grandees of the family that *Hadrat Mawlana Khaled* once said: "I endured absence from my homeland (*ghurba*) and agony (*kurba*); and I attained the stations (*maqamat*), but they were (all) taken by *Uthman At-Taweeli*". Furthermore, *Sirag Ad-Deen (I)* is inarguably considered the disseminator of the *Naqshbandiah Khalediyah Al-Mujadidiyah* Order in *Kurdistan*. He performed, may Allah reward him with benediction, a major role that even the impediments

²⁶. *Faqi* is a Kurdish word derived from the *faqih* (jurist), and the one who works in Scholastic Jurisprudence in the preliminary stage is called *Faqi*.

²⁷. A Religious Scholastic institute established by the Reputable Scholar *Shaikh Abdullah Al-Kharpani*, and it graduated illustrious men of knowledge.

²⁸. The Muslim Era, beginning with the Prophet's (blessings and peace be upon him) migration to *Medina*.

of ages where unable to efface it; instead it increased its bloom and beauty. Thereupon his repute outspread throughout the Uthmanic and Iranian states at that time, although they did not embrace anyone save the one who presented dower (*sidaq*). It [meaning Kurdistan] was neither trodden by the invaders' footsteps, nor did they drool for it because of its roughness, hard nature, scarcity of its harvests, and the contentment of its natives in poverty with pride; until the fall of the Uthmanic State and the fabrication of entities on its ruins, the fragmentation of the Arabic and Islamic World, the compulsion of illusional borders on it, and the creation of the state of segmentation and separation amongst Muslims in general and their foundation the Arabic nation.

He WAS (may his secret be sanctified), the symbol of the worshipful, ascetic, traveller of the Path, and the adherent to the Honourable Code (*Shari'a*)²⁹, toiling like his peers, plowing the craw of the earth to extract a few morsels to keep him barely alive or almost, and in raising cattle. He believed that the Khalediyah Order should not become a burden on people; instead, the Khankah became the grill of the poor, the hospice of the travellers of the Path, a school for the students of *'Ilm* (knowledge) and *fiqh* (*scholastic jurisprudence*); and as a hospice (*ribat*) for the refinement of the soul (*tahthib al rouh*), the purification of the self (*tazkiyat al nafs*), and the denouncement of the temporal relations. It became the archetype to the reverent Muslim band. It embodied the Kurdish, the Arabic, the Turkish, the Persian, the Azarian, and the Afghan; all [nations] united on one Allah, one *qibla*³⁰, one Qur'an, one Code, and a conspicuous Order. It is the way unto Allah, that is Sufism. We also notice in the biography of Sirag Ad-Deen conceits and notions that are worth viewing and studying, as it is the model and exemplar worth following.

Firstly: He adopted Shari'a and Islamic Jurisprudence as the basis of the Exalted Order, and in view of the fact that prior to Guidance he was a scholar, he was surrounded by scholars, jurists, and the erudite; scooping from the basin of knowledge. In fact, the majority of the disciples were amongst the loyal operative scholars (*'ulama' 'amiloun*) who were profound in knowledge and have attained the apex.

Secondly: He adopted the side of piety and reclusion in accordance with the Prophetic Traditions. Along, he strived by means of purification (*tazkiyah*), contemplation (*mouraqabah*), and spiritual circumspection (*tawajuh*); and as a gnostic, perfect, comprehensive guide (*murshid*), he eliminated the manifestation of Sufic sprees (*shatah*), he diminished the state of rapture [divine attraction] (*jathbah*), and the exhibition of wonders and prodigies (*karamat*). He passed the straight path (*al sirat al-moustaqim*) in the advent to certified faith (*iman shuhudi*) and knowledge of certainty (*ilm al yaqeen*) by virtue of Hearty [Perpetual] Remembrance (*thikr*

²⁹. The revealed, or canonical, law of Islam.

³⁰. The direction faced in ritual prayer, which is towards the Ka'ba in Mecca.

al-qalb), nightly prayer (*tahajud*), supererogatory deeds (*nawafil*), *khatm*, *tahlil*, poverty (*faqr*), satisfaction (*qana'a*), and the pure heedful spiritual bond « *For my protector is Allah, Who revealed the Book, and He will choose and befriend the righteous* » ❖ *The Heights: Al-Araf 196* ❖. For the Spiritual Tie (*rabita*) to be the conspicuous proof to the disciple as it was to our Prophet Joseph (*Yusuf*) (peace be upon him) to ward off iniquity and evils; in plain words, instruction by means of deed not word.

Thirdly: He encouraged and enacted the custom of reviving waste land, ameliorating the soil, plowing streams, and subduing the hardness of the soil to cultivation. He led an enormous contentious campaign; and it became a perpetual effectual habit to his children and descendants to plant fruit trees, to sanitize and broaden springs, to preserve thickets and natural forests, to abate chopping fruit trees, to abrogate burning pastures, and to achieve self-sufficiency in subsistence from crops, grains, and fruits especially: walnut, mulberry, and raisin; the most relishable in *Houraman*, and which constitute along with the animal products the sole nutrient in the area. As a result, Houraman became a delightful garden due to the profusion of water and springs in the mountain gorges and the valleys, and the numerousness in herbs and plants that are consumed by the inhabitants; which is a custom derived from the essence of the Islamic Code.

Fourthly: Not to compete with the princes, the influentials, and the representatives of the Uthmanic and Iranian states. On the contrary, he played the role of the social reformer by ceasing larceny, banditry, tribal raids, lineal vengeance. Moreover, he earnestly pursued the steadiness of the state of safeness, peacefulness, and rapport on the borders for people to live in composure, and peaceableness.

Fifthly: In view of the fact that the Exalted Naqshbandiah Order is a benevolent candid moderate, the disciples and the ascribed to His Reverence were characterized with temperance between the inherited extravagance of the two contiguous states: Shi'ism in Iran, and Sunnism in the Uthmanic state.

Sixth: He followed the tradition of his sublime grandfather (The Prophet) (blessings and peace be upon him) in augmenting the bonds of love, brotherhood, kinship, and affinity; either by coupling the daughters of others; or by marrying the scholars, the students of scholarship, and the viceregents to his own daughters and relatives to create a tenacious strong society that can resist the impediments of time.

Seventh: In his honourable biography there is a conspicuous intimation to a reality that remained indiscernible even to the cleverest sly politicians, which is the attempt to keep his area -Kurdistan- far from the field of international conflict and regional dispute; in (a state of) decent livelihood under the general jurisdiction of law. Plus the dissemination of the state of equanimity and serenity to prevent the occulters from using the presence of commotions as an alibi to subdue and annihilate it « *The Kings, when they enter a country, they despoil it, and make the noblest of its people its meanest: thus do they behave* » ❖ *The Ant: An-Naml 34* ❖. Also to abate the

rivalry of the princes on hollow authorities, to attempt the restoration of concord, and to disallow the entailment of intrusion to this part of the beloved homeland.

Eighth: His Eminence was the precursor of the Naqshbandiah Order, and there were (other) authentic sedate Sufic and Dervish Orders in the area which were deeply rooted in the community and were advocated by pious saints (*awliya'*), and great superlative scholars; especially the Momentous Kaderiya Order. Therefore, in conformance with the amenity: "Ten dervishes can sleep on one carpet, and two kings can not survive in two contiguous territories"; and the proverb which states: "The whole world cannot contain two enemies, and an inch by inch can contain two lovers". He, may Allah reward him with benediction, used to sedate, respect, and honour all Orders, and he descried in their presence beneficialness to the Muslims. He was the friend of the Religious Path (*tariq*), and he used to condone the lapses which usually occur between the prevalent Orders -steady the missteps of the luminary-. He also used to recommend and emphasize the full respect of all Islamic Orders by his followers, and not to designate themselves as preachers on people, and to leave this subject to the scholars who will weigh the deeds of everybody with the upright balance of the Code.

One of the prodigies (*karamat*) of Hadrat Sirag Ad-Deen At-Taweeli is this incident: The *Kabadi* and *Baba Jani* tribes were a large sect, and their majority were loyal disciples of His Eminence the Grand Pole (*al Gawth al-A'zam*) Shaikh Uthman Sirag Ad-Deen At-Taweeli with absolute devotion and fervour to the Upright Religion. Once the governor of the region commissioned by the state of Iran came to collect the taxes levied on the indicated tribes. At that time the tribes were insolvent to pay these taxes, because their majority were poor dervishes. Their headman *Muhammad Bik* was ascribed to Hadrat Sirag Ad-Deen, so he came to him and acquainted him with the matter. Due to the mercy of Sirag Ad-Deen and his sympathy on Islam and the Muslims, and the poor and the disciples in specific, he did not send any of his sons or viceregents; rather, he travelled himself to mediate between them. When he reached the region, they informed him and explained to him that the delegated commissioner denies the prodigy (*karamah*) of "*Ya Sariyah Al Jabal*"³¹. So after he discussed with the commissioner the advisements and admonishment from his intuitive knowledge (*'ilm ul laduni*), Hadrat Shaikh said: "This issue, "*Ya Sariyah Al Jabal*", is something simple and insignificant to them. Concerning them it is a mere trivial prodigy (*karamah*). They have great favours and sublime prodigies to the extent that their enumeration and comparison with "*Ya Sariyah Al Jabal*" is improper. Enough is the prodigy (*karamah*) of their advent to Gibraltar and their penetration of Spain. I have a disciple in the village of Tawilah,

³¹. *Ya Sariyah Al Jabal* means "O Sariyah, the mountain!". It was reported by Ibn Omar that Hadrat Omar Bin Al-Khatib deployed an army and appointed a man by the name of Sariyah as the commander. While Omar was addressing (the Jum'a Prayer) he began to cry: "O Sariyah the mountain!". A messenger from the army came and said: "O Commander of the Faithful, we met our enemies and they defeated us, when lo! a proclaimer proclaimed: O Sariyah the mountain!. So we inclined our backs towards the mountain. Then the Almighty Allah defeated them". -- Related by *Al-Baihaqi*.

and his name is Shaikh Ali. I am now speaking to him, and he is hearing". So Hadrat Shaikh called in Houramic: "O Shaikh Ali *sahba lawah gih paghgah kah wim priginah hangir barah wabuh*", meaning: "in the morning go to the garden and bring a basket of figs and come to me"; and the time was near sunset. Thereupon the commissioner got up and dispatched officers on all the roads leading to Tawilah so that nobody can get there. But in the following morning at *Duha* (forenoon), Shaikh Ali came with the figs. Then Hadrat Shaikh asked him in the presence of the commissioner: "Why did you come?". He replied: "My master I heard your voice near sunset, and you ordered me to bring this fig; so here I bring it and present it to your personality". And the distance was thirty hours on foot back and forth. Thereafter, the commissioner stood up and kissed the hand of Sirag Ad-Deen and said: "I believed and trusted the case of (*Ya Sariyah Al Jabal*)". After that they reconciled with the inhabitants on one-fifth of what was due for the sake of Sirag Ad-Deen.

We notice here that Hadrat Sirag Ad-Deen's essay to travel from the village of Tawilah to the area of those poor people in spite of his old age, is truly more major and significant than the case of the prodigy of "*Ya Sariyah Al Jabal*". There remains an important matter that might be posed by some of those working in the religious researches -they cross Islam as the arrow crosses the prey-. They wish to please the West and its civilization, the East and its controversy; and they create to themselves a new religion and an Islam melded with the Metaphysics of Athens, the Buddhism of India, the Confucianism of China, the Dualism of Zoroaster, a little of Gnosticism, and childish illusions and fantasies. They defame all men of knowledge, the jurists, and the pure Imams « *If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him* ✽ *Such (evil ones) really hinder them from the Path, but they think that they are being guided aright* » ✽ Ornaments of Gold: Az-Zukhruf 36-37 ✽. So they say: "The Order brought by Mawlana Khaled and which he entrusted to Sirag Ad-Deen and more than sixty of his viceregents spreading throughout the Islamic World, has some of Batinism (*batiniyah*) and some fascination with symbols (*rumouz*) and letters (*horouf*).

We say: Islam came as a complement to all religions and not as a copier to all its principles, rules, and doctrines. It came as an extractor to what adhered to the Divine Doctrines from distortion and falsification, and not as a repealer to all of them. So no wonder if you descry in Sufism- and it is the core of Islam- a spiritual flavour from all the blossoms contained in the gardens of the Qur'an. You see in it a soft breeze from the Torah that was not contaminated by the malevolence of the Jews, and from the Bible a glimmer that was not gloomed by the hatred and vengeance of the crusaders; from Zoroastrianism a whisper that was not converted by the racism of the Magian into clamour, laments, and impudence, and from *Hanifiyah* a monad of the rites of Allah and a remnant from the fiery log of the builder of *Ka'ba* and its erector, and the first monotheist, our Master Abraham the Friend of Allah (*Ibrahim al Khalil*) before its admix with polytheism and

Idolization. Is it not that our Holy Prophet is the son of the two slaughters (*zabihaian*) as an immolation to Allah, Ishmael the Prophet and Abdullah³² prior to Islam.

So not all the religions and what they subsume are something we predict ill from, and not all was invented by the human mind is evil and baneful, and not every civilization and industry from the disbelieving countries can be considered a [form of] disbelief (*kufir*). By the same token, the Arabic Language with all its terms, expressions, literature, poetry, and "*Ayam-ul-Arab*" cannot be treated as pre-Islamic paganism (*gahiliyah*). In Islam the pilgrimage of *Ibn Uby bin Abi Saloul* is not analogous to the pilgrimage of *Hadrat Abu Bakr* (may Allah be pleased with him), and the liberation of Islam to the nations of Iran, and the Indian and African continents is not analogous to the liberation of Britain and France to them. The guilt is not on the sparrow, the sword, the catapult, the rifle, the tank, and the airplane; but on the mode of their utilization and the integrity of their objectives. So playing with words does not change the reality of the objectives. If all the generations of mankind were to unite and commit all sins, crimes, and criminalities they would not have reached tenth of what was committed by colonialism in the nineteenth and twentieth centuries in the name of liberty, modernization, and protection of human rights.

In the year of The Elephant there was one *Abu Raghhal*³³, who is still stoned along with the devil who tried to hinder *Hadrat Ishmael* (peace be upon him) from obeying his father, *Hadrat Ibrahim* (peace be upon him), and in the Islamic land there are a thousand *Abu Raghhal* or even nastier and wilder, who teach the youth instability, dissolution, dissociation, national treason, and disavowal from the glorious history. So we say to them: The Naqshbandiah Khalediyah Order, as it is the core of the Muhammadic Code, neither practices imputation with heedlessness, disbelief, and depravity; nor encourages dispute, enmity, and rancour. Their inward (*batin*) does not disagree with their outward (*thahir*), and they do not claim something or conceal a creed. They do not proclaim a motif and conceal its converse as the Batinism demeans throughout the epochs, and it does not burden its followers with monasticism « *But the monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good pleasure of Allah; but that they did not foster as they should have done* » ❖ Iron: Al-Hadid 26 ❖. It hates for its followers to be lazy, devious, and opprobrious. As the light of Sirag Ad-Deen is (derived) from the burning log of the Mugadidiyah Order which is characterized with piety (*wara'*), patience (*sabr*), reliance on Allah (*tawwakul*), hunger (*ju'*), seclusion (*'uzla*), satisfaction (*qana'a*), and asceticism (*zuhd*). He is the (subservient) vehicle to the road between knowledge of certainty (*'ilm il yaqeen*) through demonstration (*istidlal*), and the essence of certainty (*'ain il yaqeen*) through true contemplation (*mushahadat*). His pure body is human (*nasouti*) and his station is empyrean (*malakouti*). His

³². The father of the Prophet (blessings and peace be upon him).

³³. The person who guided the Abyssinian army to *Ka'ba*. Please refer to "The Elephant: *Al-Fil*" Chapter in the Holy Qur'an.

heart is the locus of omnipotence (*gabarout*), and he is luxuriant with divinity (*lahout*). His body is from annihilation (*fana'*) to permanency (*baqa'*)³⁴. A body before us, and a soul before Allah. The Circle of Perfection (*da'irat at tamam*) is from him to him. His eye sees the decree and his heart is pleased with it. He reached the grade of Acceptance (*daragat al qaboul*) so he became the firmest grip to the Stairways of Union (*maraqi al-wusul*). The inheritor of the shyness of *Thin-Nourian*³⁵. The lantern of the Code (*shari'a*) and the Order (*tariqa*), and the remunerator of the merchandise of Reality (*bida'at ul haqiqa*). May Allah refresh his soul, *Ameen*.

This tree bore this fruit -witnessed now-, and his light enlightened our hearts. He is the Shaikh and they are his reverent sons. He is the Shaikh and they are his candid progeny. The compartments of what's in him are veiled, and he will emerge in an ameliorative state and a luminous face (from the words of Al-Mawlawi in "The Well-Pleasing Creed" *Al-'Aqida Al-Mardiyah*, and in it there is an anticipation of the durability of Guidance, and his presumption came true. AS this book and this seed came out of his light and yield. This is the testament of a man who saw so he heeded, he heard so he kept faith, and he wrote so he sufficed; may Allah reward him the perfect reward. Furthermore, his sincere writer *Mulla Hamid Al-Bisarani* wrote a book about Hadrat Sirag Ad-Deen, and he entitled it: "Gardens of the Coveters" (*Riyad al Moshtaqeen*). Similarly, his disciple *Shaikh Muhammad As-Samarani* wrote his valuable book "Glimpses of Beatitude" (*Bawariq ul Sorour*).

He also had sons, and we will summarize their biography -their detailed biographies were inscribed in the books of our scholars- for blessedness and auspiciousness, because mercy descends whenever the Pious are cited. He entrusted the command of Guidance during his life to his elder son *Shaikh Muhammad Baha' Ad-Deen* and *Shaikh Hajj Abdul-Rahman Abu Al-Wafa*.

Hadrat Shaikh Uthman Sirag Ad-Deen (I) passed away into Allah's mercy and consent on Tuesday night the sixth of *Shawwal*, 1283 Hijri. He lived eighty eight years, and was buried in a garden in front of his abode in Tawilah. His tomb is visited, and the supplication next to it is fulfilled.

Hadrat Shaikh Muhammad Baha' Ad-Deen

The second Spiritual Guider of the Order. He grew in the house of knowledge, religion, the Order, and piety. He read the sciences under the most momentous scholars of the area, and he took the Order from his prominent father. In his father's life, he undertook the responsibility of raising his brothers Abdul-Rahman, Omar, and Ahmad who became irradiative suns and rising stars in that Order.

³⁴. *Fana'* signifies the annihilation of blameable qualities, and the elimination of worldly delights. Whereas *baqa'* signifies the permanence of laudable qualities, and the perpetuity of concordances.

³⁵. Hadrat Uthman bin Affan.

He gave the selfsame Order holy sparks, and consequently its spirit and scent streamed to vast realms. He broadened what his Spiritual Guider and father has started, and he followed his footsteps in chastity, sufficiency, piety, and asceticism. He left behind virtuous sons who were well-mannered so they reached the summits and attained the crests. They are: *Shaikh Ali Houssam Ad-Deen*, *Shaikh Sadiq*, *Shaikh Ja'far*, and *Kaka Shaikh*.

He died on Friday the fifth of *Rabi-Ul-Awwal*, 1298 Hijri, and was buried beside his father in Tawilah.

Hadrat Shaikh Abdul-Rahman Abu Al-Wafa

The second son of Sirag Ad-Deen. He evinced the signs of union (*wusoul*) and smartness (*nobough*) during his father's life, so he reached and attained the station of Sainthood and Guidance (*maqam ul wilayat wal irshad*). He was a Scholar, an adept writer, and an illuminator of hearts. After his father's death, and due to his extreme mores, he moved to Baghdad; but he did not last long. He died in the Jilanic Hadrah, and was buried in the tomb joined to the shrine of *Gawth ul A'zam*³⁶. He had a garland (*diwan*) of poetry; may Allah sanctify his precious soul.

Some of the Prodigies of Hadrat Shaikh Abdul-Rahman

Amongst his prodigies (*karamat*), he enjoined to be buried after his death near the Momentous Falcon (*baz ul ash-hab*) Shaikh Abdul Kader Al Jilani. But when he died, he was buried in another place. All of a sudden, *Hadrat al Gawth ul A'zam* came in dream and ordered *Naqib al Ashraf* (Head of the Luminary) that he should transfer the body of the Graced Shaikh Hajj Abdul-Rahman to the vicinity of his honourable shrine. So he (meaning the *naqib*) used to wake up and say: "A vision of a dream". But he came to him twice and thrice, and in the third time he urged him and he signaled with the rod. Thereupon, the *naqib* apprehensively woke up and ordered the transfer of the body of the late Shaikh Abdul Rahman close to the shrine of Shaikh Abdul Kader. Among his prodigies also, is that he once had a pain in the eye, so he suffered severe pain and started to cry. Then his compeers went to his father Hadrat Shaikh Sirag Ad-Deen and they informed him about the pain suffered by his beloved son. His Eminence replied: "What can I do if Allah loves to hear the voice of Abdul-Rahman".

One time Hadrat Shaikh Muhammad Baha' Ad-Deen and the 'Alama³⁷ Mamusta Hajj Al-Noudshi wanted to perform pilgrimage. So Muhammad Basha -the son of Mahmud

³⁶. Hadrat Abdul Kader Al Jilani.

³⁷. The erudite scholar.

Basha- asked Hadrat Baha' Ad-Deen [the pleasure of] his company in travel, when they depart for pilgrimage. So Hadrat Baha' Ad-Deen went into Mahmmod Basha's house, and from there they intended to head out for the Holy House of Allah. Hadrat Hajj Shaikh Abdul-Rahman arrived in the most beautiful figure, the primmest clothes, and riding the best mare; and with this movement he was amongst the comeliest and sanest looks. Then he started to gallop his horse back and forth near the house, which incited the inmost thoughts of the scholastic 'Alama Mamusta Hajj Al-Noudshi who was the cock of his epoch, the colossus of knowledge, an employer of his erudition, and the Proof (*hujjah*) of his time. So he started to say in his mind: are these comportments with this beautiful semblance, this genuine and archly ornamental mare, and this prim and lavish raiment; [namely] is this *hayola* (mien) a contravention to the gravity and the stature of guidance.

Then when he weighed it with the precious balance of the Code he concluded that there is no harm in it. Because branded³⁸ horses are praised in the Holy Qur'an, and they do not comprise a contravention to the mandates of the Code based on his (the Prophet) statement (blessings and peace be upon him): "Seek prosperousness in horses", and "Prosperity is knotted to the forelocks of horses till the Day of Judgement", and by the same token: "From your world I love threesome", and he mentioned horses as one of them. Whereas the beauty of dress is applaudable based on his statement (blessings and peace be upon him): "Proper mien is part of Prophecy". As to the fairness of visage it is a part of Allah's prettification of man where He Said: « *And has given you shapes--and made your shapes beautiful--and has provided for you Sustenance* » * The Forgiving One: Ghafir 64*,; and considering cleanliness it is a part of perfect faith. Furthermore, the receptionists watching this gallop were sitting on the sides of the house and there was no ladies or females there to stir the feelings. This was what pondered in the heart of the 'Alama, shortly Shaikh Abdul-Rahman hurried to him and stood next to him and smilingly glanced him and said: "Later you will understand". Thereupon, when the tutor (the 'Alama) reached the *Holy Ka'ba* he saw the same sprint by Shaikh Abdul-Rahman while he was circumambulating around the Holy Shrine with the same beautiful and lavish outfit that he was adorned with. The tutor said: "He looked at me and smiled the selfsame previous smile, so I hastened to catch up with him, but I could not reach him".

Hadrat Shaikh Omar Dia' Ad-Deen

The third pious, ascetic son of Sirag Ad-Deen, the perfect Spiritual Guider (*murshid kamel*), and the mirror of the *Farouq*³⁹. He read the scholastic books, and studied in the schools of the region. He travelled to relatively remote areas purposing

³⁸. Branded for blood and excellence.

³⁹. Hadrat Omar bin Al-Khatab.

education and learning such as: *Karkouk* in the *Takiyah Talbaniyah*⁴⁰. Then he returned to Houraman and its schools solicitously devoted to education. He acquired a sufficient extent of knowledge, then he was enrolled in *Sayr* and *Sulouk* (spiritual journeying) till he reached the elevated station, and consequently received the sanction (igazat) from his father who deputized him (*istikhlaf*) under the supervision of his elder brother.

He founded on piety a number of houses of worship, the *Takiyah* or *Khankah*⁴¹. He also encouraged the disciples and the ascribed to establish these houses of worship by worshipping [Allah] in them. Amongst them: the school and Khankah of *Khankeen* in 1301 Hijri, and the Khankah of *Kazrabat -assa'diyah-* in 1302 Hijri. He also constructed a Khankah in *Kwis-ginak* in 1306 Hijri, and the Khankah of *Biyarah* in 1307 Hijri with a large comprehensive school that resembles the university nowadays with the extension of the preliminary and elementary stages; and which was full of students in the various conventional sciences and the common stages, along with the convenience of their accommodations and comfort. It was the most considerable amongst the centres of knowledge and education over one entire century, whereby it was attended annually by thousands of scholars and students of knowledge convening in informative sessions from Qur'an memorization to the topmost subjects, such as: the study of Islamic jurisprudence (*fiqh*) and its principles, the study of Prophetic Traditions (*hadith*) and its principles, *tajwid*⁴² and the science of recitation (*'ilm al qira'a*), the articles of faith (*'aqaa'id*), theology (*'ilm al kalam*), philology and morphology (*nahw wal sarf*), rhetoric, aphorisms [wisdom], mathematics, logic, astronomy in its ancient form, and the ethics of research and argumentation.

Moreover, he inspired the influentials to build up schools, and to care for the students of religious lore. As a result, the religious schools augmented in frontier areas and cities, and the number of scholars increased in mosques and hospices (*takaya*) in accordance with the slogan: the Order is the servant of the Code. He also constructed the Khankah of *Biyawiliyah* in 1310 Hijri and the Khankah of *Sirdasht* in 1314 Hijri. He was a lover of books when they were a scarce, hard to get, and an expensive merchandise. So he acquired a valuable and rich library for study, reading, and reference; and the famous *Biyarah* library was satiated with original references, cyclopedias, textbooks in the multifarious sciences, arts, texts, commentations, and annotations that reached up to ten thousand according to the testament of the Tutor Shaikh Abdul Karim.

⁴⁰. The Talbani family is a benevolent family that disseminated, and still does, knowledge and probity.

⁴¹. Both mean the mosque (*masjid*). But due to care of their utilization in rest, sleep, dialogue, and food; it became communal among the Sufis courteously not to designate them with the name masjid, although they both have the same purport. The first is for oral remembrance (*thikr galri*), and the latter is for perpetual remembrance (*thikr khafi*), spiritual tie (*rabita*), and remembrance (*thikr*).

⁴². The art of reciting the Holy Qur'an in accordance with the established rules of pronunciation and intonation.

He (may Allah sanctify his secret) used to respect the scholars and the teachers to the extent of self-denial and modesty before them to encourage them to continue their tutelage and submersion in knowledge. He himself was abreast in the Kurdish, Arabic, and Persian literature. He also had balmy poems the emanated winsomeness and gentleness in the diverse permissible articles of poetry; in addition to precious letters that were compiled by the erudite scholar and tutor, the honourable Abdul Karim Al-Moudaress in the second volume of his book "*Yadi Mah Radan*", and he devoted the first volume to the biography of Mawlana Khaled An-Naqshbandi.

He had virtuous sons that followed his steps and pursued his path, and they are:

Muhyiddeen	1278-1342 Hijri	Ala' Ad-Deen	1280-1373 Hijri	Najm Ad-Deen	1280-1337 Hijri
Nizam Ad-Deen	1299-1350 Hijri	Saad Ad-Deen	1394-1315 Hijri	Shaikh Anwar	1300-1360 Hijri
Shaikh Jamil	1308 Hijri	Shaikh Kamel	1315-1396 Hijri	Shaikh Ta'ib	1316-1383 Hijri

Similarly, these virtuous men had sons and grandsons who traced the tracks of their father and grandfather in worship, virtue, and morality; and what is anticipated is that a person who is knowledgeable about the family will rise to study their biographies and states in a more comprehensive and particular manner.

Amongst the Prodigies of Hadrat Shaikh Dia' Ad-Deen

Hadrat Shaikh Uthman (II) said: My father Hadrat Ala' Ad-Deen was in the service of my Grandfather Hadrat Dia' Ad-Deen in *Khuramal*. Hadrat Dia' Ad-Deen said: "Let us go and visit the eminent illustrious scholar Shaikh Nasim". Shaikh Nasim was the brother of two adept scholars: Shaikh Kasim and Shaikh Wasim. So we went there, and we stayed in his house. At bedtime they asked Hadrat Dia' Ad-Deen: "Where do you (prefer to) sleep?". He replied: "I will sleep near Shaikh Nasim, but the head near the head". Hadrat Dia' Ad-Deen used to speak in his sleep with awe-inspiring words that contain a cream of knowledge. When His Eminence fell asleep, he started to talk. Shaikh Nasim thought that he was directing his statement to him. So he listened to him and said: "Yes! What are you saying my Master?". Thereupon, Hadrat Dia' Ad-Deen sprang in eloquent speech while Shaikh Nasim was listening with utmost heedfulness, concern, and yearning. In such wise, Hadrat Shaikh Dia' Ad-Deen continued his discourse while Shaikh Nasim was listening without tire, and he did not feel somnolence, or tiredness till sunrise. In the morning Shaikh Nasim told my father Ala' Ad-Deen: "By Allah I have not heard yet such words; neither in the knowledge of the ancients (*ulum al awwaleen*), nor in the knowledge of the contemporaries (*ulum al akhireen*). This father of yours, by Allah, is highly conversant in knowledge. I have never witnessed such purports and secrets. By Allah, based on what I have heard this night we are so ignorant".

Hadrat Hajj Shaikh Ahmad Shams Ad-Deen

He is the fourth son of Shaikh Uthman Sirag Ad-Deen (I). He was a juristic scholar, and a reclusive traveller of the Path (*salik*). He dwelled the village of *Ahmad Awa* near the river of *Zalm* in the district of *Khuramal*; there, he built a *takiyah* for worship. He was the symbol of abstinence, piety, asceticism, probity, *tahajud*⁴³, and night arousal in prayer and worship (*qiyam al layl*). He journeyed to Istanbul and visited *Sultan Abd Al Hamid* who presented to the family a few holy hairs of the Prophet (blessings and peace be upon him) entitled "The Beauties" (*al mahasin*). He performed pilgrimage to the Sacred Sanctuary (*al bayt al haram:the Ka'ba*). Following his return, he was martyred with plague in the year 1308 Hijri, and was buried in his father's graveyard in Tawilah.

Hajj Shaikh Ahmad Shams Ad-Deen was sanctioned (*mujaz*) on the part of his father, Hadrat Shaikh Sirag Ad-Deen; and he had the prodigies (*karamat*), the intellect, and vast knowledge. One time one of the chieftains in his village came to Hadrat Dia' Ad-Deen. His name as I presume was *Hassan Bik*, and it was the year of transpiration of the plague epidemic. He said: "I resort to your Stature seeking intercession that I do not catch plague during your lifetime". He replied: "I am too old, but I transfer you to my dear brother Hajj Shaikh Ahmad Shams Ad-Deen who is a youth and younger than I am, and he will promise you till the end of his life that you will not acquire this epidemic". Accordingly, Hajj Shaikh Ahmad Shams Ad-Deen promised him as was indicated by Hadrat Dia' Ad-Deen. In no long time, Hajj Shaikh Ahmad Shams Ad-Deen was martyred with plague and the man followed him and died after three days.

Hajj Shaikh Ahmad Shams Ad-Deen was a spiritual guider (*murshid*), but for the sake of Hadrat Shaikh Omar Dia' Ad-Deen, and as courtesy to him; he did not preside for Guidance. He had few disciples, amongst them: *Hajji Suleiman*, and *Hajji Muhammad Amin* who were in his service; and they were residents of the village of *Dakaka*. Hajj Muhammad Amin told lots of prodigies he saw from Hadrat Hajj Shaikh Ahmad Shams Ad-Deen. One of them is what happened to the ship that conveyed them to the holy pilgrimage (*hajj*). The ship incurred [a state of] disrepair and weariness in the midst of a grave storm, to the extent that it almost grounded. The captain ordered all passengers the immediate evacuation of the ship and to escape for shore by boats. The passengers residing in the lower deck ascended to the upper deck in preparation for evacuation. But Hajj Shaikh Ahmad Shams Ad-Deen said to the captain: "Do not fear, no harm will befall this ship". Forthwith, the stormy weather transposed; all dangers were withdrawn, everything calmed down, and the ship proceeded safely. Without delay, the captain and his attendants came into him and kissed his hand and foot. Anon, the captain undertook the plight of fidelity to the Order (*mubaya'at*) at his hands, and became one of the wholehearted adherents. Hajj Muhammad Amin told Hajj Shaikh Ahmad Shams Ad-Deen: "I

⁴³. Supererogatory night praying.

fear the two Angels at the time of the questioning of the grave, give me something of your blessed relics for me to attain salvation by virtue of its blissfulness during these trepidations". Accordingly, he gave him a shirt that he previously wore.

In the mortal sickness of Hajj Shaikh Ahmad Shams Ad-Deen with plague, Hadrat Dia' Ad-Deen came over. Hajj Shaikh Ahmad Shams Ad-Deen requested some ice from Hadrat Dia' Ad-Deen; and at that time [of the year] there was no ice except at the mountaintops. Hadrat Dia' Ad-din dispatched someone to bring him some ice, but the fate of death overtook him before bringing the ice. So Hadrat Dia' ad-Deen laid some ice in the palm of Hajj Shaikh Ahmad, forthwith he strongly grabbed and squeezed them until all what was in his palm melted. At that instant, Mulla Abdul Kader⁴⁴ the Tutor of Biyarah was present, so he told Hadrat Dia' Ad-Deen: "The heart of Hajj Shaikh Ahmad is still remembering Allah, and it did not die yet." He replied: "My brother Hajj Shaikh Ahmad is beyond this stature, he does not die⁴⁵".

Amongst the children of Hajj Shaikh Ahmad: *Shaikh Habib*, who served under Hadrat Shaikh Najm ad-Deen and Hadrat Ala' Ad-Deen with utmost cheeriness and zeal; and I did not observe from him distressfulness or restlessness. He attended the affairs of Hadrat Najm Ad-Deen in and outside town. Amongst them also: *Shaikh Hidayat* who was a pious, propitious, religious person and was loved by Hadrat Ala' Ad-Deen. He was a reciter of Qur'an with comely *tajwid*, and I myself heard him when he recited Qur'an in measure (*tarteel*). He dwelled the village of *Nizl* near *Surkoul*⁴⁶, where he had a Khankah and a school that he supervised and which were donated to him by Hadrat Ala' Ad-Deen. He had many children. Amongst them: Shaikh Ali, who died, may Allah bestow His mercy upon him, and Shaikh Jamal who was one of my adherents to the Order and a pious traveller of the Path (*salik*). He persisted on the implementation of the pillars of the Order, the duties, love, and the contingency with the viceregents and the disciples. Amongst his children also: *Shaikh Jalal*, who is still alive and we love him very much.

Amongst the children of Hajj Shaikh Ahmad Shams Ad-Deen too: *Shaikh Abdullah*, who was the resident of *Nizl*, and the brother of Shaikh Hidayat. He was a virtuous adherent under Hadrat Najm Ad-Deen and Hadrat Ala' Ad-Deen. He was a learned Scholar and a persistent worker in the mores of the Path (*tariqa*). In his last days he loved me very very much, and he used to say to me: "I accepted you in the

⁴⁴. He was one of the most momentous scholars of Kurdistan, and he was denominated by *malak warah* or the Great Mulla.

⁴⁵. The Prophet (blessings and peace be upon him) said: "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr", and he said: "(Death from) plague is a martyrdom for every Muslim", and Allah, Most High, Said: « *Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord* ✽ *They rejoice in the bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve* » ✽ The Family of Imran: Al-i-Imran 169-170 ✽.

⁴⁶. Part of the village of *Nizl* was owned by Hadrat Ala' Ad-Deen.

locus of your father". The children of Shaikh Abdullah are : *Shaikh Muhammad*, and *Shaikh Uthman* who are still alive. Moreover, Shaikh Muhammad is our relative-in-law. He is an intelligent person and he loves us.

Shaikh Uthman correspondingly adhered to the Order, and he loves us too. Amongst the children of Hajj Shaikh Ahmad Shams Ad-Deen, *Shaikh Hassan* who was a disciple of Hadrat Najm Ad-Deen then he adhered under Hadrat Ala' Ad-Deen. His state was congruous to the Prophet's word blessings and peace be upon him: the delight of my eye is in prayer. He used to spend his time in prayer day and night, and he was loyal to my honourable father. He had children, and they are: *Shaikh Mahmoud*, *Shaikh 'Ata*, and *Shaikh Sa'id*, who are virtuous adherents to the Order; especially Shaikh Sa'id who is a learned scholar that continues teaching, and he is one of my adherents to the Path. In the last days of the late Shaikh Hassan, he was imprisoned in the *Kajari* Palace with one of the princes who was sentenced to death. The prince appealed to Shaikh Hassan who replied: "I give you the glad tidings of your deliverance by today or tomorrow. I am sick, and I will soon die. I ask you to prepare me according to the Sunnah (Prophetic Traditions), and bury me near *Hadrat Al-Rida* (peace be upon him) in *Kharassan*". Forthwith, he died in the same date that he appointed, and that person was ready so he prepared him and shrouded him as requested with superlative fidelity.

Hadrat Shaikh Najm Ad-Deen: The Son of Shaikh Dia' Ad-Deen

He was born in Biyarah, and was raised in knowledge, abstinence, and piety. He acquired a sufficient share of knowledge, anon he took the Exalted Order from his prominent uncle Muhammad Baha' Ad-Deen and then from his father the Spiritual Guider Hadrat Omar Dia' Ad-Deen. He was the twin of Ala' Ad-Deen and in his age. For some reason, and as a gesture of high morals from Ala' Ad-din who was a few months older, he succeeded his father in the stature of Guidance following his death. He supported schools and students, and devoted his attention to knowledge and scholars. He consorted with the jurists and the pious, and he delighted in the secrets of revelation and the scholastic and jurisprudential books. He was far from worldly ostentation and ornamentations: an abstinent worshipper; an adept in the courses of the Path, the states (*ahwal*) of the Order, and the stages (*adwar*) and stations (*maqamat*) of Sufism; and a spiritual physician, skilful in the tumours and machinations of the self.

He became the lure of attention of the disciples and the ascribed, and the pursuit of the canonical scholars. He was, may Allah's mercy be upon him, characterized with sound sedateness and righteousness. He was loved by the literary people, the men of aphorisms [wisdom], and the penmen. He had fine literature and eloquent soft poems overflowing with affection and scented with fragrances and love. His title in literature was the stellar, and he himself was a piercing star in the Order and its mores. The subjects of his writings discussed Sufism, esoteric topics (*ma'ani*), and symbols (*rumouz*) which can not be apprehended save by who embraces his

sublime mores. He had many sons and grandsons, the most distinguished amongst them: *Shaikh Muhammad, Shaikh Nour Ad-Deen, Shaikh Zein Ad-Deen, Shaikh Muhammad Uthman, Shaikh Kamal, Shaikh Haydar, Shaikh 'Ain Ad-Deen, Shaikh Sayf Ad-Deen, and Shaikh Sahib.*

He (may his secret be sanctified) had many prodigies (karamat), among them he was one day with a group of scholars and shaikhs in the room of the tutor of Biyarah school; in his presence also was the tutor in the village of 'Abi Ubaydah, the distinguished learned scholar, Mr. *Baba Rasoul Bidni*; and this room towered the courtyard of the Khankah. Suddenly, Hadrat Najm Ad-Deen intensively ordered that the horses be prepared with utmost swiftness and to be brought to the courtyard of the Khankah. Thereupon, it was brought; and he ordered not to be accompanied by anyone in this trip. The people were confused because of this matter. He hastened the horse towards the village of *Halabga*, and immediately rushed into the abode of *Kapi Dar Basha*. Then he requested the instantaneous procurement of *Taher Bik*. When he came Hadrat Najm Ad-Deen assiduously told him: "Taher! when you were at the grave of so and so, and the scholar was prompting⁴⁷ him at the time of burial, what fallacious thought came into your heart? I was in Biyarah and Allah unveiled to me your futile delusion, so how come the prompting (talqeen) can not be heard by those who are in the graves". Directly, Taher Bik dropped to the ground and said: "I repent to Allah at your hands". Then he took the paws of the mare and started kissing them in respect and reverence, and said: "By Allah I mulled over and I said in my imagination when the dead was being prompted: this is a dead person beneath earth and rocks, and at a relatively profound depth, so how can he hear the sound of the prompter? But now I admit my shortcoming and the frailty of my certitude. I have believed, with the bless of your presence, that Allah certainly has power, because as He unveiled to you my thoughts, He is Able to convey the prompting to those who are in the graves". Straightly, Hadrat Najm Ad-Deen lonely returned to Biyarah and did not stay at the *Basha's* house (Taher Bik's house) in spite of Taher Bik's insistence. Hadrat Najm Ad-Deen loved Taher Bik because he was very loyal to him, and with this loyalty he gained articulateness from Allah. He also had a garland of poetry, and poems in the praise of the Prophet (blessings and peace be upon him) and Hadrat Shaikh Najm Ad-Deen.

Hadrat Shaikh Ali Houssam Ad-Deen

He is the son of Shaikh Muhammad Baha' Ad-Deen, from a mother noble in calibre and lineage. He was raised in the abode of remembrance, intellect, guidance, sanctification, and purity; so he perked up the plenteous share from all of them. He sat on the carpet of guidance, and many people gathered around him, working in devotion and submissiveness [pious deeds]. He was adorned with virtuous

⁴⁷. The scholar instructs the deceased at his grave what to tell the two angels (*Munkar* and *Nakir*) at the time of the questioning.

attributes, comely visage, eminent mores, and glamorous splendour and eloquence. He was an articulate rhetorician, speaking and writing in Kurdish, Arabic, Persian, and Turkish languages. He had gorgeous Holy Emanations (*fouyodat*), phenomenal prodigies, and divine illuminations [disclosures] (*fatouh*). Hadrat Shaikh Uthman (II) once cited: "I heard Hadrat Ala' Ad-Deen saying: "Although Kaka⁴⁸ *Ali Houssam Ad-Deen* proceeded in the mores of the Path under his father Hadrat Baha' Ad-Deen, but he also worked in sulouk under his uncle Hadrat Hajj Shaikh Ahmad Shams Ad-Deen who raised him with utmost soberness, and extraordinarily aided him in prodigies (karamat)". I heard also Hadrat Ala' Ad-Deen saying: "Kaka *Ali Houssam Ad-Deen* reads litanies (*awrad*) that revive the human soul, and affects the heart and the liver", and I used to say: I hope I will hear more of that for a longer period.

He was, may Allah's mercy be upon him, a lover of land, trees, cultivation and tilling, stream and canal furrowing; and used to generously and liberally dispense their yields to the visitors and the travellers of the Path. He dwelled in the village of *Bakhakun*, a mountainous village which he colonized and constructed in it a Khankah for the disciples. He inhabited *Tawilah*, the station of Sirag Ad-Deen and *Hanah nuti*, where he launched a school, a Khankah, and a pleasant abode for residence. He was contemporary to his cousin Shaikh Ala' Ad-Deen, and was an exemplary beau ideal in serenity, brotherhood, and kinship. He wholeheartedly loved Shaikh Muhammad Uthman Sirag Ad-Deen Ath-Thani (II), and this appears in his letters to him which we will affirm some of their verbatim in this book. They used to advise their adherents and disciples throughout the countries where the voice [fame] of their father, grandfather, and uncle, may Allah sanctify their souls, reached. He died in the year 1358 Hijri; and one of his disciples wrote the book "The Lantern of the Seekers" (*Sirag at-Talibeen*).

He had children, the most noted amongst them: *Shaikh Muhammad*, father of *Shaikh Ahmad*, and the late *Shaikh Mu'tasim*, may Allah's Mercy be upon him. Shaikh Muhammad the son of Shaikh Ali Houssam Ad-Deen designated by Baha' Ad-Deen was a virtuous, cheerful, and well-mannered individual. He loved the visitants; respected every one based on his grade, and loved his disciples. He was an intelligent, perceptive, and congenial person who had elegant calligraphy, and eloquent terminology in Arabic and Persian. He had a Khankah and disciples, and he succeeded his father in [the stature of] guidance for a period of time until the circumstances where turned upside down. He used to love me very much, and at the death of Hadrat Houssam Ad-Deen I supported him in all ways. On the other hand, Shaikh Mu'tasim was a quick-witted, rational, discerning, and bright person. He died in Kurdistan, regrettably, we were far from him in Baghdad.

Shaikh Ahmad, son of Shaikh Muhammad, harboured extreme love to the disciples. Unfortunately, he died in Kurdistan during our absence. He revealed ardent love

⁴⁸. *Kaka* means brother.

and loyalty to me, and I exchanged his love with love. He, may Allah's Mercy be upon him, was a just lover of the late great Shaikhs, their children, and followers. Moreover, he served the disciples as much as he could, and he loved the circulation of the Order.

Hadrat Shaikh Muhammad Ala' Ad-Deen

He is the son of Shaikh Omar Dia' Ad-Deen, the son of Shaikh Uthman Sirag Ad-Deen (I). He was born in Tawilah, and grow up in the abode of wisdom, propriety, obedience, and piety. After fully reciting the Holy Qur'an (*khatmah*), he underwent schooling under the learned men. He read the circulated religious, literary, and sagacious books; and studied the Arabic sciences. He had extreme fondness in learning and knowledge, and was also very proficient in preachment. He took the pledge at the hand of his prominent uncle Shaikh Muhammad Baha' Ad-Deen, who graciously conferred special attention to him and to his brother Shaikh Najm Ad-Deen. After his uncle's death, and even prior to it; his father, the Spiritual Guider Shaikh Dia' Ad-Deen, favoured him with oversight and guidance; and said regarding him and his brother Najm Ad-Deen: "If someone adheres to them, they will convey him to the exquisite station". He started performing the ritual duties (*ibada*) at an early age, because he was brought up in the house of temperance and Gnosis. His father was not an affluent person; such that both, he and his brother Najm Ad-Deen, had only one pair of shoes. So if one wore it to fulfil a need, the other had to stay in the Khankah.

When he reached manhood, he visited several locations, amongst them: the city of *Sananadge*, the capital of Iranian Kurdistan at that time; and to *Gawanaroud* which he abided for a period of time for preachment and guidance; and at that period of time, how crucial was the need of this isolated area to such a reproachful sermonizer like him. Later, he returned to Biyarah; and in deference to the mores, he did not stay there. Rather, he lived in the village of *Darshish*, where he built a Takiyah; and after its completion, he abandoned it and went to *Doroud*⁴⁹ after he lived for two years at *Sarwabad*. There, he founded on piety and devotion a Khankah and a religious school that was coached by prominent scholars. Thereafter, Khankah Doroud became a centre for the dissemination of knowledge and perception, and the spreading of the Islamic institutes in the region. As a result, people attended to him, and his didactic influence augmented amongst the tiers and stratum of society. He bought several villages in the region to secure the unsparing and generous disbursement on the school and the Khankah. This deportment was also an indication of his impeccable mannerliness, because after the death of Dia' Ad-Deen it was agreed amongst the disciples to nominate Najm Ad-Deen for the Stature of Guidance; and as he did not wish to be misinterpreted, he stayed in these places.

⁴⁹. A prosperous village near *Mirawan* which he procured and dwelled, and it means "The Two Rivers".

Following the death of Najm Ad-Deen, he returned to Biyarah as the leader and the Spiritual Guider of the Order. Instantly, he revived the sprightliness of Biyarah School, and brought in the Erudite Scholar Mulla Abdul Karim, well-known as the Tutor of Biyarah, from *Narksah Gar*. This school used to accommodate nearly fifty to sixty apprentices belonging to the various stages of education; and in spite of the extreme drought and privation at that time, he liberally sponsored them from his own personal fund.

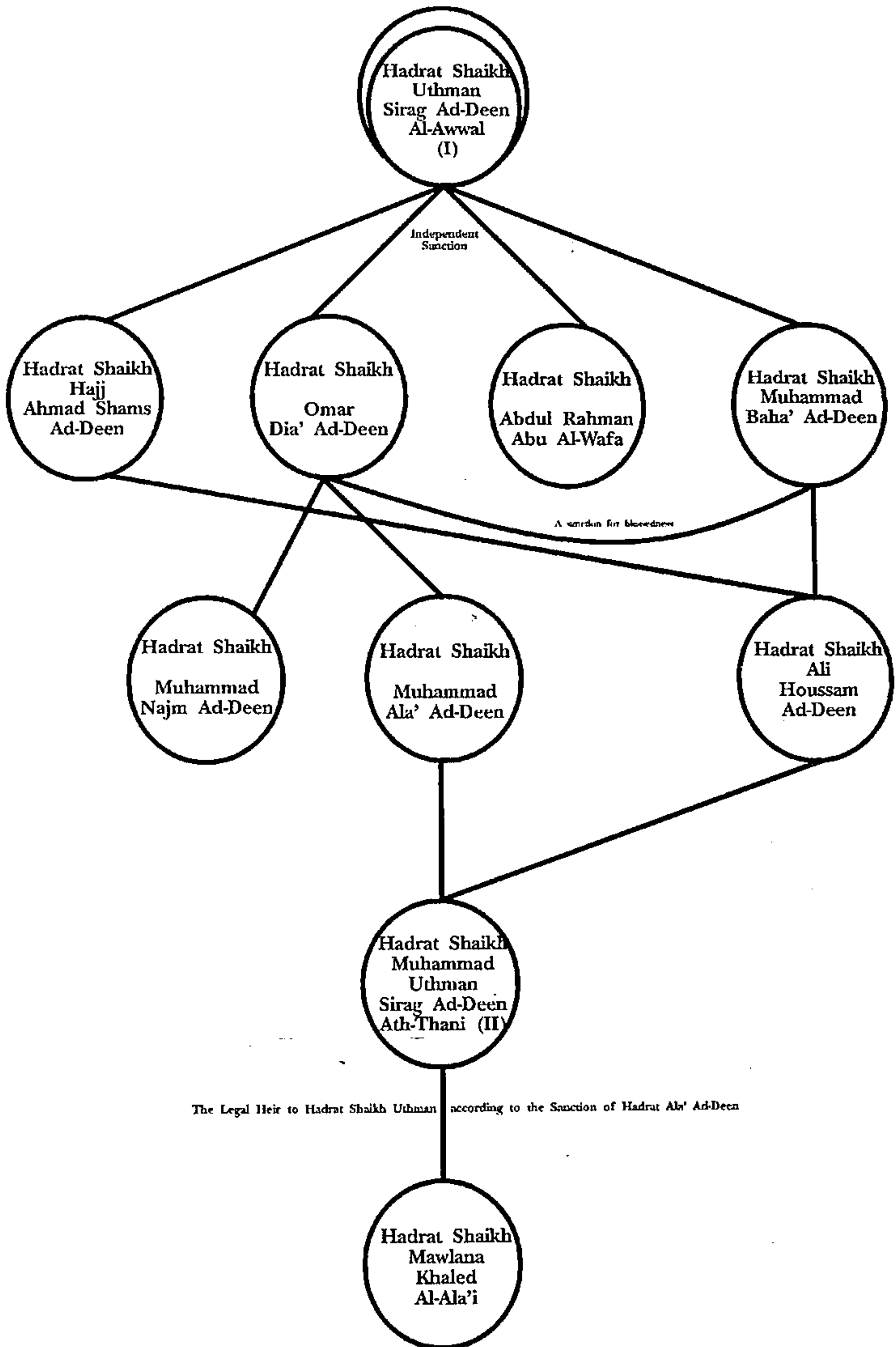
He travelled to several places. Amongst them: *Banah, Saqz, Mirawan, Gawanaroud, Sananadge*, and the towns and citadels between them. He also went to Baghdad by way of Suleimaniyah and Karkouk. Then, he visited *Diar Az-Zoor* and *Alepo* in Syria. He possessed, may his secret be sanctified, a poised temper, a soft sentiment, a liberal hand, and a masterful knowledge in the complexions of people. He was a scrutator with a remarkably sharp insight, and Allah favoured him with the science of treatment with plants, medicinal herbs, and letters. Thus, in addition to his inculpable repute in guidance, spiritual circumspection (*tawajuh*)⁵⁰, raising of the *salikeen* (travellers of the Path), sponsorship of schools and students of knowledge, construction of villages, and planting of gardens and trees, he was prominent in his interest in medicine, when medicine was scarce. Many hopeless disease that prostrated adept physicians were cured at his hands. Moreover, His Eminence retained an authentic Islamic savour which is religious forbearance, far from intolerance. This led people from other religions, especially the *Thimmi*⁵¹ people of the Scripture, to find in him a refuge and a resource to solve their problems and to dissipate the obstacles and difficulties facing their livelihood and the exercise of their religious rites, when Europe did not attend the affairs of Jews and Christians.

Amongst his prodigies (may Allah be pleased with him), he did not rely on a watch to give him the time for the Dawn [*Subh*] prayer. Rather, the tip of his turban used to rotate around his neck when he slept; such that whenever he wanted to know the time, he would palpate it with his hand. So if it moved from the cusp of the left ear and reached the right ear, he would know then that dawn had arrived and night had departed; he would then rise up for his prayer. This was amongst the most amazing things that we personally saw and heard from His Eminence. Finally, before he departed to the Abode of Eternity, he enjoined that his righteous, pious son -amongst his ten sons- Muhammad Uthman to be his successor and the Spiritual Guider of the Exalted Order (*murshid*), the best successor to the best predecessor.

⁵⁰. A technique of contemplation whereby the person concentrates his spiritual powers upon someone.

⁵¹. The non-Muslim subjects living in Muslim countries who, in return for paying the duty, enjoyed protection and safety.

This is the guiding tree of the Naqshbandi Khaledi Mujadiddi Family of Sirag Ad-Deen (may Allah sanctify their secrets).



This preamble was a foreword to write the biography of this spiritual guider, copious with the tutelary and instructive feats, in a book transcribed by the adept teacher *Hajj Mulla Abdullah Salih* -al fana'i- and directly from his honourable script. I have performed the translation of this book as an atonement for myself and my misdeeds, for what I have glutted from the cup of transgression long ago. Hoping that this deed would wash my sins; and for it to be a praise to Allah Almighty who Guided me and enabled me to meet this pious servant, the harbour of the scholars and the poor, and the unremitting alms of the benevolent family. Owing to it, I found calmness for impetuous self, tranquillity for my anxious soul, and repose to my extremely arduous life. The most deserving to mention is that the source of belief in the dispensation of the saints (*awliya'*); and the necessity of their existence as one of the forms of pruning the minds, refining the *nafs*, softening the sentiments, mortifying the hearts, uniting the nation on truth, and pacifying the human instincts; stems from the belief in the Unknown starting from the ineluctably existent Essence of the One, the Eternal (Allah), the angels, and the jinn. Accordingly, if the faithful confirmedly believes in the existence of Allah, then all the existence [universe] is not only simple and facile, but possible in terms of existence and non-existence.

In truth, the Uthmanic dynasty, since two centuries, has revealed to people, common and learned, adherent and disclaimer, magnificent prodigies (*karamat*) and lustrous marvels that reached the level of ascription; and its tidings disseminated in the Islamic world. The passing materialistic waves were unable to extirpate its roots. Contrariwise, it improved its glow and profuseness. It shone and glittered in the firmament of glory, savoured by people, save the enemies of the *Sirag*, the *Baha'*, the *Dia'*, and the *Ala'*. « *Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witnesses). Maintaining His creation in justice, there is no Allah save Him, the Almighty, the Wise ✨ The Religion before Allah is Islam (submission to His will): Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression amongst themselves. Whoso disbelieveth the signs of Allah, (will find that) truly Allah is swift at reckoning* » ✨The Family of Imran: Al-Imran 18-19.

***Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen Ath-Thani
May His Lofty Patronage Persist on Us***

He is a slim, spiring branch; a lissome, vivacious, leafy, fruitful limb with umbrageous, extensive shade, and ripened mellifluous fruit. He is a soft breeze embodying the relief of the heart, and the scents of paradise. He was irrigated from a wholesome unceasing spring, and a pure fountain that was not and will neither be defiled by the mud of enticements, nor by the overwhelming flood. He is a branched tree from the garden of the Order, whose yield is a cure for people. I do not want to introduce him to people, as he does not need it. Rather, I aspire to have him as a light that illuminates the gloomy night, in the midst of a vast sea, a high tumultuous sea; to me and to whoever wants to reach the coast of safety.

If the applaud of a person is intended, it is said in his merit: "Pure hearted, if you see him you remember Allah (*thikr*). If you sit with him your faith and piety will augment, and your concern for this world will taper". So this is the attribute of this pious servant.

His company is characterized by the numerousness in visitors from everywhere, and the diversity in languages, bents, and purposes. In his presence, nobody is seen desperate or unfortunate. His consociation is chaste from the blemish of the reprehensible. On the contrary, either verses from the Holy Qur'an are recited in a poignant voice, whereat the flesh of those who fear their Lord creep, or poems in the praise of the Honourable Prophet (blessings and peace be upon him) are read, or he listens with uttermost patience, obligingness, and deliberateness -with the smile seen in his awesome visage-. He courteously heeds with conspicuous attendance to every question, or problem presentation, or request for advisement; and magnanimously receives his speaker despite his old age. Ninety five years old, night and day with the guests with evident concern and intentness in the peoples' problems, whether spiritual, psychological, familial [or] social; along with the decency of his honourable stature from slander, disparagement of public statuses, ravishment, and disclosure of the secrets of Allah's servants. All of this, withal the continuous call for worship, piety, repentance, patience, and trust in Allah.

Moreover, amongst his lovable traits, his concern about scholars and the learned people, as he is the servant of the scholars, with all the intendments that this word holds. Add to this his ample plenteous mannerliness in the preference of dictions and words, and in the rules of correspondence and proclamation. He is never agitated by the words of his speaker, no matter how intransitive, harsh, or repetitive they were. He also deters from interrupting the discourse of his speaker even if it protracted. Time after time, people used to crowd in his room and cause infringement, but he -may Allah preserve him- never forgets to welcome them and ask them to state their problems. His company is calm and tranquil, as if there are birds on the heads of the attendants. And despite his abundant shyness, he encourages the visitors to state their demands without abashment or shyness, consorted with the requisite forbearance and tolerance. Nobody was hurt because of his mischief or enmity to him. But if somebody actually suffered harm or disservice, then this is caused by the just punishment deserved by whoever proclaims his enmity to a saint (*wali*) of Allah: "Whosoever shows enmity to someone devoted to Me, I shall be at war with him" -Hadith Qudsi (Sacred Hadith)-.

Therewith, he voluntarily furnishes food, dormitory, medication, treatment of tumours and infirmities; seeking the Face of Allah and His contentment, and as an alleviation of the ordeal on Allah's servants. And these conveniences are impartially accessible to everyone, without discrimination in race, color, language, origin, age, gender, poorness, richness, rank, and affinity, save out of deference to the proverb of the Honourable Prophet: Handle people according to their levels. He possesses an open hand, a cheerful face, a majestic visage, and a handsome mien. He enjoys a modest personality, an Uthmanic shyness, and an unforgettable liveliness in showing dignity,

as if he is a birthmark amongst people. How many a desperate pauper, a feeble sick person, a needy traveller, or a sufferer in himself and his environment who found from him the curative balsam, the salutary medicine, peacefulness, tranquillity, and relief. Add on top of that the virtuous intercession and the benevolent mediation with people for the benefit of people; because he is one of them and to them. This, together with all what he embodies from the fine and winsome intendments in Sufism, cleansing of the *nafs*, amendment of people, and the restoration of safety to the confused selves and the morbid minds.

He is far away from everything that defamed or defames asceticism and abstinence. How many an evil person who refrained from misdeed after they adhered to the Order. How many insane persons who regained their sanity following their stay in the Khankah. How many an astray person who returned to the Straight Path by virtue of his fragrant breaths and his conceded supplication. And he, may Allah preserve his long age, encourages people in general, and the disciples and the ascribed in specific, to consider the sedate and lawful work as their way for subsistence. Similarly, he forbids and detests monasticism, and the livelihood on the expense of people; as well as he encourages the youth to acquire an adequate share from the useful sciences, and to pick up adeptness, trade, and agriculture. Not to mention the proper disposal in every intricacy submitted to him, such that even a wise meticulous prober can never reach a more prudent and diligent disposal than his, no matter how much he delves into it.

His Honourable Personality, as his great predecessors, loved to work in the restoration of land, purification of streams, planting of fruit trees, construction of bridges, opening of streams, and drilling of wells and canals. As a result, he made the villages of *Doroud* and *Mahmmoud Abad* comparable to the best summer and winter resorts, suitable for both the *salik* (the traveller of the Path) [the poor] and the landlord [the rich]. There, he combined in them old and new breeds, and brought about multifarious types of trees, fruits, and vegetables. Thereafter, they became a source of prosperousness and beatitude to the residents of these lands. In spite of all, he did not slight a twinkle from his duty in spiritual guidance. Moreover, it became an exploit of him that he never postpones for even one hour the repentance and the adherence of the newcomer. Due to that, he became the focus of attention of people in the Islamic World, and Allah is behind the intention.

Abdul Latif Mawloud Abdul Karim

18th of Shawwal 1409 Hijri

23/5/ 1989 A.D.

The Citation of Mr. Abdullah Mustafa Salih

Praise be to Allah Who bestowed knowledge, tolerance, wisdom, and serenity on His servants; and Who chose from the assemblage of Prophets from Adam to the Mustafa (Prophet Muhammad), may Allah's blessings and peace be upon him and

them and upon his upright Family and Companions. And Who granted the band of saints (*awliya'*), the men of knowledge, the martyrs, and the righteous, the cup of love and fidelity, so He effaced with them the squalor of polytheism [infidelity], impureness, and revulsion.

Now then: I have been, for more than thirty years, spending most of my time, in settlement and in journey, in the presence of the sapient Spiritual Guider, the Pole of his epoch, Shaikh Muhammad Uthman Sirag Ad-Deen An-Naqshbandi (II). During which, I had in my mind, within the limits of my capacity and capability, the presentment of his estate and some sections of his biography, and the demonstration of the commandments and the glad tidings, in addition to a sort from the prodigies (*karamat*) and the letters of the grandees of the family. And I found that the most appropriate was to present what procured from the penmanship of Hadrat Shaikh himself. Imploring from Allah, Sublime be He, that it will rack up acclaim and beneficence. Subsequent to it, a special book discussing what was seen and heard of his prodigies (*karamat*). No doubt, success is with Allah, and He is the Helper.

Abdullah Mustafa Salih -fana'i-

Kitab Sirag Al Quloub

The Book of Sirag Al Quloub

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah who favoured us with faith and probity. And praiseworthiness and commendation be to Him for His bounties, benevolence, and guidance to the Straight Path, the path of the righteous and the sagacious. Never could we have found guidance, had it not been for the guidance of Allah. Such is the Grace of Allah: He bestows it on whom He will, and Allah is of Infinite Bounty. I bear witness that there is no god but Allah, the King, the Manifest Truth who favoured the faithful by bringing them out of darkness into light, and I testify that our Master and Exemplar Muhammad is the Messenger of Allah, whom He has sent to all mankind as a bringer of glad tidings with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse. And blessings and peace be upon His chosen Beloved and accepted Apostle, and His trustee on the Divine Revelation, who is closer to the Believers than their own selves. May this blessing be a contentment to Allah, and a compensation to his right (blessings and peace be upon him); and upon his Family, Companions, and his pure Wives, the Mothers of the Faithful.

O Allah! In Whose Hand is the dominion over all things, the Lord of Majesty and Bounty. I implore you with the Might of your Deity, and the unity of Your Essence, Attributes, and Acts; and with the Essentiality of all of Your Most Beautiful Names. And for the sake of whom you made the nearest to You amongst Your servants, and the most beloved amongst them, and the most favoured by You; the one that whoever adheres to, adheres to the steadfast grip, our Master Muhammad who achieved by virtue of Your providence the Station of *Ahmadiyah*. That You make me forgiven for, graced and befitting to prosperity, a lover of You and your Prophet, and a mentor [advisor] to the believers. May You give me the grace to lead the righteous, and grant me the comfort of my eye, and make the conclusion of all my affairs successful, as I thrived with the company of the righteous since the start of my life. [O Lord]! Resurrect us with the band of Your servants that loves You and loves truth, and give us the glad tidings of Your contentment with us and with the Muslims, *Ameen*.

Now then: I am the unheard-of, enamoured poor man, Muhammad Uthman Sirag Ad-Deen An-Naqshbandi, the son of Shaikh Ala' Ad-din, the son of Shaikh Omar Dia' Ad-Deen, the son of Shaikh Uthman Sirag Ad-Deen Al Husseinee, based on the request and the insistence of some of the lovers of this family, founded on truth, I wanted to evince a trace of my life and garlands from the states of the grandees (*akaber*) whom I had the honour to meet, or I was acquainted about their tidings from the trusty (*thiqat*), including my illustrious father, my uncle Najm Ad-Deen, Hadrat Muhammad Baha' Ad-Deen, Hadrat Dia' Ad-Deen, and Hadrat

Uthman Sirag Ad-Deen (I) who took the Order from the Paramount of his time (*faridu 'asrihi*), and the Pole of his epoch (*qutub u zamanihi*), *Shaikh Mawlana Khaled An-Naqshbandi* designated by *Thil Ganahian* (the dually winged man), and more of the same scholars, celebrities, and devotees of religion. For their names to be a lantern, and their shrines to remain the location of boon and benediction to the brother disciples. Because whenever the virtuous are remembered mercy will descend (*'inda thikr as-saliheen tanzilu ar-rahma*).

I was named Uthman Sirag Ad-Deen by my father (may his secret be sanctified), following a sign (*ishara*) from my grandfather Shaikh Omar Dia' Ad-Deen, when he sent a letter to him stating: I purposed the harm of your wife, and I raised my hand on her. But the spirit (*rouh*) of Hadrat Shaikh Uthman Sirag Ad-Deen (I) showed up, and he seized my hand and said: "O Omar! Do not hurt her!". I said: "May I be made your ransom! She is neither an adherent (*mutamasika*) nor a traveller (*salikah*) of the Path". He replied: "No harm, she is a righteous lady conforming with the people of merit and virtue (*ihsan*), and she will adhere. She will bear a male child. Name him after me, and he will be the reason behind the durability of the boons (*ihsanat*) of the forebears and the ethics of the Order". He then continued: "Her bearing, now, is a female; thereafter another female; then it is a male, that one!". And it did happen as he told, as my mother bore me after two daughters, and I was named Uthman. I heard this from my eminent father, and the letter stayed with me till the time of his death, and the news circulated amongst the people.

I was born in the year 1314 Hijri, and I saw and was honoured with the aspect of my grandfather Hadrat Shaikh Omar Dia' Ad-Deen who used to love me very much. I recall several instants of his assemblies and discourses. Once he took me to his bosom, and kissed my mouth and dropped some of his blessed slaver in it, so I sipped it, and I will mention it in time. I remember the day of his death in the year 1318 Hijri, and in the state of demise, and prior to the ascension of his pure soul, he leaned on the chest of my father once and on the chest of the late Shaikh Muhammad Sadiq the son of Muhammad Baha' Ad-Deen at another instance, and the attenders were in agony and distress. In reality, the above mentioned two were evincing extreme grief and weepiness more than the rest. While in this state, His Eminence uttered in eloquent and comely words: "Do not be grieved on me, and do not be startled. By the Power and Might of Allah, I am as I was during life, looking after you and the kindred in specific, and the disciples and the ascribed in general. I will support you in death, be confident of that".

I also heard from my father that at the time of decease, Hadrat Dia' Ad-Deen recited the following verse « *Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord* ✽ *They rejoice in the bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve* » ✽ *The Family of Imran: Al-i-Imran 169-170* ✽. Thus, giving his family the glad tidings of not to fear or mourn, and informing them

that he is alive like the martyrs. Further, what comforted their sorrows was his request prior to his death that the starlight of both of his sons: Ala' Ad-Deen and Najm Ad-Deen have soared in the Order, and that they have reached the rank of Guidance (*martabat al irshad*); such that whoever submissively adhere to them suchlike a dead in the hands of the washer, they can convey him to Allah, Most Sublime.

As regards the verse cited by His Eminence, it notifies his successors not to fear if they are to conform to the Exalted Order, to pursue the track of the Grandees, and follow the pattern of the Sacred Law. It also indicates that saints (*awliya'*) and those who strive in the way Allah (*mujahideen*) and in self-mortification will attain the grade of Martyrdom, and will remain alive. This verse was revealed concerning the martyrs who died in the battle against the infidels to aggrandize the Word of Allah. But its significance is not exclusively confined to this meaning, because the martyrs' attainment of such Holy Graces as life and enjoying amenities is not utterly for the sake of slaughter and taking of life. Rather, because of their conformity to the Command of the Truth (*Al-Haqq*).

Similar is the case of the self-mortified saints (*awliya'*) who spent the funds of their precious time in the defacement of their lives in self-mortification (*jihad an nafs*), which is the greater struggle (*jihad akbar*). This is why [the Prophet] (blessings and peace be upon him) entitled self-mortification: the grand fight, because it is harder and rougher, and because it embodies all types of hardships and agonies. It is the struggle against the worst enemy, the self, which is a subtle and invisible faculty (*latifa*) and an inseparable part of the existence of man, and the enemy of itself at the same time; and this fight continues so forth till death. The deliverance from its deceptions, artifices, and machinations is extremely difficult and complicated without Allah's Providence and His special Grace. Following the greater *jihad* the self will submit to Allah and obey and accept Him as its Lord, and sovereignty will be only to Allah. There, it is called by the Worshipped King (*Al Malik al Ma'boud*) « *Come back thou to thy Lord--well pleased (thyself), and well-pleasing unto Him* ✽ *Enter thou, then, amongst my Devotees* ✽ *Yea, enter thou my Heaven* » ✽ The Dawn: Al-Fajr 28-30 ✽. By virtue of this the satan will have no authority over them, and the angels will take their souls pure as the martyrs in the battlefield.

Amongst the benefactions that Allah favoured me with, is that I was especially attended by my father, who purposely raised me outwardly and spiritually. He sent me to the religious school to learn the Islamic Sciences according to what was prevailing at that time. He never slighted me in terms of education and the acquirement of the Qur'anic Lore, and he used to urge me to memorize what I study in the various sciences. He encouraged me on the association and the livelihood with the students, as well as the indiscriminate adaptation on the laborious life at the famous Biyarah and Duroud Schools. As a result, I attained with my brother Mawlana Khaled who was like my twin, an adequate share of education, in addition to the ethics of the Order. Then my exalted father (may his secret be sanctified) descried my alacrity and desirousness to commence my holy journey in the route of Sufism,

which is the way leading to Divine Love (*Al Hub al Ilahi*); where I started attending the Remembrance Circles (*halakat al thikr*) since I was just over five; and we never missed the participation in any khatm or Remembrance circle day and night.

It was my father (may his secret be sanctified) who taught me the mores of the Order (*adab al tariqa*), and in consequence my desire for spiritual disciplines (*riyadat*) and seclusion (*tanasuk*) augmented. I remember also that by virtue of the spiritual circumspection (*tawajuhat*) of my father (may his secret be sanctified), I witnessed marvels and wonders that can not be accommodated in a book. I recall, for benediction, that once he approached me and did not sit. Next, he blew in my face, while I was sitting, so I rose up somewhat above the ground and then fell down. Erstwhile, he neared and sat in front of me, and then he directed his spiritual circumscription to me (*tawajaha 'ali*). Thereupon, I fell unconscious, and I saw a big tent which I intended to enter, and near the tent there was a high beacon (*manarah*). Suddenly, I was attacked by a dog that tried to hinder me from entering the tent. But when it approached me, I was overwhelmed by my zeal, so I grabbed it by the throat, and did not leave it until it died. Anon, I rushed into the tent and I climbed the beacon! Another time, he made *tawajuh* on me, and I became two [identical] persons inasmuch as I was unable to differentiate between the origin and the duplicate. Following his several *tawajuh* on me, I worked in disciplines (*riyadah*) and spiritual journeying (*sulouk*) during which I never ate save bread and water for one whole year, and I resumed my holy journey under the command of my father and spiritual guider.

Thereon, he encompassed me with his tender and care, and he sent a letter to *Duroud* commanding me to administer the house and the Khankah and to make *tawajuh* on the disciples. And I still keep the letter that explains the methods of spiritual circumspection (*tawajuh*). Meantime, and by the Grace of Allah, I meticulously complied with the state of proper conduct and reverence, so I never slept in a house where my father sojourned or recessed, in journey and in settlement. Likewise, since childhood till the age of discretion, I evinced the utmost obedience and mannerliness with His Eminence, and for the sake of his contentment and the procurement of his tender heart I spared no effort. I also avoided anything that might disturb his composed mind. I never sat in any assembly that he attended, and if I detected any tediousness or anguish from him, I constantly opted for absolute silence. And the compliance with this refinement is the duty of the disciple with his spiritual guider (*murshid*), and the pupil with his tutor.

As previously mentioned, my revered grandfather Shaikh Omar Dia' Ad-Deen demonstrated extreme softheartedness and kindness to me in his glad tidings (*bisharat*) and allusions (*isharat*), and even before I reached my fourth year. He sent a letter that he wrote in his blessed calligraphy, in the name of my brother Mawlana Khaled and I, which I still keep till now; and hereby I enlist its precise verbatim for blessedness and prosperity, and it was written by him on the occasion of the return of my father from journey:

My eyesight *Baba Shaikh Uthman* and *Baha' Ad-Deen Muhammad Khaled*:

I kiss your eyes. May Allah flourish your hearts with the light of the Order conformable to the Sacred Law, and may He wholesomely convey you to the station of Truth (*maqam al haqiqa*). I kiss the eyes of *Fatima*, *Aminah*, and *Thuwaybah*. My tribute to the temperate *Khurshidah Khanum*, and my greetings to my daughter *Nouri Jan Khanum*. Your eyesight and my ears were delighted with your sight [O] *Ala' Ad-Deen* safe! Now that I heard his return, I ask Allah, Most High, his encounter. The poor [meaning him] conferred with Prince *Nizam* concerning your work. I also sent *Mulla Lutfallah*, three months and twenty days ago, and I have not received any news from him yet, whether regarding the emoluments [wages], the hamlets (*qura*), the courtesies (*altaf*), or others. By any means, I am entreatingly waiting what Allah will decree.

In what follows; we will enlist the letter of Hadrat Shaikh Omar, may Allah sanctify his secret, *Ameen*.

نور سالة فطرة ابيح عمر ضيفاء الدنيا

نور قناتك فرافقان
 يا شيخ عثمان بهاء الدين محمد فوالدهم صلوات
 على من اراد مثل ما فعلت من موافقته
 لا انبدر طرقتك اهل مقام صفقت من موافقتك
 الاقلام وارز فرافقان فاطمة وانتم وصية من صلوات
 على من اراد مثل ما فعلت من موافقتك
 عفت عنها في صلواته فاذ لنا صلوات
 وكذا في صلواته فاذ لنا صلوات
 فاذ لنا صلواته فاذ لنا صلوات
 فاذ لنا صلواته فاذ لنا صلوات
 فاذ لنا صلواته فاذ لنا صلوات

Amongst what I have seen from my father, may Allah sanctify his secret:

When I was between the age of eight and ten, I suffered a perilous disease due to the cold. The winter was grimly cold, and the precipitation of snow and the severity of cold reached a limit where people were able to hunt birds and mountain animals with their own bare hands, because the animals were deprived of shelter. So they used to slay two thousand animal and bird daily. Meantime, I was incapable of hunting or coursing outdoors, but my enthusiasm for hunting kept me outside the house under severe cold. Later, I was affected with a grave disease, and the disease intensified on me where the hope of recovery became improbable. My father gave alms [charity] (*sadaqa*) for the sake of my recovery, and after I healed over I heard my father saying: With the intention (*niyah*) of recovery, I used to sit, contemplate (*muraqaba*), address (*tawajuh*), and procure (*istimdad*) holy aspirations (*himma*) from the spirits of the grandees (*arwah al akaber*), and every time Hadrat Sirag Ad-Deen and Hadrat Dia' Ad-Deen would come and convey [to me] the glad tidings of the recovery of my son. But due to his profound sickness and my sadness on him, I did not take this glad tidings with the prospect of occurrence.

During this contemplation (*muraqaba*) I saw the Duroud river filled with an enormous overwhelming flood with dreadful deep-reddish water that overspread the bridge which I constructed for people -at that time on Duroud river facing the Khankah for traverse and crossing-. And the flood came near destroying and dismantling it. At the same time and state, and while sitting by the river, it came to my heart that this flood will inevitably destroy the bridge. Conceiving that its ruination will cause distress and agony to people, and thus will deprive Muslims from traversing and crossing; I wholeheartedly and apprehensively started to beseech Allah's Grace and request the support (*madad*) from the spirits of the saints (*awliya'*) for the safety of the bridge from this enormous flood, and its intactness for the sake of people. While in this condition, I saw myself busily engaged in the reinforcement of the bridge, during the time that I was beseeching the aid of the spirits of the Grandees for its fortification, and for it to resist the danger induced by the flood and to remain intact and safe.

Therein, I saw the spirits of the Grandees conjointly working and making the posts and the nails from: "Glory be to Allah!", "Praise be to Allah!", "There is no might and no power save in Allah", the Most Beautiful Names (of Allah), and verses from the Holy Qur'an that befit this situation. So I used to take them from their hands, and they would indicate where to pound these posts and nails on the pillars and the body of the bridge. And I used to pound them on any other location that I found suitable, to prevent the shift of the bridge from its place and to preserve its soundness. After regaining the state of wakefulness (*hal al yaqazah*) -and there was no flood or bridge-, I said to myself: Why am I contemplating, and to whom am I addressing and mortifying -Glory be to Allah!- and what am I seeing? After his condition improved, and he regained his sound and normal state, I then realized that the bridge was an unremitting alms (*sadaqa gariyah*), and the pious son who

persists on probity and virtue is an unremitting alarm to his parents. At that time, I knew for certain, that the support of the spirits of the saints (uzwāyā) and the production of the posts and nails and their pounding to the body of the bridge and its sides, all of this was a glad tidings regarding the healthiness, well-being, and the pronounced existence of my son Uthman. I heard this purport many a time and oft and in several assemblies of my revered father.

On the other hand, my calamised mother may Allah encompass her with His ample Grace, and due to her extraordinary sympathy and tenderness, vowed unto Allah that if her son Uthman heals and recovers, she will sew up the shawl - a textile from black wool - and will wear it with the rough unsmooth "Gaw"¹. Then she will take the hand of Uthman and will beg from seven houses, and she will eat with me and with a black dog the bread that she collects. When I recovered, she fulfilled her vow. She wore this rough garment and took my hand and we went to the village of *Sowabad*, the town of *Mirpur*. There, we knocked the doors of seven houses, and fortunately they were all foster *uzharā*², so we took some bread from each house. And while in this costume and carrying this bread, we encountered a black dog. We sat near it and started eating the bread, a morsel to the dog, one for herself and one for me.

According to the narration of my mother, another incident took place. One of the adherents of the Order by the name of *Khalifa Mulla Abdul Rahman Roadbadi*, may Allah's mercy be upon him, who attained the rank of vicegerency (*Wāliyah*) under the tutelage of my holy father, delegated a person to my mother and entreated her saying: "If there is no impotence, if you could kindly evacuate the room where Sa'ād Uthman rests for half an hour to stand by his head and console him with what is in my heart, and implore Allah to heal him the perfect healing, perchance the arrow of my supplication hits the target and it is fulfilled". At that time, my mother was counting the seconds waiting for my recovery, so she evacuated the room. Upon came *Khalifa Mulla Abdul Rahman* and he sat for contemplation (*mujaqaba*). He recited some honourable verses of the Holy Qur'an with the intention of recovery, and then said: "O Allah! I offer my son as a sacrifice in the son of my spiritual guide (*murshid*) - Sa'ād Uthman - and his house, family, and son were in the village of *Roadbar*. The next day, the news came that the son of the *Khalifa Mulla Abdul Rahman* suddenly died without a disease, where he suffered a shiver and passed away. When the news arrived, and instead of wailing and weeping, he prostrated to Allah appreciating the fulfilment of his supplication.

I also repeatedly heard my father saying: "I have one disciple and a half". The disciple was the late *Khalifa Mulla Abdul Rahman Roadbadi*, and the half was *Mulla Abdullah* the son of the famous and momentous late *Mulla Nazir*, the relative-in-law of *Hadrat Sirag Ad-Deen (I)*. And *Mulla Abdullah* the father of the present

¹ Type of textile.

² Being in a degree of consanguinity (blood relationship) precluding marriage.

Hajj Mulla Nazir al Marzouk, was one of the people of discernment and rapture [Divine attraction] (*ahl ul idrak wal jathbah*). I witnessed the late Mulla Abdullah with the late Mulla Abdul Rahman, and the late Khalifa Muhammad Karim Hourami, busily engaged in spiritual journeying (*sayr was sulouk*) and disciplines (*riyadah*) in a room. Suddenly, I saw Mulla Abdullah rapturously flying from his place on the platform to outside the house; -I swear by Allah- his feet never touched the ground till near my father's house, at a distance of ten meters, and I was an eyewitness of this incident.

In another glimpse (*bariqa*), I was in Biyarah, so my father invited me and said: "Mulla Abdullah entreated me to send you to make *tawajuh* on him". I conformably obeyed the command. But when I reached the door of the *Khankah*, I said to myself, how can this happen and Mulla Abdullah is one of the people of the spiritual journeying (*sayr was sulouk*), and feeling and discernment (*ahl ul hal wal idrak*). What is more appropriate for me is that during the state of spiritual circumspection (*tawajuh*) on him, I should beseech support from the spirit of my grandfather Hadrat Sirag Ad-Deen (I). In the imagination, I placed his spirituality (*ruhaniyah*) on my head, and I saw Mulla Abdullah who was sitting in the *Khatm* circle, rising up and shouting at the top of his voice: "The spirituality of Hadrat Shaikh Sirag Ad-Deen (I) is on the head of so and so...". Up to here all that relates to the apparent state and the apprehension of the objective [was stated]. As for other than that; what happened, and what took place, the pen is not authorised.

Khalifa Muhammad Karim Hourami belonged to the lineage of *Hamah Rayan*, well-known in Houraman with discernment, whose members spent their time and life in the Remembrance of Allah (*thikr*), meditation (*fikr*), and contemplation (*muraqaba*). He was amongst the vicegerents of Hadrat Dia' Ad-Deen, and after his death he pursued my honourable father. He used to stay with Khalifa Mulla Abdul Rahman and Mulla Abdullah in the *Shanshin* room at *Khankah Duroud*, busily engaged in spiritual development and worship. Once, I was with my brother Mawlana Khaled, and the children of *Mulla Shams Ad-Deen*, the son of the late *Mulla Hamed Al Bisarani*, who was an adept Scholar, a staunch Sufi, and the special writer and correspondent of Hadrat Sirag Ad-Deen; preoccupied in schooling, learning, and memorization. Some of the boys were in the *Khankah* reciting the Qur'an near his room -*shanshin*- and he was wearing a wooled skullcap and busy in cerebration, remembrance, and contemplation. Forthwith, Khalifa Muhammad Karim said in Houramic: "*Babih li kilo ghah lih tet wana*", or: "My little son repeat! You tuned [made a grammatical mistake] in your reading". We said: "O Khalifa Muhammad! How did you know that the boy was mistaken, and you are not-literate and did not [practically] read the Qur'an?". He replied: "During the recitation of the Qur'an, a light started to ascend from his head, but whence the light stopped, I knew that he made a tune in the reading"; and this was one of his attributes and insight.

Hadrat Dia' Ad-Deen was upset and furious from a person called *Rostum* because of his viciousness and mischief (*shaqawa*). But this matter was not that fundamental

for him to take the field of rivalry and valour himself, so he enjoined each one of his vicegerents (*khalifas*) to aim their spiritual circumspection (*tawajuh*) at Rostum that night, for him to receive the just punishment as a requital for the iniquities and untenable disrespectfulness he committed. It is commonly known by the people of Divine Gnosis (*ma'rifa*) that the undertakings (*harakat*) and the actions (*tasarufat*) of the Grandees would not be futile, or unwise, or devoid of benefits; and prevalently the punishment of these Dignitaries may reach the limit of severe reprisal to those who strive with might and main for depravity through the land, because they inflict injury and harm on the majority of people.

Accordingly, everyone of the vicegerents came to the *Khankah* at the same night in conformity with his injunction, and each sat according to his dint [ability], capability, and state; until what was engraved in the Treasures of "Be, and it is!" (*Kun faya Koun*) was consummated, in correspondence to the Command and the Method issued from the Truth [Allah] (*Al-Haqq*). After a while of contemplation, everyone of them raised his head discerning a particular state, if we were to elaborate, its recounting would be durative. Rather, we will describe what happened to Khalifa Muhammad Karim, proclaiming that in the state of contemplation, it came to my mind that a big pan full of water was brought before me along with a bow and arrow, and I was told: shoot the arrow to the midst of the water in the basin! Then I saw in a clear and viewable straight line on the surface of water the blood of Rostum. Queerly, at this same night, he was in hunt with his loyal kinsmen at a remote mountain, and was killed by a lethal bullet as a reprisal for his mischief and he met his death.

In virtue of the previous reference to Mulla Hamed, it is convenient to mention an aspect of his life as a rebuke to the just people and the seekers of truth, and to let them recognize that there are men who are advancing in the way of Love Procurement (*kasb mahaba*), and Gnosis (*Ma'rifat-i-llah*) in every time and place. They placed Allah's contentment and the accomplishment of the truthful goal in view. And they hastened to present their submission to the Spiritual Guider of the Time (*Murshid al 'Asr*), as a way of following the Sacred Law, and pursuing the tracks of the honourable Companions, whom Allah Was pleased with and they with Him; and imitating the Traditions of the Seal of the Prophets, peace and blessings be upon him and them. They were like the dead in the hands of the washer under the supervision of their guider and his tutelage; and by adhering to his instructions they reached the uplifts of sublimity.

Anyone who manages to leave the crucible [melting pot] of the mortification of the evil-self (*jihad an-nafs al 'ammarrah*) and the spiritual journeying (*sayr was sulouk*), comes to clearly know that abstract knowledge is not enough to attain the rank of perfect humanity (*kamal ul insaniyah*). Instead, knowledge (*'ilm*), deed (*'amal*), and sincerity (*ikhlas*) do convey the individual to the lofty stature, as mentioned in the Holy *Hadith* [Tradition]: "Whoever applies what he knew, Allah will grant him the heritage of what he knew not", and "The reward of deeds are based on their intentions". Meaning: the benefit of knowledge is in deed, and the

benefit of deed is in sincerity, and Allah Said: « A similar (favour have ye already received) in that We have sent amongst you an Apostle of your own, rehearsing to you Our signs, and sanctifying you, and instructing you in Scripture and wisdom, and teaching you that which you knew not » ❖ The Cow: Al-Baqarah 151 ❖, because the Message involves practice, sanctification, and instruction.

Thus anyone who is adorned with these three amenities, pertains to the *Hadith*: "The best of people is one who stands in good stead to them", and he himself benefits and works for the benefit of others. How often we saw and heard adept scholars, who missed deed and sincerity. So instead of benefiting from them, regrettably they became an affliction (*fitna*) on people, and amongst the causes of dissolution and diversion from the straight path. And no doubt, their nonexistence is more fundamental and beneficial to themselves and to others.

Amongst those who were adorned with these decorums and amenities, the late Mulla Hamed Al Bisarani. He was an adept, operative, and sincere Scholar, with towering spiritual stations (*maqamat ma'nawiyah 'aliyah*). He was a competent writer in every respect, and [especially] dedicated to Hadrat Sirag Ad-Deen. Owing to his capacity and his insightful courtesy descried by the honourable children of Sirag Ad-din, the two Shaikhs Baha' Ad-Deen and Dia' Ad-Deen (may their secret be sanctified), asked him to explicate "*Diwan al Mathnawi*" by *Mawlana Jalal Ad-Deen Al-Roumi*. He replied: "May I be made your ransom! The accomplishment of this strenuous endeavour is difficult to attain, unless the support (*madad*) and the holy aspirations (*himma*) of your personalities are on my side". Anon, they repeated the request, ordering him not delay apologetically or pleadingly. He started after relying on Allah, and the procurement of their lofty aspirations, and he finished the complete exegesis of the "*Mathnawi*" in three or four colossal volumes and within a short period; so he gained their contentment and admiration along with other group of scholars and literary people.

Truly, it was a marvellous exegesis, that was highly admired by the people of Spirituality (*ahl al ma'na*), because of the meticulousity of its phrases, and its inclusiveness of insightful aphorisms (*nukat*), symbols (*rumouz*), and innovative allusions (*isharat mubtakarah*) -This Exegesis is presently retained by the inheritors of the late Mulla Aziz Pirisi according to the recounting of the Tutor Mulla Abdul-Karim Al-Moudaress, and it was conveyed to them by way of Mulla Ahmad Nizari-. Then he ordered him to write a book about the journey of *Hadrat Abi Abdullah Thil Ganahian, Mawlana Khaled, to Hindustan* (India) and what he endured throughout the road, and his encounter in Delhi with *Hadrat Shah Abdullah* (may his secret be sanctified). In addition to the prodigies (*karamat*) and the marvels (*khawariq*) that he betided and witnessed from His Eminence, during his stay there and his return to Kurdistan. It was to retain the image of a popular and an attractive book in the outlook of the spectators. And if it was to be annexed with sections from the contemporary episodes (*waqa'i al asr*), and current contemplation (*mushahadat al hadir*), it would not be devoid of reward and benefit. In fact, the purpose and the intention of Hadrat Sirag Ad-Deen from: "The Present Time" (*al asr al hadir*), was his epoch, and the epoch of his children, grandchildren, and the most sedate amongst the Uthmanic family.

Ordinarily, writing of biographies and life stories requires the citation of special references to other notables, for the benefit to be more extensive and comprehensive. As a result, the late Mulla Hamed had no choice, following the insistence and emphasis of hadrat Shaikh, than to start the work. He knew that alibis, pleas, and apologies will not bear fruit or be of use, so he preferred compliance on apology, and according to the honourable command he started writing the book: "Gardens of the Coveters" (*Riyadh al Mushtaqeen*), in a way that it became and still is a source of pride to the totality of the members of the lofty Khalediyah family and their followers. The book includes a preamble, three gardens (*rawdah*), and an epilogue. The preamble discusses the motives behind writing the book. The first garden (*rawdah*) treats the biography and a chronicle of the marvels (*khawariq*) and the prodigies (*karamat*) of *Qutb al Aqtab* (the Spiritual Axis [Head] of all Poles), the Precursory Gawth, Hadrat Mawlana Khaled (may his secret be sanctified). The second garden (*rawdah*) treats the biography and episodes of Abu Al Wafa, and Hajj Shaikh Ahmad (may Allah Sanctify their exalted secrets). The third *rawdah* discusses the confirmation of the Truthful Path (*al sirat al sawiy*) and its preference, and the superiority the Exalted Naqshbandiah Order over all other veracious Orders (*tariqa haqqah*), as the majority of the Grandees and the probers about the Orders do admit this fact. Also, lifting some problems and propelling some demurs [objections] from the side of the violators. Whereas the epilogues treats some important issues. And I handed the book "Gardens of the Coveters" to *Mulla Abdullah Al Lahajani As-Salihi* to confirm the biographies of the two Shaikhs: Abdul-Rahman Abu Al-Wafa, and Hajj Ahmad (may their secret be sanctified) in our book *Sirag Al Quloub*.

I recall splendid phrases in the depiction of Hadrat Sirag Ad-Deen (I) (may his secret be sanctified):

His Excellency is the fountain of inundations of spirituality, and the key to the treasures of the hidden secret (*sirr khafi*). His impeccability is the jewel of the stamp of guidance, and his beauty is the glamour of youth. The proprietor of obligingness and firmness, and the light of the uplifts of shyness, and the second Uthman (may Allah Sanctify his secret and Be pleased with him).

The late Mulla Hamed was the gravest son of the late *Mulla Ali Bisanani* from the village of *Bisaran* in the region of *Zawaroud*⁵⁴ and Iranian *Houraman*. And on the occasion of our reference to the village of *Bisaran*, I recall that a strange foreign person appeared in that village. He was a defiler of Religion and the Sacred Law, and a seeker of depravity through the land. He used to subvert and excavate the graves, and insult the dead by identifying them as infidels and profligates. He also constructed a small house which he covered with a yellowish screen, and he called it the *Ka'ba*, and the one who circulates around it as a pilgrim will not be touched by Hell fire. My father was deeply affected, and he went to *Razaw* -and I was in his service. There, he consulted with *Abbas Qili Sultan*, and requested

⁵⁴. Read as *Jawaroud*.

his cooperation to either expel or destroy that person. In the early morning, and in the house of Abbas Qili, an Arabic-speaking person entered and confided to my father, and conferred with him and then departed. Afterwards, Abbas Qili addressed my lofty father saying: "Hadrat Shaikh we prepared a group to carry your order". My father replied: "That person told me: I will suffice you against him, and he came hastily and performed the morning prayer in the Farthest Mosque [Jerusalem] (*bayt al maqdis*) to avenge from that profligate and to propel his harm and injury from the Muslims". Eventually we heard that he insultingly and contemptibly dragged him and wiped his entity. Returning back to Mulla Hamed, he met Hadrat Sirag Ad-Deen (I) in *Sananadge*, the administrative district of Iranian Kurdistan, and after he savoured his inundations (*fouyodat*), and discerned his spiritual traces, he became like a wanderer, and he tore the shirt of selection. He remained enamoured, and became his disciple. He continued to see what he saw and heard, and woke up from the sleep of heedlessness, and hurried to the intimacy and tender of His Eminence, as he mentions in one of his eulogies:

How beautiful is the union after waiting
And the lover enjoys the association with his beloved

Really, expounding the delicacies and the eloquence of the late Mulla Hamed in the writing of the book "Gardens of the Coveters", and the use of perfect love and yearning in his authorship, can not be accommodated in this rush job. What is anticipated according to the purport of: "Man is with him whom he loves", is that he will be assembled in the band of the Accepted and the elect Grandees.

Amongst other episodes, he mentioned in the description of Hadrat Sirag Ad-Deen (I) in this book and which I repeatedly heard from my revered father by way of my lofty grandfather, is that Hadrat Sirag Ad-Deen incurred a state of bewilderment [perplexity] and complete meditation during prostration, and he was unable to raise his head from this prostrate position for one complete week. Meantime, nobody dared or ventured to apprise him, or raise a voice before him. After one complete week, he raised his head from prostration... And it is obvious that the concealment of these secrets issued by a grandee like him from the commoners is inevitable and essential, and should not be disclosed to all people.

It is equally clear, that the existence of such states demonstrates that this condition does not develop except to his analogues. It also proves to every candid person that the human being is not merely the picture and the skeleton, rather, there exists another quintessence, and the barrier and the veil against its discernment is: the pursuit behind the lust, instincts, and psychological passions; and the disobedience of the Honourable Sacred Law and the Sublime Traditions of The Best of the Creatures, may the most congenial blessings and tributes be upon him and upon his Family. May Allah by virtue of His generosity rescue us and all the brethren from this predicament, and save us from it, Ameen.

Following the departure of my grand grandfather, Sirag Ad-Deen (I), from this mortal world to Allah's Grace, his elder son succeeded him in the village of Tawilah. Later, Hadrat Dia' Ad-Deen moved to the village of Biyarah, and started constructing the Khankah and the famous School of Biyarah for the students of Religious Sciences. He then elected and appointed the late Mulla Abdul Kader as a tutor there to teach the sciences, and contemplating the augmentation of enthusiasm and the dissemination of sciences, he offered him his daughter in marriage and made him his son-in-law. And based on the command and the holy aspiration of the Seal of Hierarchies (*Hadrat Khatm al Marataba*), blessings and peace be upon him, he assumed the duty of serving knowledge and its students, and encouraging the learning of the Sacred Law, to an extent that exceeded human ingenuity at that time and place, and whose traces remained evident on the pages of history and the minds of scholars. These traces can neither be forgotten nor erased, because the plurality of the scholars and the students of the Religious Sciences in Iranian and Iraqi Kurdistan either directly or indirectly irrigated from this pure fountain, from the sources of knowledge, good deed, and Divine inundations.

For blessedness, I will mention here some of those who succeeded each other at the School of Biyarah during the time of my father Shaikh Ala' Ad-Deen; the erudite scholar and the tutor at the school of Sarwabad *Shaikh Mulla Abdul 'Athim*, the beloved of Hadrat Dia' Ad-Deen, where he sent him letters expressing his love to him, and his admiration of him and in his impeccable mannerliness. He was an insightful, polite, and sedate person till he died, may Allah rest him in peace, and he had an extreme influence on spirituality. He had a blissful son named the sedate *Abdul Magid Al-Moudaress*. Later came *Mulla Shams Ad-Deen* son of the late Mulla Hamed, the writer of Hadrat Sirag Ad-Deen. He also had a brother named *Mulla Magid*, the *Imam* of the Khankah, who was the best *mujawid* and reciter of the Qur'an, and he was well-known as the *Imam* of the Saints (*Imam ul Awliya'*). *Mulla Shams Ad-Deen* was a scholar and a writer who constantly attended Hadrat Ala' Ad-Deen in settlement and in journey, and for that reason his tutelage was scarce.

Thereafter, *Mulla Arif "Hajji"*⁵⁵ came to Duroud, and worked in tutelage and *sulouk*, and was the best "*sir halaqah*"⁵⁶, where the participants in these remembrance circles used to benefit because of his chastity and the effect of his voice. Next, the eminent *Mulla Abdul 'Athim Mujtahidi*, who was an adept theologian and devoted in his love to Dia' Ad-Deen. Thereon came *Hajj Mulla Yusuf "Kah Bih Bi"* who was sent to visit the Sacred Sanctuary (*al bayt al haram:the Ka'ba*). He possessed a pleasant handsome visage, a graceful stature, in addition to his genteelness and refined mores. I was honoured in vision with the presence of the

⁵⁵. A village on the bank of Sirawan river, whose people are famous in their decent subsistence and their self-sufficiency in clothes from head to toe, and these clothes are their passports due to their virtue and morality.

⁵⁶. One who heads the circles of *Khatm* and *Tahlil*.

Best of the Creatures (blessings and peace be upon him) in the countenance of Mulla Yusuf. He also had a treatise in his praise (blessings and peace be upon him), part of it is this couplet:

Intercede and accept the gems of the covetous guilty
And invite him to your door, O whom you are the steadfast grip!

Then came *Mulla Abdul Wahid*, the brother of Mulla Arif Hajji, and after him, *Mulla Muhammad* designated by *Ibn Al Kader* who had marginal glosses and explanatory remarks on [some] books. Both sons of *Mulla Abdul Karim Al Kurgi* of *Sananadge*, *Muhammad* and *Mulla Ahmad* received their schooling under Ibn Al Kader, and this Mulla Ahmad was martyred in the *jihad* against the Russians. Next came Mulla Sayed Abdul Karim "*Bakhghi Yi*" on the hem of *Sawgiblagh*. After him came the celebrated, eminent Sage, my Tutor, Mr. Hussein Tarboughi who was well-known in his extreme intelligence and sharp memory as described by the late Mulla Abdul Kader Al-Moudaress who said: "If Knowledge was to be completely wiped out, then Mulla Sayed Hussein will restore it" -namely, he rewrites it.

He was, may Allah's mercy be upon him, an intuitive wise man, and I studied the commentary [of the Holy Qur'an] (*tafsir*) under him. Every time I perused under him, I used to record most of his lectures (*taqirrat*), which became a complete commentary that included insightful aphorisms (*nukat*), actualities (*haqa'iq*) and particulars (*daqa'iq*). He used to elucidate and teach me approximately sixteen pages, and at the end of the lesson, he would address me saying: "Baba Uthman, listen and watch! I will reread what you have just studied". Then, he would start reading, while I was heeding to him, and would repeat by heart what I studied, whether Qur'an [text] or commentary, without missing even one word. Amongst this were the commentaries on some of the chapters such as: "*An-Najm*", "*Al-Muzammil*", "*Al-Hashr*", "*Al-Inshirah*", and "*At-Tin*" and other suras. And prior to my travel from Biyarah to Baghdad they were all held in my safekeeping, but during the travel, they were regrettably lost along with some poems amongst which was three hundred and fifty couplets in response to *Ayat Allah Al-Mardoukhi*, and some possessions and documents. Consequently, nothing remained except for the commentary on the "*At-Tin*" Sura, and, praise be to Allah, it is already published.

Thereupon came the eminent hermetic tutor, the late *Mulla Muhammad Baqer*, who instructed at Duroud and Biyarah. He was, may Allah's mercy be upon him, the *Ash-Shafi'i* of his time, and the singular of his epoch. He had valuable publications, and we ask Allah that they will see the light, and that the Muslims will benefit from it, such as "*The Majestic Pearls*" (*Ad-Durar Al-Jalaliyah*). Then came the eminent Shaikh, and the Operative Scholar, the late *Mulla Shaikh Taha Al-Balyasani*. He possessed plenteous knowledge, and practiced tutelage in the best way, and the students benefited from him because he combined both, the *tariqa* (the Order) and the *Shari'a* (Sacred Law), and he was a disciple of my revered father.

Then came the period of the eminent Scholar, and the encyclopedic combiner of all the Islamic Sciences, *Shaikh Abdul-Karim Al-Moudaress*⁵⁷, may Allah endow people to benefit from his knowledge, and may He extend his rank. He was designated by "*Al-Moudaress*" (The Tutor), which became his title because of his stay in Biyarah for twenty five years. Anon came *Shaikh Muhammad Al-Balyasani*, who spent the commendable efforts, as his late father in the administration of the school. Also amongst the instructors was the erudite tutor, the late *Mulla Ahmad* - *Mulla Ahmad Rah Shi-*, who was one of the glorious scholars in *Arbil*, may Allah endow the students of knowledge and the Muslims to benefit from him and from his knowledge. As well as the late *Mulla Muhammad* the son of *Mulla Baha'*, well-known in his piety, probity, and in his adherence and love to the family of Sirag Ad-Deen as well as the *Imam* of the Khankah; together with the rest of the distinguished Scholars in the time of Ala' Ad-Deen -and will remain for all time and time to come-.

In fact, in the time of Hadrat Najm Ad-Deen the [number of the] students of knowledge were no less than his sixty three years of age⁵⁸, and sometimes and in summer they were more; and after his death, my father undertook this pursuit. Still after his departure, these marks remained, praise be to Allah, whether in Biyarah, Duroud, Turkman Sahra, or Khanah. Even with the difficult circumstances that overruled the region for the past few years, and the afflictive situation prevailing nowadays, there are twenty to twenty five religious students at the school of Duroud, whom I personally undertook the responsibility of their sponsorship and the provision of the means of comfort to them, to ensure the duration and the continuity of schooling -and this falls under the proclamation of Allah's Bounty, and not as an extolment, because the reward is with Allah, and deeds are by intention-. Our slogan and pride -we the members of the household of Uthman- love to work in the service of the Islamic Religion, and we still do. Moreover, it is written on our seal: The Servant of the Scholars and the Poor and the Prophetic Beauties (*khadim al 'alama' wal fuqara' wal mahasin al sharifa*).

On the deathday of Hadrat Dia' Ad-Deen in the year 1318 Hijri, I was in my fourth year. I clearly remember that inside the house, there was a basin near the upper estrade (*iwan*) -*hah you wanah bih razah-*, and at its periphery there was earth and clay. So people, on account of the intenseness of the catastrophe and the mournful occasion, and while in a state of rapture (*gathba*), spiritual insobriety (*sukr*), weeping, mournfulness, and shouting used to fall in it. Meantime, the scholars, and out of deference and regard for the apparent liturgy [rite] of the Honourable Code, hindered people from doing that. But the late Mulla Abdul Kader was weeping

⁵⁷. Son of Khalifa Muhammad who was an ascetic, follower of the Path (*salik*). We passed by the graveyard of the village of *Balak* in the company of my honourable father. Suddenly, he stopped and recited the *Fatiha*, and said: the spirit of Khalifa Muhammad showed up to welcome us.

⁵⁸. Not to mention the beginners along with the convenience of the utmost noticeable care and tender, to the extent that once he was informed that a group of students of knowledge was on its way to Biyarah. So he went barefooted and hatless to welcome them.

and doing like the rest, while uttering the following words: "Let them weep and soil themselves with clay and dust, because the primrose of the garden of this world and the hereafter to the religious people, departed from this mortal life to the Garden of Abode. And today: the death of the Savant, is the death of the world. He took under his wing the state of the people of knowledge and heart to the intended direction (*qibla*) of the real objective. The Renewer of the family of Uthman, and the origin of the vestiges of the revelations of The Truth (*Al Haqq*) and His inundation; and the minter of the coins of refinement (*islah*), purification (*tazkiyah*), and human self-mortification (*tasfiyah an-nafs al insaniyah*); and the brass founder of the somber hearts; and the numismatist of the Muhammadic Lights (blessings and peace be their proprietor) and Gnosis; passed away to eternal peace, and for the last time is screened from us to the everlasting mansion (*dar al qarar*). Let them alone! Leave those affected with grief and sorrow pour earth on their heads⁵⁹".

But we should bear in mind, that first we should know from which spring did the relationship and love between late Mulla Abdul Kader and Hadrat Dia' Ad-Deen imbibe and satiate. Because when late Mulla Abdul Kader came to Biyarah as a teacher, the bent of Hadrat Dia' Ad-Deen was that he should be exploited more beneficially, in spite of his adeptness in the outward [jurisprudential] sciences (*'ilm al thahir*), through his compliance to the manners of the Exalted Order for him to receive an adequate share of it; and for the comers, the returners, and the seekers to be successful in their gain from him. Accordingly, he recommended that to him, but Mulla Abdul Kader replied: "You are better informed that my heart loves you, and that something pervades in my conscience. I do seek support from you and from the spirit of the Grandees, but the adherence to the ethics of the Order, and according to the formulation: But (I ask) to satisfy my heart, is detained with respect to me until I see some of the prodigies (*karamat*) and aspirations like the sun glow, to confirm conceptual faith (*iman ma'nawi*) with certified faith (*iman shuhudi*). For this reason, I postponed this matter to another time". Hadrat Shaikh kept still, and time passed. After that, Hadrat Dia' Ad-Deen travelled to Houraman in the company of late Mulla Abdul Kader. In the mid of the road, and at the time of the afternoon prayer (*'asr*), and on the surface of a tremendous flat rock that can withhold nine to ten persons praying in congregation, and in conformance with the purport: "Matters are pawned to their appropriate times", Hadrat Shaikh ordered to perform the prayer in that place and then to run along. So after the prayer, he addressed the teacher saying: "The time for what you requested has come". He then started reciting [some] verses of the Holy Qur'an till « *Had We sent down this Qur'an on a mountain verily, thou would have seen it humble itself and cleave asunder for fear of Allah* » ❖ Exile: Al-Hashr 21 ❖. When he recited this holy verse, this bold colossal rock split two halves, such that the cleavage where Dia' Ad-Deen was sitting remained stable, while the cleavage where the teacher and the rest were

⁵⁹. The state was similar to the state of our Master Omar (may God be pleased with him) in his love to the Apostle of God (blessings and peace be upon him), when he passed away to the Highest Companion (*Ar-Rafiq al 'la*).

sitting tilted. As a result, the teacher suffered an involuntary state, and cried out loud: "Yes, may I be made your ransom, the time has come for me to redeem my pledge. My heart is satisfied, and certified faith (*iman shuhudi*) betided. I am ready for the vow of fidelity and the adherence to the your skirts". So he took the Order, and harboured the state of submission and fidelity. He joined the operative scholars, and became a luminary and a leading light, and was far-famed in knowledge and stature, and he does not need further elaboration.

Returning to the main subject, as I previously stated, the poor [meaning himself] at the deathtime of Hadrat Dia' Ad-Deen was in my fourth year, and I did not understand why I was weeping like the rest, and mourning between the sufferings of people and their miseries. Therewith, I was returned to my revered mother who embraced me when people were busy in crying, sobbing, remembering Allah and seeking protection in His gate, and performing the *thikr* of *La illaha illa Allah* (There is no god but Allah) whilst they were engrossed in grief, astonishment, tearfulness, and jointly I was inflicted with the selfsame anguish, fear, and weeping.

I recall that following the condolence ceremony and the departure of my honourable father to Duroud, and after the death of my celebrated uncle Hadrat Najm Ad-Deen and the return of my father to Biyarah, I was questioned by the late *Usmat Khanum*, the feme [*haram*] of my grandfather Dia' Ad-Deen, who was really an embodiment of shyness, abstinence, and piety: "O so and so! You were a child in your fourth year, so what do you recollect from the death of Hadrat Dia' Ad-Deen?". I replied: "My respected mother, I clearly remember his death tragedy, and at length I narrated what happened to me and to the people thereat". Then I related the following incident: I was carried on the back of my late sister *Fatima Khanum* who was a virtuous and faithful lady and the '*Adawiyah* of her time, yet at the doorstep of "*Qapi Tarikah*" which had slippery steps and staircases and was enfolded with sable darkness, she slid and I fell on the ground. As a result, my head bashed in the rocks and was bruised and it bled. We unexpectedly met with Hadrat Dia' Ad-Deen who embraced me, and brought me to the basin where he washed the blood and treated my wound, and treated my sister with kindness to comfort her. *Usmat Khanum* said: "By Allah, you spoke the truth".

Then I continued the converse with her, and at this dim staircase -*Qapi Tarikah*- there was an estrade (*iwan*) facing the fence of the Khankah. There sat Hadrat Dia' Ad-Deen, wearing a black coat in a solemn aspect like a valorous lion, and I was seated before him. Promptly, he set out to approximate me to his assembly, and flagged to one of his confidants and said: "*Kawikha* -spelled *Kikha*- bring the tabor (*daf*)"; and conformably he handled him the tabor. He pelt with one finger a drumbeat, followed by drumbeats until the tabor oscillated and started producing sentimental melodies that revive hearts and souls. While its tunes awakens the ear of heed, and its lucid echo, full of lights, cheers bosoms and hearts. It cuts the tumours of somberness from the tablet of conscience, and from it the bird of the soul and imagination flies to the Upper World. It feeds the child of the soul the reddish nectar of love, and grants him eternal life. It effaces the rust of

heedlessness, and conjugates the living hearts with the world of annihilation (*fana'*) and permanency (*baqa'*). Till now I still find its relic in the treasure of my imagination, and its sculpture is firm and perpetual in my conscience. Imperatively, I started crying, and I did not apprehend the reason behind my cry. But it seems that His Eminence descried my fear and awe, so he returned the tabor to its place, and ordered some candy be placed in my palm. Forthwith, Usmat Khanum said: "By Allah, you spoke the truth, I also heard him".

Then I continued the converse with her: Once Hadrat Dia' Ad-Deen was laying his back to the pillar of the estrade while temporarily sitting, and I came to his service and said: "*Bawh bashih*", meaning: My beloved grandfather what are you eating? He replied: "*Lulah baba yish barah dih mih kih te*", meaning: my grandson give me your mouth. And arising from my puerile sentiment and youthful understanding, I thought he was eating sweets and nuts, and that he will put them in my mouth. Rather, I saw some of his blessed slaver in my mouth, so I swallowed it. Although it did not have the taste of candy, but it came from a remembering mouth (*fam thakir*) and an illuminated soft heart. Accordingly, I savoured a winsome taste, unequalled by any dulcet flavour and unrivalled by any relish. Usmat Khanum replied: "By Allah, you spoke the truth". I reminisce that you importuned him and repeated your entreatment thrice, and in the fourth time Hadrat Dia' Ad-Deen said: "*Baba Shaikh*, now, what are you eating? But you hushed, and kept silent".

In this occasion, mentioning some of the prodigies (*karamat*) and supernatural incidents (*khawariq*), for benediction and in conformance with the purport: "The dram is an illustration of the threshing floor", will not be devoid of commendable effect, advantage, and benefit. Moreover, in the outlook of the people of hearts and serenity, the majority of the feats of Hadrat Dia' Ad-Deen and his words were prodigal, and if they were to be enlisted in a book, this booklet can not comprehend them. But according to the concept: "The man of wit is sufficed with one letter", we will abound with the ensuing idioms:

Said my revered father: Hadrat Dia' Ad-Deen intended to travel to Baghdad, and enjoined me and my brother Najm Ad-Deen to escort him amongst the retinues accompanying him. At that time, the modern and expeditious means of transportation similar to the train or the car were not accessible to the poor like us, so we travelled on horses. After days of arduous journey, we reached Baghdad at midnight and saw the people dispersedly sleeping in the sanctuary of Allah's Momentous Falcon (*baz ul lahil ash-hab*), His Eminence, the Grand Pole (*gawth ul a'zam*) (may Allah sanctify his secret). So we were commanded by Hadrat Dia' Ad-Deen not to wake anybody or shove people [and wait] till sunrise. "By the Will of Allah, we will meet His Excellency *Naqib ul Ashraf* (Head of the Luminary) and the commissioner of the Jilanic *Hadrah*, and we will request two or three rooms, during our stay here: "Now, quietly dismount, and take a rest in a corner". Thereafter, we prayed the dawn prayer (*subh*) at its earliest time and followed him as the *Imam*. But what appeared after we finished reciting the litany and the indicated litanies, is that he was heading for a specific location, and he asked us to accompany him without disclosing his

direction. At once we followed him till he reached a room near the honourable tomb, the whereabouts of the travellers in the Path (*salikeen*), and the people of spiritual retreat (*'ahl al khalwa*) who are secluded from people in spiritual journeying (*sayr was sulouk*), remembrance (*thikr*), meditation (*fikr*), and spiritual disciplines (*riyadah*).

Through the hallways, we passed to a particular room that was not unfamiliar to him, and at its door he stood and knocked it. Before the door was opened, a loud cry came out of it uttering: "O Omar! May I be made your ransom. Did you arrive?". After this hushful interrogative voice from behind the curtains, I saw a person opening the door. We entered with Dia' Ad-Deen into the room, and without asking the person his name, he said: "*Sayed Khaled*, come on and sit down!". Conformably, the person whose name was revealed from the address of the Shaikh, sat in front of him. Anon, both of them closed their eyes, and started working in contemplation (*muraqaba*). After one hour and a half, and with this spiritual continuance and hearty junction -while Najm Ad-Deen and I were stilly standing-, Dia' Ad-Deen raised his head addressing: "*Sayed Khaled* bring the pen and papers". Hastily, the aforementioned rose up, and delivered the pen and paper, and immediately Hadrat Dia' Ad-Deen wrote him the Sanction of Guidance (*Igazatul-Irshad*), and handed it to him. We were then addressed by *Sayed Khaled*, who said: "There is no reason for your amazement from the sanction of Hadrat Shaikh in this short interval, because I prepared the lamp, I washed its glass, I inserted the wick (*fateel*) in it, and I filled it with oil, and it was set for ignition with a match; so His Eminence lighted the match, may Allah reward him on my behalf the best reward".

Said my honourable father, and for calming the excitement and attaining sound cognizance, I said to *Sayed Khaled*: "In my conviction you never saw Hadrat Dia' Ad-Deen before this instant, and your encounter with him here in Baghdad is the first, so how come you were able to know that the one who knocked the door was Omar Dia' Ad-Deen?". He answered: Since a long time, I was in the Kilanic Hadrh, busily engaged in toilsome disciplines, mortification (*jihad*), and spiritual procurement (*kasb*), during which I did not reach the state of ascension (*taraqqi*) and goal attainment in my self, in spite of my belief in the adage: "who strives assiduously will descry (good)". I never yielded to despair from the Grace of Allah and the prowess of His Eminence, the Grand Pole (*gawth ul a'zam*), and as it was reported in the Honourable Trace: "Matters are pawned to their appropriate times", I said to myself: may be the time has not come yet, and there is no reason for despair from the infinite Graciousness of Allah Almighty and the holy aspiration of the men of distinctness (*ar-rijal*) -the lions of the den of monotheism (*tawhid*)- with the condition of allegiance and the veracity of intention.

I persisted on worship, but short time ago, I suffered a state of despair that overwhelmed me, so with this state I came out of my place here, and I went to the luminous grave of the Grand Pole mausoleum. While experiencing a state of extreme affection, humbleness, contrition, weeping, and softheartedness that bereft my heed and selection, accompanied with mild drowsiness, I saw the spirit of the

Grand Pole, full of illumination [divine disclosures] (*fotouh*). And as a gesture of consolation and sympathy he said to me: Sayed! Do not cry, your spiritual procurement here has its reward and boon, it also has its moral grades in the Treasures of the Unseen (*khaza'in al ghayb*), and it is confirmed and recorded thereat. And in order to disengage the apparent nexuses between the living and the dead (*'ahl al hayat wal mamat*), and in the world of spirituality (*'alam al ma'na*) there are special conditions for the traverse of the Sufic ranks (*maratib*) and grades (*daragat*) in the exalted orders that necessitates the presence of an apparent (thahir), complementary (*mukammil*), and living spiritual guider (murshid); and under this apparent *murshid* the acquirement of the station of solemn guidance becomes necessary to the one worthy of it. Still, the progressive disciple (*mourid salik*) has to be under his supervision, and by virtue of his instruction he works in *sayr* and *sulouk* (spiritual journeying), and there remains the Divine preparation to place him in the appropriate standing. Thereafter, with the prevalence of conformity, he will confide him with the spiritual nexuses with the holy spirits of the dead. Thereabout, he benefits from the spirits of the dead to elevate the spiritual grades and to traverse the ranks. If he was fit to the station of guidance, then he will commend it to him; and I consigned your case to Omar over *Shahrazour*.

In a state of extreme humbleness and contrition, I said to him: "I do not know Omar, and I do not know the location of Shahrazour⁶⁰". He replied: "Be patient, he himself has a request from me and he will come here, and if he comes I will convey him to you". It did not take long, somebody with the same guise of Dia' Ad-Deen came, and a conversation took place but in a language that I did not know, so I did not understand a word. After they finished their dialogue, he said: "O Omar! The matter of Sayed Khaled is consigned to you, and fulfil his request". Then he addressed me saying: "O Khaled! Omar is part of me, and [he is] an inseparable part till the Day of Judgement". Following the reiteration of this Arabic phrase, I awakened and recognized that it was a dream, so I started crying and grieving. Anon, I fell asleep once again, and I saw the *Gawth* addressing me: "Do not dread Sayed Khaled, Omar himself will come in the course of this week and he is looking for you". At that time, I knew that it was a true vision (*r'ya*). Ergo, I was on tenterhooks counting the minutes in the expectation of his advent. And since I am a seclusive, solitary person, nobody ever knocks the door of my room that early in the morning, and [since] I am unacquainted with the act of door knocking, I was certain that he was Hadrat Dia' Ad-Deen.

I heard my eminent father (may his secret be sanctified) saying: I once went to Baghdad intending to visit the Grand Pole Shaikh Abdul Kader (may Allah sanctify his secret). The time was hot and during the summer season. No water remained to drink and we were ten persons. From afar I saw a caravan, so I told my companions: "I will head for this caravan, and ask them for water". When I approached them, I knew

⁶⁰. Shahrazour is an extensive, fertile, and abundant province that subsumed some regions of Iraq and a part of Iran at that time.

that they were a group of Iranian persians returning from the visit of our Master *Imam Ali* (may Allah honour his face). When I greeted them, a learned man amongst them with a dense beard returned my tribute saying: "Peace be upon you and the Mercy of Allah and his blessings. Praise be to Allah!, you are also one of us -meaning the Muslims-. Do you have any request?". I replied: "I intended to come to offer my tribute, and to be acquainted with you". Thereafter, I asked for water, so they handed me a jar containing water. But when I saw some hairs on the embouchure of the jar, I deemed it unclean; so I neared it to my mouth pretending to drink, but I did not. Thereupon, I asked one of them about the reason behind his journey. He replied: "I came only for visit". I said to him: "Nay, you did not come devoutly for visit, but you came to ask for children". He said: "By Allah, this is the truth, and here is my wife in this howdah". I also told him: "You came to complain against your three enemies". He said: "By Allah, you spoke the truth". I said: "Their chief died three days ago". He said: "How can I verify the truth of this word?". I said: "To name an instance, before the visit you suffered diarrhoea, and you entered the mausoleum -the mausoleum of Imam Ali- and you cried, then you slept. When you woke up, you were cured from this ailment with no trace remaining. The same night you copulated your wife, and now she is pregnant". He said: "By Allah, you spoke the truth, surely you are one of the twelve Imams (*al a'imma al ithnay 'ashar*)". I replied: "I implore Allah's forgiveness! I am their servant, I owe the amenities I achieved solely to Allah's Grace and the love of His Apostle and his family, companions, and wives". And I imposed a commitment on him not to defame any of the honourable companions, and not to imprecate our Masters Abu Bakr and Omar (may Allah be pleased with them). Accordingly he vowed me, and said: "I will fight whoever imprecates or defames them". When I returned, my friends were remote, and during the way a mighty wind betided which piled the sand until it became like a hill. Near that hill, I saw a reddish pitcher full of water, I approached it and found it very cold, so I drank a suck and returned with the pitcher to my friends.

Then said the honourable father: In another trip to the Kilanic *Hadrah*, and after the night prayer (*'isha'*) we entered the blessed mausoleum of the Grand Pole. There sat Hadrat Dia' Ad-Deen, working, while bowing his head in his bosom, till dawn, and did not stir a step. He then headed the congregational dawn prayer, and after reciting the litanies (*awrad*), he said to us: This night, while in the state of contemplation, the spirit of the Grand Pole showed up, and we implored support to us and to our children, grandchildren, and followers. At that time, the Munificent Spirit (*al ruh al fayyad*) and the focal point of the Sphere of Union (*da'irat al wisal*) our Master *Muhammad al Mustafa* (blessings and peace be upon him) appeared, and we were honoured. Next to him, there was a gaunt boy who was extremely skinny and very sick. After presenting what was to be set before His Holiness, he addressed me: "Dia' Ad-Deen!, the raising of this child is committed to you". I said: "May I be made your oblation! Who is this child, and why is he in this condition?". He replied: "This is the spirit of Knowledge and the Code in Kurdistan, and he is in the throes of death. I am sending him to you to serve him, in the full sense of the word, and to strive in the revival of his life and vigour". I said: "I hear and obey!".

So subsequent to his return to Biyarah, he sent a special epistle to the aforementioned late Mulla Abdul Kader, who was a revered, famous, and sedate teacher under the Chamberlain of the Patricians (*amin al sadat*), and invited him to Biyarah. After performing the *istikharah*⁶¹ prayer, he enthusiastically obeyed his invitation. Then following the preparation of the means of conveyance and transportation, he moved to Biyarah and remained there till the last instant of his life; spending his golden time in the self-denying [puritanical] tutelage of scholastic jurisprudence (*fiqh*), Sacred Law (*shari'a*), commentary (*al tafsir*), Prophetic Traditions (*hadith*), and Arabic lore [sciences]. By the same token, the majority of the students and scholars of Iranian and Iraqi Kurdistan and the like either received the licence (*ijazah*) from him or benefited from him. Taking into account that the momentous indulgence from the inviter and the caller stems from the consummative devout intention and the unfeigned purpose, its memorials abides in Kurdistan and others, either directly or indirectly, and are evident to the commoners and the learned.

On this fragrant occasion, I recall these glimpses in the form of true visions (*r'ya*), amongst them: One time I headed from Holy Biyarah to the protected Baghdad, the abode of knowledge and the sanctum of the saints (*awliya'*), intending to visit the mausoleums of the saints and the sepulchres [tombs] of the sanctified thresholds (*'atabat muqadasa*): the momentous Companion Hadrat *Salman* -*Salman* is a member of my family and is one of us (*'ahl ul bayt*)-, the custodian of the [Prophet's] secrets *Hadrat Huziafah bin Al-Yaman*, and *Hadrat Jaber bin Abdullah*, may Allah be pleased with them and they with Him; who strived and accordingly they excelled, and became the emblems of guidance, the pennants of piety, and the banners of the message of Islam to all nations. With them, gains were perfected and cults were kindled and magnified. Thereat, I suffered a grievous infirmity that frightened my companions, and they started crying for me. As a result, I was unable to complete the visit; instead, I stayed in one of the rooms of the Kilanic Hadrach, may Allah promote its sanctity. I took a short nap, and I saw as if I was sitting and the Grand Pole (may his secret be sanctified) arrived, so I went to welcome him. In his hand, there was a rod made of almond tree, with a globular head for holding and a nice look. He placed it in my palm, and he said: "I brought it for you". The minute I touched it, a soft breeze emanated and inundated from it, and outspread from my palm to the rest of my body. I woke up, and I felt the refreshment, and I couldn't find a trace of the disease. I sensed flourishing healthiness, so I concluded the visit with my associates who were delighted with my wholesomeness.

In another visit to the shrine of *al qutb al gawth al a'zam*, I saw in dream that I purposefully went to visit him, and there I was welcomed by the late *Khalifa Hajj Mirza Al-Talishi*, may Allah's mercy be upon him, at the locus of *Hadrat al Gawth*. Thereupon, I imbibed from his pure fountain, and I was honoured with his presence in a room facing the mausoleum. Anon, mirza told him: "Shaikh Uthman came to you with something of special relevance to him". He replied: "I know!",

⁶¹. A prayer to implore Allah's Guidance in a matter.

thrice. And I after I confided my request, he put his holy foot on my shoulder and said: "This is for your religion and life", so I joyfully awakened.

In the time of His Eminence, my revered father (may his secret be sanctified), I came down with a grave disease, and in conformance with his order, we came to Baghdad for treatment. While part of us stayed in a special room at the door of the Shaikh within the Kilanic *Hadrah*, the others resided in the *Takiyah* of *Sayed Sultan Ali*. The *naqib* at that time was *Sayed 'Asem*, who was a pious guardian carrying on the affairs of the Kilanic *Hadrah*. The minute he saw me, he imperatively urged me to pray the Jum'a prayer with him, inside the cell that he uses for prayer, between the Mosque and the *Hadrah*.

In another sojourn to the Kilanic *Hadrah*, the *naqib* was *Sayed Ibrahim Al-Jilani*, and he also enjoined me to pray with him inside the cell. It is with his permission that we used to perform the *Khatm* and the *Tahlil* inside the Kilanic Mosque, and we persisted on that for a long time, along with other groups of the luminary, the grandees, the scholars, and the Shaikhs. Amongst them: The respected Tutor the late *Shaikh Kasim Al-Qaysi*, who adhered under my father (may his secret be sanctified), and *Shaikh Abdul Kader*, the Orator of *Al Imam al A'zam* Mosque. Also *Shafik 'Rmout*, and the luminary *Sayed Faud Al-Alousi*, and *Sayed Muhammad Qazlaji* and others. Such that when we reached the rehearsal of *Lafz al Jalalah* [Word of Majesty] *Allah*, we altogether along with *Shaikh Kasim* and the group, used to stand up and complete the *thikr* [Remembrance of Allah] upstanding according to His Say: « Remember Allah, standing, sitting, and lying down on your sides » * Women: An-Nisa 103 *. I was loved by the earnest *naqib* *Shaikh Ibrahim Al-Jilani*, who used to stand by the gate of the Mosque at the time of *Khatm* to listen to it, and at its end he used to say: "I descried more influence in your recitation compared to others". Then he said: "For benediction, I want to enrol in the *Naqshbandiah* Order, so give me the pledge of allegiance (*baya't*)", and accordingly I gave it to him.

This period of my life was a sweet fragrant one and involved spiritual delights, during which I had strong relationships with all the adherents of the Religious Orders, and I tried my very best to unite the word, to join the forces, and to bring together the Muslims and the disciples throughout the Islamic World. Also to inform them of the necessity of their adherence to the religious compassion and sincere brotherhood, and to abandon revilement [abuse] and discord, in accordance with the Word of Allah, Most High « Nor call each others by (offensive) names » * The Chambers: Al Hujurat 11 *, and to quit arrogance and haughtiness based on the Word of Allah, Almighty « Therefore ascribe not purity unto yourselves. He is Best Aware of him who wards off (evil) » * The Star: An-Najm 32 *. I was, praise be to Allah, [very] successful in my assay to strengthen my brotherly and sincere relationship with the selfsame adherents of the various Orders. I implore the Originator (*Al-Bari'*), Sublime and Most High be He, to enlighten the hearts of the Muslims, and to guide them to the right path, and to lead them to spiritual journeying under the custodianship of the Upright Muhammadic Order.

We were, and we still adhere to the purport of the word of the Prophet (blessings and peace be upon him): "None of you will have faith unless he loves for his brother what he loves for himself", and our love is devoutly seeking the Face of Allah, Most High, and conformable with the brotherhood of Islam « *The believers are but a single Brotherhood* » ❖ The Chambers: Al Hujurat 10 ❖. By the same sign, in conformity with the injunction of His Eminence, my father, we used to meet with the honourable shaikhs, amongst them: the late *Shaikh Abdul Kader designated by "Kala Wa Roush"*, who was the spiritual guider of the Kaderiya Order, and he had many dervishes. He migrated to Iran, and dwelled in the villages of *Izar Khani* and *Anjumanah*. I once went in the company of my father to serve him, and he used to respect Hadrat Shaikh Ala' Ad-Deen the utmost respect, in the full sense of the word, and welcome him the best welcome with comity and love. After he entered the sanctuary, he requested my presence, and I accepted his invitation with maximal delight and love. Meantime, he was in a *girdakh*⁶², and he was shortsighted, so when I reached the door, they informed him: "Hadrat Shaikh! Shaikh Uthman arrived".

When I entered, he approached and walked towards the middle of the room to welcome me, as a gesture of his reverence and love. Forthwith, I bowed and kissed his palms, and he kissed my face, and said: "Please sit down!". We sat together, and we both closed our eyes at the same time for contemplation. After one hour and a half, likewise we simultaneously opened our eyes, and directly he rose up and performed the prostration of gratitude (*sajdat al shukr*). Reciprocally, I rose up, and I kissed his hand and left. The attenders were amazed from our comportment, amongst them was: *Mulla Najm Ad-Deen, Khalifa Muhammad, Darwish Muhammad, and Sufi Said* and other dervishes. So they told him: "O Hadrat Shaikh! You requested the presence of Shaikh Uthman, and when he arrived, you sat together for contemplation; then, you rose up, and he left, and you never spoke a word. We are extremely astonished from your behaviour?". The late Shaikh Abdul Kader replied: "I wished to observe the spiritual standing of Shaikh Uthman, and it appeared to me that undoubtedly he is eligible to guide the Naqshbandiah and Kaderiya Orders. Whoever comes to me should in the first place go to him, and the one who refrains from going to him, should not bother himself by coming to me".

So brethren! The purpose of this statement is not pretension, arrogance, or selfishness, because obviously I consummated the regular age. Instead, the purpose is to admonish whoever reads this book, and encourage him to consider that Allah Has sent our Prophet Muhammad (blessings and peace be upon him), the Pride of the Arabs and non-Arabs, as the seal of all Prophets. And that the upright Caliphs were in his command (blessings and peace be upon him) in religion; and thus receiving the Path (*al tariqa*) from them is a right. Therefore, why do you disunite? Why do you confound truth with falsehood, and knowingly conceal the truth? And obey Allah and His Messenger, and dispute not one another, lest you falter, and your strength depart from you.

⁶². Similar to a tent, made from four pillars covered with tree branches and leaves.

As we are bound to believe in all Prophets and Apostles, from *Hadrat Adam* till the Seal of the Prophets (*khatam al rusul*) (blessings and peace be upon him) and to love them. Similarly, we should love all the shaikhs of the Code (*shari'a*), and the Path (*tariqa*). Any one who congregates people and stimulates them to follow the upright Code, and to imitate the Traditions of the Best of the Apostles (*sayid al mursalin*) (blessings and peace be upon him), through meditation (*fikr*), Remembrance of Allah (*thikr*), and knowledge (*'ilm*); is a virtuous person that we love and respect. By Allah, I love that all Muslims in their collaboration and in their love for one another, to be as one soul; in conformance with his word (blessings and peace be upon him), as reported by *Al-Nu'man bin Bashir* (may Allah be pleased with him), who said: The Apostle of Allah (blessings and peace be upon him) said: "The faithful are like one body, if his eye ails, the entire body ails, and if the head ails, the entire body ails" -finished-.

On one occasion, *Hadrat Dia' Ad-Deen* travelled to one of the summer resorts of Houraman, named "*Hawsh wabah drani*", near the village of "*Dih rih kih*", to refresh the air, and to spend the summertime, according to the prescribed habitude of the Naqshbandi grandees. Thereat, the air was clear and serene, and the water of its spring was almost incomparable and surpassing in its softness, cheeriness, and sweetness. Because the cold, sweet, winsome (*furat*), and light water, that confers freshness, cheeriness, and sweetness, inasmuch as that you believe that its lucidity, and brightness is drawn from the blessing of its inhabitation by the grandees; is like the water of life (*ma' al hayat*), that invigorates the spirit, and bestows eternal life, and it is savoured by the people of discernment and preference (*ahl ul dark wal tanyeez*), and nobody can deny it. Also because the Naqshbandi Grandees suchlike: *Mawlana Khaled*, *Sirag Ad-Deen*, *Baha' Ad-Deen*, *Dia' Ad-Deen*, *Najm Ad-Deen*, *Ala' Ad-Deen*, and *Houssam Ad-Deen* (may Allah Sanctify their secrets), and during high summer, inhabited it for some time along with the disciples and followers, and were busily engaged in *fikr* and spiritual journeying, in this marvellous, calm and placid atmosphere, which demonstrates the ingenuity of the Creator in jetting streams on mountaintops and rocks. Thereabout, the scholars, the influential nobles, the people of governance and influence, and the poor and needy, convened to visit their personalities and benefit from their blessings.

One time, *Hadrat Dia' Ad-Deen* invited *Mr. Diwan Bakki* to this place, receiving him with the intention of alleviating the burden of levy and land tax (*khirag*) from the inhabitants of this region -whether disciples, ascribed, or others- by the government, and preparing the convenient climate to help the poor and the needy; and to prohibit their provocation by the officials. Because the late *Diwan Bakki* was a high dignitary, and had an assertive influence in the government circles, and was also a loyal disciple of *Hadrat Dia' Ad-Deen*, and shared with him the kin of affinity, as they were brothers-in-law. At that rate, he prepared for him all what was in his capacity to revere and esteem him. As a result, *Diwan Bakki* deemed appropriate to leave to *Hadrat Dia' Ad-Deen* the choice of a courteous, adept personality that will be under his command in time of need. He then nominated *Dr. Isaac al Kalimi* for this assignment, and he offered him that the aforementioned doctor will be placed at his disposal during his presence in these districts.

In response, Hadrat Dia' Ad-Deen told him: "Nothing withholds his presence"; accordingly, Diwan Bakki deployed the doctor, and enjoined him to be in Dia' Ad-Deen's service and in the service of the disciples, within the limits of his capacity⁶³. On the other hand, the forebears of Dr. Isaac belonged to the *Kalimic* sect -a Jewish sect-, which inhabited Sananadge and Tehran since old times. Amongst his relatives was: Dr. *Hakim Luqman*, and Dr. *Hakim Aristotle*, who used to inherit the medical profession, and their majority were skilful physicians, suchlike: *Hakim Zadah*, known as "The Letterman of the Physicians", and *Hakim Ibrahim*, designated by "The Custodian of the Physicians", and *Mirza Daniel*, known as "The Aid of the Physicians". And they were in the service of people, and many mortals benefited from them.

When the mother of Jamal Ad-Deen and Abdul Malik ailed, I sent for "The Custodian of the Physicians", *Hakim Ibrahim*, requesting him come for her treatment. When he arrived, I saw a white beard, and a cheerful, handsome face. As he stayed for quite sometime at our premise, I noticed that after each *azan*⁶⁴ and the five prayers, he used to take out his *masbahah* (rosary) and start murmuringly reciting a special invocation. I was amazed at that, and I said to myself: This a *Kalimic* person, so how come he reads a litany after the prayer? Forthwith, I asked him: "I was bewildered with your invocation and rosary after prayer times, and you are a *Kalimic* [Jewish] person, so do you have a special invocation?". He answered: "This invocation has nothing to do with my religion and cult, but Hadrat Dia' Ad-Deen recommended it to me at time of prayer and *azan*, and I will never resign it as long as I remain alive". My bewilderment increased, why and how can this *Kalimi* be that obedient to Hadrat Dia' Ad-Deen - and I forgot to ask him about the description of the invocation-. He said: Dear Sir, don't be surprised, and don't imagine that our loyalty and discipleship to the family of Sirag Ad-Deen does not correspond to the loyalty of others. We witnessed from them, what nobody witnessed.

One episode, is that Dr. *Hakim Isaac*, who was a military doctor, was deployed to "*Hawsh wabah drani*" by the late Diwan Bakki, commander of the region, to be in the service of Hadrat Dia' Ad-Deen. Conformably, he spared no effort in performing his assignments and his functional and humanitarian role, as well as the treatment of patients. One day, Hadrat Dia' Ad-Deen told him: "O Dr. Isaac! I do not descry in you save one imperfection". Immediately, he replied: "May I be made your ransom! I know that, and I am ready on one condition that I witness something that rules [compels] tranquillity and confidence to my heart". Dia' Ad-Deen replied: "I agree on one condition, that you perform a proper and complete ablution (*wudu'*)". Obediently, he went and performed the ablution according to the Islamic

⁶³. The presence of such a person who is that close to the government was supposed to diminish the populous presence of Hadrat Dia' Ad-Din, who was a subject of the Uthmanic state, and his followers. This was among the apprehensions of the Iranian state, but they wished something, and Allah Wished something else.

⁶⁴. Call for prayer.

Religion, and returned. Then, Dia' Ad-Deen told him: "Sit before me, and close your eyes". After the doctor complied for half an hour, he sustained a state of dread, fear, and panic, and tried to evade the horror that overwhelmed him. Therein, he was caught by Hadrat Shaikh, who tried to calm him down, and to placate his dismay. Once again, the doctor sustained the same state, until he lost self-control and fled to a near mountain. Thereat, he stayed till sunset, between lowlands, gorges, valleys, and summits. Following the night prayer (*isha'*), he sobered down with the support of the spirits of the Grandees, and returned to the disciples.

Thereabout, they asked him: "What's wrong with you Dr. Isaac?". He replied: I swear by the Singular, One (*Al Wahid Al Ahad*), the minute Hadrat Shaikh started his *tawajuh* and with the closure of the eyes, I witnessed the unveiling of my heart and insight (*basira*). Thither loomed a wide desert, whose acreage was inestimable in terms of length and width. There, I saw a nearby ghost, whom I was able to see and touch. But I couldn't distinguish whom he was, or what he was. Anon, I stared at him to personify him, and to know what he wanted from me. So he addressed me saying: "Don't you know that this is the Desert of Resurrection (*sahra' al mahshar*)?". After that, a multitudinous and boundless crowd appeared within the range of my vision. I also saw huge columns of smoke, like the smudge of a brick factory or a large ship, windlessly rising in the sky, and emitting a malodorous [putrid] smell that aroused the disgust of the Angels of Resurrection, who fled from its terribleness. Seeing this, I started shouting and yelling, and I tried to escape to save my skin, but I was grabbed by the Shaikh. Later, once again I saw the selfsame ghost in a more distinctive and corporeal figure, and he addressed me: "O Isaac! Do you know that these are the ones debarred from guidance, and the dissenters from the Islamic Religion. Truth came to them and they were apprised, but the satanic deception and the psychological temptation interdicted their acceptance and submission". I deemed his verity, because I recognized and personified part of them, some of them died and some are still alive, and they didn't believe in Islam, despite the notification.

Again, I saw great columns of Divine lights, adorned in a splendid style, overhead another group emitting a balmy fragrant smell, while in a state of equanimity, orderliness, harmony, and peacefulness. Aloft them, the angels were flying like butterflies, in a state of happiness and joy. The ghost conferred me: "Don't you know that these are the Muslims?". And I believed the verity of his discourse, because I identified their personalities. Some of them died, and some are still alive. Then I passed out in this state of unconsciousness, like an inebriate, revelling from the fragrant odour and the lustrous lights that dazzles the senses of someone like me. Next, arrived another group, that was impossible to be counted and numerated, and they were in a state of disorder, chaos, and turmoil. Aloft their heads, rose disordered and different columns of smoke and lights, and I saw the Angels were not all repulsive or happy; and they neither fled from them, nor attended them. I realized that these were the disobedient Muslims and the amiss sinners, who mixed good deeds with misdeeds - The Grand Pole, Hadrat Abdul Kader Al Kilani, once said: "If the friend of Allah looks at an barren land, Allah will revive it and cause it to grow; and if he looks to a Jew or a Christian, Allah will Guide him-.

By and by, I felt tremendous pain close to my heart, and after I scrutinized using insight (*basira*) and the clairvoyant [extrasensory] vision (*al 'ain al batina*), I noticed a melon enfolded with a repulsing black drape that resembles the tar. I saw Hadrat Shaikh with his fingers deeply penetrating it in an attempt to tear the drape and dismember it from the melon. I suffered lots of pain due to this inward operation, and as I couldn't withstand the severity of the pain, I lost control, and I could not endure the influence of his honourable hand. So I hurried and fled into the mountains, and I roved like a wandering amorist in lowlands and valleys. At nightfall, I regained my self-command, and I returned to "*Hawsh wabah drani*". Thither, people asked me: "What did you see?". I replied: "I bear witness before Allah, that I saw Truth and Falsehood, and I knew that the Islamic Religion is right. I am waiting for guidance and the proper moment, and Allah does what He Wills and Decrees".

For a certainty, Dr. Ibrahim, known as "The Custodian of the Physicians", and Dr. Isaac, passed away on faith, and they both embraced Islam three days before their death. Meanwhile, both his children, Dr. Luqman and Dr. Aristotle, demonstrate extreme loyalty and devotion to our family. I repeatedly heard my honourable father mentioning that "The Custodian of the Physicians" narrated to him the episode of Dr. Isaac; and if anybody doubts the truth of this incident, well they have children and grandsons in Sananadge and Tehran, and this episode is famous and they did not forget it.

As regards the late blissful Hajj *Shaikh Muhammad Sadiq Al-Waziri* -father of my honourable mother Nouri Jan Khanum-, the landlord of the village of *Sarwabad*, and the one buried at will in a remote mountain at the side of Sananadge, known as "Shaikh Muhammad Sadiq's Hill", which now lies within Sananadge. And when his compeers suggested that this location was faraway from civilization, he replied: "This hill will lie in the city centre", and his prediction came true. While holding the post of the viceroy of Sananadge, he visited *Nusud*, *Tawilah*, and *Houraman*, and in *Tawilah* he met with Hadrat Sirag Ad-Deen. Following this visit and his return to his homeland, and due to the recognition of existent sentiments and understanding, he decided to resign and abdicate from his post, and he returned back to *Tawilah*.

Indeed, he fulfilled his promise, and abided in *Tawilah*; and did not take off his precious and expensive coat that he wore during his work in the whitewash of the Mosque, and the claying of the Khankah. By the same sign, he used to sweep the Khankah with the hems of his coat, and in it he carried waste. With this sincerity and comely manner in service and conduct, he lived a while, and he became very famed amongst the attendants of the Khankah, that as soon as he made *tawajuh* on something, its issue directly came in sight - he once made *tawajuh* on a rabbit, so he rolled him from the mountain -. It follows that due to his proper conduct and spiritual disciplines, he was honoured with the Sanction of *Mashyakha*⁶⁵. But because

⁶⁵. The function or office of a Shaikh.

he was an affluent landowner, a man of wealth, and the landlord of the villages of Sarawabad, Hajamnah, Hazar Khani, Ghishmideer, Maziben, and others; and his mannerliness with Hadrat Baha' Ad-Deen and Dia' Ad-Deen, he preferred to serve Muslims with substance and soul, on working in guidance and spiritual affairs. By the same token, he didn't withhold money, time, or the disbursement of the revenues of his property, for the sake of putting an end to the grievances of the poor and the indigent, and clearing away the injustice of the commissioners. He was adorned with innate generosity and freehandedness, cheeriness of the face, fluency and sweet-articulateness, and eloquence and felicitousness, till the last moment of his life.

With the outlook of observing mannerliness, purity of the heart, and chastity of the self, and despite all of these financial and spiritual capacities, he averted from the post of *irshad* (guidance), and passed away to Allah's mercy and forgiveness, happily waiting for the aid from the holy spirits of the Shaikhs, and departed this mortal life. He was, may Allah's mercy be upon him, a sweet-tempered, good-humoured, solemn person, and was adorned with merit [moral perfection] and beauty. Further, he was a valorous knight, with beautiful penmanship, formulated diction, and poetry and literature.

Once, it came to happen that *Mustafa Bik -sahib qaran-*, the proprietor of the famous *diwan*⁶⁶, and the member of the *Baban* tribe of *Suleimaniyah*, and the coordinate of the honourable uncle Hadrat Shaikh Najm Ad-din in kinship, affinity, and love, to the extent of naming himself his dervish; came to Sinanadge and was gratifyingly welcomed by the poets and the literary men. At that occasion, every one of them chose a poem or an amorous rhyme from his *diwan*, to extend his greeting during the reception, as a gesture of salutation and welcome. At that time, the late Shaikh Muhammad Sadiq prepared a rhyme from the poetic works of Mustafa Bik, and delivered it before him. I recall the first couplet, as I heard it from my honourable father:

Kah wa daroy zahr curta kahmah raghin gobi qulnari
Qala walar ghaw khumar shirin siwar khal mushq tatari

Meaning:

The owner of the golden bristle, the short belt, and the reddish mantle
 The one with the bowing hat, the shrouded glance,
 A handsome knight he is, and his birthmark is the misk of the Tartar

At that time they were contemporaries to the famed governor (*wali*) of Kurdistan, and the poets commended Mustafa Bik in front of the *wali*, as a poet and a literary man belonging to the class of the poets of heartfelt love and amorousness. But

⁶⁶. Garland of poetry.

the *wali* denounced his praise, and said: "He does not deserve this tribute and acclaim". So they decided to bring him to the presence of the *wali* at any price, and the *wali* consented on receiving and testing him. Earlier to this incident, the *wali* erected a statehouse with two estrades (*iwan*), so he brought a group of boys and girls wearing the same costume, and the group of the boys stood on one side, and the girls on the other side. Shortly, the *wali* called the late Shaikh Muhammad Sadiq to walk between them, then came the poet Mustafa Bik to the divan, and he asked him to look at the two groups and improvise a couplet for each. Instantly, he chanted:

Khub ruyan Sinanadge liqe end
Perser khurshid tapan fa'iq end

Bahma nazu nazqat high yichan
Bendi Shah Muhammad Sadiq end

As for the girls, he meant: The good-looking girls in Sananadge, outshine the rising sun, and to the boys, he said: With all this coquetry and softness, [no doubt] they are the lads of Shah Muhammad Sadiq. Also taking into account that both the boys and the girls, were of the same age and wearing the same costume, such that it was extremely difficult to differentiate between them, the *wali* approved the statements of the literary men in the praise of Mustafa Bik, and he returned to the divan and ameliorated his reverence and respect.

On the side, the late Shaikh Muhammad Sadiq had three daughters: my mother *Nouri Jan Khanum*, who was, may Allah's mercy be upon her, a pious, virtuous, and benevolent lady, rising to the service of the *salikeen*⁶⁷. Every week -on Thursday and Friday night-, she used to prepare a relatively palatable meal to the disciples and the *salikeen* one by one, and enjoins the washing and laundering of their clothes. - I was a small boy, when she used to tie a loaf of bread to my back, especially dressed with butter, to convey it to the *salikeen* of the Khankah; and prior to her death, she came to the Khankah and bade farewell saying: I served you a lot, peradventure I may not see you. I implore your virtuous invocations-. She, may Allah's mercy be upon her, used to love me very much, and fend off the heaviness of the blanket from my face during sleep. Moreover, she was a frequent invoker of Allah, and used to fall asleep upstanding, with her tongue, and fingers on the rosary, unceasingly remembering Allah and invoking the blessings on the Prophet (blessings and peace be upon him). The other two were *'Alia Khanum*, wife of Najm Ad-Deen, and *Asia Khanum*, wife of Diwan Bakki, and three of them were conjoined together with love and sincerity.

As to Diwan Bakki, besides his fidelity to the family of Sirag Ad-Deen, he held an official post and capacity. One time, he was assigned by the state to assay the conclusion of the dispute between the tribes and the government; because he always

⁶⁷. Pl. of *salik*, and they are the spiritual travellers of the Path.

had a tendency towards reconciliation, peace, security, and a regard for the supremacy of law and repose on the borders to obviate harm from the poor and the indigent, as they always were the fuel of conflict and dispute. All of this was undertaken, based on the support of the Grandees of the Uthmanic family, the lovers of peace and reconciliation, for the people, the disciples, and the ascribed, to live in peacefulness, and to defend them with the available expedients, by averting harms and inducing benefits to them. All that, and they neither expected a reward or thanks from them, nor did they crave for any corporeal or beneficial object from the government. As a case in point, *Nasir Ad-Deen Shah al-Qajari* once sent a detailed epistle to Hadrat Dia' Ad-Deen showing his willingness -if the Shaikh was to accept- to assign the necessary wages and shares to cover the expenses of the Khankah on a periodic and monthly basis. So Hadrat Shaikh answered him with this couplet:

Ma abrawi faqr wa qana'at nami perim bapad Shah biqou ead kah rouzi muqrar est, meaning: We neither disgrace nor condemn poverty (*faqr*) and satisfaction [acceptance] (*qana'a*), and tell the king: Sustenance (*rizq*) is predestined (*muqrar*).

Falling under the category of proclaiming Allah's Bounty, I inherited from my father the decorum of reconciliation and rapprochement, and the love of peacemaking and repose; as well as the cessation of the incitement of afflictions and disputes, the stimulation of chaos, and lawbreaking. I recall the following incident: When I was in Duroud, a military campaign was deployed by the Iranian government at that time, to subdue and disarm the *Houraman* region in general, and *Razou* in specific. In retort, the tribes were prepared for resistance, so I actively worked to quell the affliction, and I offered my benign endeavors on both rivals [parties]. I firstly went to the chieftains of the tribes, and I told them: The government, regardless of its perceptual form, is more commendable and preferable than its absence, because anarchy hurts everybody, whereas its presence -despite its oppressiveness- insures the duration of the dignities of people in a state of preservation, and their taboos in a state of conservancy, and they won't be governed by turmoil and clamour. Therefore, I want you stop doing what disturbs the order of the region and its security. You do not have the weapons, the ammunition, the food supplies, and the power to resist for one or two years, so I visualize that you won't be able to stand against the government. Besides, if war breaks with its burdens, you can not secure your properties, children, and women; and no one will suffer harm save the poor and the indigent. Whereas, if peace prevails between you and the government, the region will be spared from agonies and ruin. They said: "The government will imprison us, or may execute us". I said: "This is possible, but your children, women, and properties, will remain well-kept, whereas if you fight and you were defeated, you will lose yourselves, your families, and your properties; and you will entice your enemies from other parties". They said: "You spoke the truth, and we consent what you choose".

Straight away, I went to the commander of the force, Lieutenant Commander *Shabakhti*, who took up quarters on top of *Kurhya Miyanah* mountain that surmounts and crests the region. When I reached the headquarters, I saw the motorized convoy

of the army as they started to spread, but when they saw me, they stopped their march and they were ordered to retreat. Directly, I met the commander in charge, who welcomed me with receptiveness and respect. During our converse, I looked to the corner of the room, and there I saw a broken chair; so I issued a loud guffaw [laugh] which I blushed from, and the commander asked about the reason behind it. I said: "I laughed because of something in myself, and without willing". Following his insistence, I said: "When I saw the chair, I imagined that Lieutenant Colonel *Asadullah Khan* sat on the chair, and it broke under him, so he fell upside down with his heels over head, and nobody helped him and the fleshiness of his body and paunch impeded him from raising up by himself". So the commander bursted into laughter, and said: "By Allah, as if you were here, what you imagined did befall. He visited us yesterday, and sat on this chair and it broke under him, so he fell with his heels over head; and due to the outburst of laughter I couldn't raise him up, and he was able just to move his legs".

Accordingly, the seams and love between us augmented, so I proposed to him a request for amnesty to the chieftains of the *Bik Zadah* tribes, who love order and law. I also demonstrated to him that they are subjects of the state, and their rebellion was due to the turmoils that reigned Iran, and the privation of an advising leader that congregates them. He then agreed to grant amnesty to them, and I brought *Majid Khan*, *Hussein Khan*, and *Hassan Khan*, and other chieftains to the headquarters; and after [bringing them to] good terms and footings, they returned home safely and peacefully. Later, the commander of the region came to Razou, and they all convened in the house of *Majid Khan*. On that occasion, he delivered a speech to the conveners, where he extolled the endeavors for the restoration of concord and peace in the region, and said: "By Allah, the merit of all this, is ascribed to His Eminence Shaikh Uthman. Were it not for his assays, I would have been one of the deplorable [remorseful], with what I intended of demolishing houses, burning crops, and killing innocents; and in the Day of Resurrection amongst foredoomed; may Allah reward him on our behalf the best reward".

Truly, any just person who impartially observes and inspects the states of these grandees and their situation and articulation, would descry that their undertakings were not devoid of judgment, and benefit. In fact, the grandees of the family, long since Hadrat Sirag Ad-Deen till nowadays, and from the aspect of securing sustenance, and the duration of the dervish livelihood, have always been rich and affluent, and never failed or shorted in the service of Religion, and its scholars, students, and the inbound visitors of the Khankah. Together with the adherence to the decorums of satisfaction and asceticism, and the proprieties of His Preeminence, the Best of the Creatures, and his scrupulous Traditions. Because poverty and satisfaction, are oftentimes amongst the preconditions to the sufic and dervish conduct. It occasionally came to happen in times of drought, dearth, or famine, that my grandfather used to advise the residents of the Khankah: "Any one who finds in himself the capacity to maintain better subsistence than what is available, has the right to return to his abode and country, and not put himself under the strain of famine and privation". But they replied: "We will not leave

the Khankah, and we will not desert. We will live on scant bread, and be satisfied with the borne rations of strawberry, as none of us confined himself here to nourish his body and to fortify the itches of his *nafs*. What we anticipate from Hadrat Shaikh, is procuring the contentment of the Lord, maintaining the spiritual subsistence, and refining the morals. Lo! Poverty, acceptance, and famine is more preferable to us under the *tawajuh* (circumspection) of Hadrat Shaikh, to propel the lust of the *nafs* and to efface the egoistic vices, because it is nearer to prosperity, and is more commendable to accomplish success and beatitude".

As regards my father, may Allah's mercy be upon him, he used to spend all what he possessed on scholars and the guests of the Khankah, devotedly seeking the Face of Allah, like the one who does not fear poverty, and for this Allah honoured him with various prodigies (*karamat*). He once visited the village of *Qilighdir* near "*Sah Rishwi Saqz*", to construct some properties. Meantime, the nomadic *Jaf* tribe, which relied on animals and horses in all their doings, came from Iraq seeking summer-resort, pasture, and forage; and the majority of them were disciples and ascribed to His Eminence. When the news came to one of the influential personalities of the region, and a loyal to His Eminence, he conferred with him saying: "My master, if you would excuse me, even if this involves some insolence and impoliteness, the *Jaf* own well-bred horses, and nice mares. If you could kindly request a wellborn mare from them, at any price, and I will be most grateful to your honourable personality". After he bought a pretty mare, at a high price from one of them, the [previous] owner of the mare left the place.

The region was an uneven rocky one and on the verge of a steep valley. Suddenly, the mare fell down from the mountain, so when they reached him, they found him lifeless, with his head dropping beneath his body, and his neck was broken. The buyer returned to Hadrat Shaikh, expressing sadness and sorrow, and asked the Shaikh to send for the seller to recover part of the cost. He was deeply affected with that discourse, and said: "How can I ask him, and time passed since then, and the transaction was concluded". Said my father: I bowed my head, and while in the state of contemplation, I saw Hadrat Sirag Ad-Deen (I), who said: "Don't be sad or sorry, I implore the restoration of life to this mare -whatever may happen-". In no time, and I have not raised my head yet, a person yelled at the top of his voice: "The mare is moving". The sound kindled me, and I retained my normal state. Anon, the people lifted the mare, and it stood on its four feet, but we noticed his neck was tilted from the trace of the fracture; still it remained a strong horse. So I praised Allah, and offered my thanking, Whom He said in the merit of his lovers: "Were he to ask [something] of Me, I would surely give it to him". On account of that, it was cited: The potency of the saints (*awliya'*) is derived from Allah, they [even] can revert the arrows from their course.

One time I learned from my honourable father, that there was a man over fifty in age in the village of *Karjaw* who was deprived from the bounty of offspring. So he mournfully came to His eminence, conjuring him to implore Almighty Allah, to grant him children. And with the intention of almsgiving (*sadaqa*) and the

fulfilment of the invocation, he donated a mule to the Khankah to serve the visitors. Earlier to that, my father handed him a written invocation with the necessary instructions, so after a while, his wife evinced the signs of pregnancy, and the word spread amongst people, because they previously knew that his wife was barren and now she is pregnant. But the devil who betrayed *Tha'labah*, who made a covenant with Allah: "If He bestows on us of His bounty, we will give alms, and become truly of the righteous", similarly misled him and [delusively] told him: "You are dispensed from redeeming your almsgiving and the donation of the mule", and conformably he sold the mule. Then people started blaming him on his misdeed, so he sent double the price to the Khankah, as an expedient to mend his shame amongst people, and due to his remorsefulness. But my father dismissed the price, and said: "I only want the mule which he vowed to the Khankah, as I didn't request anything from him, and he willingly vowed it; otherwise, let the child stay there - in her womb-". In effect, the burden stayed four years in the women's womb, as a requital to the retraction of his vow to Allah, and his dishonesty and stinginess. Thereafter, the person humbly and regrettably came back, so Hadrat Shaikh said: "Do not beseech a supplication to the infant, instead, implore the salvation of your wife". It follows that Hadrat Shaikh prayed for [the safety of] the mother, and she delivered a stillbirth.

It is appropriate here, to cite the children of my honourable mother, and some of their situations, since this is not devoid of usefulness. She had two sons, the poor and Mawlana Khaled, which was and still is, praise be to Allah, a pious, virtuous tracker of the Path of the fathers and the grandfathers, and reverent and loyal. He never hurt me by any means, and I never heard from him anything that might cause the distress of my mind. He also has a taste of literature, and beautiful poems, in addition to numerous rhymes in the eulogy of the Master of the Creatures (blessings and peace be upon him), and couplets in the encomium of my father and many amorous poems. My father reported: Directly after the birth of Mawlana Khaled, red ants - *zar-* appeared in the house and its surroundings, such that whenever we discarded it using the sweeper and the washbowl, it increased rather than decreased, and this state persisted till the second or third day. But although Mawlana Khaled was firmly tied by the hands and the legs, and swaddled on a sieve, he started walking in the room till he reached the doorstep. When the women saw him, they were scared, and started yelling from this scene - a newborn in the third day of his delivery, walking with his both feet tied-, so he fell on the ground. In no time, the ants deserted the house, and none remained. On the side, Mawlana Khaled was very weak and thin, so my mother entreated Hadrat Dia' Ad-Deen saying: "Pray to Mawlana". In response, Dia' Ad-Deen took his left ear with the two fingers, and rubbed it and said: "This is my boy"; and the trace of his two fingers appeared in his ear, and nowadays it is seen as a seal on his ear.

Amongst her children also: three daughters. *Fatima Khanum*, who was an insightful lady of society, with vast knowledge in the four quarters of the Honourable Code, and a religious gentlewoman. She was buried near the tomb of *Hajj Hassan al Jouri* in the village of Jour. Also *Aminah Khanum*, who was a pious lady and well-

informed about the Code. She was amongst the elect, to the extent that she was apprised about her death ahead of time. During her mortal disease, the news came about the eruption of a severe controversy between the chieftains of the *Jour* and the tribes of Qumasi, so I was commanded by my father to head there for the restoration of rapport. Before leaving, I visited my sister and observed the deterioration in her health condition, and I was really hesitant to leave her in this condition, despite the order of my father regarding the necessity of the trip. I bear witness to Allah, while in this condition, she addressed me saying: "Dear brother, follow the order of Hadrat Shaikh, and do not delay it and mourn on me. We are now in Sha'ban, by Allah's Will, I will die on Friday night, the eighth of the blessed month of Ramadan. Farewell! Allah be with you all, and I will be the guest of the Lord". She also requested to be buried in one of the corners of the Khankah, and said: "I love to hear the utterance of *Khatm, thikr, and Tahlil*", and what she awaited did come true.

As for *Thuwaybah Khanum*, [the third daughter], she died in Saqz during the *jihad* in repelling the Russians, at the time when Hadrat Najm Ad-Deen and Houssam Ad-Deen came to Saqz, with the intention of the fight in the cause of Allah against the attacking occupation forces, the invading Russians. In their company stood a massive crowd of warriors (*mujahideen*), and they were all the guests of my sister. Later, they cited that she performed a unique job in the service of the *mujahideen*, that deserves mentioning. Moreover, on the occasion of the merit of *jihad*, and the holiness of martyrdom in battle, she presented an explication and a detailed statement, that impressed Hadrat Houssam Ad-Deen, who addressed Najm Ad-Deen saying: "Look how Thuwaybah Khanum strengthens the spirit of victory in the *mujahideen*, and how knowledgeable and well-informed she is, as if she was the second *Mulla Kader Biyarah*". I also participated in the fight against the invading Russians, between the villages of *Sawlah Abad* and *Sananadge*, and I was less than twenty in age, and my picture is still on hand.

During the pregnancy of my mother with my sister Aminah, she desired to bear a male child, so Hadrat Dia' Ad-Deen told her: "My daughter, Nouri Jan, you ought to adhere and attend to the manners of the Order". My mother replied: "May my soul be made your ransom! With heart and soul I am ready, but I wish a male child, and I entreat this from the lofty aspirations". In response, Hadrat Dia' Ad-Deen told her: "Go and visit [the shrine of] Hadrat Sirag Ad-Deen (I)", and according to the observed command, she went to Tawilah for visit. But for some reason or another, Hadrat Dia' Ad-Deen said: Tonight, and in the world of spirituality, I wanted to direct a powerful blow to Nouri Jan, and I raised my hand, but instantly Hadrat Sirag Ad-Deen held my hand and said: "Do not harm Nouri Jan. She will bear a child from Ala' Ad-Deen, whom I will grant my name, and my perfections will be evinced in him. He will serve his brother believers in his time, the way I served them in my time". Hadrat Dia' Ad-Deen said: "Now she is pregnant, is this the conception at issue?". Sirag Ad-Deen replied: "No, she is a female and her name is Aminah, and after her another female by the name of Thuwaybah, then after them she will bear this child". So Hadrat Dia' Ad-din wrote the selfsame

articulation in a letter to my father, conveying to him this glad tidings ; and after the birth of my brother Mawlana Khaled and I, he wrote another letter in our names. As regards the first [letter], it remained in my position till the mortal disease of my father, when he requested it from me, and accordingly I obeyed him. However, regrettably, it was lost in a mysterious and symbolic manner.

In point of fact, I ascertained the verity of the word of my father when I saw in dream that I was in a place, and my father was politely and dutifully standing before me, suchlike the disciple stands when he seeks spiritual support from his *murshid*, and I narrated the story to my father and I said: "I feel shy and agitated from this vision, I beseech your holy aspiration not to see it once again". He replied: "Do not feel shy, and relate not your vision to anybody. My fate and yours fall under the auspices [protection and patronage] of the fate our Master Joseph (*Yusuf*) (peace be upon him), but by the Grace of Allah, the reward and preservation will be ours, as it was to our Master Joseph. You will neither be affected by the evil plot, nor harmed, and you will be the reason behind the durability of the boons (*ihsanat*) of the forebears". As for the second letter, it remained, and I previously enlisted it in the book.

On the occasion, of mentioning Hadrat Dia' Ad-Deen, I will state this glimpse that I repeatedly heard from the spiritual guider, my honourable father. He said: There was a person by the name of *Yar Ahmad Bik*, and he was a chieftain of a tribe and a courageous knight. Due to his enmity and dispute with some of the counter tribes, he fled from the Uthmanic government, hiding from the sight of the commissioners in caves and mountains. On the other hand, he was a very loyal disciple of Hadrat Sirag Ad-Deen and his sons, such that if somebody was to kill his son, and besought his pardon for the sake of Hadrat Sirag Ad-Deen, he would forgive him and let him go. In the meantime, Hadrat Dia' Ad-Deen started planting the estates in mortmain held by the Khankah in "*Shawis wa Bawis*", in *Shahrazour* near the river of *Zulam*, and sometimes he used to visit the plantations at the side of the river, for work and toil. On the two sides of the river, there were diverse thickets of willow and raspberry, and their thickness and entanglement were to the extent of limiting passages to specific sites, and still with great effort. Thereabout, Hadrat Dia' Ad-Deen performed the night prayer in congregation, and we were following him. Suddenly, in the second or third *rak'a*⁶⁸, he yelled and ascended with his flesh and body, and vanished from our sight.

Due to the intensity of the incident and the dismay of the situation, we became astonished and confused. Meantime, the conversant in the jurisprudential issues continued their prayer with the intention of separation (*mufaraqa*), while the rest were overwhelmed by chaos. At the time, there was neither electricity, nor any means of illumination and light sources, especially in farms and villages, where the majority either hammered firewood from the leaves of oak tree and so forth,

⁶⁸. Unit of prayer.

and enkindled it like a firebrand or a burning log, or they brought a bunch of stems from some oily plants, similar to the stems of sunflower and sesame. Likewise, we enkindled some to follow the track of Hadrat Dia' Ad-Deen. During our search, and while in a state of concern and anxiety, we met a boy at the side of the river saying in his infantile language: "*Shaikh lih kulahu fili go po aiwi*", and *fili* means flew. Whereas the term *fili* is originally *firi*, but he pronounced and utilized L, instead of R. He then signalled with his hand: The Shaikh flew from here to there, so we looked around. At a distance of six meters, we saw his blessed body laying on the bushes and thorns, and due to our profound astonishment and confusion, we did not inquire about how was this child able to reach this location at that time, or how he disappeared. Where as the thickness of the thorns, the bushes, and the thickets, impeded our efforts to reach Hadrat Shaikh, so we had to bring the sickles and the hammers to cut the thorns. Finally, we were able to clear the way to him, and there we saw him lying on the ground, with an injury and the blood flowing from him. Immediately, we placed his blessed body in a carpet, and we took him back home.

Before dawn, he awakened, stirred, and said: "Bring me a change of my clothes and let me wash my wounds, so that I do not miss the night prayer". And for the compliance with mannerliness, we did not ask him what happened, but amongst our relatives there was a naive man by the name of *Shaikh Kader*, who said: By Allah, tell me what happened? He replied: To calm your hearts, I will relate to you, with one condition that you do not disclose it, until the person in question arrives tomorrow, and he himself will narrate to you [in details what happened]. Yar Ahmad Bik was in a house assigned for resort in the so and so village, near the region of *Shilir*. His horse was in another house, his weapon was in a remote place, and he was devoid of the means of defense. While in this state, he was informed that the police and the opposing tribes tightened their seige around the village. So in a state of desperateness and fear he called: "O Sirag Ad-Deen help and save me this time from this predicament!". In return, Hadrat Sirag Ad-Deen (I) called me: "O Omar! Save Yar Ahmad!". In conformance with his order in the world of spirits (*'alam al arwah*) to save a human soul from slaughter, I hastened and I did not have the space to separate the soul from the body. Directly, I came to this place, and went to assist Yar Ahmad Bik, who was besieged and devoid of his weapon, with his horse and saddle distantly apart. Right away, I brought them to him, I mounted him on his horse, and I took his arm and delivered him from the seige. The road was changeably low-lying, up-lying, and rough, so from time to time I used to call him: "O Yar Ahmad!", until I conveyed him to the "*Toy qasha dari*" sight. Thereabout, I told him: "Rest here till morning, and I am in *Shawis wa Bawis*". Then he [Hadrat Dia' Ad-din] said: "O Shaikh Kader! He will come in the morning, so ask about him".

After sunrise, Hadrat Shaikh stood near the house -the hut-, waiting for the person to come. In no time, Yar Ahmad Bik appeared on his mare, and before he dismounted his mare, Hadrat Dia' Ad-Deen told him: "Yar Ahmad, what do you comment about my chivalry?". Immediately, and even before his descent, he addressed the

attenders saying: Dear spectators, I bear witness before Allah, that I was in *Shilir* under seige by the police and my enemy tribes, my mare was far from me, and I had no weapon. Thereat, I requested aid and support from the spirits of the saints (*awliya'*), and I said: "O Sirag Ad-Deen help me!", and without delay, this blessed soul, Hadrat Dia' Ad-Deen arrived. He passed to me the weapon and the horse, he also prepared it and handed me the halter, and put me on it. Moreover, in some locations he used to hold my arm or lead the way and call me. On this account, he rescued me, and conveyed me to "Toy qasha dari", where I stayed till morning. Then he stepped from his mare, and fell on the footsteps of Mawlana Dia' Ad-Deen, and it became beyond doubt or question, when Yar Ahmad narrated the story.

On this occasion, I recall a marvel of Hadrat Sirag Ad-Deen that I heard from His Eminence, my father (may his secret be sanctified), and from the late Hussein Khan "Razaw", who was a lover of the saints (*awliya'*) and the shaikhs and a continuous rehearser of their recalls. He was, Allah's mercy be upon him, very persistent in the performance of the ritual prayers on time, in addition to the supererogatory prayers, and the recitation of the Qur'an and "*Dala'il Al Khairat*". Moreover, he used to prepare food several times in the year, on the occasion of the birth of the Master of the Creatures (blessings and peace be upon him), and invite the scholars and the poor to it. He was disguised in the apparel of the worldly people, but still he was a preserver of the feats of the righteous. I heard him once saying: Lo! One time, Hadrat Sirag Ad-Deen went to visit the village of Khanah Shur, and people gathered around him, and there was a governor who did not believe in the episode of "*Ya Sariyah Al Jabal*"; and Sariyah was the commander of the Islamic army in Iran, so Hadrat Omar (Allah be pleased with him) called him from "*Al Medina al Munawarah*" (Medina), and while on the pulpit⁶⁹. Following the recital of the marvel by Hussein Khan, I told him: "I am calling Khalifa Mulla Abdul Rahman Roadbadi, and he is listening". I said: "O Khalifa Mulla Abdul Rahman! Come to us, I am in the village of Razaw in the house of Hussein Khan". In the next morning, the Khalifa came to the house of Hussein Khan, and when I asked him: "Why did you come?". He said: "I heard your voice, yesterday, and you called me, and here I am in your presence".

One time, I was attending my father (may his secret be sanctified), and Mulla Abdul Rahman Kushkhani, who was a reverent scholar, came to visit him. After a while, he asked permission to return to his home, apologizing that his house rests at the rims of the village and he fears on his family. But my father (may Allah be pleased with him) told him: "If you stay at our premise, I will guard your house tonight". The next day whence he reached the house, he was told by his family that a person with so and so description, was circling around the house all night; and at the dawn, he knocked the door and said: "I am Ala' Ad-Deen, and I apprehended Mulla Abdul Rahman at my premise. I promised him to guard the house, and I fulfilled my promise. Farewell!", and this marvel became a reason for the consolidation of their creed.

⁶⁹. We previously mentioned this prodigy on the occasion of narrating the biography of Hadrat Sirag Ad-Din Al-Awwal (I), at the beginning of the book.

Amongst them also, that Hadrat Dia' Ad-Deen once sent to my father Ala' Ad-Deen, a person ailed with a dangerous disease -leprosy-, and said: "The cure of this patient is at the hand of Ala' Ad-Deen". When the patient reached His Eminence, he said to him: "Be patient until I find you, by the Will of Allah, a healing remedy". But after three days, his tolerance was consumed and he ran out of patience, and said: "O Shaikh! You observe what I endure from pain and soreness, and I can not tolerate more?". Hadrat Shaikh replied: "The remedy is hard to get, and I am waiting for the Grace of Allah". The patient asked: "What is it?". His Eminence replied: "Your remedy can be realised if a snake eats some eggs, and throws up, then from the vomit we will prepare medicinal capsules that you will take". The patient astonishingly said: "From where can I get this medicine?". He replied: "I am telling you to be patient!". Suddenly, loud cries ranged from the female bakers working in an old room made of clay and wood at the other side. They yelled: "The snake, the snake!". When people hastily went there, they discovered that a large black snake ate the eggs in the swallow nest built on the roof. It then crawled along to the next room, and it drank milk from an uncovered pot. Then it passed by the fireplace on its way to the baking room, and when it felt the heat, it threw up, and discharged what was in its belly inside the basin empty of dough. Anon came Hadrat Ala' Ad-Deen, and said: "Leave it! This is the medicine in question!". Then he collected the vomit substance, and prepared some capsules that were taken by the patient; and after the fall of three soft skins from his body, he was cured from the disease. -It is a marvel, and the One who brought the she-camel from the rock, is [surely] capable of everything possible. As to the swallow, it is one of the migratory birds, that always builds its nest in the roof of houses and populated domiciles.

Also amongst the *karamat* of Hadrat Shaikh Ala' Ad-Deen (may his secret be sanctified), is that Shaikh Uthman once had a brother called *Jamal*, and he was in the comeliest visage Allah Almighty created. Says Hadrat Shaikh Uthman (II) (may his secret be sanctified): When we departed "Darah Shish" to Iran, Jamal was still a suckling. When he reached his two or three years of age, we came to the summer resort of "Miyaran" in Houraman, by the famous "Surqul" mountain. There, a person by the name of *Hajj Muhammad Ayman Bik* came to Hadrat Ala' Ad-Deen, and he was eyeless and well-known in his denial (*inqar*) to the Shaikhs and the religious people. So with the desire of Hadrat Shaikh to bring this man to the line of religion and the love of the shaikhs, he said: "O Allah! I donated the eyes of my son Jamal to this man, for him to join the path of fidelity". In two days, Jamal ailed with smallpox, and he lost sight, and then passed away. It follows that Muhammad Ayman Bik came to see with both eyes, and he regretted his denial and became loyal, and persisted on the religious matters and piety seeking Allah Almighty.

It is with consummate and incurable grief and sorrow, that I yearned and aspired to continuously serve the two lustrous moons, Hadrat Houssam Ad-Deen and Hadrat Ala' Ad-Deen, and stay in their presence. And Allah is informed and knowing of what is in the hearts. As I was an enamoured, agonized zealot of their personalities, and [desired] to be able at all times to fill my heart and please my soul by watching their beauty. But, unfortunately, what I wished its endurance, and desired its utmost durableness, did not occur - I seek refuge in Allah from the deceptive acquaintances-

Nevertheless, during the blessed month of Ramadan, Hadrat Houssam Ad-Deen ordered me to stay in his service for twenty days, and this was the greatest, longest, and sweetest period in my entire life. Throughout that period, he kept me in his presence day and night, and in *sahour* and *fatour*⁷⁰. However, the issue is not in eating and drinking, rather it is to benefit from his blessed presence, as I satiated from the spiritual pleasure, and gluttoned from eating mores and not from eating food. During that period, I stayed in his private bedroom, and in it there was a colossal throne similar to the throne of Bilqis⁷¹. But he (may his secret be sanctified) used to enshroud himself with a linen blanket, and sleep on the floor. By Allah, I never ever saw him, not even for a minute, sitting or sleeping on that throne, due to his extreme humbleness and shyness from Allah. Moreover, he used not take off his clothes, instead he used to sleep in them; and by this, his essentiality was adorned with the Muhammadic decorums in the religious issues, and in everyday of Ramadan he used to occupy himself in the recitation of the Qur'an and its commentaries, and "*Nahj al Balagha*".

I used to feel shy a lot from him, and in conformance with mannerliness, I never desired to break my fasting in his presence. But every time he (may his secret be sanctified) used to order me an ordained command, and whenever they brought the food for *fatour* and *sahour*, he (may his secret be sanctified) used to eat from all [dishes], and then enjoin me to eat. One time, and due to my extreme hunger at the time of *fatour*, and after he ordered me to sit with him for meal, I took a morsel of food to put in my mouth before he tasted it. But he held my hand that carried the morsel, and grabbed it, and directly ate it from my hand. After three minutes, he told me: "Now [you can] eat!". It is evident that his insistence (may his secret be sanctified) to taste the food before me, was due to his kindness, generousness, and his concern about my safety, fearing the betrayal of the traitors. He (may his secret be sanctified) was ready to sacrifice his soul and life for me, and Allah is witness of what I say.

During my travel to Baghdad in the company of Hadrat Ala' Ad-Deen, we passed by the village of "*Qamah*", where Hadrat Dia' Ad-Deen constructed a Khankah, full of blessings, conspicuously observed by people. Thereabout, I completed the blessed month of Ramadan in the service of Hadrat Ala' Ad-Deen, and we used to stay in his presence, from after *Tarawih* Prayer, till near dawn, in the topmost blessings, recitation of the Qur'an, and the rehearsal of the Muhammadic eulogies; may the best blessings, peace, and tributes be upon their proprietor. And our assemblies were attended by various groups of scholars and dignitaries. Amongst them: *Sayed Baba Rasoul Bidni*, the Tutor of *Aba Ubayadah* [village], and the eminent teacher, the beloved of the Sages *Shaikh Abdul Karim Burandah*. In addition to *Shaikh Abdullah Hajj Mamadan*, and *Hajj Baba Silakhi* and others, Allah's mercy

⁷⁰. *Sahour* is the last meal before daybreak during the month of Ramadan. Whereas *fatour* is the act of breaking the fast at sunset during the month of Ramadan.

⁷¹. *Bilqis* was the Queen of Sheba.

be upon them all. In truth, that month of Ramadan was the most sedate in my lifetime, and the cream of my existence.

In another sojourn to the village of "*Qal'a Jouq*", we -my servant Faqih Ahmad and I- used to stand with extreme mannerliness at the corner of the my father's bedroom during his sleep, and till daybreak; and it used to be performed in turn between us, one night from me and one night from him. We did enjoy this arousal, and we never experienced any fatigue as a result of it. On the contrary, we were overwhelmed by the feel of happiness and pertness that increased night after night. It happened once that the late *Shaikh Abdul Kader Siri*, father of *Shaikh Uthman*, was in the illustrious presence of Hadrat Ala' Ad-Deen (may his secret be sanctified), so he turned his face to Shaikh Abdul Kader and said: "My heart delights with this world, and I have a yearning for it". Shaikh Abdul Kader replied: "Right". Then my revered father (may his secret be sanctified) repeated this phrase thrice, and everytime Shaikh Abdul Kader used to say: "Right". Eventually, Hadrat Shaikh (may his secret be sanctified) told him: "You did not ask why I delight in this world? Because my son Uthman is present, and he is in this world". *Shaikh Uthman Siri* was [also] present, and he himself still reports the happening.

Indeed, my father, Hadrat Ala' Ad-Deen, was the *Luqman*⁷² of his time, and had the mastery in prescribing the appropriate medicines. Once upon a time, he travelled to the cold mountainous region of "*Jawanaroud*". Meantime Hadrat Shaikh Dia' Ad-Deen, who was in Biyarah, suffered an intense diarrhoea, accompanied with blood. And due to his extreme annoyance from his frequent going to the lavatories - hundred and twenty times in one night-, he sent an epistle to my father saying: "I do not wish to take other than your medicine". Immediately, my father came to his house and prepared a remedy from the native herbs, that diminished the frequency of going to two third the diarrhoea case, and he completely recovered after two days « *And he to whom wisdom is granted, recievth indeed a benefit overflowing*» ❖ The Cow: Al-Baqara 269 ❖; Allah Almighty speaks the Truth.

By all means, the fragrant breezes of these grandees, not only heals the apparent [physical] diseases, but also cures the inward [hearty] ailments. I remember that the late *Mulla Muhammad Sunta*, who was a reverent scholar, was afflicted with the doctrinally reprehensible satanic insinuations (*waswasa*), so he visited Hadrat Dia' Ad-Deen pleadingly requesting him to eliminate it. In response, His Eminence ordered his son Ala' Ad-Deen to make *tawajuh* on him until he dismisses the case from him. He said to him: "Do not leave him until he attains the station of "*Sultan Azkar*" (*thikr* par excellence)", a station (*maqam*) where the disciple can see, hear, and feel with every bit of his body the Remembrance of Allah (*thikr*). Hadrat Ala' Ad-Deen obediently conveyed Mulla Muhammad to this station. As a result, Mulla Muhammad was pleased and his breast was enlarged, and conceitedly started

⁷². *Luqman* the Wise, is the sage par excellence in Islamic Lore, and he is considered the symbol of wisdom. Please refer to the "Luqman" Chapter in the Holy Qur'an.

proclaiming this station; so after one week, Hadrat Dia' Ad-Deen sent his grandson, *Shaikh Tajj Ad-Deen* son of *Shaikh Saad Ad-Deen* son of *Dia' Ad-Deen*, who attained a lofty grade and station and was inordinately loved by Dia' Ad-Deen, to make *tawajuh* on Mulla Muhammad to divest and wrest this station from him. According to the injunction, Shaikh Tajj Ad-Deen made *tawajuh* on him and he returned him to his normal state without the *waswasa*. So Mulla Muhammad started reprehending the act of divesting the *khil'a* (robe of honour) from him, and said: "How is it permissible to retract an act of endowment and donation". Said Shaikh Ala' Ad-Deen: "You came for visit intending the eradication of the case *waswasa*, and it is gone. As for your achievement of what you saw, it was meant for you to know that it is a Sufic station which the *murshid* can convey the disciple to, through spiritual procurement (*kasb*), endeavour (*juhd*), and disciplines (*riyadah*). So strive earnestly to reach it with your own procurement and endeavour, and accomplish it in person".

Amongst the virtuous whom I met and never forgot, the disciple of my eminent grandfather Shaikh Omar Dia' Ad-Deen, the Tutor *Mulla Abdullah Piswi*⁷³, who was a reverent scholar, an adept savant in the outward [jurisprudential] sciences, a genius of his time, and a pious ascetic. Hadrat Shaikh Omar Dia' Ad-Deen once said: "He can reach the rank of a Pole (*qutb*), if he recluses in the Khankah for forty days". Actually, this savant came to Holy Biyarah intending to take a letter of recommendation from Dia' Ad-Deen to *Mufti Al Zahawi*⁷⁴ in Baghdad. So he proposed to him saying: "O Shaikh, forgive my impoliteness, [please] send me to study under Mufti Zahawi". With topmost respect Hadrat Dia' Ad-Deen replied: "Very gladly! But take a recess until we prepare a guide to escort you to Baghdad". After a few days, he reiterated to him: "O Shaikh! If you do not wish to send me to Baghdad, then send me to *Jour* to study under *Hajj Sayed Hassan*", and he was a prestigious well-read celebrity. Hadrat Shaikh told him: "Very well! Your escort is present", and he wrote him the recommendation. Thereafter, and for the sake of Hadrat Dia' Deen, he found warm reception from Hajj Sayed Hassan who addressed him: "It has been quite a while since I last gave lessons to a student, but I will read for your sake". But after opening the book, Mulla Abdullah closed it and said: "Teacher, I can not study today!". Hajj Sayed Hassan replied: "It's all right! Study tomorrow!". And so forth for three days, until he said: "Teacher, I want to return to Biyarah!".

He did return, and at the famed basin in Biyarah he met Hadrat Dia' Ad-Deen. After greeting, Hadrat Dia' Ad-Deen told him: "You returned soon?". Mulla Abdullah said: "I could not study". Hadrat Dia' Ad-Deen smilingly said to him: "Mulla Abdullah it is not amongst the apprehensible that you are allowed to study". So he answered: "Ha O Shaikh! Your head is trembling around the grave, and you want me not to study?". With a bright smile, Hadrat Dia' Ad-Deen told him: "Go rest in the Khankah, and let us wait what is concealed [preordained] by destiny".

⁷³. *Piswi* is a village at the hem of Sawgiblagh.

⁷⁴. The *Mufti* is a jurisprudential specialist authorized to declare a *fatwa* or formal legal opinion.

He went to the Khankah and said to himself: Why should I bear [all of] these hardships and the agony of emigration for the sake of education and learning? I can study the books that I have not read yet, and still understand them by myself. Then he said: What am I going to do with education and schooling, I will suffice with what I have studied, and I'll sit in my house and work in the recitation of the Qur'an and "*Dala'il al Khayrat*"⁷⁵. But when he brought the Qur'an for recitation, he could not see anything save a black line and a white line. So he left the Qur'an aside and then said: I will involve myself in the performance of the ritual prayers only, but he changed his mind also, and said: Why should I pray, Allah does not need the prayer! -raising the loin, and lowering the head-. He then went out of the Khankah, and walked towards *Kamusa* basin and the garden of *Kader Agha*, and stepped inside the siege and started blaming his *nafs* [ego] saying: You went to the Tutor Hajj Sayed Hassan and you never read at least one lesson for benediction, then you decided to teach your individuality [self] and you abandoned. Then you decided to read the Qur'an and you couldn't, next you determined to perform the prayer but you refrained. Isn't that all due to the dignity [import] (*karamat*) of this man, and his disposition (*tasaruf*)? Meantime, he said: "My body started to protract and grow, until my head touched the sky, then it gradually started to shorten to normal state, and then it contracted to an indivisible miniature, finally I regained my normal state -Said Hadrat Shaikh Abdul Kader Al Jilani: "I am in the hand of the Truth's [Allah] Turning (*taqlib*), sometimes he turns me a mountain, another time he turns me an atom, at times he turns me a sea, other times he turns me a drop, sometimes he turns me a sun, another time he turns me a glimmer and a thunder".

Forthwith, I went to the spring of *Kamusa*, and I took a bath intending the *ghusl*⁷⁶ of repentance, and I returned to the presence of the Spiritual Guider Hadrat Dia' Ad-Deen who received me with a smiling face. At once, I threw my hat in front of him, and I said: "This my neck, and here is your sword, do what ever you want!". Then Hadrat Shaikh elucidated a summary of the manners of the Order, and said: "This is how the adherents to the Naqshbandiah Order operate". The next morning, Hadrat Dia' Ad-Deen proclaimed that three hundred saints (*awliya'*) came to present their congratulations and good wishes on the occasion of the adherence of Mulla Abdullah to him. And after the death of Dia' Ad-Deen, Mulla Abdullah lived as a solitary reclusive devotee evincing the signs of worship, and never laid his head in prostration (*sugoud*) without soaking his prayer-rug with tears, and he confirmed in reclusion and solitariness.

It follows that a group of noblemen and scholars from *Saqz*, including *Shaikh al Islam*⁷⁷ *Saqzi*, *Mulla Muhammad Sintah*, *Shaikh Shams Ad-Deen Pirghini*, *Mulla Omar Washmizini*, *Hajj Muhammad Aziz Sablakhi*, and *Hajj Baba Sablakhi*, came to Holy Biyarah to visit my father. At the end of the visit, they entreated His Eminence to commission one of the authorized vicegerents (*Khalifas*) to their region

⁷⁵. "*Dala'il al Khayrat*" or 'Evidences of the Feats', is the title of *Al-Jazuli's* famous glamorous poems.

⁷⁶. *Ghusl* is the ritual washing of the entire body.

⁷⁷. Title of the Grand *Mufti*.

to renew the allegiance and the pledge, and His Excellency selected the poor. In accordance with his injunction, we set out until we reached "*Qani Sard*", a cold wellspring paved with ample stones for prayer and repose with a beautiful basin erected around it, and famed in its proverbially clear water. After full rest and drinking of tea under the shades of trees, we prepared ourselves for take off. So they brought my mare, and I did put my foot in the stirrup, then I dismounted it and said: "This place is nice, I love to stay in it for a longer period". They said: "The time is late and the road is distant", and they urged upon departure. But I persisted on staying, so they dismounted and I said: "Prepare the tea once more", and they brought it.

Suddenly, the sound of *Mulla Ahmad Hamza Bik*, who possessed a charming melodious voice, reached our ear, and after his advent, he said: "Cheer up my master! The tutor Mulla Abdullah Piswi is on his way to visit you". So I rushed to welcome and greet him, and subsequent to the encounter and the expression of love and longing, we offered him tea. I said: "This tea is brought to your personality", and subsequent to the break we headed for *Banah*. During the road, I noticed that Mulla Abdullah was not associating with people, and that he was withdrawing from the group, so I said to Mulla Ahmad: "What is the matter behind Mulla Abdullah's retreat from people?". He replied: "This is his habitude long ago, and he [always] says: I can not associate with them". But after one day of travel towards Banah and our depart from the village of "*Nanour*", we unexpectedly sighted Mulla Abdullah amongst a crowd of people. Directly I called Mulla Ahmad [and said]: "Didn't you say that Mulla Abdullah does not socialize with people, how come I see him now midst a populous crowd". He answered me: "Yes, but half an hour ago, he told me that he got out of this condition". He then escorted us for one week during this journey, and said: This is for your sake!

In *Banah* we performed the Jum'a prayer, and following the prayer he glanced at me, so I greeted him and I said: My dear teacher, meaning: "If one loves his brother, let him know it", and I love you very much. Firstly: You are a virtuous, pure, rarely matched, pious man. Secondly: Because you resemble *Shaikh Habibullah Kashtar* in form and character, and he is a devout scholar who sent me a letter that stated: "Your father is in Biyarah, and no difference lies in his nearness or remoteness, and you are in the status of my Shaikh", and he requested the permission on whether he should move to the village of "*Agha Habibullah*" or not. I responded in the following letter: From the humble poor man to the reverent, resourceful, well-mannered intellect, the one adorned with the ethics of ardor, the beloved of the saints (*mahboub al awliya'*), Shaikh Habibullah. May your life persist, and may Allah support you to what pleases you save changing the place, as it is bare of loyalty and lacks verity and serenity. Besides, it was denounced by Hadrat Dia' Ad-Deen even to Hadrat Ala' Ad-Deen where he said: The scholars, the poor, and the virtuous need a place where the tails of their reverence remain unblemished with the malignity of ostentation (*riya'*). By the same token, odours of the aspects of guidance should not be wasted only in listening and heeding; and the minute he received my letter, he declared and decided to stay in *Qashtar* and not to leave

it. Instantly, Mulla Abdullah rose up and kissed my hand and shoulder and so did I, then he said: By Allah, I take the vow not to leave my place. I visited Hadrat Ala' Ad-Deen for three requests:

Firstly: I couldn't associate [with people], praise be to Allah, with your company I got rid of this state.

Secondly: They asked me to move to *Sawgiblagh*, but I will not leave and I promise to stay in "*Kani Rah Shin*" for the rest of my life.

Thirdly: I used to deem that I can take the divine proceedings [visitations] (*waridat*)⁷⁸ and inundations (*fouyodat*) directly from the Essence of Allah Most High without an expedient (*wasilah*). But now I ascertained that it was a miscue from me, so if you return to Biyarah please ask Hadrat Ala' Ad-Deen and Najm Ad-Deen support and forgiveness.

Meanwhile and before we reached the village of "*Banah*", we passed by the village of "*Winah*", and we saw it burned to the grounds -it was burnt several times-, and we saw the people busily engaged in the renovation of their abodes, and the construction of their domiciles. So "*Hamah Rashid Khan*" asked me to pray for the deliverance of the village from burning at the hands of the enemies. Thereupon, I replied: "I do not find my self fit for that, but I implore Allah by Hadrat Ala' Ad-Deen who prayed for the villages of "*Balek*" and "*Quizah Quirah*" when all the people of *Mirawan* rallied to burn them". At that time, the residents of the two villages sought help from Hadrat Ala' Ad-Deen, and called for his mediation. In reply, he dispatched a person to *Mirawan*, to inform them that Hadrat Ala' Ad-Deen was coming for reconciliation. But they answered the person, word for word, tell the Shaikh not to bother himself and come, because for certain we are going to burn both villages. When the news reached him, His Eminence became angry, and he signalled with his hand around the two villages while reciting some invocations and said: "I am now drawing a line around the two villages, and let them do what ever they wish". Later, the regal troops attacked the villages, and after a fierce fight they unsuccessfully turned back in vain with several fatalities and numerous casualties [injuries]; and the two villages remained intact. So with his holy aspiration, I hope your village will be preserved. And it has not been burnt till now.

On this occasion, I remember this glimpse: I heard from my father that a [new] governor once came to "*Kurmanshah*", and he demanded a seven year levy from the inhabitants of the region. As a result, some of the disciples and the ascribed, belonging to the families of *Qabadi* and *Baba Jani* complained to Hadrat Dia' Ad-Deen about the reign and the harshness of this governor. So he enjoined me saying: "Ala' Ad-Deen, go and talk with him in this concern for the sake of people!". I replied: "Sir, he is famed in his violence and brutality". He said: "Go! We implore

⁷⁸. *Waridat* (pl. of *warid*) signify the descent of the spiritual meanings into the heart.

Allah to facilitate your essay, therefore rely on Allah and the support of the Shaikhs". Conformably, I went and when he knew about my advent, he received me with utmost amenity and submission while standing in front of me. When I insisted on him to sit, he said: "Sir, it is my duty to evince this civility, because the prodigy (*karamah*) which I personally witnessed from you became the reason behind my durability and salvation, and my loyalty to you surpasses the loyalty of the disciples".

He approached and sat before me, and bared his upper arm and said: *Jawaha 'ashiqi sadiq dir ashtin bashad*; meaning: The testaments of the lover is present in my arm. Anon, he pulled a handkerchief and unfolded it before me, and said: I will explain to you my story. I killed the crown prince, and I fled from Tehran and took refuge in the palace of "*Hamah Agha*", who was an insightful prudent man. When I consulted him concerning my case, he said: Any country that you will turn to will hand you over to Iran. I deem appropriate for you to resort to Hadrat Sirag Ad-Deen in Tawilah, and I will write him a letter, and in it I will clarify what happened to you. In effect, he wrote His Eminence a letter, and in return he responded in a letter.

Then he said: This is the testament of the honest lover, and he recited the letter which stated: *Inna Fatahna pisah wa nusrun mina Allah Azqafa sahat piru salim piya fa Allahu khayrun hafizan*. Meaning: - Lo! We granted you a victory from Allah that will follow you. Go wholesomely, and return safely!- Go without delay and turn your self in. Remember me and bring me before you, and immediately the wrath of the *Shah*⁷⁹ and his compulsion will change to sympathy and consideration, and he will bestow on you three robes of honour (*khil'a*). I did go, and I remembered him and brought him before me. The *Shah* then very furiously addressed me: "Approach me!", and every time I became closer to him, he used to shout: "Approach!", until I became next to him. Thereabout, he slapped his hand on my back, and said: You did well in slaying that criminal!, and yelled: "Bring the *khil'a* thrice", so they brought three precious *khil'as*. Then the governor issued an order to exempt the residents from requiring the seven year levy, and he added: "If the government insists on claiming the levy, I will pay it from my own substance to ease and mollify your mind, and as a requital to your sympathy on this pathetic person (*maskeen*)".

In what follows, we will mention another marvel of Shaikh Omar Dia' Ad-Deen: Once His Eminence visited the city of Sananadge, and he was invited several times by *Shaikh ul Islam Mulla Lutfallah* to visit his house, but every time he used to apologize. Ensuing his insistence, he responded along with a vast crowd of city luminaries and notables, but when he reached the doorstep he halted and said: "I ask Allah's forgiveness", and he backed a little and asked *Shaikh ul Islam*: "Do you have a mattock and a shovel?". He replied: "Of course". Thereafter Hadrat Shaikh ordered to dig the doorstep, and after they dug for about a fathom, they

⁷⁹. Monarch in Iran.

discovered a large stone with "In the name of Allah, the Compassionate, the Merciful" inscribed on it. So he said: "How can I step on this?", and then he entered the house.

In addition to what we previously mentioned regarding the substantial expertise of my father in medicine preparation, and the characteristics of plants, herbs, and diseases, he also possessed the strong arm in the science of letters (*'ilm al horouf*) and the like, and the interpretation of dreams and visionary stories and events. And It is widely known that the interpretation of dreams was the miracle of our Master Joseph the Truthful (*Yusuf al Siddiq*) (blessings and peace be upon him). Moreover, the Holy Traditions (*hadith*) confirm that the commendable vision [which comes true] is an esoteric gift (*hibba ladunniyah*) and one of forty parts of Prophecy (*nubuwah*), or it is the residual traces of Prophecy in the nation of our Master Muhammad (blessings and peace be upon him).

Indeed, it is Allah who favoured him with all of this, ensuing the *tawajuh* of the revered grandfather Hadrat Dia' Ad-Deen, where my father Hadrat Dia' Ad-Deen (may his secret be sanctified) reported: "I saw in my dream that Hadrat Dia' Ad-Dim made *tawajuh* on me before the month of Ramadan, and told me: Don't waste it, and wait for its aftereffect. In the morning I visited him, and I said: "I saw a dream", and he immediately replied: "The vision (*ru'ya*) of the *tawajuh*? If it is that one, do not waste it!". So I kept on waiting till the blessed month of Ramadan, when I started as usual the recitation of the Qur'an and the *i'tikaf*⁸⁰. But during the recitation (*tilawah*), the delectation of the heart was conspicuous, and I was encompassed by the divine inundations and proceedings [visitations] (*waridat*). Thereat, I realized that this was an issue of the *tawajuh*, and I saw that every letter of the Holy Qur'an became like a human who spoke and revealed the secrets and that all the atoms of my being was turned into a human who received these secrets and spirituality, with my essentiality absorbing them all and benefiting from them, and this was all due to the *tawajuh*.

Amongst the signs of his broad knowledge and intense discernment, is that he used to describe my dreams before I related them to him. I was tens years old and I suffered a profound disease, so I saw in dream -namely in vision- a knight on a beautiful horse inside the garden near our abode in Duroud. The rider was handsome and I thought that he was my uncle *Shaikh Hidayat*, so directly I got off my bed and passed by the small bridge between the courtyard and the entrance of the house until I became outside the domicile. When I reached the garden, I greeted the rider and he returned my greeting. Then I kissed his hand and he kissed my face, and said: "Do you know me?". I said [in my self]: What should I say?; to wit I did not reply with either yes or no. He said: "I am *Mickaially*", so I knew he was *Mawlana Shaikh Khaled An-Naqshbandi*, the *murshid* (spiritual guider) of my [grand] grandfather Sirag Ad-Deen (I) who belonged to the *Micka'illy* tribe.

⁸⁰. Seclusion, while fasting in a mosque or a khanqah particularly during the last ten days of Ramadan.

I said: "Let me go to my father and tell him". He replied: "No, he already knows, and I especially came to you", and he left. At that hour, my mother used to wake up to check my bed, and when she could not find me, she yelled and informed the family. After searching the rooms, they went out of the house and they found me sleeping in the same place where I visited Shaikh Mawlana Khaled. So they carried me to the house, and because my body sweated a lot, I recovered from the disease. In the morning, when I wanted to relate the dream to my father, he instantly said: "Mawlana Khaled? Yes, he came to you". Thereafter, the love of horses and chivalry was settled in my heart.

Once more in dream and during illness also, I saw myself in a garden in front of our house. The order in the plantation of its high trees appealed to me, along with the entanglement of their leaves, and the diversity in their yields, especially grapes. Suddenly, I was approached by a man whom I thought was the gardener. When he neared me I descried the signs of probity and devotion in him. I greeted him and kissed his hand, and after greeting me and kissing my face, he said: "Do you know me?". I said [in my self]: What should I say? He said: "I am *Al Khidr*⁸¹ (peace be upon him)". I said: "I should then go to my father and inform him about your advent". He replied: "No, he already knows, and I especially came to you to pray for your recovery from the disease". Then he said: "Do you want some grapes?". I thought in my self: How can he reach it with its height? But when he extended his hand, the grapes fell in it, and he gave me a bunch, but I do not remember whether I ate or not. However, when I woke up, I saw my body soaked with sweat, and I recovered from the ailment. Later, when I wanted to relate the vision to my father he immediately said: "*Al Khidr* (peace be upon him)! Yes, he came to pray for you" Thereafter, the love of tree and garden plantation was settled in my heart.

By the same sign, Allah favoured me with information regarding the interpretation of some dreams, and allusions (isharat) concerning the beginnings (*fawatih*) of the *Suras* and their significance. On this occasion, I will allude to this fragrant garland that remained on the pages of my mind, and that I will not forget. I do not claim save that I am a poor servant, whom I owe Allah ample gratefulness on His favours and protection, and a humble suppliant at the door of His generosity. I always beseech support from Him to me, and to whoever loved the Exalted Order and made it a way that reaches unto Him.

I saw in dream that I was standing facing the Holy *Ka'ba* near the station of Abraham (*maqam Ibrahim*) (blessings and peace be upon him), and he (meaning Hadrat Ibrahim) was standing on the fountain while wearing a beautiful Kurdish costume. Under his command, were the labourers, and I myself was one of them and like them obeying his charges which he takes from up. He always rose his head upwards and listened, and I also heard a voice suchlike the drone of bees. Then he used to instruct the workers to employ what he was ordered. From him [his doings], I understood that

⁸¹. Please refer to "The Cave: Al Kahf" chapter, verses 65-82.

he was building the Sacred Sanctuary (*al bayt al haram*). Later, I mentioned that to my father and he told me: "This is the glad tidings that you will perform pilgrimage to the *Ka'ba (al Bayt)* - and it was well-known that the one who perform pilgrimage amongst us either dies or he will be short-lived- and you will rise for the stature of advisement (*maqam an-nusih*). You will also be designated to the seat of guidance (*masnad al irshad*), and you will be the reason behind the durability and continuity of the boons of the forebears -Praise be to Allah I performed the pilgrimage several times-. He said: "Relate not your vision to anyone, until its appropriate time comes".

This occasion recalls another occasion when I visited the *Rawdah Haidariyah*⁸² in Holy *Najaf* with *Hussein Fawzi* who loved the family of Sirag Ad-Deen and was a disciple of my father. At that date, *Sayed Abbas* was the *Qalidar* (custodian) of the *Rawdah*, and he used to love me and so did I. At night I saw in dream that a person approached me and said: "*Imam Ali* wants you", so I went to the chamber of *Imam Ali* (*may Allah honour his face*) without knowing how I was able to enter it. Thereat, I saw him like a lustrous full moon (*badr*) with the light of his face beautifully glowing and radiating luminousness, and overflowing with tenderness and cheeriness. Impulsively, I was fascinated with his beauty and I could not tolerate moving even one step ahead, but he commanded me: "Approach!". So I kissed his holy hand, and he kissed my face, and he handed me three turbans: Yellow, green, and red. I was extremely delighted with them, and he shrouded them with his blessed hand around my head. Later, I related the vision to Hussein Fawzi, and Sayed Abbas interpreted it to him, stating that the yellow color is the proof of the sanction (*ijazat*) of guidance (*irshad*), reconciliation, and congregation. Whereas the green color signifies the attribute of ingenuity and authority, and the red one is an attestation that you are one of the progeny of the Master of the Martyrs (*may Allah be pleased with him*).

Amongst the merits and savours of our Exalted Order, is that the one who traversed its Path and became acquainted with its portals should adhere to the Book (Qur'an) and the Prophetic Traditions (*al kitab wa sunnah*), and abstain from *shubha* (dubiousness); because Sufism is an amplification of worship and adherence to Islam. On that account, I will narrate this incident purposing advisement to my brethren: My father once had a recluse [hermit] working in recitation and worship, and I used to descry in him evident piousness. But one time I saw in vision that he was inhaling the pipe smoke, and a somberly black smoke was coming throughout his body openings: from his eyes, nostrils, ears, and bottom. Afterwards, I related this vision to my revered father, and I said: " May my soul be made your ransom! You always see Mulla Abdul Rahman "*Awihah Nikki*" -the name of the village- as a worshipper who does not cease from worship and recitation, so why do I see from him this horrible state? I am extremely disturbed from it!". His eminence replied: "Do not be amazed, he frequently visits Shaikh Abdullah who [unlawfully] appropriated the substance of some orphans and sold their properties, and the orphans are: *Uthman Mardoukhi* and his brothers. Further, he usually eats in his house, which is either

⁸². The mausoleum of *Hadrat Ali Bin Abi Talib*.

forbidden (*haram*) or *shubha*, and this is the interpretation of what you saw [in dream] and its determinant".

Therefore, it is the duty of the sufi to consummately comply with the Honourable Code, because the Order (*tariqa*) is an expedient to prosperousness and successfulness, and the one who does not abstain in quitting *shubha* can not assure the thriving end [conclusion of deeds] (*husn al khatima*). I also saw [a comparable dream] when I was with my revered father in the house of my honourable uncle Hadrat Najm Ad-Deen in *Pishta*, and during the blessed month of Ramadan. Thereat, my father was surrounded by a celebrated group of notable scholars, and a crowd of luminaries including my Teacher *Shaikh Abdul Karim "Khana Shouri"* the Tutor of "*Ahmad Branah*" village. Meantime, I was the *Imam* of congregation in the Tarawih prayers⁸³, so I jokingly told them: "If you pray the *tarawih* with us, I will distribute sweets after the prayers". But after two or three units of *tarawih* I said to them: "Whoever prayed, his prayer is to Allah and we have no candies". They replied: "We savoured the bless of praying behind you, and we will complete it without candy".

During the *iftar* of the twenty seventh day of Ramadan, I had a strong headache that hindered my movement and the breaking of my fasting (*iftar*). Suddenly, I senselessly shouted: *Al Fatiha*⁸⁴, so *Mirza Ahmad* (Allah's mercy be upon him), who was an intelligent and loyal person evincing the badge of the virtuous, called me to *iftar*. I replied: "I can not uprise". He said: "Then why did you read the *Fatiha*, and to whom did you read it?". I said: "Is it because of this you stirred and awakened me? Thereupon, he went to my father and informed him of my state, so he came to my place and from the aspect of care and tenderness he inquired about my state. I said: I dreamt as if I was passing by the graveyard of Duroud, and there I saw a new grave. From it I heard an indistinct sound, so I approached and realized that it was the voice of the aforementioned Mulla Abdul Rahman. I immediately called him, and he eloquently answered: "We served Dia' Ad-Deen and Ala' Ad-Deen and we never left the Khankah of Duroud fearing this distressful day, and this horrible moment". My heart softened for him, and I knew that he was being questioned and he could not answer. Directly, I started reciting the "Smoke: *Ad-Dukhan*" chapter, then I read him "The Opening: *Al Fatiha*" chapter, and this was how my companions heard my voice. Eventually, by the bless of the Holy Qur'an I knew that he was saved and he succeeded in the answer. Said my father: This also a result of eating the property of an orphan. Few days later, we received a letter from my brother *Mawlana Khaled* that conveys the glad tidings of their welfare and soundness, save that Mulla Abdul Rahman passed away on the such and such night, and according to what I saw in the dream « *Those who unjustly eat up the*

⁸³. Extra night prayers, usually done in congregation, in the month of fasting (Ramadan) in order to recite the Qur'an as fully as possible, or completely.

⁸⁴. The Opening chapter of the Holy Qur'an.

property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire! » ❖ Women : An-Nisa 10 ❖.

This, and I used to refrain from mentioning the marvels (*khawariq*), the glimpses (*bawariq*), and the prodigies (*karamat*) of the grandees of the family, whom owing to their blessedness harmony, serenity, peace, and prosperity lingered in the region. So I did not mention any except few, either to serve a moral or an educational aspect, or to reform an intellectual diversion or a spiritual deviation, because even Islam with its magnitude can not be measured with the deeds of Muslims, so how can the states of these grandees be measured with miscues issued by some commoners?

I implored Allah Most High the welfare of Muslims, and that this treatise will be a sign of virtue and guidance. As well as the successful conclusion of deeds for you and me, and that the tree of Sirag Ad-Deen will remain leafy, green with stretching shadows to the deserter, the newcomer, the distant, and the near « For any to whom Allah giveth not light, there is no light! » ❖ The Light: An-Nur 40 ❖. May Allah guard us against heedlessness and arrogance, and I recommend to you the advisement of *Imam Ash-Shafi'i* (may Allah be pleased with him):

A jurist and a sufi, be not just one of them
By Allah I am advising you
As the first is a rough whose heart never savoured piety
And the latter is an ignorant and how can an ignorant befit

I will repeat what the Grand Pole, my master Abdul Kader Al-Kilani (may Allah sanctify us with his secret) once said:

You ought to visit the virtuous and perform the righteous deeds, and attend the convinced believers who employ their knowledge. O lad! Make me your mirror. Make me the mirror of your heart and your *Sirr* (secret) the mirror of your deeds - The faithful is the mirror of the faithful-. Approach me to see yourself, the thing that you can not see if you are remote from me. I am advising you, and I desire no reward for that. My delight is with your success and my distress is with your devastation. You are my objective and not myself. Strive to descry a winner (*falih*) for you to succeed in his way, the one who does not detect a winner can never succeed. Judge the basis of your deed with monotheism [unity] and devotion.

Lo! Respond, I am Allah's summoner calling you to His gate and obedience and not to myself. You need the company of the Shaikhs, you stay by their doors, and then you can retreat and sit with the Truth (*Al-Haqq*). If you were to achieve this, you will become a cure to the creatures, and a guided guider (*hadiyan mahdiyan*). Behave properly before the one who is older than you, and be modest. Because your humbleness with the righteous signifies your humbleness to Allah; and if one humbles himself to Allah, Allah will elevate him. [The Prophet] (blessings

and peace be upon him) said: "In every craft seek assistance [advice] from its best artisans".
Worship is a craft and the saints (*awliya'*) are their artisans.

O Allah bestow thy blessings and mercy upon our Master *Mawlana Muhammad*,
and upon his Family and Companions, whenever the invokers remember you, and
the heedless ignore your remembrance, and there is no might and no power except
in Allah, the Sublime, the Tremendous.

Risalat Al Shuhub Ath-Thaqiba

The Piercing Flames Treatise

« *In the name of Allah, the Compassionate, the Merciful* »

And in Him we do seek support, now then: This is an exquisite, precious, all-comprehensive treatise subsuming actualities (*haqa'iq*) and particulars (*daqa'iq*) in the articles of faith (*aqa'id*), written in Arabic sixty years ago, by the Perfect Truthful Spiritual Guider and the Gnostic Mentor, Hadrat Shaikh Uthman Sirag Ad-Deen (II), may Allah preserve the bless of his existence, Ameen. And we deemed appropriate to enlist it in this book for the benefit of the learned men, and for it to be a guide, a lantern, and a facility to those who set out for the amendment of the creeds of the Muslims and the immunization of the ideology of our youngsters against the concepts that neither serve Islam nor the Muslims, nor their unity and coalition.

20th of Shawwal 1409 Hijri
25/ 5 / 1989

If someone craves for a successor with truth, here he is
He was granted his aspirations by his Lord
From the light of Ala' Ad-Deen he glimmered without concealment
My Sovereign Sirag Ad-Deen, how pleasant is his memory
O my beloved companions there remains no worry for us
Salute and take abundantly from the light of his face

Praise be to Allah, the Cherisher and Sustainer of the worlds who made in each era a band predominant (victorious) in their struggle in the cause of the Truth and supportive to religion until the Hour comes. Truly, they erected the mansional pillars of religion, and fortified the liveliness of the framework of Certitude. They established the particulars (*daqa'iq*) of the Upright Way, and confirmed the actualities (*haqa'iq*) of the Straight Path, and disseminated them the true dissemination. And we bear witness that there is no deity but Allah, the One Who has no partner, and that He is the Effective Creator by Himself, and that He appointed for every worldly and religious article ordinary intermediaries (*wasa'it 'adiyah*). And we testify that our Master Muhammad is His servant and Apostle, the hidden treasure (*kinz mutalsam*) and the embodied soul (*rouh mujasam*), the line of unity between the arches of existence (*wujud*) and nonexistence (*'adam*), and the intermediary (*wasitah*) between the worlds of creation [origination] (*hudouth*) and nonbeing (*'adam*). And that he is the predominant, foremost, and loftiest among the self-sustaining (*ma'ashiyah*) and posthumous (*ma'adiyah*) expedients (*wasa'il*); Allah's blessings and peace be upon him and upon his family, companions, nation, and lovers. O Allah, our Lord and the Lord of everything, One Allah, in You, from You, unto You, for You, before⁸⁵ You, upon You.

Now then: Says the poor in need of Allah, the All-Sufficient (*Al Ghaniy*), the Omnipotent (*Al Qadeer*), Muhammad Uthman Sirag Ad-Deen, the son of the supreme vicegerent (*khalifa*) of Allah, the deputy of His Honourable Apostle (blessings and peace be upon him), and the peerless sovereign Pole (*Al Qutb ul Gawth*), the combiner of the Decrees of Certitude (*marasim al yaqeen*), Shaikh Muhammad Ala' Ad-Deen Al-Uthmani, may our souls be made his ransom. We noticed the inclination of some of the laymen⁸⁶ (*'amah*) and the heedless towards what was invented by the people of innovations and lusts (*'ahl al bid'a wal ahwa'*), so they were about to deviate from the path of the Master of the Prophets (blessings and peace be upon him) by denying the permissibility of calling for help (*istighatha*) from the Prophet (blessings and peace be upon him), and from others suchlike the prophets (peace be upon them), the saints (*awliya'*) (may Allah sanctify their secrets), and the "Divinely learned men" (*'Ulama' Rabbaniyoun*). By the same sign, regarding them as means of approach unto Allah (*tawassul*), seeking their spiritual support (*istimdad*), the occurrence of prodigies (*karamat*) from them in life and death, their disposition (*tasaruf*) in their graves, liping their hands during their life, and kissing their shrines after death; although every single one of these acts is a right, and a major principle of religion.

⁸⁵. In the presence of.

⁸⁶.Is the one who has not made a study of *fiqh* (Islamic Jurisprudence) and religion.

On this account, we set to work with utmost diligence and concern, and we proclaimed the intent of exertion and advisement, and we inscribed some articles that are piercing flames (*shuhub thaqiba*) and shooting stars (*nayazik rajimah*) against the devils of dubious skepticisms and illusions, to attract the temper of the ignorant *qasireen* (minors), and to admonish the minds of the impeccable *thakireen* (those who remember Allah). It is Allah (alone) Whose help can be sought, and our trust is in Him. I ask Him to fulfil our hopes and beautify our states; and it is to Him we hold fast and with Him we do succeed, as He is truly entitled to grant support and guidance. So we say while beseeching His steadfast rope.

The Sedate Creed and the Firm Belief in Allah

Behold brethren, that it was indicated by the irrefutable proof, affirmed by logic (*'aql*) and transmission [tradition] (*naql*), that there is no effector (*mu'athir*) in the universe or a creator of anything except Allah Most High. This was unanimously agreed upon by the people of cults and religions (*'ahl al milal wal adyan*) and the Muslims before the emergence of the people of innovations and lusts (*'ahl al bid'a wal ahwa'*). But the Habitude of Allah proceeded that nothing takes place in His Kingdom (*mulk*) and Dominion (*malakout*) save by means of ordinary expedients (*wasa'il*). Moreover, the one who reexamines his conviction and looks in the world, and contemplates in the covert essentiality of the treasure of «*Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls*» ❖ Revelations Well Expounded: Fussilat 53 ❖, will descry with common sense that the humans are circulated by the hands of expedients (*wasa'il*) from the beginning of their life until its cessation, and they have four types of expedients (*wasa'il*): The compelling self-sustaining expedients (*idtirariyah ma'ashiyah*), the compelling posthumous⁸⁷ expedients (*idtirariyah ma'adiyah*), the willing self-sustaining expedients (*ikhtiyariyah ma'ashiyah*), and the willing posthumous expedients (*ikhtiyariyah ma'adiyah*).

Yet Allah, Most High, might break this normalcy by originating the effect without the ordinary expedients (*wasa'il*), or even with ordinary expedients that suggest a dissimilar effect to guide people that He can create this effect without these expedients, or He can annul the effect with their perfection, or even abate it in spite of their presence. For example: He made the parents a normal reason for the creation of mankind, and he broke that in our Masters Adam and Jesus (blessings and peace be upon our Prophet and them). He also made excessive temperature the normal cause behind the burn and destruction of the animal, yet He broke it in our Master Abraham (peace be upon him) when He said: «*We said: O fire, be coolness and peace for Abraham*» ❖ The Prophets: Al Anbiya ❖, and in the Salamander (*Samandal*)⁸⁸.

⁸⁷. Related to after death.

⁸⁸. A reptile that can stand a great deal of heat.

As a result, people were separated into different classes; some of them deny the Creator and argue that these expedients (*wasa'il*) are effective by themselves (*mu'athirat bith that*) such as: the *mu'attila*⁸⁹, the naturalists (*tabi'iyin*), the materialists (*al dahriyun*). Another group argues that the Creator is compelled (*mujab*) rather than willing (*mukhtar*), and that He is a Creator by obligation (*Khaliq bil igab*). By the same token, they consider these expedients (*wasa'il*) imperative preparatory conditions, meaning that Allah can not originate the effect without them or annul the effect in their presence, and these are the philosophers (*falasifa*) and the like. Another group claims that some of the expedients are [themselves] creators. These are the infidels (*mushrikun*), and no doubt the [aforementioned] three classes are unbelieving sects (*kafarah*) that are immortal in Hell.

Some contend that [the presence of] these expedients (*wasa'il*) originally have nothing to do [with the effect] although they normally exist, and these are the Jabrites (*al jabriya*); and their argument contradicts the rationality of sense and reason. Others say that the speaking animal, the Non-Arab (*a'ajim*), the angels, the Houris (the virgins of paradise), and the slaves are creators of their voluntary acts, and these are the mu'tazilites (*mu'tazilah*), and the last two groups are novelistic (*mubtadi'a*) rather than unbelieving. Others believe that these are ordinary expedients, and that there is no effector or creator other than Allah, and those conforming with this creed are the different cults (*milal*) and the Muslims. This is the truth (*al-haqq*) as we previously mentioned, and in turn this group is divided into four types:

- **First Type:** The laymen (*'awam*), because when they observe these expedients it does not come unto their minds that these are mere expedients and that Allah Most High is the [true] Effector, but if they review their hearts they believe in that.
- **Second Type:** The novice traversers of the Path of Truth (*tariq al haqq*), because every time they see the expedients, they descry that these are mere expedients, but etc... But the eyes of their hearts [insight] have not opened yet to ascertain [see] this, instead they have the belief through the continuous knowledge of certainty (*'ilm al yaqeen*).
- **Third Type:** Those with perfect Gnosis (*irfan*), because whenever they observe the expedients they regard them as expressions [indications] of Allah and His Attributes (*Sifat*). Moreover, they see in them the union (*liqa'*) with Allah and His manifestations (*tajaliyat*), and this is called an ascension (*taraqi*) from the creatures (*khalq*) unto the Creator (*Khaliq*) and an act of seeing the Maker (*Sani'*) in the produce (*masnu'*). This is conformable to what happened to our Master Moses (blessings and peace be upon our Prophet and him) where he said: « *Nay, verily! For lo! With me is my Lord. He will guide me* » ❖ The Poets: Ash-Shuara 62 ❖.

⁸⁹. A cult that denies the Divine attributes of Allah.

• **Fourth Type:** Those with perfect hearts and visions near the [Square of] Holiness (*Qudus*), and the lights of Holiness will glitter in their hearts so they see the Essence (*That*) of Allah and His Attributes (*Sifat*). Thus they make His Essence and Attributes expressions of the produce, and this is called a Descent (*tanazul*) from the Maker to the produce, and a Descending (*hobout*) from the Creator to the creature. This is conformable to what happened to our Master Muhammad (blessings and peace be upon him) where he said: « *Grieve not! Lo! Allah is with us* » ✽ Repentance: At-Taubah 40 ✽. On this account, one of the sages said: "I never beheld anything before I beheld Allah". Thus the third type combined visual conviction (*tasdiq 'aini*) and certified faith (*iman shuhudi*), to conceptual faith (*iman 'ilmi*), whereas the fourth type reached even higher than that.

But if it was said: What can be smelled from this is a degradation to our Master MOSES (peace be upon him), because he did not reach the fourth grade although the majority of the saints reached it.

We say: This is not the case. Either **firstly**: His word is a consistency with the listeners from his community, because their majority [only] reached the third [grade] and not the fourth. Thereupon, when *Hadrat Abu Bakr* (may Allah be pleased with him) reached it, he was addressed by the Prophet (blessings and peace be upon him): "Allah is with us" and not "With us is Allah". Thus, every one of them observed what was aphorized: Address people according to their intellectual capacities. Or **secondly**, it could be interpreted as follows: He was overwhelmed with fear when he saw the approach of the pharaohs, so he descended from his sublime grade to remind his *nafs* with what he was promised for.

Thirdly, everyone of these four stands (*mawaqif*) occurs in the stations of Sainthood (*maqamat al wilaya*), then in the stations of Prophethood (*maqamat al nubowwa*), then in the stations of Apostleship (*maqamat al risala*), then in the stations of "Those with Steadfast Purpose" (*maqamat ulul 'azm*), and eventually in the stations of the Seal of Apostleship (*maqamat khatm al risala*); and the latter especially pertains to our Master Muhammad (blessings and peace be upon him). Although Moses (peace be upon him) already completed the four stands in Sainthood, Prophethood, and Apostleship, when he said: "With me is my Lord", but at the time, he did not reach the fourth of the nature of "Those with Steadfast Purpose" (*ulul 'azmiya*), and then he reached it. Consistent with this comes the statement of *Al-Baydawi* in the commentary of *Al-Fatiha* (Opening) chapter, and this was also mentioned by the sages, where some said: The Knowledge of Allah about His Essence (*That*) is different from the Knowledge about the world. Others said: It is included in His Knowledge about the world, and some said: His Knowledge about the world is included in his Knowledge about His Essence. Thus, the second made the world a manifestation of the Essence (*That*) and the Attributes (*Sifat*), whereas the third reversed the matter.

But the vision of Allah, Most High, in this world by ordinary [outward] eyesight, and the hearing of His Verbal (*Lafzi*) and Inner (*Nafsi*) Speech by ordinary audition, or hearing His Verbal Speech by esoteric [inward] (*batini*) audition was not confirmed save to our Master Muhammad (blessings and peace be upon him) on the night of the *Mi'raj*⁹⁰, and several times to our Master MOSES (peace be upon him). Whereas the vision of Allah with ordinary [outward] eyesight, and the hearing of His Verbal (*lafzi*) and inner (*nafsi*) Speech by ordinary audition, is confirmed to every believing man and believing woman on the Resurrection Day, but based on three possibilities:

- Either he sees His Essence with the eye of the heart (*'ain al qalb*)⁹¹ and listens to His Speech with the hearing of the heart (*sama' al qalb*), then the objects of sight and hearing flow to the pineal heart (*al qalb al sanawbari*), and next to the conductor (*mutsarifa*) which in turn delivers them to mutual sensation that corresponds to all outward organs. In fact, this the meaning of the vision of Allah, Most High, and the hearing of His Speech with all the atoms of existence without an opposite [facing] direction as [cited] in the books of theology (*kutub al kalam*). This was also indicated by *Al-Baydawi* in some sites of his commentary as in the beginning of "Taha" chapter and the interpretation of « With it came down the Spirit of Faith and Truth ✨ To thy heart » ✨ The Poets: Ash-Shuara 193-194 ✨.
- Or all the atoms of existence see His essence and hear His Speech without these intermediaries.
- Or the second [possibility] is specific to the prophets (peace be upon them), and the first is common to all believing men and believing women.

Based on the conspicuous purport of His Word: « *Some faces that Day, will beam (in brightness and beauty) ✨ Looking toward their Lord* » ✨ The Resurrection: Al-Qiyamah 22-23, the second appears to be the nearest among these alternatives. Furthermore, the accomplishment of this is that Allah pours a light in all the atoms of existence of a human being when the spirit is blown in him in his mother's womb, and by virtue of this light he can see, hear, taste, smell, envision, imagine, reason, and touch with all these atoms. This power gained through the light and the selfsame light are called a nominal knowledge (*'ilm ismi*), an intellect (*'aql*), and sanity [reason] (*'aqilah*), as mentioned in the *Ihya*⁹² in the treatise of knowledge, and the treatise of the intellect. By the same token, this is the import of the statement of the theologians: "The resource for all outward and inward senses (*hawas*) is the intellect", and that of the *Imam* of the *Imams Al-Ash'ari*: "It is possible that each sense (*hassa*) is aware of the objects (*mahsousat*) perceived by other senses". But this light was covered and obscured by the darkness of the World of Attestation

⁹⁰. Ascension, with reference to the Prophet's (blessings and peace be upon him) night journey (*isra'*).

⁹¹. The faculty of illuminative vision situated in the heart.

⁹². "Revival of The Religious Sciences" by the Proof of Islam *Hadrat Imam Abi Hamed Al-Ghazzali*.

(*'alam al mushahada*)⁹³ except for the locations of the outward (*thahira*), inward (*batina*), and intellectual (*'aqilah*) senses, as indicated by theology (*al kalam*), as a Graciousness from Allah, Most High, to carry out the self-sustaining (*ma'ash*) and posthumous (*ma'ad*) affairs. However, this veil will fade with the blows (*latamat*) of the grave and the trepidations of Resurrection, or actually it will be slightly lifted with mere death, and on that account [the Prophet] (blessings and peace be upon him) said: "People are [like] sleepers, if they die they awaken". If this eyesight exceeds the *Sirat*, this light will augment, and this is the Maxim of the Word of Allah, Most High: « *Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished* » ❖ Mary: Maryam 71 ❖. Then if he submerses in the Fountain of Life (*'ain al hayat*), between Hell and Heaven, and which was indicated by the Prophetic Traditions reported by *Al-Bukhari* in his *Sahih*, this light will fortify to its consummate power.

Next, if he reaches Heaven, all his organs will be transformed into an embodied light (*nour mujassam*), a durable eye (*'ain baqiyah*), and an ear. This is the secret of the Say of Allah, Most High: « *Now We have removed from thee thy veil, and sharp is thy sight this Day* » ❖ Qaf 22 ❖. Thus, what is intended by the bloom (*nadarat*) of the faces is the complete elimination of this veil and the transformation of all organs into pure light. In short, the purport of the verse becomes: The essences of the believing men and believing women will become purely luminous with a bloom devoid of all aspects of veiling and darkness. By reason of that, it deserves to see its Lord, and befits to look at its God. But this veil can be eliminated even in this terrestrial creation (*nash'a doniya*) by traversing the ranks (*maratib*) of the Path (*al tariq*), and accordingly every saint (*wali*) and Prophet (*nabi*) can see with the eye of his insight (*'ain al basira*) the Essence of Allah, Most High, and hear with the ear of his heart (*athun al qalb*) His Inner (*Nafsi*) Speech. But this elimination [of the veil] is not analogous to the elimination of the veil in the Hereafter, except for our Masters Muhammad and Moses (peace be upon them). Thusly, it was not confirmed to other than them the vision of the Essence of Allah, Most High, with ordinary sight, and the hearing of his Speech with ordinary hearing in this world.

If you believed in what was mentioned, then listen to what we narrate unto you of the detailed explication of these expedients (*wasa'il*) for their apprehension to be firmly established in you. So we say: The expedients (*wasa'il*) are either imperative and they are called compelling (*idtirariyah*), which Allah Created without the willingness of humans, whether or not they knew about them, and whether or not they accepted them. These compelling expedients are either self-sustaining (*ma'ashiyah*): like the sky, the earth, the clouds, the rain, the powers of growth (*al qiwa al namiyah*), and many others; or they are posthumous: like the Divine Books, the Apostles, and the men of knowledge.

⁹³. The visible, corporeal World.

These expedients could be willing (*ikhtiyariyah*), which Allah creates after the servant exerts his powers in them, whether self-sustaining: such as food and drink, or posthumous: suchlike the act of praying (*salat*) and fasting (*sawm*). So behold that these self-sustaining and posthumous expedients whether willing or compelling, are intellectual self-evident axioms and sensual necessities, and that the person by perceiving and proclaiming them does not become an infidel or a disbeliever unless he claims that they are imperative preparatory conditions or effectors by themselves. As a matter of fact, the denial of this [reality] is ignorance and stubbornness, and we committed ourselves to take provision for each of these four expedients (*wasail*).

As to the compelling self-sustaining expedients, some of them are perceptible and others are proved. Among them are the loins of the fathers and the wombs of the mothers, long since the time of our Master Adam (peace be upon him) until the kindred father, and from our Lady Eve (peace be upon her) till the kindred mother. To this Allah referred in some *ayat* (verses) suchlike « *We created you out of dust, then out of sperm, then out of a leech-like clot, then out a morsel of flesh, partly formed and partly unformed* » ❖ The Pilgrimage : Al-Hajj 5 ❖, and similarly the Prophet (blessings and peace be upon him) in some traditions (*hadith*) such as his word: "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period, and then Allah sends an angel, and the soul is then breathed into him".

The accomplishment of this is that Allah deposited in the loin of Adam (peace be upon him) minuscule atoms (*tharat*) proportional to the predestined number of humans until the Rise of the Hour, such that if he approached our Lady Eve a sperm will be transferred from his loin to her womb, which is the substance (*maddah*) of one of his children like our Master *Shith* (peace be upon him) and it embodies all the atoms of what will exist from his seed till the Day of Resurrection. Similarly, if this son approaches his wife, the sperm of his son which contains the atoms of all his future progeny will be transferred, and by this it will move from the loin of his father to the womb of his mother. This was stated by the gnostics such as the author of "*Awarif Al Ma'rif*" (may Allah be pleased with him), and the commentators (*mufasirūn*) in the interpretation of some verses (*ayat*), suchlike the *Jalalian* in the commentary on "*Get ye down*" in the commencement of "*The Cow: Al Baqara*" [chapter], where he said: Fall down with what you contained of [these] atoms.

Not to mention *Al-Baydawi* and others in the commentary on some verses such as « *And proclaim the Pilgrimage to mankind* » ❖ The Pilgrimage : Al-Hajj 27 ❖, where they reported that Allah caused all those who were predestined to perform pilgrimage till the Day of Resurrection to hear the call of our Master Abraham (peace be upon him) in the loins of their fathers and the wombs of their mothers. Likewise, « *We carried you (mankind), in the floating (Ark)* » ❖ The Truth: Al-Haqqah 11 ❖, where they stated: "The purport was: We carried your parents in Noah's (peace be upon him) ship when you were [still] in their loins". Similarly, « *When thy Lord drew forth from the children of Adam, from their loins, their descendants, and made them testify concerning*

themselves » ❖ The Heights: Al-Araf 172 ❖ --the verses-, where they stated that "Allah brought forth these atoms from the loin of Adam and the rest of mankind, and inserted the intellects in them, and made them testify against themselves", until the end of the commentaries.

In reality, Al-Baydawi's denial (*inkar*) of this story is not from the aspect of disclaiming the existence of these atoms in the loins of the sons of Adam. By the same token, his denial of the opinions of other [commentators] in the interpretation of « *And a Sign for them is that We bore their race (through the flood) in the loaded Ark* » ❖ Ya-Sin 41 ❖, is not a negation of the existence of these atoms, because he declared that in several locations without disavowal, and because it was the conspicuous subject of several verses and Prophetic Traditions. Rather, because he believed that what was meant by the loaded Ark (*al fulk al mash-houn*) was every ship, and not [exclusively] regarding the ship of Noah as mentioned by others. Another reason, is his claim that the attachment of the soul and the intellect to these atoms, and their subsequent detachment, and their ensuing attachment when the atom becomes a neonate, is considered a suggestion of reincarnation. Or his claim that the build (*bunya*), the temper (*mazaj*), and the attachment of the plant-like and the animal-like souls are preconditional to the attachment of the human soul, the intellect, and life, and these conditions were not fulfilled at the time of « *Am I not your Lord?* » ❖ The Heights: Al-Araf 172 ❖; and no doubt both claims are null and void.

- **Firstly:** Considering that the groundless [vain] reincarnation betides when the soul attaches to a body after its previous attachment to another and completely different body, and this is not the case at hand. Because the soul was attached to the atom, and then it was detached from it, and later it was once more attached to the selfsame atom and not to another atom.

- **Secondly:** Considering that Allah is Able to attach the soul to one atom or even to an indivisible miniature without the attachment of the plant-like and animal-like souls, or build, or temper. In fact, this was previously established during the discussion on not to precondition life with build, soul, and temper. Moreover, unlike [the belief of] the philosophers and the mu'tazilites (*mu'tazilah*), Allah is Capable of magnifying each atom in such a manner that it becomes a build, and then He Creates for them the plant-like and animal-like souls. By and by, He reduces them and eliminates these souls, the same way he eliminated the attachment of the human souls to them. As if for the like of this [occasion], *Shaikh Ibn Hajar* (may Allah be pleased with him) reported in "*Al Fatawi al Khatima*": "The first creation (*ihya'ah*) was on the day of « *Am I not your Lord?* », when they were brought forth from the backbone of Adam in the form of atoms" -and it is said that it was twice-. It was also said: "Our souls were without bodies". But the truth in the doctrine of the people of the Sunna [the Sunnite] (*Ahl As-Sunnah*) is that they were inserted in bodies; and this [belief] was denied by some sects. The remarkable thing was that Al-Baydawi and others consented them, and in view of that some *Imams* said: "Verily his denial is a misbelief [heresy] (*ilhad*) in religion" -finished-.

In short, what was mentioned by the people of the Sunna [the Sunnite] (*Ahl As-Sunnah*) in the interpretation of: « *When thy Lord drew forth from the children of Adam* », signifies that the verses are plainly evidential, and thus there is no need to divert them from their literal meaning. Similarly, denying their literal meaning is a heresy (*ilhād*), especially with our Master *Omar* stating what corresponds to their purport. However, as far as judging the veracity and soundness of the aforementioned attributions, they are still valid for the Ibrahimic creation, and since Al-Baydawi's consented that in the commentary on « *And proclaim the Pilgrimage to mankind* » ❖ *The Pilgrimage : Al-Hajj 27* ❖, this means the divergence is mere arbitrariness [in the interpretation] (*tahakum sarf*).

Amongst the compelling self-sustaining expedients (*idtirariyah ma'ashiyah*), that He made the earth a resting place, the sky a canopy, the night for rest and tranquillity, the day for sustenance, the sleep for repose, the sun and moon for the reckoning (of time), and the stars as beacons amid the darkness of land and sea, the food and drink for use and convenience to you and your cattle. Not to mention, the fruits and medicines, the ordinance of the winds and the clouds obedient between the sky and the earth, the rain and ice, and the like of what is perceptible by everybody and was specified by the verses.

Among them also, are three hundred angels at night and three hundred during daytime who protect the human being in all his doings and assist him in his daily needs. This was stated in some traditions mentioned by Ibn Hajar in "*Al Fatawi al Khatima*", in the treatise regarding the count of the Scribes (*Al Hafaza*). These angels are like soldiers, and as the soldiers have a supreme commander, officers, and commissioned officers, and so forth according to what is knowable about their organisation. And as their charges are sometimes referred to their commander, or his assistants, or their officers, or their compeers, so it is said: The prince defeated the soldiers, or the assistants or the officers or the soldiers defeated the soldiers. Similarly, the guardianship of the angels can sometimes be ascribed to their chief, and at other times to his subordinates, and at times to their totality; and on that account a difference exists in the reports regarding the statement of their count.

In fact, these angels were cited in several verses, similar to His Word: « *Verily, Our Apostles record all the plots that ye make!* » ❖ *Jonah: Yunus 21* ❖, and His Say: « *Not a word does he utter but there is a sentinel by him, ready (to note it)* » ❖ *Qaf 18* ❖, and His Word: « *For each (such person) there are (angels) in succession, before and behind him: they guard him by command of Allah* » ❖ *Thunder: Ar-Rad 11* ❖, and His Word: « *But verily over you (are appointed angels) to protect you ❖ Kind and honourable, writing down (your deeds)* » ❖ *The Cleaving: Al-Infitar 10-11* ❖. Among them also are the spirits of living and dead persons, or the angels commissioned by Allah in seas, lands, and deserts; and they assist people in their needs, whether people knew about them or not, or whether they called them and sought their help or not.

Those are the ones designated by the King of the Seas (*malik al bihar*), and the King of Deserts (*malik al sahari*), as cited in the authentic traditions (*al ahadith*

al sihah) reported by *Imam Al-Nuwawi* (may Allah be pleased with him) in his book "The Invocations" (*Al Athkar*): Narrated *Ibn As-Sani* in his book on the authority of *Abdullah bin Mas'oud* (may Allah be pleased with him) from the Prophet (blessings and peace be upon him), who said: "If the riding animal of one of you slipped away in an open land, he should call: "O servants of Allah hold back! O servants of Allah hold back! Because Allah Has an [appointed] keeper on earth who will hold it back". Said the *Tabarani*: "This is frequently tested", not to mention that it was related in the *Veritable Books (al kutub al sihah)* to the extent that it became as good as authentically transmitted traditions (*mutawtar*). To illustrate, it is well-known amongst the people of knowledge (The Elect: *khawas*) and the laymen ('*awam*), that *Sariyah* was with the troops in *Nahawand*, and they were ambushed by their enemies in the mountain [in an attempt] to exterminate them. Meantime, the Commander of the Believers *Omar* was addressing on the pulpit of *Medina*, and suddenly the ambush, the enemy, and the state of the Muslims (there) were unveiled to him. So warningly he cried: "O *Sariyah*, the mountain!" (*Ya Sariyah al jabal*), and *Sariyah* heard his voice and they struck the infidels.

Or as *Abu Na'im* reported in the "Ornament" (*Al Hilya*): "The prime of my nation in every century are five hundred, and the substitutes (*abdal*) are forty. Neither the five hundred decreases nor the substitutes (*abdal*); every time one of them dies, Allah will appoint someone from the five hundred to fill his place among the forty. They forgive who oppressed them, and they treat benevolently who mistreated them, and they strive together (as in a race) in what Allah Has granted them, and they are prevalent throughout the earth". *Imam Ahmad* also reported: "The substitutes (*abdal*) in this Nation are thirty men. Their hearts are fashioned after the heart of *Abraham* the friend (*al khalil*) of the Merciful, and every time one of them dies, Allah will set a man in his place". I said: the second tradition indicated that thirty out of the forty are described that their hearts are like *al khalil*'s [*Abraham*] heart and the remaining ten are not; and thus there is no discrepancy between the two traditions. Nevertheless, *Ibn Hajar* reported in "*Al Fatawi al Khatima*", during the compilation of these traditions in the treatise about Sufism: "The substitutes (*abdal*) have two phases".

At-Tabarani similarly reported: "The substitutes (*abdal*) in my Nation are thirty. On their account the earth will be maintained, the rain will fall, and victory will be achieved". *Ibn 'Asakir* also reported: "The substitutes (*abdal*) are forty men. Owing to them you will have rain, and you will have victory over your enemies, and on their account afflictions and floods will be repelled from the inhabitants of *Ash-Sham*⁹⁴". In another narration by *At-Tabrani*: "The substitutes (*abdal*) are among the people of *Ash-Sham*, and on their account you will have victory and sustenance". Or as *Imam Ahmad* narrated: "The substitutes (*abdal*) are in *Ash-Sham*. They are forty, and every time one of the men dies, Allah will set a man in his

⁹⁴. Natural Syria.

place. Because of them you will have rain, and you will have victory over your enemies; and on their account punishment will be repelled from the inhabitants of *Ash-Sham*". *Al-Jalal* also narrated in "The Prodigies of The Saints" (*Karamat Al 'Awliya*"" and so did *Ad-Daylami*: "The substitutes (*abdal*) are forty men and forty women. Every time a man dies, Allah will set a man in his place, and every time a woman dies, Allah will set a woman in her place". Or as *Ibn Habban* reported: "The earth will never be devoid of thirty or eighty who are like Abraham the friend (*al khalil*) of The Merciful (*Ar-Rahman*). Because of them you will have help, and you will have sustenance, and on their account you will have victory over your enemies".

In another narration by *Al Baihaqi*: "The substitutes (*abdal*) of my Nation do not enter paradise because of their deeds, rather, they enter it with the Mercy of Allah, their generousness, the soundness of the hearts, and the sympathy for Muslims". *At-Tabrani* also reported in "*Al-Awsat*": "The earth will never be devoid of forty who are like the Friend of The Merciful (*Khalil Ar-Rahman*)⁹⁵. Owing to them you will have rain, and you will be victorious. Never one of them dies, but Allah sets another one in his place". In another narration by *Ibn 'Uday* in his "*Kamel*": "The substitutes (*abdal*) are forty, twenty two in *Ash-Sham* and eighteen in Iraq. Everytime one of them dies, Allah will set another one in his place. But when the Order comes, they will all die. Thereat, the Hour will rise". Abu Na'im also reported in the "*Ornament*" (*Al Hilya*):" There remain forty men of my Nation whose hearts are like Abraham's heart, and on their account affliction will be repelled from the inhabitants of the earth. They are called the substitutes (*abdal*), and they do not achieve it with prayers, fasting, or alms. Said the narrator *Ibn Mas'oud*: O Apostle of Allah with what do they achieve it? He replied:"With liberalness, and advisement to Muslims".

On that ground, it was related by Abu Na'im in the "*Ornament*" (*Al Hilya*), and by some Traditionists [transmitters of Prophetic Traditions] (*muhadditheen*): "This signifies the existence of the Pole (*Qutb*)". - Indeed, in every innovation [novelty] (*bid'a*) plotted against Islam and the Muslims, Allah, Most High, has a virtuous saint (*wali*), who defends His cause and speaks His signs. So grab the opportunity of attending these assemblies by defending the weak, and put your trust in Allah, and enough is Allah as a Disposer of affair-. Reported *At-Tirmithi* and *Abu Na'im*: "In every century, there exists among my Nation those who are foremost [in faith]"; and in a narration by *Abu Na'im*: For every century, there exists among my Nation those who are foremost".

By the same sign, some transmitters of Prophetic Traditions (*muhadditheen*) related what became an authentically transmitted tradition (*mutawtar*): "Allah will, on the eve of every century, raise a person in this Nation who would renew the state of its religion". Or what was reported by the two Shaikhs, *Al-Bukhari* and *Muslim*

⁹⁵. Our Master Abraham.

in their "*Sahih*", and by many others in numerous narrations until it became as good as authentically transmitted traditions, and widely-known by every Muslim: "A group of my followers will remain victorious in their struggle in the cause of the Truth, till Allah's Order (the Hour) comes upon them while they are still predominant"; and Al-Bukhari added: "Those are the men of knowledge ('*ahl al 'ilm*'). Meaning: The men of outward knowledge ('*ahl al 'ilm al thahir*')⁹⁶, and the men of esoteric knowledge ('*ahl al 'ilm al batin*')⁹⁷, the obviousness of the fact that if someone possesses the outward knowledge, and does not assiduously set his purpose towards sanctity (*al qudus*), he is no more predominant in the cause of the Truth. Rather, he is predominant in the cause of the world and its corpse, and he is about to destroy religion and promote the merchandise of the disbelievers, according to what is conceivable by any impartial person. In addition, the majority of the narrations of this tradition (*hadith*) and many others were collected by *Ibn Hajar* (may Allah be pleased with him) in the "Ornament" (*Al Hilya*) [specifically] in the treatise regarding the Pole (*qutb*) and the saints (*awliya'*), two benefits:

Firstly: The discrepancy in the count during the treatment of the traditions, is based on what we preceded that for example sometimes he cited the chiefs, and another time the subordinates, and other times the officers.

Secondly: Mentioning that some of them are in *Mecca*, *Ash-Sham*, or *Iraq*, does not mean that their places are there. Rather, the intendment was that the centre of their work and the site of their operations is there, although their bodies and locations are in another place. As the one who reached the rank of authentic Sainthood (*wilaya*), can dispose in any place he wants, although his body does not exist in that place. Is it not observable that the Four Caliphs (may Allah be pleased with them) and the irreproachable *Imams* were Poles (*aqtab*) according to the consensus of the Muslims, though their bodies were not in Glorified Mecca during the caliphate or the sainthood (*wilayat*).

Behold also that although the details of some of them [the traditions] are *ahad* (one man narrative), but their common core is the existence of these disposing saints, whether dead or alive, and the actuality of calling them for help, and the tangibleness of their support for people, and the permissibility of calling them, and the like of what is firmly asserted by the authentic chains of transmission (*isnad*). Because as the generosity of *Hatim* and the bravery of our master *Ali* (may Allah be pleased with him) are proverbially acknowledged although the detailed itemization of generosity and bravery is a one man narrative (*ahad*). Similarly, in a definite and undoubted manner that can not be disputed save by the one abandoned by Allah and who stubbornly resisted the import of his intellect, these traditions signified the following facts :

⁹⁶. Those well versed in learning, suchlike the theologians and the jurists.

⁹⁷. the men of cognition, attained through spiritual efforts.

• **Firstly:** The existence of esoteric commissioners (*ma'moureen batiniyeen*), mentioned by Allah in the tale of scuttling the ship by our Master *Al-Khidr* (peace be upon him) to rescue it from the illegitimate seizure by the king, and the slaying of the boy to save his parents from obstinate rebellion and disbelief because of him, along with the erection of the wall over the treasure of the two orphans with the blessing of the probity of their seventh father for them to get out their treasure after their maturity, and the denial of our Master *Moses* (blessings and peace be upon our Prophet and him) until it became a reason for their parting, to guide people that the world has an inward (*batin*) and an outward (*thahir*). Moreover, the world with respect to its inward (*batin*) has esoteric commissioners (*ma'moureen batiniyeen*) whose undertakings can not be sensed save by the chosen ones, whether people knew about their bodies or not. Because had anybody of those who were on the ship, other than our Master *Moses* (peace be upon him), known about the scuttling, they would have forcefully prevented him, and the same thing would have similarly happened in the slaying the boy, or they would have even punished him.

Truly, someone's denial of the undertakings of the esoteric commissioners, who are the elect servants of Allah and the ones informed about the secrets and the particulars, will be a reason for his deportation from the square of nearness, and a motive for his separation from understanding facts. Allah might Order a person who is lower in rank even in the presence of the one who is superior in these particulars. Because our Master *Moses* (peace be upon him) was a prophet and an apostle and one of "Those with Steadfast Purpose" (*ulul 'azm*), until some said he was the best prophet after our Master *Muhammad* (blessings and peace be upon him), whereas our Master *Al-Khidr* some said he was a prophet, and others said he was a saint. In truth, our Master *Moses* knew the ordinance of these three acts, and his denial in that way was to guide people to what we previously mentioned and was related by the commentators on "Al-Bukhari" and his marginal gloss.

So Brethren if you were impartial you will suffice with this story, and you will be convinced about the existence of the esoteric commissioners and the actuality of calling them for help as one of the principles of the Upright Religion, and according to the purport of these verses. It is also confirmed, meaning the existence of the esoteric commissioners and the actuality of calling them for help, with what was reported in "*Sahih Al-Bukhari*" in the *hadith* of the death of '*Asim bin Thabit Al-Ansari* and his companions, when they were deployed by the Prophet (blessings and peace be upon him) for surveillance, where he said: "Said '*Asim bin Thabit*: O people! As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet (blessings and peace be upon him) about us". Until he (the narrator) said: "When Quraish was informed of his death, they sent some people to '*Asim* in order to bring a part of his body so that his death might be known for certain, for '*Asim* had killed one of their chiefs. But Allah sent a cloud of hornets (*dubur*), so they could not cut anything from him".

Meaning: Because he swore not to touch an infidel or be touched by an infidel, as a result, Allah preserved his oath with what he called for, where he said: O

Allah! Inform Your Prophet about us. And the *dubur* with "*fatih al muhamlla wa iskan al muwahida*"⁹⁸ are the male bees or the hornets.

Secondly: The possibility of calling the absent person (*al ga'ib*), in spite of his extreme remoteness, and the hearing of the call by this absent person, as in the call of the Commander of the Faithful Omar to Sariyah (may Allah be pleased with him), and the hearing of his call [by Sariyah], despite the long days of journey that separate them. What is amazing is that the lone unbelievers, who are the enemies of Allah and the Muslims, were able, with the Aid of Allah and His Empowerment⁹⁹, to invent instruments and devices by which they can speak and transmit their voices to distant places, such that if someone denies them he will be accused with ignorance, stubbornness, or even insanity. But they [themselves] deny that Allah can Create for his elect saints (*awliya'*) and devout servants inward instruments by which they can transmit their voices to others and allow them to hear these voices. So as they mock the one who denies the instruments of the unbelievers, Allah and the choice of his servants will mock them for their denial of the profound instruments. This is only because they have no eyes to see with, or ears to hear with, or hearts to sense with, just the likeness of one who calls unto that which hears not except a shout and cry, meaning like the one who calls on some one who can only hear his voice without being able to recognize it or understand its meaning. Otherwise the square fields of the inward (*al batin*) is much wider than the straits of the outward (*al thahir*), rather the likeness of the outward in relation to the inward is as the likeness of nonexistence in relation to existence.

Thirdly: The fact that the dead are truly alive, and the possibility of calling them and calling them for help, whether their souls are attached to their bodies in the graves before decay or to the coccyx¹⁰⁰ after that, according to the conviction of the people of the Sunna, and what was indicated by verses and traditions mentioned in theology, or not, according to the conviction of others. Because the durability of the souls is unanimously agreed upon among the people of cults and the sages, and as [reported] in wisdom (*hikmah*) and theology (*kalam*). This is asserted by the tradition (*hadith*) of the Veritable Books (*al kutub al sihah*) such as "*Sahih Al-Bukhari*" in the treatise about *Badr*¹⁰¹ from his word [the Prophet] (blessings and peace be upon him): "Have you found that what your Lord promised you is true?". Said Nafi', said Abdullah, said some of his companions: "O Apostle of Allah, are you calling dead bodies?". Said the Apostle of Allah (blessings and peace be upon him): "You cannot hear what I say better than they!".

⁹⁸. A grammatical phrase to explain the exact pronunciation of the word.

⁹⁹. According to the Word of God: «*Taught man that which he knew not*».

¹⁰⁰. the bone of the tail.

¹⁰¹. Badr is a place near to the coast about 95 miles to the south of Medina where, in 2 Hijri in the first battle fought by the newly established Muslim community, the 300 outnumbered Muslims by the Messenger of Allah, (blessings and peace be upon him) overwhelmingly defeated 1000 Meccan infidels.

Perhaps the stubborn denier as a result of his word: "This is a one man narrative [tradition] (*ahad*) that cannot be considered for assertion, and is contradictory to His Say, Most High be He: « *But thou canst not make those to hear who are (buried) in graves* » ❖ The Originator of Creation: Fatir 22 ❖. The answer is: Although it was a single account [tradition], but since it was supported by verses and traditions, the import drawn from it has become "*mutawatar*"¹⁰². Moreover, if he was to submit the fact that since its narrator was a trustworthy person with an honourable record (*'adl thiqah*) then this makes it one of the accepted traditions (*maqbulat*), and it is in assertion and resolution as good as the authentically transmitted traditions. It was also indicated by theology that every male and female Muslim should say in each one of their ritual prayers: "Peace be upon you O Prophet, and Allah's mercy and blessings". Isn't this but a call for a deceased absent person? Thus, the derivation of its permissibility lies in its necessity in every ritual prayer day and night, to guide people -learned and laymen- about the life of the Prophet (blessings and peace be upon him) and the like of the chosen ones, and the possibility of calling an absent person or the one who died in this way and was truly alive.

What is amazing from the one who continuously recites this in every ritual prayer without apprehending its wisdom, although he claims reaching a rank where he can defame the saints (*awliya'*) and the men of knowledge (*ulama'*). So what explication did this denier use to interpret this? We interpret exactly according to what was cited by the likeness of O Abdul Kader Al-Jilani! Not to mention that it was agreed upon according to the authentic books of traditions, and the books of theology and Islamic schools of *fiqh* (*mathahib*), that it is recommended for the visitor of the graveyard to recite: "Peace be upon you, an abode of believers. You preceded us, and by the Will of Allah, Most High, we will safely join you. We entrust with you the avowal [testament] that there is no god but Allah and that Muhammad is the Apostle of Allah". This was affirmed by authentic transmission and famed among the learned and the laymen, to the extent that it was about to be appended to the musts [*darouriyat*]. Accordingly, the entrustment of the statement of faith (*ash-shahada*) signifies the vitality of the dead person, and the permissibility of calling him and asking him for help, in a positive and imperative manner that can be denied save by a stubborn.

As to His Word, Most High be He: « *But thou canst not make those to hear who are (buried) in graves* » ❖ The Originator of Creation: Fatir 22 ❖, it means: You can not convey your voice to them by yourself, rather by virtue of Allah's creation of the sound in your voice and by causing them to hear this sound through you. As to His Word, Most High be He, "those who are buried in graves", it suggests: the infidels, meaning: you cannot guide the infidels and cause them to hear something that leads them to Truth, based on His Word: « *Thou canst make none to hear, save those who believe Our revelations* » ❖ The Ant: An-Naml 27 ❖.

¹⁰². Authentically transmitted Prophetic Traditions.

• **Fourthly:** [The actuality of] Allah's support to the one who entreats through the prophets (*anbiya'*) and the saints (*awliya'*), whether absent or present, perceived or unperceived. Enough for us what has been discussed, and what was related by *Al-Hafith Al-Jizri*, and *Al-Sayouti*, and also by *At-Tabarani* where he said: "This is frequently tested". The Messenger of Allah (blessings and peace be upon him) ordered the one whose riding animal slipped away in an open land to say: "O servants of Allah hold back! Hold back! Hold back!". And in another narration: "If one intends to seek assistance, he should say: O servants of Allah help me!". Where "servants of Allah" means every virtuous servant, whether dead or alive, angel or human, absent or present, and the designation is mere arbitrariness [in the interpretation] (*tahakum sarf*) and against the engrossment of the outward meaning (*al thahair*) and its liberalization.

Reported the author of "*Sahib Nour Al-Insafi Kashf Thulmat Al-Khilaf*", and *Ibn 'Asakir* in his "History", and *Ibn Al-Jouzi* in "*Muthir al Garam*", and *Ibn An-Najar* with their chain of authorities (*isnad*) returning back to *Muhamamd bin Harb al Hilali* who said: "I came to the grave of the Prophet (blessings and peace be upon him), and I visited him and I sat facing him", and he mentioned the congruence of what will follow. *Al-Sima'ni* also related from our Master *Ali* (may Allah Honour his face and be pleased with him) that he said: Three days after we buried the Apostle of Allah, a Bedouin approached us and he threw himself on his grave, and he put its dust on his head and said: "O Apostle of Allah, you spoke and we listened to your speech, and you attended to Allah, and we attended to you, and it was among what was revealed to you « *If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-Returning ,most Merciful* » ♦ Women: An-Nisa 64 ♦. And I wronged myself, and I came to you to ask forgiveness for me", forthwith he was addressed from the grave : "You are granted forgiveness".

It was also a common practice among Muslims to entreat [Allah] through the Prophet, and to resort to him in important matters. To illustrate, it was related through authentic transmission that when *Sayidah Zeinab* the daughter of *Al-Batoul*¹⁰³ (may Allah be pleased with her) passed by the dead body of *Al-Hussein* (may Allah be pleased with him), she cried: "O Muhammad, may the angels of Heavens send blessings on you, this is *Al-Hussein* on the ground shrouded in blood"; and this was reported by *Ibn Al-Athir* and others. Thus the daughter of the Apostle of Allah (blessings and peace be upon him), complained about this state to his honourable Personality, and she called him and sought his intercession. As a result, Allah displayed zeal for His Prophet, and it did not take long before He uprooted their enemies and teared them to pieces. It was related in "*Al-Kashaf*" on the authority of *Lubaid* [that he said] when they were discussing His Word, Most High be He: « *And seek the means of approach unto Him* » ♦ The Table Spread: Al-Maidah 35 ♦.

¹⁰³. The epithet of the daughter of the Prophet (blessings and peace be upon him).

I see people unaware of their destiny
Except every man of heart who seeks the means to approach Allah

In fact, the prophets and the apostles (blessings and peace be upon them), entreated Allah through the Prophet before he was born. This *hadith* was corrected by the chief trustworthy narrators, including *Al-Hakem* who also corrected its chain of transmission (*isnad*). It was reported that the Commander of the Faithful our Master *Omar bin Al-Khatab* said: The Apostle of Allah (blessings and peace be upon him) said: "When Adam (peace be upon him) committed the sin, he said: O Lord, I implore you by the right of Muhammad, cannot I be pardoned? Allah Said: O Adam, how did you know about Muhammad and I Have not created him [yet]? He replied: O Lord, when You created me with Your Hands, and Breathed into me of Your spirit, I raised my head, and I saw written on the canopy of the Throne (There is no deity but Allah, Muhammad is the Apostle of Allah). So I knew that You did not add to Your Name except the most beloved to You among Your creatures. He Said: O Adam, You spoke the Truth. He is the most beloved to me among the creatures. Because you asked Me by his right, I forgave you, and had it not been for Muhammad I Would not Have created you". It was similarly related by *At-Tabarani* who added: "And he is the last among the prophets". By the same sign, His Word, Most High be He: « *Then learnt Adam from his Lord words of inspiration, and his Lord turned toward him* » ♦ *The Cow: Al-Baqara 37* ♦, signifies this and the rest of what was narrated by *Ibn Abbas* (may Allah be pleased with him) and was alternately reported by *Al-Baydawi* in his commentary. Accordingly, there is no harm to add this [the meaning of the Holy Verse] to that [the tradition], and [accept] that he invoked with both of them, because each one of them [transmitters] narrated half of it [the invocation].

At the same time, it was related by a group, including: *Al-Tirmithi*, *An-Nisa'i* in "The Invocations" (*Al Da'wat*), and *Al Baihaqi*, that a blind man came to the Prophet (blessings and peace be upon him), and said: "Pray to Allah to cure me". He replied: "I will pray for you if you so desire, but if you observe patience, it is better for you". He said: "Then pray to Allah". The Prophet ordered him to perform a proper ablution (*wudu'*), and instructed him to pray to Allah thus: "O Allah: I beseech You and turn to You through Your Prophet Muhammad (blessings and peace be upon him), the Prophet of Mercy. O Muhammad, I turn through you to my Lord for my need so that He may grant my request. O Allah accept his intercession for me"; forthwith, he roused up seeing. Undeniably, this indicated that resorting to the Prophet (blessings and peace be upon him) to pray for people, and calling him in the invocation with the call of Allah or without it is permissible and mandatory.

On the authority of *Anas bin Malik* (may Allah be pleased with him), *At-Tabarani* reported in "*Al-Akbar*" and "*Al-Wasit*" that he said: When *Fatima bint Asad*¹⁰⁴ died, the Apostle of Allah (blessings and peace be upon him) came to see her, and he sat by her head and said: "May Allah Have mercy on you, O my mother after my mother", and

¹⁰⁴. The mother of Hadrat *Ali bin Abi Talib*.

he mentioned him praising her and shrouding her with a shirt (*burdah*). Then he said: Then the Apostle of Allah (blessings and peace be upon him) asked *Usama bin Zayd*, *Abu Ayoub Al-Ansari*, *Omar bin Al-Khatab*, and a black slave to dig, and they dug her grave. But when they reached the *lahd*¹⁰⁵ the Messenger of Allah (blessings and peace be upon him) dug it and removed its sand in his own hand. When he was finished, the Apostle of Allah (blessings and peace be upon him) entered and lied in it, and he said: "It is Allah who gives life and death, He is the Living One Who dies not. Forgive my mother Fatima bint Asad, and widen her entrance, by the right of your Prophet, and his antecedent Prophets, for You are the Most Merciful of those who show mercy". Thereafter, he made *Takbir* on her four times, and he entered her to the *lahd*, along with *Al-Abbas* and *Abu Bakr As-Siddiq* (may Allah be pleased with them). Therefore, the Prophet (blessings and peace be upon him) entreated [Allah] through his honourable essence and the Prophets (peace be upon them).

Reported *Al-Tabarani* on the authority of *Uthman bin Hanif*, that a man frequently visited *Uthman* (may Allah be pleased with him) for a personal request, but he did not pay attention to him and did not look into his request. Later, he met *ibn Hanif* and complained to him about this matter, so he said: "Go to the *mida'a*¹⁰⁶ and perform the ablution, then go to the Mosque and pray two *raka's* and then say: "O Allah: I beseech You and turn to You through our Prophet Muhammad (blessings and peace be upon him), the Prophet of Mercy. O Muhammad, I turn through you to your Lord for my need to be granted", and you mention your need. In line with his instructions, the man went and did what he said, and directly went to the door of *Uthman* (may Allah be pleased with him). Thereat, the doorman approached him to take his hand, and he entered him to *Uthman* who seated him on the *tanfasah*¹⁰⁷. Anon, he said to him: "Your request?", and he mentioned his request and he fulfilled it. Then he said: "You never mentioned your request until now", and he continued: "If you have any other need, mention it".

It was reported in "*Sahih Al-Bukhari*" that an epileptic woman came to the Prophet (blessings and peace be upon him), and said: "Pray to Allah to heal me". He replied: "I will pray for you if you so desire and He Will Heal you, but if you observe patience, you will enter paradise". She replied: "I will observe patience, but pray that I shall not get uncovered during the epileptic case, for my 'awra¹⁰⁸ not to be seen", and he prayed for her. *Al-Bukhari* also reported in his "*Sahih*" from *Humaid bin Abdul Rahman*: I saw *As-Sa'ib bin Yazid* when he was ninety four years old, quite strong and of straight figure. He said: "I know that I enjoyed my hearing and vision because of the invocation of Allah's Apostle (blessings and peace be upon him). My aunt took me to him and said: O Apostle of Allah! My nephew is sick, will you invoke Allah

¹⁰⁵. The trench at the side of the grave.

¹⁰⁶. A fountain or basin for the ritual ablution (*wudu'*).

¹⁰⁷. A velvet-like carpet.

¹⁰⁸. The part of the body which is unlawful to keep naked before others.

for him? And he said: So the Apostle of Allah (blessings and peace be upon him) prayed for me". In another narration he added: "So he passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and while standing behind him, I saw the seal in between his shoulders".

Narrated *Al-Bukhari* in his "*Sahih*" from *Al-Hakam* that he said: "I heard *Abu Juhaifa* saying: Once the Apostle of Allah (blessings and peace be upon him) went to *Al-Batha'* at noon, and he performed the ablution. He then prayed two *raka's* for the *Zuhr* (noon) prayer and two *raka's* for the *Asr* (afternoon) prayer while a spear-headed stick was planted before him". Then *'Awn* added from his father *Abu Juhaifa* that he said: "And the pedestrians were passing in front of it. [After the prayer], the people got up and held his hands and passed them on their faces". He said: "I also took his hand, and I kept it on my face. I noticed that it was colder than ice, and its smell was nicer than misk". This indicates the permissibility of kissing the hand of the virtuous (*saliheen*), and passing it on the body for bless and support. Among other narrations by *Al-Bukhari* in his "*Sahih*" which he enlisted before the chapter on the merits of the Companions of the Prophet (blessings and peace be upon him), is what was reported by *Abu Hurayra* (may Allah be pleased with him) who said: Said the Apostle of Allah (blessings and peace be upon him): "Spread your covering sheet", so I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said: "Wrap it". I wrapped it around my body, and since then I never forgot a single *hadith* (tradition).

On that ground, the symbols (*rumouz*) of this honourable tradition are not concealed from its people, because it undeniably proves that seeking the support of the virtuous (*saliheen*), and calling them whether absent or present, dead or alive; and regarding them as means to approach Allah, is an ancient dogma prescribed by the Prophet (blessings and peace be upon him) as a verbal and stipulated order. Furthermore, it was collectively agreed upon among the Companions (may Allah be pleased with them) and their successors until nowadays. This can not be denied save by the one who chose for his god his own lust, and followed error and avoided guidance, and his *nafs* which enjoins evil and wrong was reciting to him: « *So invoke not anyone along with Allah* » ❖ The Jinn: *Al-Jinn* 18 ❖, and His Word, Most High be He: « *Verily those whom ye call upon besides Allah are servants like you* » ❖ The Heights: *Al Araf* 194 ❖, and other verses and traditions. It also says to him do not listen to what was aforesaid because it was contradicted by the like of these [verses].

And We say: Originally there is no contradiction, because the like of these [verses] are to the one who believes that other than Allah is an effector by himself, and we do not deny his disbelief. There is a difference between considering a person an intercessor (*shafi'*), and making him an effector by himself. Knowing that what was intended by "calling" is worship, and unarguably worshipping other than Him, Most High be He, is disbelief and infidelity.

As to the willing self-sustaining expedients (*ikhtiyariyah ma'ashiyah*), they include the like of food and drink for the survival of the body, seeking medication to avert

infirmities, eating fruits and nutriments for nourishment. And to make use of the following: the cows for plowing in drinking water, the rifle and the devotees to ward the enemies, people for carrying the sack to the riding she-camel. In addition to seeking the help of tutors and books to learn sciences and skills, and calling the virtuous (*saliheen*) for help as aforementioned, and more of the same self-sustaining expedients that can not be anonymous to the youngster or the insane not to mention the prudent adult. He [Allah] also indicated that in several sites in the Glorified Qur'an, where He supported the Prophet (blessings and peace be upon him) with angels in several occasions, in conformance with His Habitude to achieve objects by outward and inward [esoteric] means. But He indicated in each site that these are ordinary expedients, and that in reality it is Allah Who is the Supporter.

So He Said: « *Victory comes only from Allah* » ✦ The Family of Imran: Al-Imran 126 ✦, and He Said: « *He it is that hath strengthened thee with his aid and with (the company of) the believers* » ✦ The Spoils of War: Al-Anfal 62 ✦, and He Said: « *Sufficient unto thee is Allah, (unto thee) and unto those who follow thee among the believers* » ✦ The Spoils of War: Al-Anfal 64 ✦, as a signal that it is among His Habitude to couple the ordinary effect with the real effect. And He Said: « *Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks"* » ✦ The Spoils of War: Al-Anfal 9 ✦, as a signal that the one who beseeches Allah's assistance will [definitely] be supported by Him, but often by ordinary expedients (*wasa'il*), among which is kissing the hands of the virtuous (*saliheen*), as previously mentioned in the *hadith* of *Abi Juhafa*. Or according to what was narrated by the Proof of Islam *Al-Ghazzali* in his books from the Prophet (blessings and peace be upon him) about the advisability of kissing the hands of the virtuous (*saliheen*) for blessedness, and so forth..., and the women for passion (*shahwa*), and the children and the lovers for compassion.

Reported "*Al-Bukhari*" in "*Al Adab Al-Moufrad*", and also *Abu Dawoud* from *Zura'* (may Allah be pleased with him) who was among the deputation of *Abdul Qays*, that he said: "When we came to Medina we started dismounting from our camels and kissing the hand of the Apostle of Allah (blessings and peace be upon him)". At the end of another tradition reported by *Abdullah bin Omar* (may Allah be pleased with him), he said: "We approached the Prophet (blessings and peace be upon him) and we kissed his hands"-narrated by *Abu Dawoud*-. He also reported that when the Prophet (blessings and peace be upon him) entered on *Fatima* (may Allah be pleased with her), she walked towards him and took his hand and kissed it. Similarly, *At-Tabarani* narrated from *Ka'b bin Malik* (may Allah be pleased with him), that when the Prophet (blessings and peace be upon him) sojourned in his premise, he took him by his hand and kissed it. In another *hadith* reported and corrected by *Al-Hakem* in his "*Mustadrak*" from *Buraydah* that a man came to the Prophet (blessings and peace be upon him) and he kissed his head and foot. *At-Tirmithi* similarly related that a group of Jews kissed the hand of the Prophet (blessings and peace be upon him) and his feet. Thus, the Prophet's (blessings and peace be upon him) response by not prohibiting the act of kissing is an avowal [admission] of the act of kissing and a consent to it. In short: The one who reviews the biographies (*siyar*) of the Prophet (blessings and peace be upon him), the Companions, and the Scholars (may Allah be pleased with them) will find this firmly asserted

by authentic transmission, and in what we said there is sufficiency for the just person.

As to the posthumous expedients (*wasa'il ma'adiyah*), they are numerous, and they comprehend the aforementioned compelling and willing self-sustaining expedients. Because had it not been for the soundness of the body and its might, the person will neither be able to acquire the Divine Lores (*ma'rif rabbaniyah*), nor perform good deeds and avoid misdeeds. Still, the posthumous expedients add other things, among them are the abstract souls (*arwah mujarradah*). Because the nature of the abstract human soul is pure virtue, advent unto Allah, the increase in the nearness to the Square of Holiness (*Sahat Al Quds*), and engrossment in Divine Manifestations (*tajalliyat*). On that account, He Said: « Say: "The Spirit (cometh) by command of my Lord » ♦ The Night Journey: Al-Isra 85 ♦, and He associated it to the angels in some sites, such as His Word: « Therein come down the angels and the spirit » ♦ Power: Al-Qadr 4 ♦; and He added it to Himself, so He Said: « I breathed into him of My spirit ». In fact, had it not been for its attachment to the evil *nafs* (ego) and its descent from the Luminous Upper World (*al 'alam al nourani al 'ulwi*) to the Obscure Lower World (*al 'alam ath-thulmani as sufli*), it would not have committed any infidelity (*shirk*), disbelief (*kufri*), wickedness (*fosouq*), minor sin (*saghira*), or major sin (*kabira*).

Among them also: The revelation of the Divine books, the sending of the Apostles (peace be upon him), the expansion of outward sciences (*'ulum thahira*)¹⁰⁹ and inward [esoteric] sciences (*'ulum batina*), and the "Divinely learned men" (*'Ulama' Rabbaniyoun*) among the saints (*awliya'*) and the theologians (*'Ulama' al Thahir*). Because everyone of them is a guider unto Allah, Most High, according to what was proclaimed by the verses and traditions, and what was collectively agreed upon by the scholars and what was understood by the learned and the laymen. Among them also: the blessed places and blessed times. Don't you see that Allah assigned a blessed day for every cult, suchlike: the Sabbath (Saturday) for the Jews, Sunday for the Christians; and Friday, *Ramadan*, and the two 'id Festivals for the Muslims. And He proclaimed the Night of Power (*laylat al Qadr*) better than a thousand month, and the merit of six days of *Shawwal* and nine of *Thil-Hijja*, and more of the same days whose reverence and merit were mentioned by Prophetic Traditions, and was also mentioned in every book of the various Islamic *mathahib*¹¹⁰. And don't you know that Allah assigned a *Qibla*¹¹¹ for each cult, such as the Glorified Ka'ba and the Holy *Bayt al Maqdis*¹¹², and he made *Arafat*, *Mina*, and *Muzdalifah* and more of the same Mosques, and the rest of what is known

¹⁰⁹. Such as *Tafsir*, *Hadith*, *Fiqh*, and *'Ilm al Kalam* (Scholastic Theology).

¹¹⁰. Schools of *fiqh*. There are four main Sunni *math-hab*: Hanafi, Maliki, Shafi'i, and Hanbali.

¹¹¹. The direction faced in prayer, and for Muslims it is towards the Ka'ba in Mecca.

¹¹². The Farthest Mosque in Jerusalem.

by everybody, and that He made these places evidences of Divine Manifestations (*mathahir lit-tajalliyat*).

Don't you know that it was cited in the Authentic Traditions (*ahadith sahiha*) that the Companions (may Allah be pleased with them) used to beg the Prophet (blessings and peace be upon him) to pray in a corner of their houses, for it to become blessed, and consequently the merit of their prayer will increase if they were to perform their prayers thereat. *Al-Bukhari* related in his "*Sahih*" that 'Utban bin Malek, who was one of the Companions of Allah's Apostle (blessings and peace be upon him) and one of those who witnessed *Badr* among the *Ansar*¹¹³, came to the Apostle of Allah (blessings and peace be upon him) and said: "I have weak eye-sight, and I lead my people in prayer, so whenever it rained the valley between me and my people flows, and I could not go to their mosque to lead their prayers. I wish you would come to my house and pray at a place so that I could take it as a praying site". The Apostle of Allah (blessings and peace be upon him) replied: "I will do so, by the Will of Allah". Said 'Utban: "So Allah's Apostle (blessings and peace be upon him) and *Abu Bakr* came to my house in the (next) morning after the sun has risen high. Allah's Apostle then asked my permission to let him in, and I admitted him. So he did not sit when he entered the house". Then he (the Prophet) said: "In which site of your house do you want us to perform the prayer?". He (Utban) completed: "I pointed to a side of the house, so Allah's Apostle (blessings and peace be upon him) stood up [for prayer] and started the prayer with *Takbir* and we aligned in rows, and he performed two *raka*'s and finished them with *Taslim*".

By the same token, *Al-Bukhari* indicated [in his "*Sahih*"] that *Ibn Omar* inquired about the location in *Ka'ba* where the Prophet performed the prayer at, and he prayed there. In it also, and in the chapter concerned with the Mosques that lie on the ways of Medina and the praying sites of the Prophet (blessings and peace be upon him), it was reported that the Scribe of the Companions (may Allah be pleased with them) *Ibn Omar* used to pursue the sites where the Prophet (blessings and peace be upon him) used to pray, and he prayed there. In it also, that the Companions were searching for the tree beneath which the Prophet (blessings and peace be upon him) offered the Companions the Pledge of Allegiance at *Al Hodaybiya*. Therefore, all of what was mentioned indicated that the blessed places such as the graves of prophets and saints are posthumous and self-sustaining expedients and means for seeking blessedness. The similitude of these places is that of a site adorned by someone who spread on it numerous rugs and delicious foods that can withstand long durations, so the one who has a relish and taste will inquire about this place to satisfy them, but the one who doesn't [possess such relish and taste] will flee from it as he runs away from a dung beetle.

Possibly the denier will say: The Prophet said in different ways: "Allah cursed the Jews, because they took the graves of their Prophets as places for praying", and it was confirmed that the Commander of the Faithful *Omar* (may Allah be pleased with

¹¹³. The supporters of the Prophet (blessings and peace be upon him) among the inhabitants of Medina.

him) forbade people from praying in the sites where the Prophet (blessings and peace be upon him) previously prayed, and [all of] this contradicts what was aforementioned.

We will say in reply: The veneration of places, times, graves, and the spirits of the dead and the living used to be a rite and a common practice in every cult and religion. But the previous cults ignorantly or obstinately distorted their religion, and they used to extol what was aforesaid for itself. Anon, they gradually proceeded in that manner until they claimed that these were effectors by themselves. It follows that the heedless among them even exceeded that bound until they thought the statues of the virtuous were gods, and as a result they became polytheists. So Allah averted that in the Qur'an by verses, and He indicated that the merit of this is not for itself, rather the merit of *Ka'ba*, for example, is because it is a manifestation [of the Glory of Allah]. So He said: « *It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing* » ❖ The Cow: Al-Baqara 177 ❖. Then following His Ordain to direct towards the *Ka'ba* [in prayer], He Said: « *Whithersoever ye turn, there is the presence of Allah* » ❖ The Cow: Al-Baqara 115 ❖.

Most certainly, the repulsion of the Prophet (blessings and peace be upon him) and the Commander of the Believers *Omar* (may Allah be pleased with him) was pursuing an order [a purpose]. But after the belief that Allah is the [Real] Effector by Himself and that all other than Allah are ordinary expedients that have no effect, was firmly established century after century in the heart[s] of people, the Companions unanimously agreed to bury the Prophet (blessings and peace be upon him) and the two Shaikhs (*Ash-Shaikhain*)¹¹⁴ in the sanctified *Rawdah*. It follows that everytime they wanted to travel or they returned from travel, or were struck by an affliction, or wished to obtain a benefit, they always started by visiting the *Rawdah* and kissing it and procuring blessedness (*tabaruk*) from it, and calling the Prophet (blessings and peace be upon him). Furthermore, the books of the biographies (*siyar*) are loaded with this, to guide people that they have to revere the graveyards of the virtuous (*saliheen*) not for themselves, rather because they are evidences of Divine Manifestations (*mathahir lit-tajalliyat*) and ordinary expedients.

In confirmation, *Ibn Omar* (may Allah be pleased with him), as aforementioned, used to pursue the prayer sites of the Prophet (blessings and peace be upon him) and prayed there in the presence of the Companions, and they did not reproach him, and thus it was a silent consensus or even a factual one. In short, the likeness of the prophets, the saints, and the scholars, is as the likeness of the physicians who treat the patients according to

¹¹⁴. Hadrat *Abu Bakr* and Hadrat *Omar* (may Allah be pleased with them).

their disease conditions. Hence, if they see people claiming these expedients (*wasa'il*) imperative or effectors by themselves they severely reprimand them, and rigorously scold them; and attributed to it is their relentlessness, such as the relentlessness of some of them in the issue of kissing the graves of the virtuous. Accordingly, some of them considered it as infidelity (*shirk*), others considered it unlawful (*haram*) according to the state of the inquirer. By the same token, if they find them claiming that these expedients are originally groundless and that there is infidelity in the search for them, they also severely reprimand them, and they order them to seek the means to approach Allah. Similarly, if they see a [moderate] person who neither exaggerates nor understates and rather he adopts a middle course, they say nothing; and attributed to it is the word of those who spoke about the advisability of kissing the graves and their dust.

Following this pattern, variations existed between scholars [regarding this issue], where some of them, such as *Ibn Hajar* in "*Al Fatawi al Khatima*", prohibited standing up when hearing the "Birth of the Prophet (blessings and peace be upon him)", purposing the one who intends to glorify his [the prophet's] essence. Indeed, what we mentioned is a just balance that combines the seemingly contradictory opinions, and an enactment to follow the method of :Truly, the combination of both evidences even from one facet, is more preferable than annulling one of them.

As to the posthumous willing expedients (*ma'adiyah ikhtiyariyah*), they include: The servant's efforts in [performing] outward and inward acts of worship (*ibadat*), in acquiring Divine Lores (*ma'rif rabbaniyah*), in procuring right creeds to essay nearness to Allah, and in beseeching Allah through the masters, the spirits, the blessed places, and the blessed times as aforesaid. Because the true Rewarder [Compensator] is Allah, Most High, and the deeds are in themselves unworthy to be the cause for Pardon, as indicated by verses and traditions among them: the tradition related by "*Sahih Al-Bukhari*" and others in numerous narrations, that the Prophet (blessings and peace be upon him) said: "Nobody will enter Paradise because of his deed", they said: "Not even you O Apostle of Allah?". He replied: "Not even I, unless Allah Encompasses me with His Grace and Mercy". Nevertheless, Allah made them ordinary expedients as declared by traditions and verses.

O man! After what we mentioned was rehearsed to you, there remains no doubt or suspicion for you, and you should believe that you are not devoid in any instant of your outward and inward whether in wakefulness or dream, heedlessness or heedfulness, from seeking the means and being encompassed by these means which surround your outward and inward facets. Still, in [the fulfilment of] your self-sustaining and posthumous needs you call for the succour [help] of every pious and impious, and in [the execution of] all your doings you seek the assistance of every believer and disbeliever or rather every nonliving and living. Accordingly, in the tongue of your state or expression (*lisan al hal*) you [seem to] say: O earth! Assist me in my dwelling and [help me] not fall or sink!, O umbrella! Prevent hotness and coldness from me!, O man! Assist me in loading the sac on the riding she-camel!, O mare! Convey me home!, and O unbelieving doctor, the enemy

of mine and the enemy of my Lord, hand me the medicine to repel my ailment!, and more of the same aspects of appealing for help that are comprehended about your situation.

At the same time, it never came to your mind that all of these are ordinary expedients (*wasa'il*), and that Allah, Most High, is the real Succourer and the actual Helper. Instead, your outward state indicates you believe that had it not been for these expedients your objective can not be accomplished, such as if you were told in your sickness: "Put your trust in Allah, and don't refer to the unbelieving doctor", or in the acquirement of your sustenance: "Put your trust in Allah, and don't serve the unbelievers", or "Don't use the airplane to reach home". No doubt, you would mock the teller or even refer insanity to him, and you would say: "How can a patient be cured without referring him to doctor, especially the unbelieving doctors who mastered the medical profession; and how can a person keep up without associating with the unbelievers who are wealthy and opulent; and the airplane is a faster mean to reach the house", and so forth of what is comprehended about your state.

Still and all, you claim to reach the highest ranks of Monotheism (*At-Tawhid*), and if somebody calls before you: "O Apostle of Allah rescue me!", or "O Shaikh!" or "O Abdul Kader Al-Jili (may Allah sanctify his secret)!", your Evil *nafs* [ego] will deviously whisper to you and the devils will seductively prompt you: "There is infidelity and unbelief in this utterance", and thereupon you intensify your reproach on him and you will abuse the caller and the addressed person. Now, if you claim that this caller believes the addressed person is an effector by himself, then this is mistrust in your brother. Moreover, although the verses and traditions proclaim that if a word of unbelief is issued by someone, it should be interpreted as much as possible, but this doubt [of yours] cannot accordingly be restricted to that case. Rather, it is valid in the like of word: "O unbelieving doctor help me in averting sickness!"; therefore, you are an infidel too. Or even your case is severer than his, because you associated an unbeliever who is your enemy and the enemy of your Lord, and that caller requested the help of a prophet (*nabiy*) or a veracious (*siddiq*) of Allah, and still you mocked him. This is only because you preferred an unbeliever or even a nonliving, where you seek their help, to Allah's saints; and you deliberately ignored the Word of Allah: « *Behold! verily on the friends of Allah there is no fear, nor shall they grieve* » ❖ Jonah: Yunus 62 ❖.

You also forgot the Divine Sacred Hadith (*Hadith Qudsi Rabbani*) cited in the Veritable Books suchlike "*Sahih Al-Bukhari*", whose numerous narrations almost reached the level of authentic transmission (*tawatur*), which narrates on the authority of *Abu Hurayra* (may Allah be pleased with him) from the Prophet (blessings and peace be upon him) who said: Allah, Most High, Said: "Whoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near Me with supererogatory deeds so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which

he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it", and he added in some narrations "And his tongue with which he speaks, and his heart with which he senses".

In short, the saint (*wali*) reaches a state where he sees the Manifestations (*tajalliyat*) of his Lord, and personally takes the Ordains (*Dasatir*) from Him, Most High be He. Thus, no action, information, or deed can be issued by him except following a special permission from Him, Most High be He. Thereupon, he is no more satisfied with the general permission cited in *Shari'a* (Sacred Law), instead he will correlate the special with the general. It will be equal with the respect to him the presence of things and their absence, the distant and the near, life and death, and he will be among those who have faith and do righteous deeds. It is then said in his right and the right of the sinner who reproaches him « *Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death* » ❖ Kneeling: Al-Jathiyah 21 ❖. What is obvious is the return of these two pronouns to those who believe due to their nearness [to Allah] and the equality of their life and death in everything and because the designation is mere arbitrariness.

Therefore, this Holy *Hadith* clearly and evidently signified [the following:] the existence of the saint (*wali*), the fact that he is a man of Unveiling (*'ahl mukashafa*) and that nothing rises from him except after he receives what relates to it from Allah, Most High be He. Together with, the actuality of his certified faith (*iman shuhudi*), the non-difference between his death and life, and [the conviction] that the one who detests and mocks him is a fighter against Allah (Most High) and the one who fights against Allah is a banished loser. And that the denial of this is a denial to one of the significant fundamentals of religion, along with the fact that he is one of the *muhsineen* cited by the Prophet (blessings and peace be upon him) in his word, related by "*Sahih Muslim*" and others in different narrations: "*Ihsan* is to worship Allah as if you do see Him, and if you do not see Him, He nonetheless sees you". Meaning, the saint (*wali*) will watch Allah in all his doings, like a blind man with a seer. As the blind man believes that he is in the company of a seer that observes him, although he does not perceive the seer, so he takes care not to cause the seer's wrath on him. Similarly, the saint (*wali*) will perceptively watch Allah in all his doings, and at the middle and the end of his estate, his case will be similar to a seer with a seer, such that each one of them sees the other, and he will evidentially behold Allah.

If you claim that sainthood (*wilaya*) is truth, but this day and age is devoid of a saint, or "everyone I see is not a saint because he eats, drinks, and walks in the markets", then you deliberately neglected his [the Prophet's] word (blessings and peace be upon him): "A group of my followers will remain predominant (victorious) in the cause of the Truth until Allah's Order (the Hour) comes upon them" and the rest of what was mentioned in the previous traditions, although the similitude of your state is that of the Israelis and the infidels where they said: "Prophethood is truth, but since Muhammad is our contemporary, and since he is a drinker, an eater,

and a walker in the markets, then he is not a prophet". Or may be your Evil *nafs* [ego] seduces and prompts you by saying: "Do not listen to what was read unto you and annul it", and starts reciting verses and traditions whose outward meaning at first suggests the confinement of seeking help to Allah, Most High; such as the veritable tradition concerned with the injunction of our Master Muhammad (blessings and peace be upon him) to our Master *Ibn Abbas* (may Allah be pleased with them) where he said: "If you ask, ask Allah, and if you seek assistance, seek assistance from Allah". And it tells you:" The likeness of this [tradition] is the unfeigned proof that asking other than Allah, and seeking assistance from other than Him is unlawful or even [an act of] infidelity.

In reply, you should say to it: Humans are not free for even one moment of their lives from seeking the means in the worldly and religious affairs, as aforementioned. To illustrate, our Master MOSES (blessings and peace be upon our Prophet and him) was not [completely] satisfied when Allah made him an apostle supported with magnificent miracles similar to the rod and the hand and Said to him: "Fear not", and Promised him the defeat of Pharaoh and his chiefs on his hand; rather he requested from Him other inward and outward scientific and practical expedients suchlike the expansion of the breast, the facilitation of the task, the removal of the knot from his speech for them to understand what he said, the appointment of his brother Aaron as his minister, the reinforcement and the strengthening of his backbone with him, and instituting him as a partner in his task; pleading that this will be a reason for the increase in glorification and remembrance, so he said: « *O my Lord! expand me my breast ✨ Ease my task for me ✨ And remove the impediment from my speech ✨ So they may understand what I say ✨ And give me a Minister from my family ✨ Aaron, my brother ✨ Add to my strength through him ✨ And make him share my task ✨ That we may celebrate Thy praise without stint ✨ And remember Thee without stint* » ✨ Taha 25-34 ✨. As a result, Allah did not blame him by saying: "You did not put trust in Me, and you did not have faith in My Hindrance (*'ismah*), and you did not accept My Victory and My Promise to you that you will defeat Pharaoh, [still] you requested from Me to strengthen you with other than Me including your attributes and you brother, so you are an infidel". Instead, he consented him on that and Said: « *Granted is thy prayer, O Moses!* » ✨ Taha 36 ✨.

This signifies that seeking ordinary expedients and requesting them from Allah, Most High, whether religious or worldly, are commendable and permissible in all religions. This is why Allah, Most High, Said: « *Help ye one another in righteousness and piety, but help ye not one another in sin and rancour* » ✨ The Table Spread: Al-Maidah 2 ✨, and this attests that cooperation and seeking help is existent in both righteousness and rancour, but it is commendable in virtue and blameworthy in transgression. Allah Said: « *O ye who believe! do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper* » ✨ The Table Spread: Al-Maidah 35 ✨. This illustrates that piety (*taqwa*) which involves all outward and inward acts of worship and the lores that include securing the self-sustaining affairs to strengthen the posthumous affairs in conformance with [the proverb] "Expedients follow the rules of intentions"; is usually

preconditioned with the act of seeking the expedients, and so is the *jihad* [fight: mortification].

In reality, [the concept of] *jihad* is broader than the *jihad* (fight) against the outward unbelievers and the *jihad* (mortification) against the inward unbelievers -namely the *nafs* [ego] and the devils- as reported by various narrations until it almost reached the level of authentically transmitted traditions: "We returned from the lesser *jihad* to the greater *jihad*". Similarly, the concept of the "expedient" (*wasila*) is broader than the outward expedients suchlike the causes of the lesser *jihad*, and the inward expedients suchlike the causes of the greater *jihad* including the act of seeking the help of the Divine Books, the prophets (peace be upon them), the saints (*awliya'*), and the learned men (*ulama'*) and their teachings (may Allah sanctify their secrets). Thus specifying some is mere arbitrariness [in the interpretation], absolute error, and against the liberalness of the verse, as well as it disagrees with the traditional evidences and intellectual proofs.

To sum up, the interpretation of "If you ask, ask Allah... *et cetera*" is, if you wish to ask something from someone other than Allah, firstly ask Allah, and in your mind request His help to direct the heart of the person whom you are asking and seeking aid from towards you. Because the hearts of the creatures are in His Hand, and if He does not cause him to be of help to you, he [by himself] cannot achieve that, as the Prophet (blessings and peace be upon him) said in the veritable tradition related in the two "*Sahihs*"¹¹⁵: "Allah is in the support of the servant as long as he is in the support of his brother". The tradition illustrated that the support of the servant to his brother is laudable and that Allah will reward the servant and help him in his needs the way he helped his brother, it also signified that had it not been for the support of Allah, Most High, he would not be able to help his brother.

Or it may be explained as follows: Trust in Allah (*tawakul*) has several ranks. The lowest among them: is when the person pursues the causative factors (*asbab*) based on his belief that the Habitude of Allah proceeded that results (*musababat*) can be achieved with the acquirement of the causative factors, and this level of *tawakul* is the case of the laymen (*'awam*). The intermediary: is when he pursues the causative agents from the aspect of them being evidences for the effect of Allah, Most High, and mirrors to see His Ability and not from the aspect of them being ordinary expedients, and this is the post of the elite (*khawas*). Whereas the highest among them: is when originally he does not pursue the causative factors, instead he assiduously sets himself towards the side of Sanctity (*Al Quds*). He initially does not roam around the expedients (*wasail*), rather the expedients will be provided for him from sources he never knew, and he never seeks them, but they pursue him from where he does not request. In him the reality of "Truly the world seeks who runs from it, and flees away from the one who seeks it" is unveiled, and this is the case of the super-elite (*khas al khas*).

¹¹⁵. The two authentic books of Prophetic Traditions, "*Sahih Muslim*" and "*Sahih Al-Bukhari*".

Furthermore, for each of these three ranks there are steps proportional to the number of those who put trust in Allah (*ahad al mutawakileen*), similar to what was well-known regarding the number of ways leading unto Allah that it is proportional to the number of mortals (*anfas al khala'iq*). Such that if someone left a step that befits him to occupy a lower step, he is reproved by Allah. As a case in point, it was related that our Master Joseph (peace be upon him) showed his father Jacob (peace be upon him) around his storehouses, so when he introduced him to the paper storehouse, he said: "O son what made you undutiful¹¹⁶? You have all of these paper loads, and you were only at eight days journey? He said: "I was ordered by Gibreal". He said: "Why don't you ask him?". He said: "You are more convenient to him than I am, you ask him?". Said Gibreal: "Allah Ordered me that, because of your word 'I fear lest the wolf should devour him'. He Said: Why don't you fear from Me?".

We say: The Prophet (blessings and peace be upon him) knew that our Master *Ibn Abbas* reached the highest ranks of trust in Allah (*tawwakul*), and that it became improper for him other than that, so he taught him not to pursue other than this rank, for him not to be reproved. Therefore, based on the principle that necessitates combining the two arguments within the realm of possibility, it should be interpreted in the sense of forbidding the one who reached such rank or the one who declares them as effectors to ask other than Allah, and enjoining other than that [to the rest]. But if you claimed the [presence of a] discrepancy between the outward and inward expedients (*al wasa'il al thahira wal batina*), then notwithstanding that your statement is a mere arbitration that contradicts the intellectual proof and the aforesaid verses and traditions, and the rest of what was mentioned in the books of the gnostics and the Divinely learned men, and that could almost drag you towards denying Allah's Support to the Prophet with angels, certainly these are inward expedients although the Qur'an proclaimed them, and the denial of this is a disbelief.

We also say to you, your non-denial to the outward expedients because they are evident to you and to the rest, unlike the inward ones which you could not see and which nobody can make them evident to you. Not because of their inexistence or the inability to see them, rather because you have a defect that hinders the sight. In fact, the similitude of your case with the observers is that of a blind deaf dumb person with a seeing hearing articulate person who are surrounded by the light and the sound emitted from the tongue of the articulate. Queerly, the blind refuses the presence of the light and denies seeing it and that it is the guiding method to see the Path. He also denies that the tongue has the power of articulation, and that the ear has the power of hearing. Thus, if he was right in this, you were right in that, but if he missed, then you missed.

O man alas for you, and owe to your state. You do not know anything in reality, or even you do not know how your finger moves, and with what dint you rise

¹¹⁶. Meaning: what made you undutiful towards your father, where you didn't inform him about your life.

up although these are the nearest things created to you. Still you do not heed to the word of the meticulous scholars and the saints whose meritorious repute and the mention of their superfluous knowledge and religiousness disseminated throughout the horizons, and whose sayings were affirmed by traditional and intellectual proofs. Because the divinely learned men since the time of blissfulness (*zaman as-sa'adah*)¹¹⁷, and the centuries of the Companions and the followers and their successors, and the rest of the centuries till our times, concurred on imploring Allah through these saints (*awliya'*) and scholars, and seeking their help in the studies of the science of the inward (*'ilm al batin*)¹¹⁸.

Is it not seen that thousands like Abdul Kader Al-Jili, the four Imams¹¹⁹, the Imam of the two Sacred Sanctuaries (*Imam al Haramian*), *Al-Rafi'i*, *Al-Ghazzali*, *Al-Nuwawi*, *Shaikh Ibn Hajar*, the two [Imams] of *Ramalah*, *Shaikh Al-Sha'rani*, *Al-Khatib*, *Ash-Shirbini*, *Shaikh of Islam (Shaikh al Islam)* Judge *Zakariya*, *Al-Hafiz As-Sayouti*, the scholars of *Mawaran* and the rest of the Kurdish, Arabic, and Turkish lands, and others suchlike *Al-Nutshi*, *Al-Qizlagi*, *Al-Gouri*, and the dignitaries of this epoch, humbled their necks to the saints, and lowered unto them the wing of submission, and declared that they saw from them countless prodigies (*karamat*). Moreover, they implored Allah through them in [all] their self-sustaining and posthumous affairs, and they were in their hands like the dead in the hands of the washer such that they issued nothing but according to their injunctions, and they yielded that they can attain none of the ranks of Union (*maratib al wusul*) save by virtue of their sublime instructions and their spiritual helps. It follows that the concept of seeking Allah through the saints (*tawassul*) and calling them for help (*istighatha*) and the issuance of prodigies by them, became affirmed through transmission and collectively agreed upon. So after this, do you still have any doubt, or are you among the stubborn who deny the light of the world midst a sunny day?

If you claimed that these [people] dissembled in this, then this is a baseless declaration of the moral depravity (*tafsiq*) and deception (*tadlil*) of the prime of the Muhammadic Nation, and a mistrust (*su' zann*) in the upright scholars who are the posts of religion and the pillars of certitude. Similarly, if you claimed them to be ignorant, then this a declaration of the ignorance of those whose scientific traces are axioms, and thus your claim is refuted. Or if you claimed that the consensus of those was opposed by the saying of a group of meticulous scholars such as Ibn Taymiyah and his followers we admit this to you. But we say:

¹¹⁷. The Prophet's (blessings and peace be upon him) time.

¹¹⁸. Cognition attained through spiritual efforts.

¹¹⁹. Imam Abi Hanifa, Imam Malik bin Uns, Imam Shafi'i, and Imam Ahmad bin Hanbal.

Firstly: Their saying is a violation against the unanimity of their predecessors on the truism of all what we said, and violating the consensus (*igma'*) is either unlawfulness (*haram*), or unbelief (*kufir*), or innovation (*bid'a*).

Secondly: They originally have no proof, because we have additional stronger arguments, so they all should be combined as we aforementioned.

Thirdly: They never witnessed the truism of what we mentioned, not because of its inexistence or the impossibility of seeing it, but due to the defects of deafness, blindness, dumbness, and abandonment in their ears, eyes, tongues, and hearts. And against them is their arrogance, so they were not convinced with the statement of others, and they did not have trust in them. At the same time, they did not believe the viewers who attained the utmost levels of authentic transmission and consensus, and they kept themselves away from the quarters of the subtle reality of the secret of: « *For him who has a heart or gives ear with full intelligence* », and they dwelled themselves in the wilderness and the owe of: « *Deaf, dumb, and blind, they are void of wisdom* ». They also denied with the tongue of their state the Prophetic Tradition: Allah will never congregate my Nation on error, and with the seduction of the Evil *nafs* [ego] it was engraved in their minds that imploring Allah through the inward [esoteric] expedients (*wasa'il*) "is something that we don't see and apprehend, and all what we do not see or apprehend is neither true nor certain".

On that ground, everytime it reaches their ears verses, traditions, and traces that signify the verity of what we mentioned, they interpret them with false explications that violate the consensus. Not knowing that the totality of their statement: "All what we do not see or apprehend is untrue" is evidently forbidden based on the fact of the existence of millions of species in the world that never came to their attention, let alone not seeing them or knowing about them. It is among the axioms that the one who memorized is an attestation against the one who did not memorize, and the person who affirmed the validity of something whose annulment was not confirmed by an intellectual or traditional proof, is given the preference over the nullifier. They also deliberately neglected that Allah divided His *Ayat* (verses), and similar is the case of the Traditions because the Prophet (blessings and peace be upon him) "does not say of (his own) Desire, it is no less than inspiration sent down to him", into clear (*muhkamat*)¹²⁰ and allegorical (*mutashabihat*) revelations.

He then Said: « *But no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"* » ❖ The Family of Imran: Al-Imran 7 ❖, which signifies that it is inevitable to believe that the outward meanings conveyed by the verses and the traditions are manifestations that illustrate the validity of what we mentioned. **Whether the person apprehends its interpretation**, such as the gnostics (*'arifoun*) and the Divinely learned men (*'ulama' rabbaniyoun*), and attributed to it is the word of successors [to the Prophet (blessings and peace be upon him)]: The more knowledgeable about

¹²⁰. Basic or fundamental and of established meaning.

the cessation at the word "Knowledge" ('ilm), because Allah might teach it to some of His elects, although they were unable to understand it by theoretical and ordinary means. **Or not**, and attributed to it is the word of predecessors: The more insightful about the cessation at the word "Allah" (God), meaning: nobody can know it by himself using the ordinary means, because the unintelligible (*mushkal*) and the allegorical (*mutashabihat*) revelations which nobody can apprehend without a special and extraordinary teaching from Allah, Most High, are existent and should be forwarded to its people, and they are the gnostics and the learned men of the Inward (*batin*).

Fourthly: They cannot deny imploring Allah through the Divine Books, the angels, and the apostles (peace be upon them), otherwise they would be rejecting faith, and similarly the saints (*awliya'*) and the Divinely learned men according to His Word, Most High be He: « *If they had only referred it to the Apostle and to those charged with authority among them, the proper investigators would have tested it from them (direct)* » ❖ Women: An-Nisa 83 ❖. And those who deduce the [subtle] particulars of religion are the sagious saints who are the contemplative viewers of the Worlds of Creation ('Alam -al Khalq) and Order ('Alam al Amr) and the Dominion (*malakout*) of the heavens and the earth. Generally Speaking: the methods of learning the esoteric aspects of the world and religion are extraordinary, or rather purely God-given (*wahbiyah*) that are entrusted to whom Allah Wishes, not based on his own preference, but entirely by Allah's Bounty and Generosity. Thereupon, Allah Said: « Thus did We show Abraham the Dominion of the heavens and the earth » ❖ Cattle: Al-Anam 75 ❖, and He did not Say: "Abraham saw the Dominion of the heavens and the earth".

Thus the denier, as he did not see the Dominion (*malakout*), he also did not deserve that Allah shows him His Ability. In fact, he believed they were inexistent, and the denier almost overlooked all what we said, and he started saying: "The esoteric expedients (*wasa'il batina*), based on the assumption of their existence, occupy the position of a gatekeeper to the Sultan and his assistants, and they need the like of that due to their imperfections (*naqs*), High Exalted be Allah, Glorified and Sublime be He, from imperfection. In reply, we say to him:

Firstly: This is prevalent throughout the expedients (*wasa'il*), because requiring them necessitates imperfection (*naqs*). Thus, Allah should not have created any of the means, instead, He would have originated everybody without a father or a mother, and would have conveyed him from the beginning of his life and the first days of his existence to the last stages of humanity [old age], without food, drink, clothes, education, acquirement of lores, otherwise and based on his claim, this would necessitate the imperfection of Allah, Most High. So what he answered, came to be our answer.

Secondly: The gatekeeper to the Sultan, for example, is not an imperfection to him, rather he is an aggrandizement to him, out of regard for the perfection of his supremacy, and as a declaration to the imperfection of his visitors. Because

he reached a level in majesty, where nobody can enter to him except through the gatekeeper. So is Allah, rather He is more Sublime and Magnificent, or even He is the Supreme ('*Athim*) by Himself, and anyone other than Him has no grandeur by himself except by Allah aggrandizing and dignifying him. Thus, what you mentioned is against you and not with you. To confirm the truth in such a manner that completely eradicates all your doubts, [we say:] Allah is extremely Holy and Subtle, and had it not been for the attachment of the abstract souls to the World of Attestation ('*alam al mushahada*), it would have remained extremely profane and viscous, and would not have any suitability with Allah except through contradiction. It is also known that humans require [certain] sciences and lores in their self-sustaining and posthumous affairs that cannot be independently understood by their intellects and Evil *nafs* [egos] which are absolutely imperfect objects that cannot obtain the necessary articles from the Essence of Allah, Most High.

So He originated for them the abstract souls, which can have a suitability with the bodies, based on their attachment and special relationship with them, and on the other hand, can have some kind of suitability with Allah, based on their original abstractness and their natural and innate luminosity. Accordingly, by Allah's ennoblement to them, they can take the sciences and lores from Him and deliver them to the *nafs* [egos] and bodies. By the same sign, they can convey the bodies and egos to Him, Most High be He, through faith and outward (theology) and Inward knowledge. Therefore, it occupied the role of the gatekeeper of the Sultan, with the Supremacy of the Gate-Owner and the imperfectness of the visitors. The gatekeeper has some type of grandeur with the Sultan's ennoblement to him that enables him to meet the Sultan, and has some type of lowliness in himself, which [still] does not contradict his splendour, that enables him to meet common people.

But when the souls were attached to the bodies, they relatively shifted from their [original] principle, and became prisoners to the Evil *nafs* [egos] and to the satanic and seductive powers whose situation is committing error and involving others in errors. Thereon, they become close to incline towards pursuing lusts (*hawa*), egos (*nafs*), moral depravity (*fosouq*), disbelief (*kufr*), and complete remoteness from Allah, Most High; and they refrained from possessing sound creeds and performing righteous deeds, although they are bound (*mukallaf*) to obedience (*ta'a*), and belief (*iman*) according to the Order of Allah, The Supreme. In every respect, nobody can reach the rank of taking *Shar'*¹²¹ from Allah, Most High, except through mortifications (*mujahadat*), accepting of calamities (*shiddah*), and suffering of hardships (*masa'ib*) as the case of the prophets (peace be upon them). And although Prophethood (*nubowwa*) is God-given (*wahbiyah*), however it is preconditioned with what was aforesaid, based on Allah's Habitude not to grant the sweetness of the honey without the biting of the bees. Thus, if everyone is entrusted with that and he took the decrees directly from Him, Most High be He, to become a

¹²¹. It is the revealed Law, or the legal modality of a people based on the revelation of their Prophet.

prophet who does not imitate anybody, then the self-sustaining and posthumous affairs will be suspended.

On that account, Allah purified some of his choicest servants with His Ability, and He completely cleansed them from the impurities (*kadar*) of the World of Attestation ('alam al mushahada), and appointed them as prophets and apostles (blessings and peace be upon each one of them). He also provided each one of them two wings, a wing of sanctity (*janah quds*) by which he can ascend in the Sphere of Divine Power (*Jabarout*), so he takes the decrees from Him, Most High be He, depending on the needs and welfare of people and according to what was predestinated by the Eternal Will (*Iradah Azaliyah*); and a corporeal wing (*jinah maddi*) by which he descends in the world of humans ('alam al nasout), for him to convey what he took to his contemporary humans. This is the wisdom of sending the apostles (peace be upon them), and the multitude of prophets and apostles in one time, to show the merit of each one of them in reaching this absolutely lofty rank. And for some of them to be ministers or helpers to some others, if their religion -Sacred Law- was the same, like the majority of the Prophets of the Children of Israel (peace be upon them), or due to the difference in the ordinances based on the needs and welfare of people, if their religions -Sacred Laws- were divers. Thus, sending them and making them gate-keepers to the Sanctuary of Sanctity (*Maqam Al Quds*) is not due to the imperfection of Allah, Most High, but due to the imperfection of His servants. Furthermore, based on the fact of the duration of the Divine Books that compile His Institutes (*Dustourat*) after the death of the apostles, He revealed the Scriptures to them for their successors to benefit from their ordinances (*ahkam*). Thereupon, when there came a period in each epoch, where the people were predominantly indulged in lusts and they distorted (*tahrif*) the Books and changed the religions -Sacred Laws-, He revived for each epoch another prophet to correct and clarify what they distorted, either confirming and approving what was sent before him, or abrogating it according to the necessities; and this is the wisdom of the succession¹²² of the prophets.

Later, when the religion attained the level of perfection in the Revealed Law (*Shar'*) of the Messenger of Allah (blessings and peace be upon him), in such a manner that there remained none of the self-sustaining and posthumous needs of people which had not been stated or symbolically referred to in his *Shar'*, or known by the learned men of the Outward and the Inward ('*ulama' al thahir wal batin*), as the Word of Allah: « *This day have I perfected your religion for you* » ❖ The Table Spread: Al-Maidah 3 ❖. Because it means: Today I brought you a perfect religion that can neither be changed nor abrogated, and which comprehends all the needs forevermore. He then surceased the sending of the apostles, and made our Master Muhammad (blessings and peace be upon him) the Seal of the Apostles (*khatam al rusul*) (blessings and peace be upon each one of them), and this is the wisdom of him being the Seal of Apostles. He revealed to him the Glorious Qur'an, and He deposited in it all what Allah taught from eternity (*azal*) to perpetuity

¹²². Being one after the other.

(*abad*). And since it was assumed that opinions might disagree concerning it, as really developed in each epoch, He appointed in each era a Divinely learned man (*'alim rabbani*) or a saint (*wali*) who will be predominant in the cause of the Truth, and will be like the prophet who renews the religion of his predecessor. Therefore, this is the wisdom of the learned men of the Outward and the Inward (*'ulama' al thahir wal batin*) being the heirs to the prophets (peace be upon each one of them) and similar to the Prophets of the Children of Israel.

The accomplishment of this is that Allah made the Qur'an eight parts:

- **The First Part:** Where the legal rule (*hukum*) was thoroughly explained in it, and it could be of benefit to everyone who understands Arabic, such as the verses regarding the obligation of Fasting (*sawm*).

- **The Second Part:** Where the legal rule was summarized in it, and Gibreal (peace be upon him) was sent to state the details, like the verses regarding the obligation of Ritual Prayers (*salat*).

- **The Third Part:** Where the legal rule was summarized in it, such that everybody can understand its meaning in general, but nobody can know its details other than the Prophet (blessings and peace be upon him). Because he knows it without the need to send Gibreal to state the details, suchlike the verses of Pilgrimage (*Al Hajj*), and like « *Some faces that Day, will beam (in brightness and beauty) ✨ Looking toward their Lord* » ✨ The Resurrection: Al-Qiyamah 22-23, so the Prophet (blessings and peace be upon him) clarified it through the Prophetic Traditions (*ahadith nabawiyah*).

- **The Fourth Part:** Where the legal rule was summarized in it, but nobody can extract the details from it, except the Prophet (blessings and peace be upon him) and the prime of his Nation by means of their good inborn disposition (*husn as-saliqah*). Such as: « *And do thou! bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings* » ✨ The Heights: Al Araf 205 ✨, and the Prophet (blessings and peace be upon him) may state and clarify this in details, as a facilitation to the servants and as a guidance to the dispute among the classes of people regarding its interpretation.

- **The Fifth Part:** Whose outward purport or unusual interpretation can hold several meanings, and was not explained in details by Allah or the Prophet. Or the Prophet (blessings and peace be upon him) clarified each of its separate meanings in a single Tradition (*hadith*), according to the variation in persons, states, times, and places. Or he clarified its objective in one tradition, but it can hold several interpretations, and each of these interpretations can be true. For instance, he said: "The *i'ddah*¹²³

¹²³. Is a period that the woman must wait before re-marrying, following divorce or the death of her husband, to ensure that there is no confusion about the paternity of children.

is three *quru*¹²⁴, and the *qur*¹²⁵, based on the assumption of its concurrence between menstruation (*hayd*) and the state of purity (*tuhr*), can apply to both of them according to the outward meaning of the *hadith*. Whereas, based on the assumption that it is real (*haqiqa*) in one and metaphoric (*mujaz*) in the other, the metaphor can be accepted based on a close interpretation. And since the Prophet (blessings and peace be upon him) did not clarify it, some interpreted it as menstruation, because the wisdom in the legitimacy of the *'idah* with menstruation, lead to an increase in the duration of the *'idah* and fortified certainty. Whereas others interpreted as the state of purity, due to its facileness on women by not prolonging the duration. Accordingly, after disproving the last menstruation, she can marry a husband who can support her and she does not have to wait till the menstruation finishes, although the supposition of purity is enough; and to each is a goal to which Allah turns him.

Allah Said: « *Nor should ye put constraint upon them* » ❖ Women: An-Nisa 19 ❖, and He Said: « *Nor marry (your girls) to unbelievers until they believe* » ❖ The Cow: Al-Baqarah 221 ❖, and the Prophet (blessings and peace be upon him) clarified that in his word: "No marriage without a guardian". Therefore, both verses and the tradition that explains them indicated that the guardian have some role in the marriage of his dependent, but they did not signify it as a prerequisite for the validity and perfection of the marriage. Because it is possible that the meaning of the first verse is: Do not abstain from marrying them by yourselves for guardianship to become a condition, or do not refrain them from marrying by themselves, for it [guardianship] not to become a condition. Whereas the meaning of the second verse [could be]: Do not marry them by yourselves, or do not cause them to marry by themselves. It is also possible that the meaning of the *hadith* is: No marriage is valid except with a guardian, or no perfect marriage except with a guardian. Thereupon, the scholars dissented in this, and every one of them has a true assumption, because if a woman required marriage to satisfy her desires or to support herself, and she had no personal or general guardian or anybody whom she can arbitrate, then if her marrying herself is not valid it might lead to depravities (*mafasid*). On the other hand, if she had that and the guardian did not refrain from marrying her, then if she marries herself without her guardian then this will also lead to depravities. Thus in this part, the elicitation of details necessitates the existence of outward *mujtahideen*¹²⁶ as in these examples, or inward ones, and these are the saints (*awliya'*), for the like of « *Celebrate the praises of Allah* » ❖ The Cow: Al-Baqarah 203 ❖. Due to the numerousness in the methods of Remembrance (*Thikr*), each individual has a method of remembrance that suits him which is solely known by the saints (*awliya'*), and

¹²⁴. A woman's becoming pure after menses.

¹²⁵. Sing. of *quru'*

¹²⁶. Are persons who can make *ijtihad*.

this confirms the necessity for the saints, the scholars, and the soundness of Juristic Exposition (*ijtihad*)¹²⁷.

• **The Sixth Part:** Whose outward meaning falsely signifies imperfection. Thus, its outward meaning cannot be of benefit to deduce a true summarized meaning or a true detailed meaning. Nevertheless, every insightful intellect who sees it, concludes through other intellectual and traditional proofs that it is averted from its immediate apparent meaning. Besides, nobody knows its details except Allah, Most High, so he clarified it to the Prophet (blessings and peace be upon him) in the form of Sacred Hadith (*Hadith Qudsi*) or inspiration (*ilham*), and the learned men can understand its details from the Prophet (blessings and peace be upon him), or from the one who understood from him even through means, or from his traditions. For instance: « *The Hand of Allah is over their hands* » ❖ Victory: Al-Fath ❖, because its outward meaning indicates that Allah, Most High, has a corporeal hand similar to the hands of people, and this is null and void intellectually and traditionally (*naql*). By the same sign, the invalidity of its outward meaning is justified by the Word of Allah: « *Naught is as His likeness* » ❖ Counsel: Ash-Shura 11 ❖, and Allah taught it to the Prophet (blessings and peace be upon him), and he to the prime of his Nation -namely: the saints (*awliya*)¹²⁸.

• **The Seventh Part:** Whose outward meaning is neglected and has no purport, although it subsumes the missions of the Worlds (*muhimmat al 'alameen*), and nobody can know it except by virtue of Allah's Teaching. Thusly, He explains it to the Prophet (blessings and peace be upon him) through Sacred Hadith (*Hadith Qudsi*) or inspiration (*ilham*), but nobody can know about it from the Prophet (blessings and peace be upon him) except the super-elite (*khas al khas*), and they are those who know the science of letters (*'ilm al horouf*), such as our Master Muhammad (blessings and peace be upon him) by virtue of Allah's Teaching, our Master *Ali* (may Allah be pleased with him) by virtue of the Prophet's teaching, and our Master Solomon (peace be upon him). And this part is the opening of the Qur'anic Chapters (*Fawatih al Suwar*), suchlike: *Alif Lam Mim, Ha Mim, Ka Ha Ya 'Ain Sad*.

The Eighth Part: Which cannot be known save by Allah, Most High. It is the pure Unseen (*al gayb al mahd*) which nobody can be informed about save Him, Sublime be He, and it includes all the verses of the Qur'an, because in each one of these verses there are particulars (*daga'iq*) that are only known by Him, Most High be He.

¹²⁷. In its widest sense, it means the use of human reason in the elaboration and explanation of Shari'a (Sacred Law). It covers a variety of mental processes, ranging from the interpretation of texts of the Qur'an, and the assessment of the authenticity of *Ahadith* (Prophetic Traditions). *Al-Ijtihad*, therefore, is an exercise of one's reasoning to arrive at logical conclusion on a legal issue done by the Jurists to deduce a conclusion as to the effectiveness of a legal precept in Islam.

¹²⁸. Meaning the Prophet (blessings and peace be upon him) taught it to the saints of Allah.

As for the last three parts they are called allegorical revelations (*mutashabihat*), whereas the first five are called clear revelations (*muhkamat*). And the advantage of the allegorical revelations (*mutashabihat*) is for practice (*tamreen*), and to try [detect] (*ikhtibar*) the believer from others, for « *those in whose hearts is perversity follow the part there of that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding* » ❖ The Family of Imran: Al-Imran 7 ❖, and they say: « *Our Lord! Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure* » ❖ The Family of Imran: Al-Imran 8 ❖. So behold that what Allah might teach whether existent (*mawjoud*), non-existent (*ma'doum*), contingent (*hadeth*), eternal (*qadim*), necessary (*wajib*), possible (*mumkin*), impossible (*mumtani'*), partial (*guz'i*), or total (*kulli*), is interpolated in the Glorious Qur'an, as Allah, Most High, Said: « *Nor anything fresh or dry (green or withered), but is (inscribed) in a Clear Record* » ❖ Cattle: Al-Anam 59 ❖, « *And of all things have We taken account in a clear Book (of evidence)* » ❖ Ya-Sin 12 ❖, and « *Every matter, small and great, is on record* » ❖ The Moon: Al Qamar 53 ❖. In truth, the "Clear Record" (*kitab moubeen*) and the "Clear Account" (*imam moubeen*) meant: the Fundamental Knowledge of Allah (*Asl 'Ilmullah*), the Well Preserved Tablet (*Al Lawh Al Mahfouz*)¹²⁹, the World of Analogies (*'Alam al Mithal*), and the Holy Qur'an, although some commentators confined it to the first two. In lieu, it was related that our Master *Ali* (may Allah be pleased with him) once said: "All what was said is in the Qur'an, and what's in it is in the Opening Chapter (*Al-Fatiha*), and what's in it is in the Basmalah¹³⁰, and what's in it is in the 'ba'¹³¹, and what's in it is in the diacritical point (*an-nuqtah*)".

In reality, each of the Prophetic Traditions (*Ahadith Nabawiyah*) and the Sacred *Hadith* (*Ahadith Qudsiyah*) is derived from the Glorious Qur'an, either by the Prophet's (blessings and peace be upon him) directly deducing them from it (the Qur'an), or by means of reminder and instruction from Allah, Most High, through Gibreal or by way of inspiration (*ilham*). For this reason, He Said: « *Nor does he say of (his own) Desire ❖ It is no less than inspiration sent down to him* » ❖ The Star: An-Najm 3-4 ❖. But the way of drawing some of them from the Qur'an is closed to some of the people or even their majority, so they take from the Traditions, the saints (*awliya'*), and the learned men (*ulama'*) various means to understand some of them. In plain terms, it should be explained as follows: As humans have [stages of] non-existence (*'adam*), birth (*wiladah*), childhood (*siba*), juvenility (*shabab*), age of maturity (*kuhoula*), age of perfection (*sin kamal*), age of cessation (*sin wuqouf*),

¹²⁹. The Well Preserved Tablet is commonly understood to be in heaven. It contains the originals of all revealed Books including the Holy Qur'an. Everything which Allah Has decreed into being from the beginning of creation to Doomsday is recorded in it.

¹³⁰. The phrase: *Bismillah Al Rahman Al Rahim* or "In the name of Allah, the Compassionate, the Merciful".

¹³¹. The first letter of "Bism".

and eventually non-existence ('adam), thus is the case of Doctrines (*shara'i'*), times (*azminah*), and Prophethood. Because prior to our Master Adam (peace be upon him), no legal rule (*hukum shar'i*) was implemented due to the non-existence of humans (*al-bashar*), as cited by the people of Truth ('*ahl al haqq*): "No legal rule precedes the [establishment of] the Code". Then whence begetting started, the prepared [Laws] and the time of their enactment and the time for sending the prophets were established. Later, it gradually fortified, so Prophethood (*nubowwa*) became Apostleship (*ar-risala*), and next the rank of "Those with Steadfast Purpose" (*ulul 'azmiya*); meantime, the Apostleship (*ar-risala*) continued in succession until it was perfected with that [meaning *ulul 'azmiya*]. Thus, each of the time (*zaman*), the Code (*shar'*), and Prophethood was non-existent in terms of the consummation of their nexus [connection:bond], then it became a child, then a boy, then a youngster, then a matured man, and it follows that sending of Apostles never stopped up to the time of our Master Muhammad (blessings and peace be upon him), and it stopped with him. Then when he (blessings and peace be upon him) was sent and became close to the end of his life, time, prophethood, the Code, and religion attained the age of perfection (*sin kamal*), as He Said: « *This day have I perfected your religion for you* » ❖ The Table Spread: Al-Maidah 3 ❖.

Beyond that point, there was no need to send an Apostle after him, and Allah revealed to him the Qur'an the comprehensive of all legal rules as we aforementioned, and there remained none of the human needs which has not been included in it. However, since it is a Clear Arabic Qur'an, nothing can be drawn from it, in summary or in detail, without learning the Arabic Languages (*lughat al 'arab*) and the prevalent Arabic Sciences (*al 'ulum al 'arabiyah*). In fact, it is also not enough to deduce from it the legal acts summarized from the eight parts, unless following the acquaintance with the Traditions and the principles of *Usul-ul-Fiqh*¹³². As a result, people, including all saints (*awliya'*), scholars ('*ulama'*), and imitators (*muqalideen*), were divided in the issue of taking the outward and inward rules from the Qur'an into five categories:

- **An independent liberal *mujtahid***¹³³ (*mujtahid moustaqel mutlaq*), who does not need anybody in drawing the legal rules [directly] from the Qur'an and the *Hadith*.
- **An independent restricted**¹³⁴ *mujtahid* (*mujtahid moustaqel mouqayad*), who is capable of drawing the legal rules from them, but he cannot completely dissent from the fundamental principles [bases] (*qua'id*) laid down by his *Imam*.

¹³². The science of the bases of *Fiqh* (Scholastic Jurisprudence).

¹³³. Independent jurist who applies *Ijtihad*.

¹³⁴. Has a limited sphere of exposition.

• **A mujtahid in the Math-hab**¹³⁵ (*mujtahid fil math-hab*), who is very conversant in knowledge and well-informed about the legal cases (*masa'il*) mentioned by his *Imam* and their evidences (*dala'il*). He is also capable of drawing (*takhrig*) legal opinions [inferences and conclusions] (*aqwal*) and legal rules (*ahkam*) from the fundamental principles [bases] (*qua'id*) laid down by his *Imam*.

• **A mujtahid in the Fitya**¹³⁶ (*mujtahid fil fitya*), who can favour (*targih*)¹³⁷ one legal opinion (*qawl*) over the other, and can not expound the legal opinions except according to the statement of his *Imam*. Further, if people need him [in a case or a question], he draws its legal rule from the bases of his *Imam*. As regards the latter three [categories], the texts of their *Imam* with respect to them are like the Qur'an and the *Hadith* with respect to their *Imam*.

• **A pure layman** (*'ami sarf*), who cannot perform any of this. Whether primarily he cannot not understand anything from the Qur'an and the *Hadith*, like the majority of people who do not understand Arabic in the first place. Or he can understand the meaning of the Qur'an and the *Hadith*, but he did not reach any of the steps of *ijtihad*, like the majority of the scholars of our time.

Behold that every jurisprudential rule is only to Allah, and that all the legal rules are derived from the Qur'an either directly or indirectly. By the same token, the likeness of Juristic Exposition (*ijtihad*), Analogical Deduction (*qiyas*), *Istidlal*¹³⁸, and *Hadith* are evidences to the Decree of Allah, not that the Prophet (blessings and peace be upon him) or the *mujtahid* has instituted a Code or a legal rule from himself. Thereupon, you see the fundamentalists (*usouliyeen*) saying "The legal rule [or the decision] is an evident judgement (*khitab*)", and they do not say the *khitab* of Allah, or the Prophet, or *al-qa'is*¹³⁹, or *al-mustadil*¹⁴⁰, or *al-mujmi'een*¹⁴¹, although they made the sources of *Fiqh*, or its evidences, are five: The Book¹⁴² (*Al-Kitab*), the Sunna¹⁴³ (*As-Sunnah*), *Al-Qiyas* (Analogical Deduction), *Al-Ijma'* (Consensus of the Muslims), and *Istidlal*. Behold also that the summation of Prophethood, is the person's acquirement of a rank (*martabah*) whereby he can

¹³⁵. School of *fiqh*.

¹³⁶. Issuing an authoritative legal opinion or judgement.

¹³⁷. Discriminate between two conflicting opinions held by jurists, and to pronounce "this is better", or "this is more correct", or "this is better for people".

¹³⁸. Is the process of seeking guidance, basis, and proof from the sources.

¹³⁹. The jurist performing *Qiyas*.

¹⁴⁰. The jurist performing *Istidlal*.

¹⁴¹. The learned men who unanimously agreed on an legal issue.

¹⁴². The Glorious Qur'an.

¹⁴³. The Prophetic Traditions.

take the Decrees directly from Allah, meaning through the angel (*malak*), and *ijtihad* is the person's attainment of a rank whereby he can take them directly or indirectly from the Book and the Sunna (*Al Kitab was Sunna*) as in the four types of *ijtihad*. Whereas the *Taqlid*¹⁴⁴ (*imitation*) is when the person does not achieve any of this, instead he takes the legal rules [or decisions] from the words of the learned men (*al-'alimeen*).

Therefore, it appeared that each of *Prophethood*, *Ijtihad*, and *Taqlid* are perceptible, and the one who denied them did not understand their purpose. So if you knew that, we say: When each of the time (*zaman*), the Code (*shar'*), and Apostleship, reached the age of perfection (*sin al kamal*) prior to the death of the Prophet (blessings and peace be upon him), and based on [the proverb that states] "There is an end for every perfection", there was not anyone at that time who was fit to be granted perfect prophethood (*tamam an-nubowwa*), but there was one who deserved the [rank] of liberal independent juristic exposition (*ijtihad mutlaq moustaqel*) up to the second century [*Hijri*]. Then the veil of the darkness of moral depravity, innovation [novelty] (*bida'*), and unbelief (*kufir*) increased, and the hardness of the hearts relatively increased and so on it increased gradually. As a result, independent *ijtihad* (*ijtihad moustaqel*) was turned into restricted *ijtihad* (*ijtihad mouqayad*), then into *ijtihad* in the *math-hab* (*ijtihad fil math-hab*), then into *ijtihad* in the *fitya* (*ijtihad fil fitya*), and eventually into pure imitation (*taqlid sarf*), and this in turn will diminish until there remains no Muslim, so the Hour (Doomsday) will rise.

True, when the saints (*awliya'*) purify their hearts, and they mortify their *nafs* the true mortification and they attain its utmost cleansing (*tazkiyah*), *ijtihad* will remain liberal (*moutlaq*) in them until the Rise of the Hour (*qiyam as-sa'ah*). Similarly Allah might purify the hearts of some of the theologians (*ulama' ath-thahir*) and the *ijtihad* in the *fitya* (*ijtihad fil fitya*) will remain in them.

Accordingly, we say: The Apostles (peace be upon them) are in the capacity of the visitors of Allah, and the Holy Books are in the capacity of the gate-keeper, and they and their books are the gate-keepers of the door of Allah with respect to the independent liberal *mujtahid*, and he is with respect to the restricted [*mujtahid*] (*mouqayad*), and he is with respect to the *mujtahid* in the *math-hab*, and he is with respect to the *mujtahid* in the *fitya*, and he is with respect to the pure layman. Absolutely not due to the imperfection of Allah, or the Prophet, or the *mujtahideen*¹⁴⁵, but rather due to the imperfection of the comers to the squares of holiness (*Sahat Al Quds*) to take the legal rules. Because had it not been for the Books and the Revelation (*al-wahy*) the prophet would be incapable, and had it been not for them the independent liberal *mujtahid* would be incapable, and had it not been for them the restricted (*mouqayad*) would be incapable, and had it not been for them the

¹⁴⁴. Following an independent jurist (*mujtahid*).

¹⁴⁵. Pl. of *mujtahid*.

mujtahid in the math-hab would be incapable, and had it not been for them the *mujtahid* in the *fitya* would be incapable, and had it not been for them the pure layman would be incapable.

This is the last of what we intended to collect and inscribe, and we ask Allah, Most High, to accept it from us, and make it devoutly seeking His Face, and guide with it whoever strayed to the Path of Certitude (*tariq al yaqeen*), [truly] He is the best Facilitator and Supporter. We bear witness that there is no deity except Allah the King, the Manifest Truth, and we bear witness that our Master Muhammad is His servant and Apostle, the honest and the keeper of his promise. Blessings and peace by Allah be upon him, and upon all his brothers of the prophets, the veracious, the martyrs, and the righteous. O Allah send Your blessings, peace, and benedictions on our Master Muhammad, the Opener to what was closed, and the Seal to what preceded, and the Supporter of Truth with Truth, and the Guider to Your Straight Path (*At-Tariq Al-Moustaqim*). Blessings and peace by Allah be upon him, and upon his Family and Companions, proportional to his rightful estimate and measure.

And the conclusion of our prayer will be: Praise be to Allah, the Lord of the Worlds.

Some of The Letters Written By Shaikh Muhammad Uthman Sirag Ad-Deen in Arabic

Introduction

We would have been more pleased to record here [all] the letters of Hadrat Shaikh with their diverse guiding and instructive stamps, and his answering letters to some of the notables amongst the men of knowledge and the dignitaries, in addition to the people of need, leans, and illnesses. But not a person or even a commission was able to comprehend this reverent feat, because everyday you watch tens of letters that surge and are all immediately answered, and some in his marvellous concordant essay and in his own handwriting. Remarkably, although may Allah extend his credit, he is ninety five years old, still his hand never drains from answering the letters in eloquent diction and expressive sentences in Arabic, Persian, or Kurdish, as if he is in the prime of his youth in his enthusiasm and intellectualism. Therefore, we were not able to encompass this [exalted feat], and we had to suffice with this amount of his letters, purposing shared benefit, and for them to be a lantern to whoever seeks guidance, and a light to the one who has a conscious heart desiring virtue and peace.

As regards the first letter, it was written by Hadrat Shaikh in the subject matter of the Spiritual Tie (*rabita*), which is one of the greatest principles of the Naqshbandiah Order, or even it is the greatest expedients to Union (*wusoul*) after the complete adherence to the Book (Holy Qur'an) and the *Sunnah* (Prophetic Traditions), along with the perpetual [silent] remembrance (*thikr qalbi*) and other ethics. So he says:

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah, the Cherisher and Sustainer of the worlds, and blessings and peace be upon the gem of the essence of gnosis (*'irfan*) and servility, and the source light of the secrets of the spheres of the exalted orders. The secret of existence between the Originator and the existent, our Master *Mawlana Muhammad*, the one promised with the visited basin (*al hawd al mawroud*) and the praiseworthy station (*al maqam al mahmmoud*), and upon his Family and Companions, his followers in the Path of the Objective (*Al Maqsoud*) to satisfy the Worshipped King.

Now then: A dear beloved brother, at a distance, requested from the poor a treatise regarding the adherence (*tamassuk*), and the spiritual tie (*rabita*) of the beginners in the Order (*tariqa*), for observation and to repel some ambiguity. On that ground, and purposing his satisfaction and the benefit of the disciples (*mourideen*), I will write these lines, for them to be their guide in the beginning of the Path (*tariq*). Hopefully, by the Will of Allah and his Favour, and the support of the souls of

the grandees, the gate of Divine Inundations (*fouyodat rabbaniyah*) will be open on their hearts and their subtle faculties (*lata'if*)¹⁴⁶ for them to get out from pure imitation (*taqlid mahd*) and attain a suitable type of certified discernment (*idrak shuhoudi*) and hearty sensation (*ihsas qalbi*), and so that they become fit for a type of the ethics of the spiritual journey (*sulouk*). Therein, and according to the injunction and the signal, the Spiritual Guider (*murshid*) will arrange another endeavour and assay, for the unknowledgeable persons not to presume that the spiritual journeying (*sayr was sulouk*) and the ethics (*adab*) of the Order are merely this. It is also beneficial to tell them: Heed! This regulation (*dustour*) is for the beginner (*mubtadi'*), and the job of the intermediate and the finished is quite a different type.

The beginner, through the *rabita* and the establishment of the relative association, often witnesses states (*ahwal*) and contemplations (*mushahadat*) that he should not be misled by. By the same sign, he should not imagine that the way to gnosis (*ma'rifa*) is solely these states, else he will deviate by means of them from the Straight Path and the achievement of the objective, as seen and heard from « *If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him* » ❖ Ornaments of Gold: Az-Zukhruf 36-37 ❖. In fact, the beginners are not on an equal level of innate disposition, endeavour, and assay; as indicated by: « *Seeing that it is He that has created you in diverse stages?* » ❖ Noah: Nuh 14 ❖, and attests to that the famous Trace "The ways to Allah are proportional to the number of mortals". Nevertheless, this does not mean that, for the cause of worship and the knowledge of the Truth, every person should have his own way and method (*nahj*), because if everyone chose for his god his own lust and he circled around [pursued] the sphere of his illusions, and he neglected the method of *Shari'a* (Sacred Law) and the quintessence of the Order, in no time he will deviate from the track of the honourable *Shari'a*. Moreover, it is crystal-clear that [the objective of] the striving of all ways, and the endurance of all types of hardships (*shada'id*), mercies (*rahamat*), and spiritual disciplines (*riyadat*), is for the sake of trailing this honourable Code (*shari'a*) and adhering to it, and in other than this state he is either a divergent or he lagged behind. Yet, the purport of "the number of ways [to Allah] is proportional to the count of the mortals" is: based on their innate disposition, their ranks, grades, and their strivings devoutly seeking the Face of Allah and His contentment, through spending efforts, and the sincere zeal in the interest of acquiring commendable traits, and imitating the Traditions of His Preeminence, the Best of the Creatures, may the best blessings and the most pleasant greetings be upon him, and upon his Family and Companions.

It is also evident through study, instruction, understanding, and explanation, and as the saying goes: "Speak to people according to their intellectual capacities", and in another narration: "We the prophets speak to people according to their intellectual capacities". As for us we confidently say, and based on the level and

¹⁴⁶. Pl. of *latifa*.

convenience of their circumstances, preparation, strivings, contemplation, non-heedlessness, and their trust in Allah. By all means, the arrangement of an intelligent physician (*tabib*), will not mix the assignment (*wathifa*) of the beginner with that of the intermediate and the finished. Because the engagement of the learner of the book "*Tahthib al Kalam*"¹⁴⁷ in the ABC's or the preliminary books, or the engagement of the beginner in what is beyond the scope of his intellect (*thihn*) and preparation, is a waste of knowledge, time, endeavour, and the individual. He should also know that knowledge, instruction, and spiritual journeying for the seclusive travellers (*salikeen*) in the Exalted Orders (*turuq 'aliya*) resembles traversing a deep sea and a bottomless ocean. Therefore, swimming and floating by other than its people and not on the basis of the ship of *Shari'a* (Sacred Law) will not lead but to ruin, desperation, and privation.

On the other hand, the one who aspires to be successful and to be abound with light, should at first be under the supervision of a perfect (*kamel*), complementary (*mukammil*) spiritual guider. Thereon through the instrumentality of his pilot he will reach this brimful sea, and will collect the glittering pearls from its deep bottom. So after undertaking the pledge of allegiance (*mubaya'ah*) at the hand of the perfect [complete in faith] sanctioned (*mujaz*) Spiritual Guider of the Time (*murshid al waqt*), and with utmost sincerity and submission and the intention of applying the ethics of the beginner in this Order, he should primarily pray two *rak'as*. After *salam*¹⁴⁸, and without rising from his place, and while facing the *Qibla* with a bowed head, he recites the Opening Chapter (*Al Fatiha*) and the "Purity of Faith" Chapter (*Al Ikhlas*). He then donates the parity of their merit to the souls of the Prophets, from our father Adam (peace be upon him) until His Preeminence the Seal of the Prophets (*khatam al nabiyyeen*)¹⁴⁹ (blessings and peace be upon him and them), and to all the Companions, the saints (*awliya'*), and the learned independent jurists (*al 'ulama' al mujtahideen*), and to his spiritual guider (*murshid*). During the donation, he [should] mention the names that he knows among them, and there is no harm if he does not know them. Anon, he invokes Allah's blessing on the Prophet (blessings and peace be upon him) (*salat 'ala al nabi*) with regard for odd numbers (*witr*) from seven to fifteen *salat*, and he similarly supplicates for forgiveness (*istighfar*) from Allah in the presence of the purport. After that, and according to the Holy Hadith: "Frequently remember the demolisher of pleasures -death-. Lo! there is nothing scarce but it increases it, and nothing plentiful but it decreases it". Next, and for five to ten minutes he occupies himself in the remembrance of death (*rabitat al mawt*)¹⁵⁰.

¹⁴⁷. A book read by the graduate student in the field of theology (*'Ilm al Kalam*).

¹⁴⁸. Giving the Islamic greeting of ' *As-salamu 'alaykum* ' or "Peace be upon you" at the end of the prayer.

¹⁴⁹. Prophet Muhammad (blessings and peace be upon him).

¹⁵⁰. Because thinking about death prepares the individual to receive the inundation, and detaches him from corporeal relations and vices prior to the spiritual tie (*rabita*). Hence, his heart will be ready for the nexus to the spirits, not to mention that remembering death is a cure to the ailments of the *nafs*.

By and by, he commences the spiritual tie of the *murshid*, which is to bring the spirit of the *murshid* before your heart. You open your heart, which is below your left breast, facing him, and you place it like a big clean dish before his inundations. You should know that the spirit [spirituality] of the Prophet (blessings and peace be upon him) is present in the chest of the sovereign of the spiritual tie (*malakat ar-rabita*), namely the *murshid*, but at an upper location. You imagine the downpour of the lights and the Divine Inundations from the sea of mercy of the Truth (*Al Haqq:Allah*), Glorious be He, unto the spirit [spirituality] of the Proprietor of Revelations (*sahib al fotouh*), the Seal (*al khatam*) (blessings and peace be upon him). They descend unto him before any medium or expedient, as he is the greatest intermediary between the Creator and the creature. Then, from his blessed heart to the heart of *malakat ar-rabita* (*murshid*), and from the *murshid* (spiritual guider) to the disciple; to procure the divine love in his heart. It should be understood that this visualization and waiting have to be entirely with the plain spirit [spirituality] of the *murshid* and nobody else. In reality, he should not picture the outward image [of the *murshid*], and should assume he never saw his picture. Because the dealing of the luminaries and the grandees is exclusively with the spirit and not with physical bodies.

According to the rule and the ethics of the Order, during the *rabita* (spiritual tie) the person's eyes should be closed, for his attendance to be more complete and perfect. During the *rabita*, if he sees forms and color in the sight of his imagination, he should direct *malakat ar-rabita* towards it, and he seeks support from him to repel the observed. If it was not effaced with the *rabita*, he should not occupy his mind with it, he should ignore its presence, and he should persist on his assignment and waiting as before. Whereas if the analogical picture of the proprietor of the *rabita*, namely the spiritual guider, appears, then there is no harm, provided that he occupies himself with the abstract souls (*rouh mujarrad*) and not with the picture. If it is said: How can he visualize the procurement of *malakat ar-rabita* without picturing or embodying or imagining the possessor of the *rabita*, then we say:

It has the likeness of the color and the fragrance of the blossoms on the branches and the leaves of the selfsame flowers. Or the sensation of sunlight from a small window inside the room. It is felt, deemed, and distinguished from one another, and does not have an outward existence, namely independent. Or in plain words: Everybody believes and fully submits the existence of his soul which is attached to all the atoms of his existence contained in his body. Still, in the presumption of those who are other than the people of insight (*'ahl al basira*), imagining the reality of the soul is impossible, whereas the light bodies suchlike the jinn, the angel, and air are existent, and their outward existence is independent although the visualization of their figures and invention of their pictures is beyond the power of our imagination. What is important is that the beginner has to follow this order in the procurement of *malakat ar-rabita* and should persist on it, and as it was [previously] said: This question and answer are for the novice beginner in the Order and the newcomers.

He should also enter with truthful intention and perfect submission, and should not let the false conception creep into his mind to confuse his state, because it is still very fragile. Otherwise, after a short period of persistence in this manner, by the Will of Allah, he will witness a certified circumstance (*wad' shuhoudi*), based on his preparation and endeavour. Accordingly, he will be freed from imitation (*taqlid*) and pure visualization (*tasawur mahd*), and will clearly observe a new world, a new circumstance, and a sentimental state which he never experienced before. He will descry the existence of another world beyond the world of corporeality and attestation ('alam al maddah wal mushahadah), which is the world of abstracts (*mujaradat*) and the perception of the essentiality of objects and the essence of Gnosis (*Ma'rifat Allah*) within the limits of human capacity. Truly, in other than this world, namely the world of Sufism, it is impossible and unattainable to leave the sphere of imitation, even if he was the Aristotle of his time.

Let the beginner understand that this arrangement is at the beginning of the *rabita* session, and that he does not have to imaginably examine every second whether *malakat ar-rabita* remained as it is or not, or whether the inundations coming from the fountain to his heart remained as they are or not. To illustrate, at the time of irrigation and watering, the gardener or the farmer [usually] takes from the river or the spring an adequate amount of water which he observes and secures until it reaches the garden or the field. However, after the water reaches the destination, he no more reviews the source every now and then, rather he occupies himself in watering and irrigation. He should also be aware not to bring to himself any transient thoughts (*khawatir*)¹⁵¹ of what compels the confusion of the mind. If some phantasies and illusionary thoughts appeared [to him] during the *rabita*, and they distracted him from waiting for the visitations (*waridat*), he should heed and return to the *rabita* and this is enough. By the same token, the more he is associated and attentive to the *rabita*, the *rabita* would not let him get distracted or lost, and he is excused in illusions that do not recess even in prayer and worship. For this [type of] *rabita* (spiritual tie), which is called the special spiritual tie (*rabita makhsousah*), the disciple (*mourid*) has to stay for half an hour or more according to these conditions, whereas he does not require such conditions in the continuous spiritual tie (*rabita da'imah*) and the general staying, and he should suffice with waiting, and it is well-known that the more he worked, the benefit will be better and more appropriate.

Everytime he wants to sit for perpetual [silent] remembrance (*thikr qalbi*), meaning to be a commemorator (*thakir*) of Allah in the heart, he should discontinue the *rabita*, and leave it and work in the perpetual [silent] remembrance in this manner. He holds his breath (*habs nafas*), and he adheres his mouth to the palate (*lihat*), and he pictures his heart as a receptacle. Then he imaginably strikes the Name of Sublimity (*Allah: God*), which is the Greatest Name [of Allah] (*Al Ism al A'zam*),

¹⁵¹. The *khatir* (pl. *khawatir*) signifies the occurrence in the mind of something which is quickly removed by another thought, and which the owner is able to repel from his mind.

on his heart while keeping in view the odd number. If his breath drains and he wants to renew his breath, he should cut the count at an odd number (*witr*) from three to twenty one, and then he restarts a new breath while conceiving the meaning and the signification of the word "Allah", Who is an Essence without a match. This implied meaning should be existent at all times of remembrance (*thikr*) -as before- with the intention of illuminating the slices of his heart, and for it to be filled with the love of Allah and for him to efface all other than Allah from the surface of his heart. Thereupon, and as much as possible, he should in his imagination hit the name of "Allah" strongly on his heart in such a manner to let his heart feel the pain, and this is also [should be performed] for half an hour or more. If the time of sleep comes, let him sleep on this *thikr* (remembrance) and hearty heedfulness, or if the time of work or others arrives, he should not neglect, and he should not occupy himself with them. Furthermore, his time should never be devoid of either *rabita* or *thikr*, and there is no harm in his working in any apparently permissible deeds. As a matter of fact, the holy verse « *And be with those who are true (in word and deed)* » ❖ Repentance: At-Taubah 119 ❖, and the verse « *And be not thou of those who are unheedful* » ❖ The Heights: Al-Araf 205 ❖ indicate these two purports: The spiritual tie (*rabita*) and the perpetual [silent] remembrance (*thikr qalbi*). This is sufficient to the beginner, and the rest is transferred to Allah's Mercy and His special granting of success « *That man can have nothing but what he strives for* » ❖ The Star: An-Najm 39 ❖; and there is no power or might save in Allah, the Sublime, the Glorious; and the conclusion of our prayer will be: Praise be to Allah, the Lord of the Worlds, and blessing and peace be upon our Master and Exemplar Muhammad, and upon his Family and Companions altogether.

The Second Letter

He wrote it in reply to Mulla Sayed Ali, the teacher at the village of "Ni" in *Miryawan*, in the occasion of the hurt of the extremities of Hadrat Shaikh in the car accident.

« *In the name of Allah, Most Gracious, Most Merciful* »

My dearest, most generous, honourable, illustrious Sir, *Ali bin Ali*:

May Allah elevate your rank with righteousness and piety, and may He guide you to what is beneficial for your religion and life. We entreat you the invocation of prosperity and healing from the Master of all Creatures, may the best peace and salutations be upon him. Why should not it be so, and you are one of the most devoted amongst his progeny, the inheritor of the tradition of his knowledge, the disseminator of his Code, and the knowledgable about the Tradition of our Master Muhammad, the Master of all Humans, Arabs and non-Arabs.

I received your letter, and my breast was expanded and filled with joy, and the fracture of my hand was supported with the casts of cure, and the tortuousness of the ulcers of my leg were treated with the pastes of loyalty. It conveyed us to prosperity, lightheartedness, healthiness, and serenity. May Allah grant you forgiveness, and that is enough.

As for the carrier of the letter, according to your order, we inquired his requests in person, and we appointed him an efficient and useful remedy; Allah is the Self-Sufficient and Healer, He is the Effector Creator, and the Facilitator of every effect and disposal, and the Best to protect and the Best to help.

This, and may you remain safe, and peace be upon and you, and Allah's mercy and blessings; and blessings and peace by Allah be upon our Master Muhammad, the Bringer of glad tidings and the Warner, and upon his Family and Companions, who were firm on Truth without exchange or change, and salute with all respect.

Muhammad Uthman Sirag Ad-Deen An-Naqshibandi

The Third Letter

He sent it in a reply to Mr. *Sayed Ali*.

« *In His Name, Glory to Him, and far He is Above all* »

Dear honourable, most distinguished, illustrious Sir, Ali-bin Ali:

Peace be upon you, and my soul is yours. By Allah I love you very much, and even more grief and distress in my heart due to your parting. Through faithfulness I smell the scent of serenity from your side, and the fragrance of the blossoms when I inquire about you. Why should not it be so, as you are the symbol of the merit of your father in honour, forbearance, and knowledge. May Allah protect, preserve, and enrich you through health, comfort, wealth, and knowledge with abundance, delight, and patience; and may He favour you with certitude (*yaqeen*).

You inflicted us in the deprivation of your beauty, may it be good. As regards the two sisters, *Hafsa* and *Khadiga*, you commended that I make an invocation for them, conformably, your request is complied. Allah is the Creator, and He is the Creator of effect in all remedies and invocations. He Creates what He Wills and Plans, and He bestows male (children) according to His will and Plan. I will assay, and for the writing of the invocation based on the sanction of the Seal of the Apostles, and the Seal of Apostles is our purest grandfather, may the blessings of Allah upon him be a perfect and a fragrant one, suchlike the roses, the sweet basils, the aromatic plants, and the perfumed Misk. I pride in his Family and progeny, as He (blessings and peace be upon him) said: "I pride with you the nations even with a stillbirth".

This, and may you remain safe and successful in prosperousness; and blessings and peace by Allah be upon our Master Muhammad, the Master of the Apostles, and upon his Family and Companions altogether.

Servant of the Scholars and the Poor

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

The Fourth Letter

To *Hajj Mulla Aref Al-Goulami*, the teacher at the village of "*Weleh Ther*".

« *In His Name, Glory to Him, and far He is Above all* »

The delight of my eye, the eminent respected, Hajj Mulla Aref, may Allah protect, guard, and make him successful to what He is pleased with:

We received your letter and we recited it, and we were very much pleased with the loyalty and spiritual longing that you expressed through serenity, allegiance, and regretfulness. Your apology is accepted, and we know that snow and ice can not effect the surface of the heart and the warmth of love. Similarly, the snow of coldness can not fall in the sky of the air, nor the winter cold on the stoves of love and on the Mount Sinai of the heart acquainted with amity. It can neither block the route of the Order or the breadth of the route of solemnness, nor can it dismantle the steadfast rope that binds the spiritual tie in self-mortification and the quintessence of striving. Allah is the Protector of success in every state [deed] and word, and He is the Knower and Beholder of his servants. He is the Preparer and the Facilitator of Union (wusoul) with Union, and the steadfastness of the united (*mawsoul*), for every disciple (*mourid*) and desired object (*mourad*). He is the Knowledgeable with the invisible and the relief of the hearts. He is the Helper to solve every problem in any trepidation and hardship. He is the Omnipotent over His servants, and He is the Doer without let of all that He intends.

What is hoped from Him, is that He makes us successful in doing righteous deeds and words, and that He guides us, the True Guidance, to the garment of His satisfaction and the following of his beloved, the Master of the Righteous and the Virtuous. May He deliver us with truth in the band of the veracious (*siddiqeen*), under his banner (the Prophet) in the hereafter.

In truth, our Master, and treasure, and refuge Muhammad (blessings and peace be upon him), used to cherish affinity pursuing a love... Where he said, a thousand blessings and peace be upon him: "From your world, it was made dear to me three things: perfume, women, and the delight of my eye was made in prayer". So we loved and we recommended affinity, and the obedience from 'Ata by giving his sister *Mounira* to *Faqi Amin*. The acceptance is from him, and the invocation and the supplication is from you, and the Ameen is from us; and blessings and peace by Allah be upon our Master Muhammad , and upon his Family and Companions.

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

25/11/1346 Solar Calendar

The Fifth Letter

To his excellency, Mulla Sayed Abdul-Karim Askouli.

« *In His Name, Glory to Him, and far He is Above all* »

The eminent with perfect bliss and beatitude, the intimate of excellency, the smart teacher, His Eminence Mulla Sayed Abdul-Karim, may his merit persist:

Peace be upon and you, and Allah's mercy and blessings. After expressing my longing and my benevolent wishes for the increase of your honour and generosity, I received your honourable letter from the honourable, and it became the utmost joy and delight to my sick heart. I ask Allah your success, and may He preserve you in a state of happiness and blissfulness to inspire knowledge and religion, and to disseminate the Sacred Law (*shari'a*).

It is He Who has power over all things, and He is the Fulfiller. He is All-Knowing about knowledge, for knowledge, in knowledge, for every type of knowledge. He is All-Powerful over the whole and the part, and there is no part or whole except with a part of the part of His Whole [Power], He is the Whole in every whole, and He is the Whole on the whole, and there is no part or total in His perfect Whole. There is no part in his Whole and he is the Whole as a whole; He is utterly related to everything and to every part of a whole, and everybody is related to the whole of His Whole.

I implore His Communion [Love] (*wisal*) with Communion for the Union (*ittisal*), by conveying a part of the part of His Whole [Mercy], which can not be divided from the Whole, to us, to you and to the rest of the brothers. And I hope the persistence on reciting "There is no power or might except in Allah". As regards my brother *Sayed Ahmad*, may Allah grant him cure, and for the dint of his vision we suggested to him what is required, and we implore Allah, Most Sublime and Most High, his recovery.

This, and may you stay respected and successful, and blessings and peace be upon our Master Muhammad, and upon all his Companions.

Servant of the Scholars and the Poor

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

The Sixth Letter

To the distinguished Reciter, Mr. *Abu Al-'Ainian* -the Egyptian-.

« *In His Name, Glory to Him, and far He is Above all* »

The erudite scholar and the witty reciter, the light of the eyes of Uthman, the Shaikh, Abu Al-'Ainian:

Peace be upon you, and my heart and soul are yours. In the lips of respect I kiss the throat that chants the "relief of the throat" of the heart.

My eye, by Allah I am very much longed for your personality, and we implore Allah, the Powerful, the Omnipotent, our advent to you, and our communion with your lustrous beauty, and [indeed] it is the greatest amongst my hopes.

My soul, I inquire about your valuable health, as I ask about your family and children, and I entreat Allah the persistence of your life for a long duration. We also sent an amount of the best plant -the *Zoufa* (Hyssop)- with loyalty through serenity. I implore Allah the heal and the sheerness of your chest. This, and may you remain safe.

I am waiting for your meeting. May Allah preserve you; and blessings and peace by Allah be upon our Master Muhammad, the Opener of the gates of prosperousness and mercy, and upon his Family and Companions altogether.

Servant of the Scholars and the Poor

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

The Seventh Letter

To the honourable, *Mulla Abdul-Magid*, the Teacher at the *Takiyah Khalediyah* in Baghdad.

« *In His Name, Glory to Him, and far He is Above all* »

The honourable exquisite teacher, the potentate dignitary, our lighthearted beloved, the one with noble commendable character, *Mulla Abdul-Magid*, may his life and tutelage persist for the benefit of the public:

Peace be upon you, and my heart is yours. My longing is for you, and so is my crave for your encounter. May Allah preserve you, and I implore the Glorious, the Living (One), the prolongation of your precious existence, the best extension, with health, vivaciousness, and abundant livelihood.

My Honourable Sir, my longing for your beloved beauty that glitters with the light of Knowledge and the *Shari'a* is at all times new. Unfortunately, I could not find the time because of the weak existence, the concurrent cold, and the sad days of your parting. Otherwise, I would have came to you hastily considering the pureness of your fidelity, to reject every aversion, solicitude, and the sorrow of separation. May Allah facilitate to us, after this predicament, the joy of facilitating your communion, for us to enjoy the drink of the glad tidings of your healthiness.

We also sent a copy of the commentary on "The Fig: *Wat-tin*" Sura, which we took from the prime statement of the spirit of illustration, our educating teacher, *Sayed Hussein Tarboughi* (may Allah's mercy be upon him).

This, and may you remain safe, happy, and cheerful with the glad tidings of "The learned men are the heirs to the Prophets, and the learned men of my Nation are like the Prophets of the Children of Israel", and may the blessings and peace by Allah be upon our Master Muhammad, our beloved and the intercessor for our sins and my sins which filled the earth and the heaven, and upon his Family and his virtuous and honourable Companions altogether.

Servant of the Scholars and the Poor
Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

The Eighth Letter

Was written to The Honourable, *Shaikh Khalil Muhammad Fayyad*, one of the noblemen of *Al-Falouga*.

« *In His Name, Glory to Him, and far He is Above all* »

My beloved solemn brother, Shaikh Khalil Muhammad Fayyad, may Allah, the infinite Bounteous, protect and please you. Peace be upon you.

We received your letter and it was the overflow of our delight. So we thank and praise Allah. I wish the ascension of your spiritual ranks and the opening of the gates of effusion of the maxims and the spiritual boons to you. We received *Rashid*, *Hamid*, and *Abdul Malek*. We are all the servants of the King (*Malek*) of the kings, and we serve the servants of Allah as much as possible, so we do not fall short.

May Allah reward you on our behalf the best reward, and may He have mercy upon us with the overflow of His Divine Inundations. This and may you remain righteous, as this is our happiness and delight; and blessings by Allah be upon the best of all mankind, our Master Muhammad, the fountain of the Divine Effusion from the Great Bounteous, and upon his Family and Companions altogether.

Servant of the Scholars and the Poor
Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

It is well known that Hadrat Shaikh was corresponded by a group of distinguished men of knowledge, honourable orators, and great princes, famous amongst the Muslims in piety, knowledge, education, and the recitation of the Holy Qur'an. And he responded to their scrupulous personalities [in letters], part of which is characterized by a guiding stamp, such as:

The Ninth Letter

In it he advises some of the disciples (*mourideen*) and the ascribed (*mansoubeen*), and it subsumes a benefit to the public.

« *In His Name, Glory to Him, and far He is Above all* »

My beloved and dear disciples, the ascribed, and the lovers, may Allah amend our situations and yours with amnesty and well-being, Ameen.

I send you my best regards, and I pray for you with longing and love. I also inquire about your states and comfort, and by the Will of Allah, I will never forget you from hearty *tawajuh* and benevolent invocations, for you and for your families. May Allah make us succeed to more of his contentment and love.

Dear brethren, if you were pertained to us, you have to comply with the rules of affiliation to the Exalted Order, and the conduct of the righteous discipleship. Along with the application of the mandates of the upright Code and the Islamic purification, and the gem of the Naqshbandiah Order as it really is. This can be achieved by possessing the clearness of the heart, good opinion, patience, forbearance, mannerliness, and gratefulness to Allah. Allah is with those who patiently persevere and will swiftly add to those who serve Him with gratitude, and be not like those who forgot Allah and He made them forget their own souls. The state of the Sufis is as follows: If a Muslim hits you on the head, kiss him with a smile and ask him forgiveness, and say to him: Of course I am wrong, I forgive you and I ask you to forgive me. Thus, he has to be forgiving to the one who mistreated him, and [you should similarly] treat beneficently the one who mistreated you.

You will believe in what we say if you read this verse, Allah Said: « *Hold to forgiveness; command what is right; but turn away from the ignorant* » ♦ The Heights: Al-Araf 199 ♦. When this verse was revealed, our Master Muhammad (blessings and peace be upon him) said: "What is the meaning of this verse O Gabriel?". He replied: "To connect who disconnected you, to give the one who deprived you, and to forgive the one who oppressed you". Therefore, it should be more desirable for the disciple that his conviction be pure and free from contaminants, and that he should be an unrelenting, diligent, silent, fasting, remembering, hungry, persistent, revoker of bounties; and an abider to remembrance, contemplation, speculation, admonition and learning from [the mistakes] of others. He should be an adherer to the spiritual tie (*rabita*), a regular performer of the ritual prayer in its best ways, by fulfilling its conditions and pillars with humbleness and submission « *Those who humble themselves in their prayers* » ♦ The Believers: Muminun 2 ♦. Perform it at its earliest times, and I advise you to perform it in congregation, as much as you can, because the prayer of anyone of you in congregation especially in the Mosque, excels his prayer alone by twenty seven grades.

Accordingly, the compliance with these doctrinal ethics, coupled with self-digestion and mortification against [its] arrogance and haughtiness: This is Islam, and this is the Order. Allah Says: « *Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height* » ❖ The Night Journey: Al-Isra 37 ❖. I advise you my sons to seat the men of knowledge and the righteous and never be with the ignorant « *Therefore shun those who turn away from our Message and desire nothing but the life of this world* » ❖ The Star: An-Najm 29 ❖, and to keep your souls content with those who call on their Lord morning and evening, seeking the Face of Allah. Because you can not benefit from the Order except with the compliance with the Code (*Shari'a*), and the acquaintance with the verses of the Holy Qur'an and the Honourable Prophetic Tradition, a thousand blessings and salutation be upon its originator. Any Order that does not conform with the Code is heretic. The Great Pole our Master Shaikh Abdul Kader Al-Jilani (may Allah sanctify his secret) said: "Any inward (*batin*) that contradicts the outward (*thahir*) [Shari'a] is false false false".

You have to love the Muslims, and treat them with good opinion; "Seek for your brother seventy excuses". The Prophet (blessings and peace be upon him) also said: "You will never enter Heaven until you believe, and you will not believe until you love each other". Would not I guide you to something if you [were to] apply, you will love each other, circulate greetings amongst yourselves. If you personally see from them a violation to the Code, and after notifying them about it with benevolence and gentleness, they still did not comply in word, deed, and advice, and they repeated this violation, then, there is no objection against your parting them until they quit their fault.

The Muslim has to assist his brother Muslim and to attend him with love and advice. Moreover, he has to support him with substance, spiritual help, glory, education, to visit the sick, according to one's capability, and to observe the right of the mosques in terms of their attendance and construction. Allah Says: « *The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance* » ❖ Repentance : Tauba 18 ❖. In fact, their construction is not merely in raising their walls and roofing their ceilings, rather by increasing the number of people who pray in congregation. This is what Allah requested from us and what our Prophet (blessings and peace be upon him) urged us to do, for us to benefit from the bless of gathering on one heart and one goal like the *Jum'a* Prayer, pilgrimage, and the Two Festivals.

By the same token, be careful from the machination of the *nafs* (ego), otherwise it will infect you with conceit, and leave the causes of slander, may Allah bless a person who expelled slander from himself. So anybody who performs an action that could be a cause of slander is a partner in this slander. Similarly, if a person hears slander and does not forbid the one who is in charge of it, certainly, he is also a partner in the sin of slander. Allah Said in the condemn of the listener: « *Men who will listen to any lie, will listen even to others who have never so much*

as come to thee » ❖ The Table Spread: Al-Maidah 41 ❖. Owing to this blamed condemnable trait, hatred, disunity, and dissociation increased amongst the Muslims, and [amazingly] the slanderers believe that this issue is as simple as drinking water, and it is amongst the most obscene sins in the Sight of Allah.

In short, Allah Said : « *O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you* » ❖ The Chambers: Hujurat 13 ❖. True, the avoidance of the people of heedlessness, innovation, deception, evil, and oppression, and the disagreement with them and their parting is a blessing, a hindrance, and is required by the Code and the Order, to escape from the harm of their reflection and the hurt of their duskiness. Allah Said: « *And incline not to those who do wrong, or the Fire will seize you* » ❖ Hud 113 ❖. Verily, the disbelievers and the enemies of religion, may Allah save us from that, are mixed with us. May Allah protect us from falling in [the trap of] their evils and oppression, and may He guide us to the Righteous Path.

My beloved, I advise you to avoid reproaching [denying] the righteous saints (*awliya'*), as I similarly warn you from the exaggeration in the belief in them, in a way that leads to a disorder in the creed or in one of the compulsory duties. This is too much from both sides, because the denial of the saints (*awliya'*) is negligence, and excessive good opinion may lead to an exaggeration in the status of the saints (*awliya'*). Moreover, the devil is deceptive and cunning in both, exaggeration and negligence « *Verily Satan is an enemy to you: so treat him as an enemy* » ❖ The Originator of Creation: Fatir 6 ❖.

I also advise you the persistence on the perpetual [silent] remembrance (*thikr khafi*) and the *ihsan* in worship "To worship Allah as if you do see Him, and if you do not see Him, He nonetheless sees you". Beholding this, is a sentimental knowledge that can not be shared between the people of heresy and the people of beneficence, the people of disbelief and the people of faith. I also advise the adherence, by heart and soul, to the *batin* [inward] of the people of gnosis [knowledge], and to seek the support from the Masters of the Exalted Naqshbandiah Order « *Therefore stand firm (in the straight path) as thou art commanded* » ❖ Hud 112 ❖.

Finally, all my hope from my beloved sons who pertain to us, is to respond to Allah, the Prophet, and the guiding saints (*awliya'*) if they call you to what revives you, and that love, intimacy, and solidarity will replace discord, malevolence, and contention. So correct your discord, as enmity is the shaver, I do not say it shaves the hair, rather it shaves religion as the Prophet (blessings and peace be upon him) cited.

No muslim is allowed to desert his brother for more than three days, they meet and this shuns and the other one shuns, and the better of the two is the one who starts with greetings. O Allah, we implore You to make us purely seeking Your Face, and to dispose us from all others but You with pardon and prosperity, and

to treat us with Your Bounty and not to requite us with Your Justice, and to assist us in Your remembrance, our gratitude to You, and to the best of Your worship. May You support us with the assistance of Your saints (*awliya'*) in good, bad, death, life, health, disease, travel and residence, and in inward and outward. O Allah, I entrust with You my religion, my heart, and the conclusion of my deeds, and may You amply bestow Your favours upon me and upon all my beloved disciples and those who pertain to us; and may the blessings and peace be upon our Master Muhammad, and upon his Family and Companions altogether.

Servant of the Scholars and the Poor

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

The Tenth Letter

He wrote it to Shaikh Nazih, the Orator in one of the Mosques in Sidon, Lebanon.

« In His Name, Glory to Him, and far He is Above all »

Dear beloved Shaikh Nazih, may Allah dispense him and us from every mishap:

After greetings and prosperous invocations, I received your letter containing the doctrinal issues and the remarks about the matters of the Order and the disciples. It has become clear the integrity of your intention, and the soundness of your conviction. So here I come answering the questions related to the brothers of the Order in Lebanon and all that you inquired about.

My eye, the Exalted Order is not an innovation [novelty] (*bid'a*), because the one who was honoured with the affiliation to it, and was sincere in his progress in it, no doubt, will achieve the illumination of the heart. Thereat, he will start to feel day after day that he is denuded from the tumours of lust and the mud of corrupted relations which were accumulated in his heart, blocking his percipience, as a result of the sins and the despicable acts that he used to commit in the days of his ignorance preceding his entry [allegiance] to the Order.

Behold my dear that the foundation of our Exalted Order and its fountain is the selfsame foundation and fountain of the Honourable Companions (may Allah be pleased with them). Truth is its origin, and sincerity its branch, and it can not be bestowed except upon the people of specialisation. This is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding. Even it is the way of the antecedent Prophets *« Say thou: "This my way: I do invite unto Allah--on evidence clear as the seeing with one's eyes--I and whoever follows me: Glory to Allah! and never will I join gods with Allah!" »* ✽ Joseph: Yusuf 108 ✽ and *« Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that*

given to (all) Prophets from their Lord, we make no difference between one and another of them, and we bow to Allah (in Islam).» » ❖ The Cow: Al-Baqarah 136 ❖.

Amongst its principles is taking by intention and leaving consents [indulgences]. It is not meant here by intention and consents what some people presume that for example we refuse the shortening of the prayer in travel. Rather, we meant by intention and leaving consents, to leave the gaiety in food, drink, and dress even if it was permissible, to convene all one's forces towards gaining the gratification of Allah through compulsory duties, supererogation, and the spending of the substance in the consolation of the poor and the needy.....and so forth. So read the honourable verse « *But it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing* » ❖The Cow: Al-Baqarah 177❖.

As regards the core of activity of our Exalted Order and the key to the engrossment in the Divine Love, herein we clarify it to you and to everybody who wants to know the essence of this activity with these words issued by our Honourable grandfather Shaikh Omar Dia' Ad-Deen in a letter sent to some of his disciples as an advice to them in the manners of the Order. This letter, although was addressed to the indicated disciple, but it applies to every servant obliged and addressed by Allah with doctrinal duties. He says (may his secret be sanctified): Some of the chosen saints (*awliya'*) (may their secret be sanctified) instructed as an advice to the disciples and as an instruction to the travellers of the Path: Every servant has to involve himself in everything [related to his *nafs*], its prosperity and misery till it returns obedient to him. Because in reality it forbids from worshipping Allah and directs its owner to other than Him, Most High be He. As long as it has activity the time will not settle, and as long as it has an inclination the remembrance of Allah (*thikr*) will not be placid because of the diction of the *nafs*. It is the one which has made fidelity difficult to the learned men, and deported them from the level of specialisation in their education between the learned and the laymen. When the *nafs* conquers the hearts, it seizes them and gains sovereignty, so if it moves the heart moves with its existence. Then how can a sensible person pretend a state between him and Allah with its confiscation? Or how would it be possible for him to be sincere in his worship, and he is ignorant about its defects.

Lust is its soul, the devil its servant, evil settled in its character, contention with truth moulded in its nature, distrust and what it leads to from arrogance, envy, allegation, disrespect, fanciful hopes and the like, is amongst its habitudes. Publicity loving and fame is its life, and considerable is the enumeration of its defects, may Allah save us from them. It is the one which loves to be worshipped as its Lord is worshipped, and glorified as He is glorified. So how can a servant approach his Lord with its existence? Or how can he be honest in the states with his

reconciliation with it. The one who sympathises with it will never succeed. Therefore, the honest has to leave all that it tenders, namely all which the *nafs* feel comfort with their affection, because the one who implies its probity, or defends it, or hurts a Muslim for its sake, so it should be avoided like poison. As long as it stays, there is no welfare in the face of the heart as it is a shield in its face, and it never drains from condemnable thoughts « *Truly he succeeds that purifies it ❀ And he fails that corrupts it* » ❀ The Sun: Ash-Shams 9-10 ❀.

Be informed that the traveller in the Path of the populace (the Sufis) should not entirely occupy himself in fighting his *nafs*, because if he engages himself in its fight with utmost effort, it will stop him. On the other hand, if he neglects it, it will override him. Instead, he (should) deceive it by giving it relief without relief, then he moves to something else. Without fail, it will occupy the one who resists it and becomes its enemy, and it will follow the one who takes it by deceive and does not pursue it. Amongst the habitudes of the traveller in the Path of the populace in dealing with it, is that if the state of the *nafs* of the disciple became ambiguous to him, and it claimed abstaining from the world and that its tuition and education is sincere to Allah, is that he should weigh it with the balance that can not be pierced, and the standard that can not be oppressed. [This can be achieved] by illustrating its condemnation after its praise, its rejection after its acceptance, departure from it after the advent to it, humiliating it after glorifying it, insulting it after gracing it. Thereupon, if he finds change and squeezing, then there remained from his *nafs* a residuum that he should strive against and should not abandon.

My eye Shaikh Nazih: These words related from Hadrat Shaikh Omar Dia' Ad-Deen illustrates and clarifies part of the principles of our Exalted Order traced eminent via eminent till it comes back to the Grand Veracious¹⁵² (peace be upon him) whom the trace and the tidings cited about in the very words: "Abu Bakr has not excelled you with plenty of prayer or fasting, rather he excelled you with an article well-established in his heart". This indicated article is amongst the grace and providence of Allah, and is still transferred and inherited by the successors from the predecessors, the Heads of this Order, till nowadays. This is known by the one who tasted it and was purified by Allah « *Allah knoweth best where (and how) to carry out His mission* » ❀ Cattle: Al-Anam 124 ❀.

My eye, you said in your letter that some of our beloved near you describe and present the Spiritual Guider with attributes identical to what the Shiite give to their Imams from hinderance (*'usmah*) and disposition with the Universe ...and so forth. So my dear: If the sensible person wants to inquire and study the nature of any article, the first thing he should seek in this scope of investigation and inquisition, is that he should ask about it from the people of knowledge and remembrance (*'ahl al 'ilm wal thikr*) in this domain, and should not take the subjects except through its proper doors. Nevertheless, we neither heard nor listened from any

¹⁵². Hadrat Abu Bakr As-Siddiq.

of the prophets or the Imams of the Prophet's Family, blessings and peace be upon them, saying this utterance, nor from any one of the Shaikhs of the Exalted Order.

True, if Allah Wants to triumph one of His servants, whether a prophet or others, and He supported him with a supernatural article, then this does not mean that the servant has individually disposed in the Kingdom of Allah, dependently relying on his own power and exempting from the Power and the Will of Allah « Say: *"It is not in my power to cause you harm, or to bring you to right conduct."* ❖ Say: *"No one can deliver me from Allah (if I were to disobey Him), nor should I find refuge except in Him* » ❖ The Jinn: Al-Jinn 21-22 ❖.

To illustrate, when our Master Abraham, peace be upon our Prophet and him, chopped four birds, mixed their parts together and placed a part on each mountain, and then [when] Allah Ordered him to call them, he called them and the parts were immediately reunited together without any bone or flesh or feather pierced from its originals skeleton. Rather, the birds returned as they were, so did this happen as soon as our Master Abraham called them or with the Power of the One, the Single, as a prodigy (*karamah*) and a miracle (*mu'jizah*) to our Master Abraham (peace be upon him). Allah chooses to Himself those whom He pleases amongst His servants and honours them with various prodigies and miracles « *They shall have before their Lord, all that they wish for* » ❖ Counsel: Ash-Shura 22 ❖. If we do not believe in the Signs of Allah, the Holy Qur'an, the miracles of the Prophets, and the prodigies of the saints (*awliya'*), then O loss in religion and life. We seek refuge in Allah, Most Gracious.

Further, the purpose of the illustriousness in the adherence to the Exalted Order is not based upon the accomplishment of wonders, prodigies, and miracles. Rather, its foundation and principal is the refinement of these oppressive evil-selves polluted with defects and shameful deeds, and their purification from these disorders, illnesses, and diseases for them to become competent and suitable to enter Divine Love « *(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction* ❖ *"Come back thou to thy Lord--well pleased (thyself), and well-pleasing Unto Him* » ❖ The Dawn: Al-Fajr 27-28 ❖. This is the happiness and this is the grand victory that rivals compete to acquire. This victory can not be, except in the spiritual progress at the hands of an eminent, perfect, advising, united, and complemental Shaikh. This Shaikh, if the disciple does not submit to him in his heart, body, and in the depth of his self, the honest submission whose victory and salvation is indisputable, and the state remains like this, he will stay away from love, and will never smell any of its scents till his *nafs* purifies completely and he becomes in the hands of his Spiritual Guider like a dead in the hands of the washer « *But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction* » ❖ Women: An-Nisa 65 ❖. My eye, this is the answer to your question " To what should a person depend to inquire about the principles of the Order?".

As for your question "If the person falls into danger or trouble, should he call his Lord and implore His assistance, or he should call his Spiritual Guider? ", [we say:] Allah for the purpose of teaching us good manners, and for the increase in the benefit of instantaneous fulfilment [of the call for help] guided us to this in His Saying: « *If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-Returning, most Merciful* » ❖ Women: An-Nisa 64❖, and you are one of the people of knowledge and thus no additional clarification is required.

As to what you have mentioned regarding some of the disciples who are seclusive from society like strangers....etc, we did not order them to cut support and help from Muslims, and how often, often we urged them on righteousness and piety. We told them: Allah is in the support of the servant, as long as the servant is in the support of his brother. But as regards [avoiding] the political and factional affairs which the person can not secure himself from bespattering his conscience with its consequences, this is congruous to the Say of Allah: « *And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning)* » ❖ The Night Journey: Al-Isra 36❖. As for your denial on them the remembrance of Allah in a manner that changes the Word of Majesty (Allah), how frequent we trained them on the true remembrance [pronunciation], and to verbalize the character "Ha" and the extension of the "Lam"¹⁵³, knowing that the Audible Remembrance (*thikr gahri*) is one of the ethics of the Honourable Kaderiya Order and we included it to increase the blessing, otherwise, the remembrance of our Order is in the heart.

We also prepared a letter in which we advised the ascribed to the Naqshbandiah Order the [full] compliance with the core of the honourable Code (*Shari'a*) and the Islamic mores, in addition to what we used to mention in every occasion, and the successful is the one who was admonished from the first time. As if you have taken an impression about this Order, and sentenced it from what you have seen from some of the persons who are in the beginning of their adherence, and you disapproved their behaviour which we did not order them to do. You, in your capacity as a scholar, have the right to contribute in the religious advice to unite the hearts of the Muslims, and how often were gentleness and tenderness capable of achieving such magnificent results which power and violence were unable to achieve « *But speak to him mildly; perchance he may take warning or fear (Allah)* » ❖ Taha 44❖.

Your word is accepted if it was issued from a sincere merciful heart concordant with the Upright Code, inasmuch as it never hinder you in the way of Allah the blame of a blamer. We explained to you above the core of the Exalted Order and its noble principles, so say the truth even on your self and be a spear-lance on the devil that said: « *"Then, by Thy power, I will put them all in the wrong* » ❖ "Except

¹⁵³. One of the letters in the Arabic Alphabet.

Thy Servants amongst them, sincere and purified (by Thy grace)" » ♦ Sad 82-83 ♦. In your capacity as a scholar and a holder of the Shari'a, and also you being a commissioner in the awqaf and the religious affairs, makes you accountable to the construction of the mosques, the benevolent projects, and the concern for the orphans. This will start with the reconciliation of the hearts on truth, especially if it was accompanied with advisement, because religion is advisement. So you have to advise the fighters against Sufism because of envy and infringement, and not be shy from truth as this discord and dispute neither pertains to Shari'a nor to the principles of the Order or Sufism. By all means, every one who performs these acts is not one of us, and we are not one of them. By the Will of Allah, we proceed in accordance with truth and on a straight way, but the ignorant are enemies to the people of knowledge.

Did you examine the monograph of "*Tub Al Quloub*", by our father, the Perfect Spiritual Guider, *Hadrat Shaikh Ala' Ad-Deen* (may Allah sanctify his secret)? By studying this monograph, you will know the truth, you will understand Sufism, and you will not consider the dissension and the contempt of the deniers. If what was told was true, advise them and advise the students of Shaikh Abdullah Al-Habashi, then investigate with them and prevent them from this futile discord and dispute. Why do not they argue the people of disbelief and suppression whether Jews, Christians, or others amongst the disbelievers and the heretics [atheist], and [why do] they restrict their campaign on the people of worship and submission amongst the Muslims. Do not they know that disunity and detestation are forbidden by religion, where Allah Said: « *And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided amongst yourselves;* » ♦ *Al-Imran 103* ♦, and Said: « *The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers* » ♦ *The Chambers: Al-Hujurat 10* ♦.

My beloved Shaikh Nazih, you have written: "Is the Order to become a party?". Yes, namely the people of the order and its adherents « *They are the Party of Allah. Truly it is the Party of Allah, that will achieve Felicity* » ♦ *She that Disputes: Al-Mujadilah 22* ♦, as to all others, the Order is devoid of them.

Your letter at its end indicates that some group forced you to prepare this letter, and it is not unlikely to be so. Because you are one of the people of knowledge, and you know how to read the ethics of the Order and spiritual development in the Exalted Orders, especially the Naqshbandiah Order: where it appeared, and how it was documented in the reliable books. From your reference to the book of *Shaikh Muhammad Amin Al-Kurdi Al-Arbili*, it appears that what you have written is not of your own bent, rather it is from the indicated Shaikh, who himself was the vicegerent (*khalifa*) of my grandfather *Hadrat Shaikh Omar Dia' Ad-Deen* (may Allah sanctify his secret).

My eye, you mentioned in your letter the subject of fighting in the cause of Allah: So behold that *jihad* (striving) is one of the most sublime requirements from the Muslim after the five pillars of Islam which are: Declaration of Faith with

wholehearted belief (*shahadah*), performing the ritual Prayer (*salat*), disbursing the welfare duty (*zakat*), fasting [the month] of Ramadan (*sawm*), and the Pilgrimage (*hajj*) to the capable. But be informed that *jihad* (striving) is two divisions: The greater *jihad*, and the lesser *jihad*, and the lesser one can not be illustrated in the truly intended meaning unless the greater *jihad* has been accomplished. It is determined that the fight against the *nafs* (ego) and the lust, the tutelage of the Lawful (*halal*) and the Forbidden (*haram*) and abiding by that, the correction of faith, and the adherence to *Shari'a* in the full sense, all of this can not be accomplished except in the spiritual development at the hands of an advising, perfect Shaikh who is knowledgeable about the machination and the havocs of the self, and who is well trained in the treatment of the seekers and in their guidance to the ways of straightening it up, for it be cleared from turbidity, and to be pleased with martyrdom in the cause of Allah to raise the Word of Allah. Not for a worldly allotment or for the advantage of a commanding leader who cannot be entrusted with the sanctuaries of the Code (*Shari'a*) and the Muslims. At that time, and when the Muslims unite with these conditions and they form a virtuous and mighty power and a course which is clear from all that Allah disapproves, as the case of the People of *Badr* and the People of *Hateen*, we then say: Permission from Allah is given to the oppressed whose rights and lands were extorted to defend their property, honour, and religion, and in other than this style, the Prophet (blessings and peace be upon him) never made a fight.

My dear Shaikh Nazih, you have asked in another part of the letter to explain to you about the Order, the spiritual tie (*rabita*), and the spiritual support (*madad*): The origin of the spiritual tie, in truth, is taken from His Order (glorified and exalted be He) « *O ye who believe! fear Allah and be with those who are true (in word and deed)* » ❖ Repentance: At-Taubah 119 ❖. This Divine Injunction is not futile, had it not been in our being [companionship] with the Truthful (*sadiqeen*), a benefit for us, for our hearts, and for the purification of the *nafs* from the filth of impiety, disbelief, and disobedience, Allah would not Have ordered us to do. Also the Injunction would have been just to perform the compulsory duties and to leave the apparent forbidden deeds. Why then would He order us to be with the Truthful, is it for amusement by chatting, telling stories, and fun? No, but to acquire the moral blessings that flow from the heart of the perfect righteous human who is near to Allah (glorified and exalted be He) to the heart of his companion, beloved, and disciple, that loves him and believes in him devoutly for the Face of Allah.

To this was the indication in the True Honourable Tradition by his say: "But the case of the righteous companion and the immoral companion, is like the handler of misk and the blower of fire in a blacksmith workshop. The handler of misk either scents you, or you buy from him, or find from him a nice smell, and the blower of fire -or a blacksmith who ignites coal and wood to heat the metal- either burns your clothes or you find from him a malodorous smell". Or as indicated the adept Scholar *Imam Fakhruddin Ar-Razi* in "At-Tafsir Al-Kabir" « *O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper* » ❖ The Cow: Al-Baqarah 200 ❖, or as he stated in the same

commentary on the "Jonah: Yunus" chapter, where he said: "The meaning of this verse is three things: The Sacred Law (*Shari'a*), the Order (*Tariqa*), and the Truth (*Haqiqa*)" -briefly-.

Or as reported by the author of "*Hashiyat Al-Gomal 'ala Tafsir Al-Jalalian*" in volume two in the same Sura verse 57 page 357, regarding the three ranks . Or as *Al-Baydawi* related regarding the three ranks, meaning the Sacred Law (*Shari'a*), the Order (*Tariqa*), and the Truth (*Haqiqa*) in the "Family of Imran: Al-Imran" Sura verse 200. If you wish more details, then return to these references and others of the books of the predecessors and their successors amongst the scholars who are conversant in knowledge and the Code. This was mentioned by the commentators amongst the learned men of the Outward, may Allah reward their endeavour, but as for the books of the populace, namely the Divinely learned men, whether predecessors or successors, they are loaded with the detailed principles of the Exalted Orders and their ethics. It is also known that they are the people of knowledge and insight, and they draw facts from the apparent meaning and the symbols of the Book (the Qur'an) and the Prophetic Traditions (*Sunnah*). This, and the one who is not convinced with this or does not believe in it, then to what?

Let us return to the initial verse, and we ask you, my beloved, about the face of fairness, how can a person exist with the Truthful, if he was in the west of the world and they were in the east. How can he apply the command of the verse, and the case is that the physical being with them in all times is unfeasible? Therefore, it was appointed that the believer should be with them in his heart, supporting their principles, and applying the Command of Allah in this verse to achieve by the blessing of this company the illumination of his inward (*batin*) and his transition from the state of duskiness into the state of illumination and repose of the heart. This is what the Shaikhs of the Orders signify when they direct the disciple to perform the honourable *rabita* (spiritual tie). So his *nafs* will keenly set out towards the remembrance of Allah, the procurement of His love, and towards purifying itself from the tumours of heedlessness, the vices, and the defects of the past. Then he continues to be a high-spirited, and diligent endeavourer towards the procurement of the Love of Allah, and he progresses with percipience and guidance till his inward subtle faculties that include his heart (*qalb*), his soul (*rouh*), his secret (*sirr*), his hidden secret (*khafi*), and his sub-hidden secret (*akhfa*), by the Grace of Allah, become illuminated. Then he ascends to the rank of the beatified self, and thereat he is addressed with « *Truly he succeeds that purifies it* » ❖ The Sun: Ash-Shams 9 ❖.

My dear Shaikh Nazih, it is possible that the possessor of a narrow mind and a confined sight disqualifies the subjects of spiritual progress unto the King of kings, Most High and Sublime be He, and the issues of striving against the evil self which our Prophet (blessings and peace be upon him) warned us about its havocs, by considering it the worst amongst the enemies of the human being. Thus how can the one who was not honoured with the companionship of the united Gnostics, and the Divine physicians and the sages, achieve this on his own? There are spiritual and physical obstacles, impediments, dangers, and barrens in which the person will stray and

perish unless he is accompanied by someone who leads him in it, and guides him to pass its roads in the best ways and the safest and easiest distances. This proficient guider and smart physician is not but the prophets in origin, blessings and peace be upon each one of them, and their heirs with guidance and percipience, the Divinely learned men in succession. Because Allah Has not sent them but as a mercy for His servants, for them to lead their followers to the straightest ways and the safest and easiest courses « *Say thou: "This my way: I do invite unto Allah--on evidence clear as the seeing with one's eyes--I and whoever follows me*» ✧ Joseph: Yusuf 108 ✧. These are the Truthful (*sadiqeen*) whom Allah made the stars of guidance to the travellers of the path (*salikeen*), and ordered us to be with them « *Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)*»

✧ Counsel: Ash-Shura 13 ✧.

My eye Shaikh Nazih, if you know this, then we advise you not to listen or forgive the people of slander, calumny, and the holders of despicable personal objectives. Weigh them with the straight balance which is the Code (*Shari'a*). Also behold that these illustrations that we have [just] recorded to you are merely for the enlightenment of your heart and as a clarification to your inquiry, and not for the exemption of the group you have written about because some people spoke against. If the case was this between you and between Allah, then they are not one of us and we are not one of them. We do not approve these actions, words, and deeds. Therefore, you have to stop them, advise them, and threaten them with what was stated by Allah, Most High, and His Honest Messenger, may the blessings and peace by Allah be upon him, and upon his family. You have to explain to them the reality of the Order, as the Order is the core of *Shari'a* from one side, and its servant from another side, for [indeed] it is abstinence, provision, and piety. If you hear from some of the disputers and those who defy the Order, I advise you to stop them, not to hear from them, and not to believe them in whatever they say or previously said. Because the human self of whoever he may be, whether from the people of outward knowledge or other than the people of knowledge, may develop to what the Islamic Code disapproves, and still his self may seduce him and show him the truth as false, and the false as true.

What happened between the innocent affiliates and the students of Shaikh Abdullah Al-Habashi in some of the subjects which leads to unintended disputes, aversions, and parting, is impermissible in the view of *Shari'a*. Thus, you should reconcile between them, and you should ban them from these futile actions. It is impermissible to the Muslim to camouflage with parting, hatred, propagation of slander, and calumny to induce enmity. If this parting was from one side or from both sides, still the forbearing Code can never consent and accept it « *The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers*» ✧ The Chambers: Al-Hujurat 10 ✧. Or as [the Prophet] (blessings and peace be upon him) said: "None of you will have faith unless he loves for his brother what he loves for himself". I expect from your compassion to restore the harmony in what has occurred between our brother Muslims in general.

In this regard, inform Shaikh Abdullah Al-Habashi that we are expecting from his empathy, and his scholarly and Islamic responsibility that he will be one of the supporters of religion without consideration to this or that. Also we expect from him the reprisal and the resistance against the defiers who evilly lie in wait against the Islamic religion. Praise be to Allah, I love Allah and his Messenger (blessings and peace be upon him) and whoever follows them. I also love reconciliation between all Muslims in general, and the dears and the beloved in specific, and as regards the one who seeks the awakening of discord, his case is transformed to Allah, and by all means, my disciples are like my sons.

My beloved Shaikh Nazih: As a gesture of your good opinion, you requested an advice from us, and I did not find for you more suitable and appropriate than these two couplets of poetry, [for you] and for all of those who seek advisement. So consider them, and put them before your eyes:

O son of Adam you were born crying
And people around you were laughing in joy
So strive for a deed for you to be laughing in joy
If they cry on the day of your death

My dear Shaikh Nazih, the prodigies (*karamat*) of the saints are true, and what you mentioned in your letter and inquired about is amongst their reiterations and the attributes they give, which does not lack one thing but many things, because it subsumes some accessories, exaggerations, and rhythm in speech, and this rhythm perverts the meaning, as well it contains some changes.

As for the origin of the prodigies and the supernatural doings of the saints (*awliya'*), it is true and firmly established in the Qur'an, the Prophetic Traditions, the consensus [of the Muslims], the observable reality, and the incidents transmitted by the successors from the predecessors that substantiate certainty. We wish that you come to us, to show you, by the Will of Allah, what leads to your satisfaction and the comfort of your heart. True, my beloved the perfect spiritual guider, by the Will of Allah, often comes at the ascension of the spirit from the body of the disciple.

To illustrate, one morning my Grandfather Shaikh Omar Dia' Ad-Deen (may his secret be sanctified) went up to his *Takiyah* and he read the "*Fatiha*", and then in a loud voice he addressed his company saying: "May Allah elevate his rank, as the late Sayed Abdul-Rahim Al-Mawlawi passed away this night, and I was present with him until the ascension of his soul. Thereabout, I saw him speaking about proving the monotheism of the Essence of Allah, Most High, with the proof at the time of his death. So I told him: Say I know Allah without a proof, and I have certified faith (*iman shuhoudi*), and it was a two-day journey between the residence of Hadrat Dia' Ad-Deen and the place of the decease of the late Sayed Abdul-Rahim Al-Mawlawi. So praise be to Allah that his spirit gave off on perfect faith". After the elapse of two days since this incident, the news came with one of the travellers

that the late Mawlawi died in such and such hour at so and so date in accordance with what Hadrat Dia' Ad-Deen (may his secret be sanctified) said. As a matter of fact, the Mawlawi was one of the major Scholars in Kurdistan, and had numerous publications, especially in Scholastic Theology. For most of the acts and says of Hadrat Dia' Ad-Deen (may his secret be sanctified) were prodigies, if they were not all extraordinary. By Allah's Wish, when you come to us we will clarify to you, and you will examine what will certainly convince you. In spite of this, behold that all miracles and prodigies (*karamat*) are by the Will and Decree of Allah, Most High and Sublime be He. Nothing can surpass his Will, Glory be to Him, accordingly neither a thorn can be pierced, nor a thread can be cut, nor a leaf can fall except by the Injunction, the Will, and the Power of Allah, Most High.

As regards the subject of the spiritual tie, the spiritual support, and their methods, the issue of disposition and the spiritual supports was stated by the majority of the commentators amongst the scholars of the *thahir* (outward) and by a group of the gnostic learned men of the *batin* (inward). But we will clarify it to you with a perceptible article [analogy] that can not be denied except by an obstinate arrogant. Take the example of a car driver whose car was inverted upside down at the verge of a bottomless valley, on a distant road and a frightening track. The driver was alone on his way, and he did not have anything that can help in his problem. After a while, a group passed by, so he begged them to help him restore the car into its original state and to repair it, for him to continue his way with peace and safety. They helped him, and they repaired his car, and because of them he was delivered. So is there an association of someone with Allah [polytheism] (*shurk*) in what they have performed, or is it a collaboration on righteousness and piety, and a salvation of the soul of a person who was on the verge of disaster? I ask you by Allah to say the unarguable truth, if this man halted and did not request support, can he by himself lift the car, put it back on the track, and repair it without seeking assistance from these men and the equipment they had?

This is the case of the disciple with his Shaikh who supports him with valuable spiritual boons with what they contain of the recondition of the inward (*batin*), and the restoration and the illumination of the inverted heart, for it to complete its progress towards Allah during his spiritual journey. Still in reality it is Allah Who is the Reformer and Guider: Amongst the *Hanafi* Imams, the Shaikh *Imam Akmal Ad-Deen* reported "*Sharh al Masharik*" (The Exegesis of Dawns) in the [commentary on the] tradition: "He who saw me in dream....." - The Tradition -: It is possible to meet with a person in wakefulness and in dream, for the occurrence of what involves the union and suitableness in five complete foundations: correspondence [congruence] in essence (*that*), or in one of the attributes and above, or in the states, the deeds, or the ranks. Likewise all that relates to this subject from the correspondence [congruence] between two articles or more does not surpass these five, and based on his power over what causes the difference or his weakness, the meeting [encounter:concourse] will increase or will decrease. On that ground, if he overwhelms the converse [of this correspondence], his love will fortify to a degree where they are almost inseparable, or it could be the opposite. He who

achieves the five foundations and the correspondence between him and the spirits of the perfect predecessors, will meet with them whenever he wants -finished-. This is [taken] from the word of our Shaikh *Mawlana Khaled Thil-Ganahian* (may his secret be sanctified) regarding the secrets of the Order, and absolute certainty (*haqq al yaqeen*), in response to some of the ignorant who consider the spiritual tie (*rabita*) an innovation in the Order.

Also hear my dear Shaikh Nazih what *Al-Sharif Ahmad Bin Muhammad Al-Hamwi* reported in his book "*Nafahat Al-Qurb Wal-Itisal*", what in summary: "The saints (*awliya'*) appear in different figures due to the dominance of their spirituality over their corporeality", and he supported this signification with what was mentioned in some of the narrations of the Authentic Tradition: Said the Prophet (blessings and peace be upon him) "It will be called from each gate of the Garden for some of the people of the Garden". So Abu Bakr (may Allah be pleased with him) said: "Will anybody enter from all of these doors?". He said: "Yes, and I hope you will be one of them". *Imam Ash-Sha'rani* similarly reported, in the course of enumerating the ethics of remembrance (*thikr*), in the book "*An-Nafahat Al-Qudsiyah*", what in the very words: "Seventh: To imagine the figure [picture] of his Shaikh between his eyes, and in their view, this is [amongst] the most confirmed ethics". I say: The spiritual tie (*rabita*), in our perception as Naqshi people, is nothing but this, as well as it is confirmed by the totality of their reliable books. Amongst the Shafi'is, the erudite scholar, *Al-Safiri Al-Halabi* who cited in "*Sharh Al-Bukhari*" (*The Commentary on Al-Bukhari*) at his word: "Then seclusion was made dear to him": "In truth, as the devil can not appear in the picture [image] of the Prophet (blessings and peace be upon him), he can not appear in the picture of the perfect saint (*wali kamel*), on one condition specified by some..."

Amongst the *Hanbali* Imams, the Grand Pole, my Master Shaikh Abdul-Kader Al-Jilani (may his secret be hallowed) who said what in meaning: "The poor (*faqir*), namely the traveller in the Path of the populace, has a spiritual [hearty] tie with the saints (*awliya'*), and because of this tie, he benefits in *batin* (the inward). Thereupon, there is no harm in not honouring him outwardly, as opposed to the foreigner who does not have a spiritual tie with them". Also amongst the Maliki Imams, the author of the famous "*Mukhtasar*", the Momentous Imam Shaikh Khalil (may Allah's mercy be upon him) cited what in the very words: "If the saint becomes well-established in his sainthood, he can appear in numerous pictures [images], and this is not impossible because the manifold is in the spiritual picture and not in the person, and this was famed amongst the gnostics, and we do not see any deviation in this".

Therefore, this issue has become a consensual subject according to the notable saints and the investigators amongst them, so how can it be permissible to the layman or to whoever claims knowledge in the present time to deny these principles, following the [clear] statement of the honourable saints and the distinguished Scholars, who are, by all means, the people of influence and confirmation since earlier centuries and till our present time. In general: This Exalted Order is exactly the selfsame method of the distinguished Companions, may Allah be pleased with

them all, without increase or decrease, and those who are not satisfied with the adherence to their comportments and manners, so what can we say to them? I assume this extent is enough for the people of knowledge and intellect. Certainly, for any to whom Allah giveth not light, there is no light; and may the blessing and peace by Allah be upon our Master Muhammad, and upon his Family and Companions altogether.

Servant of the Scholars and the Poor and the Naqshbandiah and Kaderiya Orders

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

The Eleventh Letter

He wrote it in reply to His Excellency, *Hajj Mulla Zahed Paweh-Ye*.

« *In His Name, Glory to Him, and far He is Above all* »

Our Sovereign Gnostic:

Peace be upon you, and my heart is yours. I entreat your prayers. May Allah preserve you, and in every instant and time is my longing for your encounter. I received your letter in the time of sickness, and from illness I was exhausted, thin, inactive, and isolated in the waiting room. We thank Allah in health, fatigue, and infatuation. There is no harm, but we hope from the generosity and the bounty of Allah that we will not be disappointed in the hereafter [or] in the assembly of the people of oppression heedless from Allah. We seek refuge in Allah from the evil of the *nafs*, the lust, and the devil.

There is no difference between my illness and my wellbeing, my prosperity and my poverty. He is The Creator and He is All-Knowing about the creation of His creatures, and He is with us (we and you) wherever we are. My soul in His love and the shadow of His Sufis is intimate, frightened, fascinated and my existence between them is divinely attracted (*magzoub*). O Whom you are Allah, the Merciful of this World and the Compassionate of the Hereafter, bestow mercy upon us and upon all our brother Muslims, and the entire nation of our Prophet Muhammad (blessings and peace be upon him). And let it be a global all-comprehensive mercy for our religion and life, consistent with this Divine Generosity and Bounty that is exclusive to Your Lordship and Deity which all the tongues, the discourse of all pens, and the knowledge of the whole world is confined to the illustration of a part of a part of its particulates, Ameen, O Most Merciful of those who show mercy.

O Allah I ask you to bestow your blessings upon our Master Muhammad, and I implore You by Your Blessed Names which can neither be exceeded by a pious nor by an impudent that You bestow a perfect mercy upon our Master Muhammad with which You will open to us the gates of Your grace, and by virtue of which You will preserve me and every one who loves me and I love him. May you protect with it *Taher* and his parents from every harm, damage, or loss. May you compensate

his stolen money with plenteous wealth, attendant religion, and an hour of grace in the success of his hour (Hour of Resurrection) and the success of our hours, for You are All-Hearing and Heeder to prayers.

As to your sister, my sister *Rabi'ah Khanum*, let her rub her leg with light petroleum oil (kerosene), and before sleep she should swallow three tea spoonfuls of cleansing african rue (*harmal*) with a little cold water, and she should swallow them without chewing them with the teeth. I am very sick, and I did not expect life for two or three nights. In the time being, the disease is persistent. I might go to the doctor, and I am waiting what the Originator (Allah) decrees, and Allah is the Healer; and may the blessings and peace by Allah be upon our Master Muhammad, and his Family and Companions altogether.

The Twelfth Letter

He wrote in reply to the Honourable Teacher *Sayed 'Ata*.

« *In His Name, Glory to Him, and far He is Above all* »

My dear honourable Sir, the knowledgeable with the secrets of revelation and the light of the illumination of the Prophetic Traditions, as well as the virtuous exalted lores. O 'Ata whom you are a bounty from Allah, but distressingly it became as if it is sleeping in the treasures of your chests, and you can not desist it for the benefit of the seekers. Peace be upon you. We received a gift from the boon of love and the jewels of your amity which are very precious to us. May He bestow mercy upon you, and upon your good intentions and your well-pleasing intendments to reach the benefaction of a part of the scarce lights of pleasing and well-pleasing into Allah. I miss you and I love you. Why should not it be so, and you are the issue of a zealous, profound, and glorious headman, my most distinguished teacher Muhammad, may Allah rest him in peace. May He elevate his rank, and perfume his grave with the fragrant scent of heaven's misk and the incense of the balms of the veracious, the martyrs, and the pious.

My beloved, do not be afraid, you are amongst those who are secure, for those who fear Allah, He (ever) prepares a way out, and those who strive in Our (Cause), We will certainly guide them to Our Paths. To reach the objective it is inevitable to proceed in the Path of the Objective, because adopting the source leads to the origin of the source; for you to reap gems from the sea of pursuance and will not fail, and to gain the shielded pearl in the target and the unique gem that you are amongst the righteous who spend the night in adoration of their Lord prostrate and standing, and you enter in the assembly of *-Whoever repents and does good has truly turned to Allah with an acceptable conversion-*. With this warmth and this intention along with the refinement of the *nafs* you will attain, with the benevolence of Allah, the ranks in the minimal time, and you will receive companions restrained (as to their glances) in (goodly) pavilions and castles.

This nicety has a continuation, but by your precious life I am afraid of parting, so it will be an immolation for negligence when even clamorous cries will not benefit my wounds. An urgent plea, as I also hope expending the utmost efforts and endeavors to [serve] the students of knowledge. Peace be upon you and upon the members of your family; and may the blessings and peace by Allah be upon our Master Muhammad, and upon his Family and Companions altogether.

The Thirteenth Letter

He wrote to His Excellency the adept Scholar, *Hajj Mulla Muhammad Amin Kani Sanani*.

« *In His Name, Glory to Him, and far He is Above all* »

Our Sovereign, you deprived us from your [presence] with your remoteness in *Higaz*¹⁵⁴, so the fire of ardor [love] surpassed the metaphor to reality. I hope you will request for me one hundred intendments from *Higaz*, and if The Truth [Allah] (*Al-Haqq*) accepts one of them, part of my dreams will be fulfilled. Swiftly, I am heading for you, thanking [Allah] for your repose and success. My honest Sovereign, the best pilgrim is the zealous erudite scholar.

Dear Sir, peace be upon you. A blessed pilgrimage for the solemn notable. I present my congratulations promptly and gratefully. You arrived beneficially, and blessed gladly, and dwelled lightly by the Will of Allah. You pleased the *Safa* with serenity (*safa*), and you completed the haste of *Marwa*¹⁵⁵ with loyalty (*wafa*). You quenched your thirst from the pure drink of *Zamzam*¹⁵⁶ with *Zamzam*, and you filled the ripple of the gurgle of the glasses of the concourses of hope in the reddish clear enamel of *Mina*¹⁵⁷. May Allah accept from you the intent of the dwelling at *Arafat* and *Arafa* with intimacy, and the kissing of the Whiteness of the Bountiful House (the *Ka'ba*) and lipping of the White and Black Stone from which broke the day and the night. No doubt you held us in fond remembrance. We seek support from Allah in the prolongation of life to procure the ranks with you without distress or grief. I entrusted the honest with the honest, for him to open with the key of religion the locks of the *Ka'ba* (focus) of hopes, the opener to visitation, trade, and bliss without cracks.

¹⁵⁴. A region in western Saudi Arabia, on the Red Sea coast, and it signifies the Holy Lands.

¹⁵⁵. *Safa* and *Marwa* are two hills close to the *Ka'ba*. It is part of the rites of 'umra (lesser pilgrimage) and *hajj* (pilgrimage) to go seven times between each hill.

¹⁵⁶. The well of the *Haram* in Mecca.

¹⁵⁷. A valley five miles on the road to 'Arafa, where the three *jamras* stand. It is part of *hajj* to spend three nights in *Mina* during the days of *tashriq*.

The Fourteenth Letter

He wrote in reply to the Eminent Teacher *Mulla Nasrallah*, the Tutor of the Learned men, and a loyal disciple (*mourid*) of Hadrat Shaikh.

« *In His Name, Glory to Him, and far He is Above all* »

The honourable distinguished teacher, the intimate of virtue and piety, *Mawlana Mulla Nasrallah*, may Allah preserve, aid, and support to what He is pleased with. May Allah cure him the rapid cure with utmost health, delight, and happiness.

Peace be upon you, and my heart is yours. I received your letter and my heart was delighted with the beauty of your calligraphy, but it was filled with more distress and grief with the tidings of your illness. May Allah cure you, and we prospect from the Originator (Allah) your well-being and preservation. I ask Allah your encounter in health and vigour with joy and relaxation. Verily with every difficulty there is relief, may Allah facilitate the affairs of your religion and life. I hope your supplication, and I recommend that you drink the soak of the shell of the stem of the willow, or constantly drinking a glass of the liquid of its leaves after sweetening it with sugar, mornings and evenings. I ask Allah the Bountiful to grant you the hopes of your heart, and the fulfilment of your benevolent aspirations for the two Abodes and what is in your conscience.

I kiss the eyesight of your dear sons, may Allah preserve them, may He prolong their lives, and may He grant them a goodly growth. Finally, I present my utmost longing, and I send my greeting to all the beloved and the devotees. I also inquire about the well-being of your neighbours and the people of the village, and the greetings at the end; and blessings and peace by Allah be upon our Master and Beloved Muhammad, and upon his Family and Companions altogether.

The Fifteenth Letter

He wrote in reply to the Honourable *Abdul Karim*, the Teacher in the Kilanic *Hadrah*.

« *In His Name, Glory to Him, and far He is Above all* »

The gnostic teacher, the commentator of the secrets of captivated verses, the illustrator of the conspicuous symbols of the grand Traditions, and the disseminator of the Honourable *Shari'a*, His Excellency, Shaikh Abdul Karim Al-Moudaress, may his life persist:

I received your fragrant letter as rose water, blossoms, and the shirt of Joseph (*Yusuf*) to Jacob (*Ya'qoub*); pleasing the heart, relieving distress, enlightening the soreness of the pupil of the eye, a key to the difficult knots, and as an expansion to the delight of the heart, pleasing and repelling all grief and disgrace. May Allah comfort you and illuminate your eyesight and the eye of your heart.

Your gift is accepted. You commended sending the plant of *Zoufa* (hyssop) for your dear daughter *Um Al-Wafa*, as assigned by Hadrat Dia' Ad-Deen, for the illumination of the chest and the propulsion of excessive heart beating, so here we present it to you. We hope that it will be a reason for the lucidity of her chest, the firmness of the plant of loyalty in her heart, and the propulsion of rancour with health, well-being, and delight. This, and may you stay in delight with the illumination of your chest and the keenness of the black of your eye, and peace be upon you.

The Sixteenth Letter

He wrote to the sedate Teacher, *Hajj Mulla Abdul Kader Al-Mouhagir*.

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah, the Cherisher and Sustainer of the World, and blessings and peace be upon the encrypted entity and the murmurous Succourer, the divine nature of beauty and the human nature of Union, our exalted Beloved and Refuge Muhammad, and upon his Family and his virtuous honourable Companions altogether.

The respectful peerless witty teacher and the potentate dignitary, the intimate of beatitude and feats, my eye sight and the bosom of my conceit, Hajj Shaikh Mulla Abdul Kader:

May Allah assist you to what He is pleased with, and support you with His Victory. May He guard you from all dangers and disasters. Now then: I received your letter and we took it with tender and longing, and we were informed about the glad tidings of your well-being, especially because it was [conveyed] through your dear respected son Muhammad, may Allah preserve and support him on virtue and success. We were delighted with him and your letter and the word about the healthiness of our brothers and beloved for the sake of Allah. I hope from Allah, Most High, the overflow of your honour, prosperousness, and the enlightenment of your hearts with the light of gnosis. My heart was also delighted with the advent of *Hassan*, the son of *Hajj Khudr*, I wish more of their success in study, and I aspired his stay until spring, but because of the rush, and me fearing that it would be a crowd for them because of the numerousness of the visitors, we postponed it, by the Will of Allah, to their return in another occasion in your prolonged life. As regards my son Muhammad, may Allah protect, I was unable to exactly understand his Arabic, and we could not find someone to translate from Turkish to Arabic. Therefore, I hope that you will put some effort and endeavour in his Arabic lessons, for him to stay at our premise for study once again. Also I ask about the rest of the family, the disciples, and the ascribed.

Servant of the Scholars and the Poor

Muhammad Uthman Sirag Ad-Deen An-Naqshbandi

In the last days of the blessed age of the late momentous Shaikh [Hadrat] Ala' Ad-Deen, a group of persons started fabricating words and inventing groundless lies which could be among the causes of affliction (*fitnah*) and discord (*shiqaq*) between his children and relatives. Regrettably, it reached the ears of many of the disciples and the loyalists to the honourable family that there is other than Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen who deserves the stature of heirship [succession] (*wilayat al 'ahd*) and external and internal guardianship (*tawliyah*) of *Khankah Biyarah*. As a result, he stated in his life verbal and written precious commandments to silence these mouths, and choke off these tongues. Likewise, some of the reverent scholars and the people of discernment and preference (*ahl ul dark wal tamyeez*) set out to refute their claims and confute them with evident arguments and clear-cut perceptions, and we incorporate them here due to their historical and ancestral worthiness and their eloquent style.

The First Letter

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon our Master Muhammad, the bearer of glad tidings, the warner, the honest, and the keeper of his promise; and upon his Family and Companions who were [steadfast] on Truth, certitude, and the Straight Path. After greetings and the benevolent invocations to all the lovers, the friends, and the ascribed to accomplish honesty, loyalty, and sincerity, I implore Allah to make you successful in performing the acts of obedience (*ta'at*), commemorations of Allah (*athkar*), and righteous deeds purely seeking Him (Allah), devoid of ostentation (*riya'*) and illusions. I also implore your preservation from all the calamities and the ailments of our present time, full of trepidations and evils.

Now then: I will instruct you and clarify to you the reality of what is in my heart, and I will reveal to you the word of truth and rightness: In every respect, my dear and sedatest son, and my legal heir, the namesake of Hadrat Sirag Ad-Deen (I) who gave the glad tidings of his birth along with my father Hadrat Dia' Ad-Deen (may his secret be sanctified), and they appointed his name as Uthman. And before his legal maturity he adhered to the Order, and till now he remained busily occupied and he strived in the procurement of the Order and the unification of the word, in the full sense of the word, striving in journey and settlement until he became the true example of the Word of Allah « *And those who strive in Our (Cause), We will certainly guide them to Our Paths* » ❖ The Spider: Al Ankabut 69 ❖. By the same sign, till now he was truthful, loyal, and obedient to my injunctions, and by all means, I assiduously spared no effort in his raising outwardly and inwardly and in the consummate sense, and he has an epistle from my father in his own calligraphy, which he wrote in his name. I am delighted at him and fully contented with him because since childhood and till now, he was the symbol of shyness (*haya'*) and

mannerliness. I also appointed him as an official representative (*wakil*), and a Royal Decree was issued to appoint him as such. Based upon that, I inform you that he is the sedatest amongst my sons and my legal heir. I love him and the one who loves him, and the one who hates him and shows enmity to him is my enemy. If anyone of the vicegerents (*khalifas*), or the beloved, or the disciples does not love him, then I am clear of him, and they are clear of me. And any letter or word that was published or will be published on my behalf against him, is false and a fabrication against him, And Allah will requite those who invent falsehood.

In the light of this, you and all the disciples are obliged to inform me if you saw a letter from anyone that opposes this letter of mine or contravenes the affairs of my son, for us to set out to silence it and refute the one who published it, whether he was one of the vicegerents or the disciples, and to condemn his permanent dismissal. This, and may you remain successful and fortunate, and blessing and peace be upon our Master Muhammad and upon his Family and Companions.

Servant of the Honourable Beauties and The Naqshbandiah and Kaderiya Orders
Muhammad Ala' Ad-Deen Al-Uthmani

I bear witness that the content of this letter is the word of Hadrat Shaikh, and this is why I signed in authentication, and I am the teacher at the Khankah of Biyarah, *Muhammad* the son of *Mulla Taha Al-Balyasani*. I testify that the content of this letter is the injunction of Hadrat Shaikh, and we wrote in conformance with his order, and there is no doubt in it, and I am of those who testify unto that: *Mulla Hussein Mulla Abdul-Kader Al-Moudaress*.

The Second Letter

Was also written by Hadrat Ala' Ad-Deen (may Allah sanctify his secret) to the disciples.

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah the Cherisher and Sustainer of the worlds, and prayers and peace be upon our Master Muhammad who was a Prophet when Adam was still between water and clay, and upon his Family and Companions altogether.

Now then: This is a statement to the Muslims in general, and to all the vicegerents, the ascribed, and the disciples in specific. After greetings and the benevolent invocations, I inform you that during my life, I entrusted my sedatest son, Muhammad Uthman, and the namesake of Sirag Ad-Deen (I), as my legal heir and deputy, based on the command of my late father Hadrat Shaikh Omar Dia' Ad-Deen, and based on his endeavour in procuring the Order (*tariqa*) and apprehending the Truth (*haqiqa*), and on his disposition to disseminate the Sacred Law (*Shari'a*). We concede to him absolute authority in spiritual guidance (*irshad*) and the raising of the travellers

of the Path (*salikeen*) after me, as he is fit for that, and he is the most suitable among my children to assume this responsibility, where he wholeheartedly spent the prime of his youth in the obedience of Allah and in the service of the scholars and the poor, and he obeyed me. Therefore, I enjoin all the vicegerents, the ascribed, the disciples, and the travellers of the Path, to gather around him and follow his orders. Who obeys him and loves him, obeys me, and who disobeys [him] is not of me. Moreover, in order to repel the ambiguity regarding the sanction of vicegerency to my dear son *Muhammad Zahid*, we inform you that this sanction does not mean heirship and deputation (*niyabah*), as I also sanctioned my dear son *Mawlana Khaled* with vicegerency and the teaching of the seekers several years ago. In truth, based on the grades, they are eligible after their brother according to the sequence of age, as well as they surpass the rest of the vicegerents.

It is the duty of all the disciples and lovers to follow their orders, and not to disseminate the seeds of hypocrisy between them and the rest of the children altogether, and Allah is the Protector of success. Similarly, it is our obligation to proclaim what we mentioned in our herein statement to repel the ambiguity. We ask Allah to protect everybody from depravities and conspiracies, and may He make us succeed to perform righteous deeds, and our duty is only to proclaim the clear message. Undoubtedly, anything published in my name or related to me other than this statement is false and groundless, and blessings and peace by Allah be upon our Master Muhammad and upon his Family and Companions.

Servant of the Honourable Beauties and The Naqshbandiah and Kaderiya Orders

Muhammad Ala' Ad-Deen Al-Uthmani

I attest and verify that this letter was written according to the order of Hadrat Shaikh Ala' Ad-Deen, may his shadow persist, whereof there is no doubt, and for this I signed it: son of *Mulla Abdul-Kader*. I verify that the content of this [letter] is the word of His Eminence our Shaikh Hadrat Ala' Ad-Deen, and I am the humble: The tutor at Biyarah, *Muhammad Taha'i Al-Balyasani*. I swear by Allah, and I know that what was written in this letter is the object of attestation, and the idea and injunction of His Excellency, my Spiritual Guider, and I am: *Baha' Ad-Deen Zadah Muhammad*. And I am of those who testify unto that: *Muhammad Amin Al Ala'i An-Naqshbandi*. I bear witness that the content of this letter is the charge of His Excellency Hadrat Shaikh Ala' Ad-Deen: *Mirza Ahmad*. I attest and verify that what is in the text is the content of the statement of His Excellency Shaikh Ala' Ad-Deen: *Mawlana Khaled*. I attest and verify that this proclamation was written based on the order of His Excellency, my father, and that these are his wordings: *Muhammad Najj Ala'i*. I bear witness that I heard the phrases of this letter from Hadrat Shaikh: *Muhammad Ibrahim*.

The Third Letter

Was sent by Hadrat Shaikh Ala' Ad-Deen to *Shaikh Abdul Haqq Hamed An-Naqshbandi*.

« *In the name of Allah, the Compassionate, the Merciful* »

To my spiritual son, the beloved Abdul Haqq Hamed An-Naqshbandi, may his success persist. After we inquire about your health, we pray for your success to what is prosperous and gratifying. Since you are my representative in Baghdad regarding the official matters, I deemed appropriate to advise you the following: I, as you know, reached above ninety years of age, and every soul shall have a taste of death, especially who evinced its signs, which is white hair, elderliness, and decrepitude. Therefore, be informed that I appointed my beloved, and the delight of my eye, and the sedatest among my children, Muhammad Uthman, as my legal heir, as you previously known.

I also made him a substitute for me, and I delegated to him the responsibility of spiritual guidance after me, and I commissioned him to carry all my offices, from all aspects, after Allah decrees death on me. I also apprise you that no one has the right to interfere in anything that relates to us concerning the issues of spiritual guidance (*irshad*), and the administration [guardianship] of the *Khankahs* and the estates in mortmain (*awqaf*) which pertain to us in Biyarah and others abroad. Thus, you have to approve him in all what relates to the implementation of this will (*wasiyah*), to support him with the expedients by which he can accomplish this assignment, and act as a witness on my behalf from now on until the required time.

You have to implement and not to conceal that all what relates to me in the subject of guidance, the administration [guardianship] of the estates in mortmain, and the assignments commissioned to me by the official authorities, return after me to my son Uthman. And that no one after me, has the right to contest or compete with him in these issues or the appropriation of any of the offices, or the interference in any of the concerns that totally or partially pertains to us.

It is for the purpose of intelligence that we wrote you this advice, accordingly, if you worked according to its statement, surely you will be fulfilling the right of companionship (*suhbah*) and friendship (*sadaqah*), and included in are success and virtuousness. But if you conceal some of it, you will bear my responsibility and that of the public welfare. I ask you to publish this advisement in the newspaper and the periodicals, and blessings and peace by Allah be upon our Master Muhammad, and upon his Family.

Servant of the Honourable Beauties and The Naqshbandiah and Kaderiya Orders

Muhammad Ala' Ad-Deen Al-Uthmani

25/11/1951

In what follows are some of the letters of the notable scholars regarding this subject:

The First Letter

By the erudite Scholar, and the famed and revered tutor Muhammad Baqer, the teacher at *Balek*.

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah, the Lord of the Worlds, and blessings and peace by Allah be upon the Best of the Creatures Muhammad, and upon his Family, Companions, Nation, and lovers. According to what reached my ear accompanied with a lot of noise, clamour, and temptation from some of the human devils, the wreckers of religion and the world to induce malevolence (*daghinah*) and disturbance among the towering and distinguished *Ala'i*¹⁵⁸ family, I deduced the following:

- **Firstly:** This matter is unlawful, and against the religious office and contradictory to the decorums of the people of intelligence (*'ahl an-najabah*). Because my Great Shaikh (may our lives be made his ransom) is, in fact, still alive. I hope and aspire that the roots of the wreckers will be utterly eradicated, and that before his departure, the hearts of the loyalists will not be perturbed and the clarity of their minds will not be disturbed.
- **Secondly:** The legal heirship of the saints (*awliya'*) is not inherited, and people do not come to Holy Biyarah for bread, tea, or worldly affairs. Rather they are seekers of Truth (*tullab al haqiqa*), and this Truth from whichever of his sons' chests it stems from, they come to him, and to him they offer their submission, whether in Biyarah or elsewhere.
- **Thirdly:** Verily, Hadrat Dia' Ad-Deen conveyed the glad tidings of his birth and his attainment of an elevated stature in saintship (*wilaya*), before the bearing of Hadrat Shaikh Uthman Sirag Ad-Deen (II) (may his bless persist), from the word of Hadrat Sirag Ad-Deen (I).
- **Fourthly:** It is certain that my Great Shaikh (*Shaikh Akbar*) Mawlana Ala' Ad-Deen (may our lives be made his ransom) repeatedly proclaimed the verity of this issue, and the authenticity of this tidings. By the same token, he clarified that his legal succession to him is confirmed and determined, and that he is fit for that because he covered lofty ranks and stages in the Order. We heard this from him, inasmuch as if we hear a thousand times that he retracted it, we won't believe that, quite as it is an irreversible and unrestorable decision.

¹⁵⁸. The family of Hadrat Ala' Ad-Deen.

• **Fifthly:** In view of his doings, and based on the inspection and the meticulous observation of his deeds for several years, we hereon find him definitely worthy, eligible, and qualified to guide the Muslims. Thus, based on all of this, it is with utmost willingness and consummate wholehearted consent that we do accept the orders of Muhammad Uthman Sirag Ad-Deen (II) (may our lives be made his ransom), and we are ready to implement them. By all means, we firmly and surely believe in his worthy heirship to His Eminence the Great Shaikh, and its converse is a betrayal to Muslims.

We hope the mischief-makers (*mufsidoun*) will not pervert the ones who are deprived from discernment and vision, and that they will accept our applications; and blessings and peace by Allah be upon the Best of the Creatures, Muhammad, and upon his virtuous Family. May Allah accept our lives as a ransom to our Master, the Grand Pole, *Shah Ala' Ad-Deen*, and may He destroy the foundation of the one who desires his death, and may He abandon those who disunite his honourable children and take the just vengeance upon them. And the conclusion of our prayer will be: Praise be to Allah, the Lord of the Worlds.

The Sinful, Ignorant, and Helpless Servant
Muhammad Baqer

The Second Letter

The testimony of the celebrated Scholar, *Mulla 'Arif Al-Goulami*, the tutor at "*Walah Thir*", according to the appointment of Hadrat Shaikh Uthman (II) (may his secret be sanctified).

« *In the name of Allah, the Compassionate, the Merciful* »

We saw and heard, verbally and in writing, the legal heirship of the Lantern of Religion and this World, His Eminence Shaikh Uthman Sirag Ad-Deen (II) from the Hope of this World and Religion, Shaikh Ala' Ad-Deen. Thereof, it became true and well-established in the view of the just persons. No doubt, claiming the legal heirship of guidance unto the upright Path, the path of the Code and the Order [that leads] to the Master of the Apostles, by other than the one referred to is untrue, and confuting him is false, and peace be upon him who follows the guidance.

Muhammad 'Arif Goulami

The Third Letter

By the sage of his epoch and the intellect of his time, the virtuous teacher, *Mullah Muhammad Amin*, the tutor at "*Kani Sanan*".

« In the name of Allah, the Compassionate, the Merciful »

Praise be to Allah, and blessings and peace be upon our Master Muhammad, the Chosen One (*Al Mustafa*).

Now then: For a certain, the heirship of the Pole of Existence (*qutb al wujud*), His Eminence, Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen (II) (may his exalted bless persist), in the opinion of the prime of the Nation of His Preeminence, the Best of the Creatures (blessings and peace be upon him), and according to the written and verbal statement of the Great Pole (*qutb a'zam*), the *Shaikh* of the *Shaikhs* (*Shaikh al Mashayikh*), our Shaikh and *Murshid*, the *Shah* designated by Ala' Ad-Deen, is firm and determined.

Perhaps his celebrated brothers did not know or were not apprised, because had they acquired the certified knowledge drawn from the irrefutable proofs, suchlike the consensus of the learned men of the time and the statement of our illustrious Shaikh, they would have refrained from pursuing the lust and the darkness of illusions, and they would have ascertained that Allah truly Has exalted him above them, and consequently they would have yielded. And blessings and peace by Allah be upon the Worthiest among the Creatures, Muhammad and upon his eminent Family, and may the duration of the life of our Master and Spiritual Guider Shah Ala' Ad-Deen persist, and may the souls of all creatures be made his ransom.

The loyal disciple of His Honour, the Towering Personality

The tutor of "Kani Sanan", Muhammad Amin

The Fourth Letter

From the adept and meticulous scholar, *Mulla Sayed Ali Al-Khaledi*.

« In the name of Allah, the Compassionate, the Merciful »

Without fail, the learned men of our time and the people of insight unanimously agreed that the sedatest among the children of our great Shaikh, Shaikh Uthman Sirag Ad-Deen (II) (may Allah preserve the bless of his existence) has ascended the highest stages of perfection (*kamal*) and Gnosis (*'irfan*), and he spent his life in the service of the league of Islam. He acquired the light from the greatest illuminant (the Prophet (blessings and peace be upon him)), until he became a full-moon that enlightened the deserts and the lands, rather he is a brilliant star, lit from the tree of the Exalted Naqshbandiah Order, which rose in our horizon to guide the people of faith (*'ahl al iman*). This consensus was also undersigned by the word of the Master of the

Children of *Adnan*¹⁵⁹ (the Prophet (blessings and peace be upon him)): "My Nation would never agree on whoever leads them astray".

We entreat Allah to choose him and to perfect His favour upon him, and to exchange the stubbornness of those who defied him with obedience, friendship, and submission; and may He impose on his honourable brothers and illustrious kinsmen the word of: « *By God! indeed has God preferred thee above us* », without them being among the frustrated. And peace be upon him who follows the guidance.

The Lesser Teacher -Ni-

Ali Al-Khaledi

The Fifth Letter

From His Excellency, *Mulla Ahmad*, in the village of "Ni Ghi".

« *In the name of Allah, the Compassionate, the Merciful* »

Based on doctrinal considerations, we who sacrifice our souls, are ready and obedient to the injunctions and the legal heirship of Hadrat Shaikh Uthman (II), with consummate pride and acceptance; and blessings and peace be upon our Master Muhammad, and upon his Family and Companions.

The humble *Ahmad*, the teacher at "Ni Ghi"

The Sixth Letter

The letter of knowledgeable scholar and the grave tutor, Mr. *Muhammad Sa'id Al-Baleki*, the tutor in the village of "Saad Abad".

« *In the name of Allah, the Compassionate, the Merciful* »

The stature of Prophethood (*musnad an-nubowwa*) is not inherited, and so is the stature of Guidance (*musnad al irshad*), in order not to blemish their hem with insinuation, because "We the prophets do not bequeath". So following clamour, dispute, and argument, which are useless and unproductive, definitely the rank of saintship (*wilaya*) is among the impossibilities, without the spiritual disciplines and the greater *jihad* against the *nafs* (ego) and the devil, especially the worst enemy

¹⁵⁹. The Arabs.

which you have that is your *nafs* between your side. Thus, it cannot occur with the illusion of so and so the son of such and such, and the pretension of attaining the elevated ranks without a mark or an effect.

They ask you what you gained, and they ask you not to whom you pertain. And what the poor recluse saw in the blessed month of Ramadan from the son of the Pole of the Time (*qutb az-zaman*), the name sake of Sirag Ad-Deen (I), namely Shaikh Uthman (may my life be made his ransom), and the seeing of his holy body with all my outward and inward senses, not in dream, imagination, illusion, or analogy. The thing that admits no doubt or futile talk, or causes any breach in my creed. My love for him is so strong and plentiful as if it commenced with the start of my life. O Allah ! Show us the Truth as Truth to follow it, and show us falsehood as falsehood to avoid it, and peace be upon him who follows the guidance.

The Sinful, Muhammad Sa'id Al-Baleki, in "Saad Abad"

The Seventh Letter

Was sent by the famed, the late Mulla Muhammad Baqer, the teacher at *Balek*, to the learned men of Duroud, proclaiming what he saw from Hadrat Shaikh Uthman (may his secret be sanctified).

« *In the name of Allah, the Compassionate, the Merciful* »

The honourable personalities, my brothers in the two Abodes¹⁶⁰, *Mulla Abdullah* and *Sayed Ahmad*, may Allah preserve. I hope the days will pass with safety, well-being, and the acceptance of obedience, as I also request [from you] the benevolent prayers for me.

Yesterday, at the time of the recitation of the Qur'an, it was inspired into my heart that His Preeminence, the Prophet (blessings and peace be upon him) said: "The learned men are the heirs to the Prophets, and the learned men of my Nation are like the Prophets of the Children of Israel. Among them: Sirag Ad-Deen (II), the son of Al' Ad-Deen, the son of Omar Dia' Ad-Deen, the son of Sirag Ad-Deen (I), just like: Joseph, the son of Jacob, the son of Isaac, the son of Abraham. The honourable, the son of the honourable, the son of the honourable, the son of the honourable". In the same night, the inspiration travelled about adding that Hadrat Sirag Ad-Deen (II) saw his parents standing before him, and that he related his vision to Hadrat Ala' Ad-Deen who told him: "Your case resembles the case of Joseph". This is a glad

¹⁶⁰. This World and the Hereafter.

tidings that you should bear to the lovers and friends. Convey my greetings to Mulla Mahmmoud, Mulla Ali, Mulla Ghafour, and the rest of the companions.

Baqer

As the notable scholars attested the legal heirship of Hadrat Shaikh, so did the people of discernment (*'ahl al idrak*). Among them: the late *Khalifa Ahmad Al-Baleki*, the notable among people, who said in the condolence assembly of Hadrat Ala' Ad-Deen in Biyarah: Glory be to Allah, how narrow is the vision and the mind of those who say: "Hadrat Ala' Ad-Deen appointed Shaikh Muhammad Uthman in his place in a Khankah", and this is not the case, instead the Khankah is on his shoulders. They do not know that the stature of guidance is weighty, and requires an enormous power, that can not be carried save by its people. Thereupon, the stature of Guidance, occupied by this virtuous guider, has become the source of agreement among the people of discernment and insight and the seekers of Truth (*haqiqa*) and the Code (*shari'a*). Because the beautiful face does not require the polisher because of its blossom, and the *misk* is the one that scents and therefore the praise should not go to the perfumer. Praise be to Allah, this has become brighter than the sun and clearer than reality with respect to the people of perception, discernment, and insight, and as a result, it does not need any [additional] idle talk, and the best of the words is what is short and significant. We, the loyalists to our Shaikh (may his shadow be extended), praise Allah and we thank Him that the matter has become reversed with respect to us, because [even] the one who was not acquainted about the personalities of this honourable family, was able to see and descry the spiritual realities from him, and from him he inferred the high-ranking and the nobility of the fathers and the grandfathers. To illustrate, the abundant knowledge of the student and his high-ranking is an evidence of the high-ranking of the tutor.

Still, their circulation (letters) is not devoid of benefit and advantageous result to the one who has no previous experience regarding familiarity and loyalty to the honourable Shaikhs of the family. Or to the one who never smelled, with the olfaction of sensation, from the flower bed of gnosis, and the garden of the love of the Benefactor (*Al Mannan*), the King (*Al-Malek*), or did not taste from the wine of truth what satisfies his thirst. Or as it was previously said: "If I was not a rider [owner] of cattle, I will run to them carrying the retinues", so let every willing person follow the convoy destining the Sacred Valley (*al wadi al mouqadas*), and the word of the venerable people is the venerable word. We include here some of the letters of *Hadrat Shaikh Ali Houssam Ad-Deen* (may Allah be pleased with him) which he wrote to Hadrat Shaikh Muhammad Uthman, where he illustrated his merit and the extent of his love to him.

The First Letter

« *In the name of Allah, the Compassionate, the Merciful* »

Every place I pass by I write on the abode and the wall: O black of my eye, your place is in the pupil of my eye. I received your letter, sealed with love, and it obligated happiness and amorousness to the mind and relief to the soul. I hope you are safe, happy, and far from boredom and weariness, and protected, secure, and safe the safety of your figure from curvature, and according to the aspiration of the poor. Regarding the healthiness of the honourable uncles, the pleasant and praiseworthy news arrived. As for the death of uncle Muhammad Ali Bik, I was sad and heavyhearted, so I have sent the consolation letter to you, and since no one is better than my dear soul, I hope that you will endure the consolation on my behalf. [I hope] the well-being of your states, for the aspirations of the poor [to be fulfilled], and with its pointing¹⁶¹ I will be happy.

Da'a Ali

The Second Letter

Was written by *Hadrat Shaikh Ali Houssam Ad-Deen* to Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen.

« *In the name of Allah, the Compassionate, the Merciful* »

May *Hadrat Uthman* protect you, and may my gaunt soul be made you ransom. I took cognizance of your blessed order, but its implementation was delayed by the guests. O light of my eye and my heart in the two Abodes, the partition never brought but the contentment of obedience. My leg was in the stirrup of your presence, and as known, you and I are the sacrifice of the beloved. You are worthy and entitled and in the right place to be the object of the Guardianship of Allah and the Shaikhs. Convey to me the glad tidings of my well-being. I do not know whether I should be sad for the afflictions of fate, or the partition of the beloved, I do not know which of the two burdens should I carry.

Da'a Ali

As everybody knows, Shaikh Houssam Ad-Deen (may his secret be sanctified) was the grandson of Shaikh Uthman Sirag Ad-Deen Al-Awwal (I). He gained the rank of guidance (*irshad*), and had countless prodigies and wonders. Among them: Once a group of Jews living in *Halabgah* requested help from him in supplying the wood and the pillars to build their temple, so he said to them: "Go and cut your need from

¹⁶¹. Provide the text of the letter with diacritical and vowel points.

the trees of my garden". Thereupon, people started blaming him on his doing, and he answered: "I gave for the sake of Allah". After a short while of building that temple, the Jews were evicted from the town, and as a result, the synagogue (*kanis*) became a Mosque for the Muslims -*Ahmadi Mosque*-, and other prodigies.

The Third Letter

He also wrote it to Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen.

« In the name of Allah, the Compassionate, the Merciful »

Baba Uthman, the light of the heart and eye, your letter arrived and it granted cure to my ailment, and obligated delight to my sad mind whose vigour stems from the blessings of the honourable Shaikhs (may Allah sanctify us with their secrets). My immediate disease is cured, and my health was relatively recovered, but the gauntness reached its maximal level, so I deemed it inevitable that a doctor comes to treat me, with the appeal for the virtuous invocations [for me] and on its track I will gain healthiness and might. I aspire the recovery of the child. I kiss the eye of my dear Khaled. I have sent six oranges. Congratulation with your existence in the Prophet and his honourable Family.

Ali

The Fourth Letter

« In the name of Allah, the Compassionate, the Merciful »

My sweet life, the dint of my heart in the two Abodes, [may] Hadrat Uthman be the supporter of your circumstances. In conformance with your injunction, I returned dear Shaikh Ali into his assignment. By the will of Allah, and after and for the sake of yours he will be the object of our attention, more and more; and that the one referred to will not be a destroyer of his own home, and let him quit the groundless fallacy. I will be waiting for the glad tidings of delight, and the signal of permanent well-being from you.

O Ali!

The Fifth Letter

« In the name of Allah, the Compassionate, the Merciful »

May Hadrat Uthman protect my Uthman, and by the Will of Allah he will circulate around the sphere of the Uthmanic *Hadrah*. O relief of my tired soul, may my

substance be made your ransom. The sight of the letter full of mercy obligated delight and repelled pain and the affliction of the mind. Your beauty increased to the cave of the hearts. Praise be to Him, there is no reason for boredom. Anyway, my heart and I if we were to be sacrificed, there is no harm, the purpose is your safety. An amount of water melon was received, along with the sweetness of sympathy, coupled with the connection of the ties of kinship (*silat ar-rahem*).

Your intimacy increases my hopes which are loyal to the pledge with the spirits as long as my soul remains in the body. If I were to donate your exalted status the likeness of my soul. I hope your visit. I suffice with this, and may the Everlasting One (*Al-Baqi*) uproot the one who does not desire your existence.

Ali

A Joint Letter

By the two momentous Shaikhs, Shaikh Muhammad Ala' Ad-Deen and Shaikh Ali Houssam Ad-Deen, regarding the prevention of disunity among the disciples (*mourideen*).

« *In the name of Allah, the Compassionate, the Merciful* »

To the brethren in religion, the obedient to the conspicuous Code and the seekers of the Traditions of the Pride of the Apostles, blessings and peace by Allah be upon him and them altogether. We convey our greetings and prayer for prosperousness in this world (*donya*) and in religion, and we hold them in fond remembrance after we fulfil the duty of benevolent invocations. It is for the sake of sympathy and Islamic love, that we apprise them with advising words which are the capital of the success in this world and in religion.

• **Firstly:** According to the holy verse (*Ayah*) «*The believers are but a single Brotherhood*», which is a conclusive statement and a clear-cut proof.

• **Secondly:** In conformity with the purport of the Tradition of His Preeminence, the Pride of the World (blessings and peace be upon him): "None of you will have faith unless he loves for his brother what he loves for himself" and his word: "The Muslim is the one who avoids harming Muslims with his tongue and hand". And based on the charge of obeying the verses and the traditions, it is evident that the Islamic Nation is compelled to quit all enmities that obligate remorse and distress, and has to be precautionous from the aversion between the brothers of the Code and the Path [Order]. Instead, they have to consolidate the association, coupled with good will (*husn niyah*) and cautiousness (*hathar*) against bad opinion about any of the servants of Allah. Because the deeds of the distrustful person in this world and

the Hereafter are vain and diseased, especially the disciples and those ascribed to the family of our Shaikhs, may Allah sanctify us with their secrets.

The better, the better [is the steadfastness] on the principles of the ancestors (*aslaf*), and let their deeds be devoid of envy (*hasad*) and exempt from dispute, because we are two individuals from [the issue of] two brothers, and servants to the families of Baha' Ad-Deen and Dia' Ad-Deen. We subsist in [a state of] consummate repose, brotherhood and perfected love and affection, on the same branch, whether up or down, and on one assembly, whether sober (*sahi*) or insober (*sakran*). By the same token, we clarify to the totality of Allah's servants that if they were to show regard for us, and they were intent on [achieving] the prosperousness of religion [Hereafter] and this world, they should work in obedience and should fulfil the recognized duty to the Order with full earnestness, assiduousness, and far from stinginess, haughtiness, enviousness, and malevolence, not just to their peers, but rather to the rest of the brethren in the Order. Thus, if they meet, they should observe utmost amity (*ulfah*) and good will (*husn niyah*) in companionship (*suhbah*), because the Grandees of this exalted sect (*ta'ifa 'aliyah*) once cited: "Our Order is full of ethics (*adab*) or it is ethics and companionship", and they said: "Wolves and dogs won't concert, and the souls of Allah's servants unite and concert". If they possess heedful ears, let them occupy themselves in the ethics of the Order according to the honourable Code (*Shari'a*), and let them persist on *Khatm* and *Tahlil*, with one another, to prevent enmities and discord. From here and on, the mercies of our revered Shaikhs, may Allah sanctify us with their secrets, will come, and the spiritual support will readily include them, without obstacles to encounter. But if they apply the counter of this letter, then [anticipate] no hope or good from us, and we [anticipate] no prospect from you; and peace be upon him who follows the guidance, and blessings and peace by Allah be upon our Master Muhammad, and upon his Family and Companions altogether.

Ali Muhammad Baha' Ad-Deen An-Naqshbandi,
Servant of the Honourable Beauties,
Muhammad Ala' Ad-Deen Al-Uthmani

The Attestation of Khalifa Mulla Abdul Rahman to Hadrat Shaikh Muhammad Uthman

I am the one better known as, Hajj Mulla Abdul Rahman Rawandazi, testify that in the year 1310 Hijri, I was a traveller of the Path (*salik*) in the presence of Hadrat Dia' Ad-Deen (may his secret be sanctified), along with a group of notables: Mr. *Abdul Kader Al Jouri*, *Shaikh Shams Ad-Deen Saqzi*, *Shaikh Nour Ad-Deen At-Talishi*, Mr. *Muhammad Safa Khani*, and *Hajj Shaikh Aref Al-Qazrabati* and others. We were all present in his service at the time when subsistence was very scant, and food very scarce. Still, His Eminence said: "I will invoke, and you say *Ameen*", so he said: "O Lord! If I find the buttermilk, I miss the bread, and if I find the bread,

I miss the buttermilk". At the same time, and while experiencing a state of extreme hunger, I proposed to him: "May I be made your ransom, if I was forced and obliged by hunger, would you grant me the permission to buy some strawberry and dates?". He replied: "No, but send someone to my house, and if they have some present, they will send it to you". Then he added: "O Abdul Rahman, if Mr. Abdul Kader invites you for dinner, don't eat with him, because his food comes from the house of Ala' Ad-Deen and his wife is not an adherent and a traveller of the Path (*salikah*). I tried my best, but she didn't comply or obey, so I meant to harm her, and I [spiritually] raised my hand on her, but the spirit of Sirag Ad-Deen (I) came and said: ' O Omar, don't do it, and don't harm her '. I said: ' May I be made your ransom, she is not *salikah* '. He said: ' No harm, she is a virtuous lady, and she will bear a male child. Name him after me. Her bearing now is a female, and after her another female, then the third is a male. Give him the name Uthman, and he is like me '. Or he said: ' His fame will reach East and West '". He then continued (meaning Mulla Abdul Rahman): "I swear by Allah that I heard this in my own ear from Hadrat Dia' Ad-Deen", and blessings and peace by Allah be upon Muhammad, the Honest (*Al-Amin*). The servant of Prosperous Biyarah.

Servant of the Doorstep of Biyarah, Abdul Rahman 20/Rabi-UI-Awwal/1368 Hijri

Said His Excellency, the pious, virtuous *Hajj Mulla Abdullah Fana'i*, I repeatedly heard late *Mulla Baqer*, may Allah's mercy be upon him, saying: "Khalifa Mulla Abdul Rahman Rawandazi was loyal and of high calibre, in such a manner that whenever he visited Biyarah, Hadrat Ala' Ad-Deen used to delegate to him all the affairs of the Khankah, the travellers of the Path (*salikeen*), and the disciples for *tawajuh* and others.

Said Hadrat Shaikh (may his secret be sanctified): My honourable father ordered me and my brother Mawlana Khaled to commence the Spiritual Journey (*sulouk*), and we were under his supervision and assistance, during our diligent and active engagement in *Thikr* (the remembrance circles), *rabita* (spiritual tie), and study, conformable to what is required by the principles of spiritual journeying (*sayr was sulouk*), and as we previously clarified in another site of this book. As to the rest of my brothers, they were not born yet, and as for *Amin*, a child was born before him by the name of *Ez Ad-Deen*, and he did not last long.

Then, *Amin* was born, and my wife *Rabi'ah Khanum* used to sufficiently suckle him. As regards my brother *Zahed*, he proceeded in the Path for a while, and he died after the death of my father. In the mortal sickness of my late father, and approximately twenty days before his death I was in Baghdad, so he wrote me a letter in Persian, and in there was half a couplet from the word of the late *Hafiz Shirazi*. He wrote: "*Pazay kih baz 'id omur shiddah hafiz*", meaning: "Return, for my life to return with you. I am very sick, and I have nobody who follows the concerns of the Khankah and the disciples other than you", accordingly, I returned.

The Crowning Touch and The Epilogue of the Treatise

Dear respected reader, after a delightful trip in the gardens of the virtuous, and a toilsome tour in the flower beds of the pious, and a decent walk to the fountainheads of the gnostics, we deemed it appropriate to summarize in a few lines the biography of the issue of these grand luminaries, the grandson of the notables, and the descendant of chastity and piety, the solemn Spiritual Guider, Shaikh Muhammad Uthman Sirag Ad-Deen Ath-Thani (II). As previously stated in the pages of this book that Hadrat Shaikh Ala' Ad-Deen rendered to every true claimer his due right, similarly, as a zealous father he granted each of his sons his deserved share. As a result, his children progressed in their path, and they chose, by themselves, their way of livelihood and lifestyle. Some of them proceeded in the profession of officialdom, law, commerce, or free trade, and in general they are all adorned with the ethics of the family, and modest and distinguished from others.

They are as follows: the late *Shaikh Ez Ad-Deen, Shaikh Zahed, Shaikh Mukhtar, Shaikh Nouri*, and three daughters from *Zubaydah Khanum*, daughter of *Mustafa Khan Bawehjani*; and *Shaikh Amin, Shaikh Thabet, Shaikh Muzhar*, and one daughter from *Rabi'ah Khanum*, daughter of *Shaikh Ahmad Ad-Dairzouri*. Together with *Shaikh Naji, Shaikh Abdul Hamid*, and three daughters from *Nahedah Khanum*, daughter of *Ali Khan "Ash-Sharf Biyani"*; and the polite and respected, *Shaikh Muhammad* from the daughter of the Tutor of *Thrithah*¹⁶². In addition to *Shaikh Muhammad Uthman, Shaikh Mawlana Khaled*, and three daughters from *Nouri Jan Khanum*, the daughter of *Shaikh Muhammad Sadiq Al-Waziri*, known as the viceroy of Sananadge.

As to *Shaikh Muhammad Uthman*, the author of this book, he is a solemn spiritual guider (*murshid*), and the proprietor of shyness and [the rank of] fixity (*tamkeen*). He is the guardian of the Sacred Law (*shari'a*), the Order (*tariqa*), and the Truth (*haqiqa*); and the lantern of the sect and religion (*sirag al millah wad din*), and the servant of the scholars, the poor, and the Prophetic Beauties (*mahasin*). He was born in the city of *Halabgah* in the year 1413 Hijri, and was raised in the house of religion, piety, purity, abstinence, obedience, and worship. As a child, he grow up, like the best youth in his mannerliness, in the abode of guidance, and as an adolescent Allah granted him goodly growth. In the prime of his youth, he thrived under the protection and guardianship of his revered father (may his secret be sanctified), and studied the Arabic sciences and a share of the Arabic and Persian literature in the schools of *Biyarah* and *Duroud* flourishing with students. He loved the recitation of the Qur'an, and he diligently and wholeheartedly studied *tajwid* under

¹⁶². The sect of this tutor was all designated by "Agha" [the great master], and the totality of its members were learned men. Among them: Mulla Muhammad Ja'far who was a pious man and a beloved of mine, and one of the vicegerents of Hadrat Shaikh; in addition to Agha Mulla Muhammad, and Agha Mulla Hassan.

the famed Egyptian reciter *Mustafa Isama'il*, in addition to preachment, *imamah*¹⁶³, and rhetoric. He also apprehended religion and the Sacred Law (Shari'a) as one of the inaugural scholars, and this is one of the yields of piety (*taqwa*) or cognitive knowledge (*'ilm ladunni*) « *If ye fear God, He will grant you a criterion (to judge between right and wrong)* » ❖ The Spoils of War: Al-Anfal 29 ❖.

Following the departure of his father to the Abode of Eternity, he rose up truly, fittingly, earnestly, and faithfully with the responsibilities of Spiritual Guidance, serving knowledge and religion, consorting with the poor and the needy, and freely spending his substance, time, and leisure in the service of the guests and the ascribed. Praise be to Allah, he took care of the numerous members of the family, with mildness, care, and well-known kindness, without discrimination between a remote and a near, a boy and a girl, and he became a shelter above their heads. He stayed in Biyarah till the year 1958 A.D, then he left for some reason to Iran, and there he found an ampler and wider place for spiritual guidance, direction, and the protection of the Islamic sentiments and the performance of their rites. Therein, he was surrounded by the scholars and the notables, such as the Gnostic of the Time, the head of the scholars of Iranian *Kurdistan*, *Hajj Mulla Muhammad Baqer*, the tutor of Balek, and the sagious intellect, the head of the scholars of *Daghistan* and *Turkman Sahra*, *Shaikh Abdul Kader Al-Daghistani*, and *Shaikh Yar Muhammad Nathri*, designated by *Hajj Yarjan*, in Turkman Sahra at the borders with Russia. As for Yar Muhammad Nathri, he was one of the vicegerents (*khalifa*) of Shaikh Ala' Ad-Deen, and he adhered to Hadrat Shaikh Muhammad Uthman (may his secret be sanctified). He commenced a large school that comprehends more than four hundred and fifty students who all study the religious sciences at his own expense. Then based on the instruction of Hadrat Shaikh, he launched more than a hundred schools in the region under the tutelage of the graduates of Hajj Yarjan school.

During the visit of Hadrat Shaikh to the region, more than one million Muslim adhered to him, and Hadrat Shaikh (may his secret be sanctified) said: "The disciples and the ascribed in Turkman Sahra are busily occupied in the [procurement of] the ethics of the Order, including: the *Naqshbandi Khatmah*, *Tahlil*, *Thikr* (Remembrance of Allah), *Fikr* (contemplation), and the recitation of the Qur'an in the specified times or even at all times. Especially: *Kanbid Qabous*, *Ikmish*, and *Qura Balagh*, as their inhabitants are all in all loyal disciples of Hadrat Shaikh, particularly Hajj Niaz Muhammad Nathri (may Allah's mercy be upon him), and Hajj Yar Muhammad Akhwand, designated by Hajj Yarjan. Because he [the latter] is sanctioned by my honourable revered father, the spiritual guider, Hadrat Ala' Ad-Deen and by the poor also. Furthermore, he is ready to teach the ethics of the order, considering that he possesses the dual wings of the Outward [knowledge] and the Order. He also acts as the reference for the totality of the inhabitants of the region with respect to religious inquiries, and he himself covers the expenses of all students".

¹⁶³. Function or office of the prayer leader.

At present, the school of Duroud is still functioning [existent] under the tutelage of *Mulla Muhammad Sileeni*, and it comprehends about thirty to forty scholars studying the jurisprudential sciences, and their obligation is at the expense of Hadrat Shaikh (may his secret be sanctified). Meantime, *Mulla Sayed Ahmad* performs the five ritual prayers in congregation, and the *Khatm* and *Tahlil* in the Khankah of Mahmmod Abad and Duroud with utmost steadiness and ceaselessness.

I once saw a letter from one of his disciples, by the name of *Yehia bin Hakwik*, who now circulates the Order in the State of Canada, North America, and in it he wrote the following couplets:

O Shaikh of the Shaikhs, Sirag Ad-Deen
I sacrifice my soul for you
So be kind on Yehia the son of Hakwik
The one who once picked up jewels that
Came with truth from your mouth
I know for certain that you are
The Pole of the Earth as a whole
And that no one but the
Lord of the Universe will suffice you
So have mercy on me to be
A summoner unto Allah, Almighty, in North America

They adhered unto him, and enough are they as witnesses to his lofty stature and the rest of what is difficult to numerate, and his good repute reached vast realms of the world. After the Iranian revolution in 1979, and for certain reasons he honourably and reverently returned to his homecountry and to his birthplace Biyarah [in particular], and following the eruption of the bloodstained war between Iran and Iraq, he departed to Baghdad, the Capital of Peace, and the sanctum of the saints (*awliya'*) and the virtuous (*saliheen*). I witnessed him morning and evening, day and night, in warmness and chillness, spending his precious time in helping an anxious person, or comforting a terrified one, or relieving a grieved one, or guiding a repentant, or providing good intercession to a frightened one. Over and above, he never forgot, may Allah preserve his existence, to attend his honourable family as a compassionate and affectionate father. As regard his children, praise be to Allah, they are all humble, well-mannered, and respectful, and his Khankah, or to be exact his humble house is a hospice to accommodate the visitors, to feed the needy, and to cure the desperate patients.

He was married to *Rabi'ah Khanum*, the daughter of *Hussein Khan Razou*, and the mother of *Jamal Ad-Deen*, the one adorned with well-manners and the sweet voice in the recitation of the Qur'an, and *Abdul Malek* and *Amenah Khanum*. He was also married to *Kafiyah Khanum* designated by *Sayed Zadah*, from the chiefs of the village *Abi 'Ubaydah*, the daughter of Shaikh Muhammad the son of Shaikh Ali, and the mother of *Shaikh Naseh*, *Shaikh Madeh*, *Shaikh Ra'ouf*, and *Hadiqa Khanum*. Right now, his wife is the religious abstinent lady, who loves Hadrat

Shaikh and his course, *Hajja Aminah Khanum*, may Allah augment her respect and honour, the daughter of *Sayed Muhammad* the son of Abdul Hakim "*Koul Jih Rumou*", from the *Haydari*¹⁶⁴ lineage in *Brizingan*, and one of the relatives of *Kaka Hajj Ahmad Suleimani* who was the spiritual guider of the Kaderiya Order in the region of *Hushar*.

Says Hadrat Shaikh (may his secret be sanctified): Praise be to Allah, my wife is the object of my contentment and appreciation, because she never failed in the service and care of the people of the Khankah, and she liberally spends on them. And till now, by the grace of Allah, I never felt from her anything that disturbs the tranquilly of the family. Moreover, she is a lady in her noble descent, kinship, and manners, and one of the people of worship and devotion, following the path of her parents: *Sayed Muhammad* the son of Abdul Hakim from the village "*Koul Jih Rumou*", who is related to *Shaikh Mahmmod Al-Hafid*, may Allah's mercy be upon him, and he was a learned man who received the sanction (*igaza*) from Mulla *Abdullah Al-Garistani* and then took the pledge at my hand to the Naqshbandiah Order. Whereas her mother, *Hajar Khatoun*, was well-informed about the Sacred Law and a reciter of Qur'an and a lady of generosity and freehandedness. It is in our love that she vowed to give this daughter of hers to Shaikh Uthman the son of Shaikh Ala' Ad-Deen, and after her death, the family fulfilled her vow without prior acquaintance between us.

Hadrat Shaikh was also attended by honest scribes, [among them]: *Shaikh Muhammad Aref*, *Shaikh Muhammad Gharib*, *Mulla Ali Sharifi*, the author and the literary man *Hajj Mulla Abdullah Fana'i* the narrator of this treatise, *Hajj Mulla Ali Lajani*, and now he has been attending His Eminence as a loyal writer and literary man for more than fifteen years. Together with, the reciter [of the Qur'an] in the three *qira'at*¹⁶⁵, and the reverent recluse with beautiful calligraphy, *Shaikh Hussein 'Usayran*, the Lebanese, and *Mulla Ahmad* the Imam of the Khankah in Duroud. Among the teachers who taught in the schools, generously funded by him: *Shaikh Muhammad Balyasani*, the late *Mulla Muhammad Mulla Baha'*, the teacher *Mulla Ali Biyarah*, *Mulla Abdul Kahleiq*, *Mulla Muhammad Darki* who still performs tutelage in Duroud and he has many students, in addition to the honourable tutor *Mulla Muhammad Kali*, and many others. What is worth notice, is that the great majority of the illustrious scholars, the brilliant literary men, and the people of cognizance among his loyalists, continuously surround him, and his assembly is never devoid of scholars and reciters, suchlike: the great gnostic *Hajj Mulla Muhammad Amin Kani Sinani*, the sedate tutor *Shaikh Khaled Al-Moufti*, his brother *Shaikh Nour Ad-Deen Al-Moufti*, and his loyal son, the tutor and the orator in the Mosque of Omar bin Al Khatab, *Shaikh Muhsin*. In addition to, *Hajj Mulla Nazir*, *Hajj Mulla Uthman Al-Mardoukhi*, *Hajj Shaikh Khaled Al-Sirdashi*, the tutor *Sayed*

¹⁶⁴. The ancestry of Hadrat Ali bin Abi Talib.

¹⁶⁵. Manner of recitation, punctuation, and vocalization of the Qur'anic text.

Ahmad and his brother *Mulla Sayed Abu Bakr*, the tutor *Mulla Hibat Allah* the brother of the literary man, the late *Mulla Ahmad Al-Qadi* who wrote a book about Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen (II) [that he called] "*Ka's Al-Sharibeen*" -manuscript-, and other books like "*Bakhigah Yi Bon Khusan*" which he wrote in the subject of the prodigies of the grandees of the honourable family. Together with tens of other Arabs, Kurds, and Turks.

When you visit the Khankah, you will probably imagine that its administration and the preparation of its food and lodgement requirements, demand many persons, but frankly I say: they are young men, whose count does not exceed the fingers of the hands, that perform all of these praiseworthy services, devoutly seeking the Face of Allah, and in the love of their spiritual guider. Among them: the sincere young man, *Hajj Tawfiq*, the son of *Hajj Muhammad*, and he was a non-literate person who did not know writing and reading. But he learned with the bless of Hadrat Shaikh handing him the pen and telling him: "Write". As a result, he learned writing and reading, and he [now] knows Arabic, Persian, and Turkish languages, and [presently] he is at his beck and call and in his service night and day. As well as, brother *Muhammad Sa'id Guygigi* who devotedly and sincerely served and still does the honourable house without fatigue or weariness for forty years and he attends to the comfort of the visitors and the people of needs. In addition to brother *Abdullah Sabhan*, known as *Abdullah Darman* who writes in English what Hadrat Shaikh prescribes to the patients as if he is a medical practitioner with the bless of Hadrat Shaikh; and the loyal and proficient cook, *Hajj Muhammad Ash-Piz*, who prepares everyday the food for about two hundred persons and more, and he does not speak except using the Houramic dialect.

Not to mention the patient recluse brother *Sufi Mahmmoud Gangi*, and brother *Jamal Bakha-Wan* the intelligent and the polite person who is warmly active in the preparation of the house necessities, and the engineer, brother *Salah Al-Tarihi*, who attends the disciples and the properties of Hadrat Shaikh. In the Khankah there are ascetic and seclusive persons who retreated for worship, suchlike: the peaceful and quiet *Mulla Karim Al-Wali*, and the *salik* (spiritual traveller) *Sufi Ahmad*, and uncle *Sufi Nader* the *magthoub* (Divinely attracted). Also the performer of his services, the loyal and the devoted to Hadrat Shaikh, *Abu Mustafa Mulla Karim Hammoudi*, one of the residents of 'Anah, and who acts as an adept guide to the patients whom Hadrat Shaikh sends to doctors and health centres, devoutly seeking the Face of Allah. Amongst the virtuous sisters who lovingly, sincerely, sleeplessly, and abstinently serve the female visitors and the Khankah of the ladies, devoutly seeking the Face of Allah, *Hajja Touba*, the foster sister of Hadrat Shaikh. As well as the loyal servant *Hajja Khadiga*, *Sayed Zadah Amenah* the loyal kinswomen, and 'Aisha the wife of Hajj Tawfiq, and *Huma*. Those who carry the burden of attending the gracious and hospitable house, solely perform this out of loyalty to their Shaikh and spiritual guider. They are neither employees nor retainers, rather they are disciples who show discipline to their Shaikh, and they care for the equipments of the house the way they look after themselves. All of this, without avidity or worldly desires, and the hand of the Shaikh bestows liberally upon them.

Hadrat Shaikh Mawlana Khaled

He is the son of Shaikh Ala' Ad-Deen, and the brother of Hadrat Shaikh and his legal heir. He consorted with him during study and schooling, as if they were twins. Hadrat Shaikh might sometimes flatter him by saying: "I am one year older than Mawlana, and he is ten years older than me". You see in his visage the picture of Hadrat Ala' Ad-Deen, if someone was honoured by their view. He has virtuousness, piety, guidance, and instruction, and he also has knowledge in the spiritual power of discernment [insight] (*firasah*), percipience (*qiyafah*), prescribing medications, curing patients of psychological and nervous diseases, and he possesses inordinate intelligence in identifying persons. At present, he lives in honour, devotion, and worship in the Khankah established on piety by the virtuous and loyal man, *Hajj Jalal Ahmad Rashid*, in "*Hah Wari Tazah*" in the administrative district of the province of *Suleimaniyah*, where he performs advisement, mending of the hearts, feeding the poor, and taking care of the scholars, especially the polite and loyal scholar, *Mulla Khaled*, the son of the virtuous scholar *Mulla Salah* who leads the congregation in the aforementioned Khankah. Furthermore, His Excellency has distinguished sons who were well-disciplined, and as a result, they reached lofty stages, exquisite grades, and a degree of education and literature, among them: *Shaikh 'Abed*, *Shaikh As'ad*, *Shaikh Farouq*, and *Shaikh Amjad*. Due to his perfect mannerliness with his elder brother, he does not exhibit himself as a spiritual guider (*murshid*), although he is fit for that, and worthy of it. May Allah aggrandize their inundation upon us, Ameen.

An Apology, An Indebtedness, and An Anticipation

Firstly: I would like to apologize from the dear brother readers hoping that they will accept the book that I had the honour to present, although it was neither pursuant to the requirement, nor at an equal level with the ambition that I desired for the publishing of this precious book, for several factors. Among them: The unavailability of the references at my hand, because I lost all the books which I spent the prime of my hard life in collecting them, and exerted laborious efforts to make them accessible. Among them also: The scarcity in the references regarding the Uthmanic family which granted our people many of its attributes and merits. It arranged for our society all the virtuous decorums and civilities which the family is adorned with, in addition to good-repute and fond remembrances from the neighbouring nations and throughout the Islamic world who loved our people by virtue of their love to this family. Thus, they became the emblems of guidance, the burning logs of piety, and an identity card to our region. Amongst the learned men who wrote about the family: The seclusive and gnostic proof, Shaikh Abdul Karim Al-Moudaress, who was assisted by his honourable sons, *Mulla Fatih* and *Mulla Muhammad*, and his loyal and courteous student, Mr. *Muhammad Ali Al-Kurdaghi*, so I benefited from them. May Allah reward them with benediction.

Another reason was that the period of writing the subject, was among the worst and toughest days of my life full of sickness, misery, and hardship. Accordingly, I forgot all what I knew and prepared for this subject, and I was unable to benefit from the treasures [manuscripts] available in the public and private library of Suleimaniyah. Among them also, is that the circumstances and events that passed over the region and the honourable family, from changing of locality, theft, and robbery of the treasures, documents, and the writings of the famous Biyarah School, lead to the destruction of the priceless and rare documents. However, I benefited a lot from Hadrat Shaikh and his precious recalls and his strong memory, because he clearly remembers the summary of all the events mentioned in this book to the smallest details, and he elaborately narrates them. Moreover, he is pleased in the depth of his heart that they will stay alive and safeguarded throughout the time without being appropriated by the events of time.

Here I [would like to] gently blame some of the writers, historians, and literary men who drank to repletion and irrigated from the pure fountain of Biyarah and benefited from its original manuscripts and its reserved books (*waqf*), and who are well-informed about the solemn services rendered by the grandees of the family to our community. Still they mention these grandees briefly and concisely, although they performed a full study and research about the personalities and the events of this region, and they inquired into the smallest and largest details. I assume the reason behind this, returns into a wrong misconception about the role of this honourable family, because the family served their people with their personalities, mannerliness, influence, writings, and their social weight to restore union and to debar turmoils. Not to mention making books accessible at the time when books were weighed with pure gold, and then unlimited spending on the teachers and the students of knowledge.

Perhaps this book will open the door wide open to present more elaborate and detailed researches about the honourable family. I would like also to offer my immeasurable gratitude, deep thankfulness, and fragrant admiration to the zealous teacher, the noble in descent and kinship, *Shaikh Abdul Ghafour* the son of *Shaikh Ahmad* from the chieftains of *Abu 'Ubaydah*, who was in addition to his loyalty and knowledge, very faithful to me, where he in truth extended his efforts and advisement. He also guided me and worked hard in writing the chapters [of this book] in his own penmanship, along with the maximal benefit from his knowledge and books, and his attendance to the guiding Shaikh whom he loved and still does for Allah, in the cause of Allah, and by Allah.

Finally, I hope that following this humble endeavour, the researchers and the probers will rush into the field of Sufism, which is primarily tastiness, to scoop from its overflowing spring, and to reap more from its crops and rich heritage. Because the land is fertile, the road leads to truth, and the field is wide and long but safe. Still, the researcher's concern about it is yet limited despite its illustriousness in intellect and mannerliness, and the prominence of its men, and the abundance of its knowledge, literature, and merits. The benefit of knowledge is prosperousness,

and our people tasted some of it. Yet, with the exception of some writings, deliberate ignorance and silence enfolds it with a thick garment, or at the level of cautious and shy whisper, or mixing it with philosophy and theology, which, in my opinion, blemishes its pureness and takes it away from Islam; because pride in heritage and history necessitates that. I also hope from the historians to penetrate in depth and elucidate [about] the circumstances, the facts, the events, and the characters that marvellously and gorgeously changed the face of our people and their intellect, based on the argument that after we abandon it and Sufism, we had no shelter to turn into, or a burning log to set fire with, or a fountain that satisfies the thirst. It is impossible that people negligently live without a creed, a disposition, a color, or a taste. By the same token, it is unjust to defame a [type of] knowledge that we are ignorant about -from A to Z-, like the one who defames the science of chemistry, although it is one of the most delicate and beneficial sciences.

I ask Allah equanimity, the guidance of our steps, the achievement of our objectives, the enlightenment of the road, and to be rightly led by the grandees to conclude facts, and their companionship; and He befriends the righteous, and the conclusion of our prayer will be: Praise be to Allah, the Lord of the Worlds.

The Translator, Abdul Latif Mawloud Abdul Karim

A Poem in the Eulogy of Hadrat Ala' Ad-Deen

Ala' Ad-Deen, O my resort
 O my succourer, O my support
 With ardor and submission
 I took refuge in you, so hold my hand
 You are generous, O my Sovereign
 So far be it from you that I return
 Without attaining my hopes through you
 So generously bestow your favours and stand by me
 How sweet are the times
 How nice are the hours
 When I see you gently calling me [O] son
 I will readily sacrifice my soul [for you]
 So I say to my eye [O eye] weep over
 The remoteness from the resort

Head of the Bureau of the Ministry of Education

The late Abdul-Nabi Bik Al Kal'i

The Poem of "Ala' Ad-Deen O Cupbearer"
By the Literary Man Hussein Ramadan

Ala' Ad-Deen O cupbearer
With fervour approximate my tastes
Be sure that I will remain on my vow and alliance
We made his love a binding duty
That cannot be fulfilled
Following the pass of its appointed time
He is the beneficial to the patients
He is the physician, He is the *Raqi*¹⁶⁶
Everyone aspires his summit
But before reaching it they were lost
Forbearing (of faults), and compassionate he is
A *fani*¹⁶⁷ who persisted in the Everlasting One (*Al-Baqi*)
Unique he is in the time and the place
For Certain he has no peer
He drew near till he became at a distance of but two bow-length
A rank truly admired by the celebrant
The Envoy of the Truth (*Al-Haqq*) to the creation
Through perfect union (*jam' al-jam'*)¹⁶⁸ and separateness (*farq*)¹⁶⁹
He was posted in the Assembly of Truth
In the Presence of a Munificent (*Wahab*), Bounteous Giver (*Razzaq*)
Ponder him with percipience
For you will gain if you were an adept
So do not throw any excuses and [Just watch him for at least] a twinkle
In his love, never be afraid of reproaches, or oppression, or infringement
We will be insober with love if he was to fill the glass to the brim
O my Masters, You are in my heart wherever you are
My drink after your parting
Has become a mixture of decaying filth
O my Master why don't you consider me
As one of the companions and you ascribe me
If the snake was to bite me
The slaver of the Shaikh will be my antidote
My beloved has stayed away from me
At dawn and the remoteness weakens

¹⁶⁶. A person who has knowledge in the arts of Prophetic Medicine, such that he can treat the diseases with spiritual remedies and verses from the Holy Qur'an.

¹⁶⁷. A person who was annihilated in Allah, following the extinction of his individuality and all of his blamable traits.

¹⁶⁸. The unitive consciousness of the underlying Reality (*haqiqa*) in things and beings.

¹⁶⁹. The separative consciousness; separation; the vision of things as they are.

The Poem of "Ala' Ad-Deen O Cupbearer" -(continued)

O singer of love (hadi)¹⁷⁰! take me and relieve with diversion my grief
And inform the leader of the caravan [about my state]
With tears that overflow like streams
For the refugees he is like a lion
And for those who are forgiving he is like the rain
O Allah! What a Succourer, and a breaker of normalcy

« In the name of Allah, the Compassionate, the Merciful »

The poem of *Shaikh Hussein Ramadan* in the elegy of *Hadrat Shaikh Muhammad Ala' Ad-Deen* (may his precious secret be sanctified), and this poem consists of five couplets in the elegy of *Hadrat Ala' Ad-Deen*, and the rest a signal to his successor, the Spiritual Guider, *Hadrat Muhammad Uthman Sirag Ad-Deen (II)* (may his secret be sanctified).

The lustrous star has set, and the world became dark and a sanctum glowed
It is hard on the upright religion, his setting
Seeing how much the days needs a mentor and a guider
A religious calamity that grieved every believer
And was delighted with its glad tidings every doubter and atheist
Among them a fearer who lost his patience and
A person armored with patience, and no doubt, patience is more laudable
Wait! No hurry! For sure there is a reviver (of religion)
For every epoch that is chosen by Muhammad
Uthman proudly rose up for it, This one, the heir, he is the best reviver
To the *Hadrah*¹⁷¹ of *Ihsan*¹⁷² he ascended
Thereat a view drained him and another detained him
In the time of his assembly, all men, whether free or slave
Are similar, due to their submissiveness
Indeed they are worthy of what the *Samaw'al* once said
"Surely if one master of them dies, another master will rise up"
You succeeded your unrivalled father, observing his Path
And you were wisely chosen by him for the stature of guidance
As a result, you gained [the love] of his disciples
And they gave you a convention which
They built on a firm pledge and they did confirm
Thusly they became the fury of the enemies and a relief to your eyes
Such that because of anger some of the envious were dead

¹⁷⁰. Is the camel-driver who runs the she-camel with singing.

¹⁷¹. One of the degrees of Reality (*Haqiqa*) viewed from the standpoint of the contemplative's state.

¹⁷². The topmost religious stations in Islam.

Based on the course of the Guiding Apostle is their Path
So their exemplary and appealing precepts deserve to be followed
Their heritage is the knowledge of the Book (Qur'an)
And with their secret the world of pride will be stirred
Their start in it is the end of the others and
Their step in it rivals or even surpasses the course of the racer
Their boy (novice) is the Shaikh of the Shaikhs
And he is so beloved inasmuch as the white beards
Will tour with him and he is beardless
If mankind was degraded by a shameful and disgraceful deed
It will ascend with their graceful piety and sovereignty
The faces of the kings of the kings of the earth will humble
Before their glory with Allah, so praised be Allah
O seeker of manifest victory without them
Give up, as the door of victory is closed before you
Take patience O children of Uthman, and Allah is your Supporter
As he does not die, who is revived by an immortal repute
In the Presence of the Lord, he has a celebrated status
For sure Ala' Ad-Deen will remain in the best of the standings

Donated to The Shaikh of The Naqshbandiah Order, Hadrat Shah Uthman

My heart was captivated by the love of my Shaikh Uthman
After Allah and the *Mukhtar* (the Prophet)
My heart is madly in love with him
With a cup put of the fire
Within me there is fire
I am forsaken and ardent, I am the enamoured *Boutan*
My heart was captivated by the love of my Shaikh Uthman

Lengthy distances have passed
As with folding there is no consideration for time
We met afar and for attraction
There is no consideration for distance
We met and the heart was fascinated
It is chanting while in a state of helplessness
I am forsaken and ardent, I am the enamoured *Boutan*
My heart was captivated by the love of my Shaikh Uthman

O beloved, stand by me
For the aversion to be abated
[Help me] with instruction, with direction
With which my soul will be graced
If you do not pay heed to me
To the Lord I will complain
I am forsaken and ardent, I am the enamoured *Boutan*
My heart was captivated by the love of my Shaikh Uthman

When shall I obtain my beloved
To eliminate my worry and concern
When will it be engraved on the heart
An inscription with colours
With which the soul will find
Refreshment, assurance, and consolation
I am forsaken and ardent, I am the enamoured *Boutan*
My heart was captivated by the love of my Shaikh Uthman

By Boutan Ma'rouf Jiwalk

The Takhmis¹⁷³ of The Poem of The First Farouq¹⁷⁴
By The Second Farouq: Hadrat Shaikh Omar Dia' Ad-Deen

O Creator of the Throne, the Heavens, and the Pen
O Splitter of the seeds in grace, Lord of Bounties
O Knower about the count of the grains of sand in the deserts
O Whom loves the moans of the servant in penitence
O Whom You Own the remedy for the disease and the ailment

O Whom the secrets of the servants are manifest to Him
My *nafs* with its heedless deceit is powerful
My eye is drained with tears on its distresses
All the eyes were asleep and the eye of the [true] servant was awake
Crying by Your Door, in the mid of the night, in darkness

There is no shameful trait that I have not been described with
There is no misdeed that I have not confessed with
There is no prohibition that I have not committed
I committed all my sins and I admit them
But I knew You with Monotheism and Decorums

How lovely it would be my Lord in my Support
By overlooking my negligent sins
By forgiving my intentional sins
You are the Generous, so in mishaps stand by me

Do not let me give up hope, O my Resort
O Forgiver of sin to those who hope for (Your) generosity
O Forgiver ! I seek refuge in Your pardon from my deeds
Honour Your guest and do not keep him in defeat

In truth the tears flowed at night on the ruins
Have mercy my Lord with Your Bounty (and diminish) my errors
You are the Generous Who always Pardons the servants

¹⁷³. A quintan, four new hemistiches added to each hemistich of the poem of an earlier author.

¹⁷⁴. The epithet of Hadrat Omar bin Al-Khatab.

The Medicine of Hearts Treatise

The Medicine of Hearts Treatise

Risalat Tub Al-Quloub

By the perfect Spiritual Guider, Hadrat Shaikh Muhammad Ala' Ad-Deen An-Naqshbandi (may his secret be sanctified), and he wrote it in the middle of a crowd counting in hundreds, which he convened for reconciliation. While they were all simultaneously talking in the mid of a chatter and a disturbing echo, His Eminence requested a pen and a paper, and he wrote it in one hour or more. This incident took place in the village of Mirawan.

« *In the name of Allah, the Compassionate, the Merciful* »

Praise be to Allah, the All-Knowing (*Al 'Alim*), the King (*Al Malik*), Who revives (dry) bones after their decay. He created the heavens and the regions, and favoured us in both Abodes with guidance and faith and the dispensation of the various types of the favour of bliss, and He exalted us above many of his creatures, and He showed us the way to reach Gnosis (*ma'rifa*) by virtue of His All-Comprehensive Bounty. He also made us among the Nation of our Master, and Intercessor, Mawlana Muhammad, the Compassionate and Merciful, who is adorned with the Sublime Character. He (the Prophet) is the one well-known in his superb mercy, and the one described with his honourable attributes. He is the centre of the manifestation of the Truth's (*Al-Haqq*) Mercy to new and old creations. Blessings and peace by the High (*Al 'Aliy*), the Wise (*Al Hakim*), be upon him, and upon his family and companions altogether.

Now then: O brethren! O People of Religion and Faith, lift your heads from the pillow of heedlessness which developed from accompanying the ignorant, and work for your Day of Reckoning in the day of respite (*yawm al mohla*). Allah created for you eyes, so why don't you see? And hearing so why don't you hear? And hearts so why don't you heed? For every act of hearing, or of seeing, or of (heeding in) the heart will be enquired into [on the day of judgement]. He also created death for you, so why don't you take heed? Every soul shall have a taste of death. No doubt, the people of mansions [palaces], lassitude, and depravation, will enter the most awful doom; so why don't you feel? And to every soul will be paid in full (the fruit) of its deeds; and (Allah) knows best all that they do. Surely, you cannot withstand Hell-Fire, as for him who rebelled, and chose the life of this world, his Abode will be Hell-Fire. Said our Master, and the Beloved of our Lord, *Mawlana Muhammad Al Mustafa*, blessings and peace by Allah be upon him, and upon his Family and Companions: "Religion is to be sincere and true", so some of his companions said: "To Whom?". [The Prophet] (blessings and peace be upon him) replied: "To Allah, to Allah's Apostle, to His Book, to the rulers of the Muslims [through advisement and help], and to the Muslim commons [through advisement and mercy]". In conformity with this, the aspiring poor in need of the Mercy of his Lord, the Capable, the Steadfast (forever), Muhammad Ala' Ad-Deen, counsels, warns, and

apprises you with the advisements in which you can find prosperity, and by which you can reach success and on the day of Great Terror (*yawm al faza' al akbar*) you will be among those who are secured. May Allah make me and you amongst the operative men of knowledge by His bounty, favour, and mercy; as He is the Most Merciful among those who show mercy, Ameen.

Allah, Most High, Said: « *That man can have nothing but what he strives for* » * *That (the fruit of) his striving will soon come in sight* » * The Star: An-Najm 39-40 *, and He Said: « *I have only created jinns and men, that they may serve Me* » * The Scattering Winds: Ath-Thariyat 56 *, « *And serve thy Lord until there come unto thee the Hour that is Certain* » * The Rock: Al-Hijr 99 *. In a Sacred Hadith, He Said, Glory be to Him: "Who earnestly strived in seeking Me, will [surely] find Me". He enjoined upon us *thikr* (remembrance of Allah), and piety, both externally and internally and at all times, when He Said: « *And be not thou of those who are unheedful* » * The Heights: Al-Araf 205 *, « *And call thy Lord to mind when thou forgettest* » * The Cave: Al-Kahf 24 *. By the same sign, he forbade us from heedlessness and following the people of lusts in His Say: « *Nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds* » * The Cave: Al-Kahf 28 *. And He obligated us to improve our condition, according to the word of the Beloved of the High Exalted (blessings and peace be upon him) in the present and the future: "Lo! In the body there exists a morsel of flesh, if it was sound the whole body will be sound, and if it was corrupted the whole body will be corrupted. That is the heart". May Allah guide us, and make us succeed to [continuously] remember Him in the heart, and lead us to the way of restoring the heart, uplifting the veil of heedlessness from it, and to the station of perfect *Ihsan*, which is to worship Allah as if you do see Him, and if you do not see Him, He nonetheless sees you.

Know that achieving certitude and satisfaction is through His remembrance « *For without doubt in the remembrance of God do hearts find satisfaction* » * Thunder: Ar-Ra'd 28 *. As for now, our hearts are full of defects, and our faith was shrouded with the veils of the darkness of heedlessness and the distraction from remembering Allah, the Knower of Things Hidden. Moreover, our hearts were overwhelmed by hardness, disintegration, and weariness; and we were deported from knowing Him, Most High be He, by the rebellion of the *nafs* (ego), the vices, and our engrossment in lusts and sins, until our bodies were corrupted because of them. We were exhausted in the maze of misguidance, and thus we were unable to differentiate between what is lawful and what is unlawful. We were deprived from the lights of the grace of the Merciful (*Ar-Rahman*), the Benefactor (*Al Mannan*) by our rush on sins and disobedience, and with this haste our hearts were hardened, Woe to those whose hearts are hardened against celebrating the praises of Allah.

Know brethren, that the madness of the love of this world (*hob ad-donya*), the epilepsy of ignorance (*gahl*), the nightmare of laziness (*kasal*), the headache of envy (*hasad*), the migraine of stinginess (*bokhl*), the black sores of delusions [false

hopes] (*toul al ammal*), the anxiety of the love of leadership (*hob ar-riyasa*), the cold of treason (*khiyanah*), the deafness of the dirt of defects (*'uyoub*), the ophthalmia of the dust of sins (*thonoub*), the putrefaction of the nose of mischiefs (*al houb*), the canker of quitting the praise of Allah (*al hamd*), the suffocation of the hooks of the words of apostasy (*aqwal ar-raddah*), the dumbness of rebellion (*tughyan*), the scrofula of quitting *shokr* (expressing gratitude to Allah), the suffocation of hatred (*bughd*), the pectoral ailment of enmity (*'adawah*), the pleurisy of bad morals, the hiccup of the succession in [unlawful] looks, the liver ailment of envy, the splenitis of arrogance (*takabbur*), the heartache of rancour (*hoqd*), the putrefaction of the navel of quitting entreatment of Allah (*du'a'*), the pneumonia of quitting contemplation (*fikr*), the fluttering of quitting remembrance (*thikr*), the tuberculosis of quitting compulsory duties (*wajibat*), the jaundice of quitting the acts of worship (*ta'at*), the incontinence of urine of haughtiness (*'ajab*), the dropsy of ignoring to thank Allah for the bless of faith, the colic of being impatient in times of afflictions, the calculus [small stone] of amusement and following the lust of the *nafs*, the haemorrhoids of idle conversations (*laghw*), the sores of quitting pilgrimage, the fistulas of oppression, the embolism of bad temper, the knot of the winds of greed (*tama'*), the outbursts of dispraising people, the melancholy of ugly passions (*shahwat*), the inflammation of the gall bladder of lying (*kathib*), the sputum of slander (*namimah*), the injuries of renouncing vows, the gangrenous sore of concealing truth, the scabies of pursuing the human nature, the itch of offensive passions, the leprosy of usury (*riba*), the epidemic of ostentation (*riya'*), the plague of quitting the fasting (*sawm*), the tetter of blaming, the carbuncle of cutting the ties of kinship, the measles of quitting the feeding of the poor, the smallpox of quitting welfare duty (*zakat*), the abscesses of quitting almsgiving (*sadaqat*), the leprosy of antipathy (*hokd*), the tetter of bad opinion, the freckles of relations, the nephritis of hypocrisy (*nifaq*), the varicose veins of stubbornness (*'inad*), the sciatica of forgetting the boons of Allah, the gout of quitting good deeds (*hasanat*), the colic of quitting the lifting of vices and correcting them, the elephantiasis of backbiting (*ghiba*), the hemiplegia of quitting the ritual prayer (*salat*), the slackness of neglecting the procurement of lawful gains, the facial paralysis of food gained by unlawful means, the corpulence of avidity (*hurs*), the tertian fever of calumny (*buhtan*), and the hectic fever of partial and total sins, are general afflictions and ailments [diseases] that are inflicted on you, and occurring in your hearts, young and old, and they made the subtle faculties (*latifas*) of the World of Order (*'alam al Amr*) prisoners of "each individual in pledge for his deeds". With these ailments your hearts were killed, and they dropped and abandoned the love of Allah, and thus they were wrapped from the lights of guidance. Inasmuch as hearts die with them just the way the existence dies, and because of them you will be deprived from the lights of faith, veracity, and the mercy of the Worshipped Truth (*Al-Haqq Al-Ma'boud*).

O brethren! Be not like those who forget God, and He made them forget their own souls! such are the rebellious transgressors! Verily Satan is an enemy to you, so treat him as an enemy, and turn to Allah with sincere repentance and treat the

aforesaid diseases, without delay, using their [appropriate] medicines from the divine physicians (*hukama' rabbaniyoun*) and merciful sages, and they are the gnostic spiritual guiders (*'arifoun mourshidoun*). Then continue the treatment at their hands with their [special] paste which I will teach you [about], for you not to be among the lost and the heedless oppressors, or the desperate evil-doing persons and the ignorant seducers, or among those who are gradually lead to ruin (*mustadrajin*), and whom Allah Said about: « *We shall gradually visit with punishment, in ways they perceive not* » ❖ The Heights: Al-Araf 182 ❖. This is the aforementioned paste of the divine physicians, which has been undoubtedly and unquestionably tested. It is devoid of all imperfections and defects, and with it the totality of the devout servants of Allah upon whom there is no fear nor shall they grieve, were delivered. By persisting on its use, they were all salvaged and every one of them became a pious [servant], and they are the united¹⁷⁵ and perfect gnostics. Moreover, it (i.e. the formula of this paste) is among the secrets, to deprive the rest (*aghyar*) from it.

O whom you want to be among the righteous (*abrar*) by accepting my advice, [you should] repeatedly take after supplicating for forgiveness from the core of the grain of love of penitence (*inabah*), the leaves of remorse (*nadamah*), and the flower of emotion (*infi'al*). Also take the stem of repentance (*tawbah*), the glue of asceticism (*zuhd*), the gum of piety (*taqwa*), and take the essence of *thikr* (remembrance of Allah) and the ascension of *fikr* (contemplation), and take the salt of the origin of obedience (*ta'ah*), the senna of seclusion (*'uzlah*), the mayrobalan of *tahlil*, the *hope* of wakefulness (*sahar*), the chalks of fear (*khawf*), the aloe of humbleness (*khoushou'*), the *sourinjan* of submission (*khudou'*), the sugar of modesty (*tawadu'*), the almonds of safety (*salamah*), the *qafilah* of the supererogatory deed (*nafilah*), the camphor of humility (*thul*), the asafetida of little talk, the ginger of crying (*boqa'*), and the pepper of liberalness (*sakha'*), the *farfyoun* of contentment (*rida'*), the saffron of little sleep. Also take the spikenard of ritual prayer, and take the cinnamon of quitting passions, the ground cherry of endurance (*dawam*), the grain of procuring love, and the perfume of the love of the honourable concluding Prophet (blessings and peace be upon him). Take them in equal and adequate (not little) portions that are free from the shells of existence, and put it (the mixture) in the vessel of truth, and grind it with the hammer of shame (*khagal*), then strain it with the sieve of the Sacred Law. Then repeatedly purify it from the impurities of jealousy, and take from the honey of trust in Allah (*tawakul*), the syrup of abstinence (*wara'*), the mash of patience (*sabr*), the stem of the flower of satisfaction (*qana'ah*), the albumen of gratitude (*shukr*), and the potion of praise.

Then put it (the mixture) in the bottle of the heart, and knead this paste with the fingers of love (*mahabah*), and cover it with the kerchief of contrition (*inkisar*), and burry it in the barley of commitment (*tafwid*) in the atmosphere of the chest for forty days to allow it to mix. Then soil it with the soil of uprightness (*istaqama*),

¹⁷⁵. *Al-Wasiloun*, pl. of *wasil*, and they are those who experienced union (*wusoul*).

and dry it with the sun of good opinion and mannerliness. Thereupon, put it above the furnace [oven] of hope (*raja'*), and ignite beneath it a fire from the wood of longing (*shawq*) and love, until it gets well-cooked. Thereafter, drop on it the grease of the balsam of love, and on it scatter some of the dust of endeavour, the *shangaraf* of the essence of *ihsan*, the cinnamon bark of the fulfilment of promises, the fruit of the plant of reliance on Allah, and the *fawdang* of will (*iradah*). Then, perfume your existence with the stick of the delight of the disposed virtuous, then drop it in the hand of the adept physician, the perfect, gnostic, united, Shaikh, and Spiritual Guider, like the dead in the hands of the washer. For him to immunize it with the milk of protection by means of these solidifiers (*mughalithat*). He will keep it from the cage of the lust of the *nafs*, and he will preserve it from the feces of the throwing of the devils, and avert from it the summer-heat of the human nature. Then using profound wisdom, he will give you from this paste in every day, night, and hour, an amount that will not harm you, but rather will suffice you.

Avoid watching people, and keep away from illusions. Leave the onion of desperateness, the egg of ostentation, and the lentils of loving the creatures¹⁷⁶. Put on your outward the raiment of piety, while persisting on the companionship of the perfect and most sedate spiritual guider, the proximate unto Allah the Singular (*Al-Ahad*), the One (*Al-Wahed*); until you see your *nafs* pleasing (*radiyah*), well-pleasing (*mardiyah*), pure from its outward and hidden defects and vices, and clear from the wicked lusts. If you consummated its purification (*tazkiyah*), and you interrupted with this arrangement the way of its dictation to your heart, your heart will attain purity (*safa'*), and afflictions will be repelled from it. The veil and cover will be uplifted, and it will evince the lights of faith with fidelity. Then, in the love of Allah, it will be ascended to the high heaven, and it will undoubtedly hear from the Unseen (*Al-Ghayb*) the glad tidings of « *Truly he succeeds that purifies it* » ❖ The Sun: Ash-Shams 9 ❖. Thereat, if you hear the address, you will be delivered from aversion, and you will see it engrossed in the light of the mercy of Allah, the Supreme King. Then your love will continue to augment, until Allah loves you and remembers you, as He Said, Sublime be He: « *Then do ye remember Me; I will remember you* » ❖ The Cow: Al-Baqarah 152 ❖, and your state will be conformable to « *If ye do love God, follow me: God will love you* » (*wasa'il*) ❖ The Family of Imran: Al-Imran 31 ❖. So if He loves you, you will be saved from your previous state, and you verily grasped the firm hand-hold (*'urwah al wothqa*).

At that moment, Allah will be your hearing with which you hear, your seeing with which you see, your hand with which you strike, and your leg with which you walk in this life. Following death, you will be safe from error [slipping] and free from errors and defects, and after repelling the defects, the lights of guidance will convey you to the station of « *They are with those unto whom Allah Has shown favour, of the prophets, the veracious, the martyrs, and the virtuous* » ❖ Women: An-Nisa 69 ❖. The gates of acceptance will be opened to you, and you will ascend the stages

¹⁷⁶. The love of the creatures instead of the love of Allah, the Creator.

of gnosis and union, so you will see a station (*maqam*) beyond the apprehension of the minds. You will be dropped in the plain ocean of the sea of gnosis, free from the imaginations of the *nafs* and the devil. One time you swim in the depth of the Attributes of Majesty and Perfection to repel from you all intentions and hopes, and another time you submerge in the flood of love and beauty to forget all other than Allah, the High Exalted. Other times you are burned by the fire of ardor (*'ishq*) to rescue you from the love of the creatures, for the spontaneous ardor and the divine light to circulate [flow] in your essence and attributes. Then with His bounty, He will evince in you the cognitive knowledge (*'ilm ladunni*), and thereupon with His Grace He will fervidly love you, and if He fervidly loves you, He will kill you¹⁷⁷, and if He Kills you, He will be responsible for your blood-money [indemnity] on the Day of Judgment.

My brethren, this is all a clarification and an instruction, for you to know why were you created, and with what were you ordered, and to what were you called, and for you to descry your shortcomings, forgetfulness, faults, and miscues. He created us with His Capability, as for the creation of the *nafs* and the devil, it is with respect to the obedient servants among His abundant Grace and Boons, to traverse the way of proximateness and union onto Him by opposing them, and to uplift the veil of remoteness from ourselves by contradicting them and quitting what they want from us. For those who had entertained the fear of standing before their Lord's (tribunal) and had restrained their soul from lower desires, their abode will be the Garden, so blessedness be to the fearful who are afraid from the stand before their Lord. Then, for such as had transgressed all bounds, and had preferred the life of this world, the Abode will be Hell-Fire. Ah woe, that Day, to the Rejecters of Truth. So leave the course of the heedless and the ignorant, and purify your intentions, and outward and inward from the love of what's in the universe, in this day, the day of respite; and be quick in the race for forgiveness from your Lord, and for a garden whose width is that of the whole of the heavens and of the earth. Hasten earnestly to the Remembrance of Allah, and leave off the outward and inward of misdeed, because the one who applies what we mentioned, and he left what Allah forbade, he will be engulfed by His most perfect Benevolence and Grace which will convey him onto Allah¹⁷⁸. Thus, he will know Allah, the way he knows himself, and he will witness Allah the certified attestation. Thereafter, Allah will enlighten him with the Light of His Essence and Perfect Attributes, so the light of His Love will spread all over his existence, heart, and face on the day when some faces will be lit up with white, and some faces will be in the gloom of black.

As regards the one who left the repair of the heart, who forgot the Threat of the Lord, and followed lust with lassitude, and never regretted what he did and incurred, and did not attach to the hem of the orders of the Master of the Non-Arabs and

¹⁷⁷. Meaning He kills the Evil self (*al nafs al ammarah*).

¹⁷⁸. Namely to the station of gnosis (*irfan*), and spiritual ennoblement.

the Arabs, then, undoubtedly and unquestionably, it is Said in his right: « *This Day We will forget (abandon) you as ye forgot the meeting of this Day of yours! And your abode is the Fire, and no helpers have ye* » ❖ Kneeling: Al-Jathiyah 34 ❖. May Allah save us with His Generosity, Bounty, and Benevolence from what He threatened the heedless and His unfaithful enemies with, and may Allah make me and you amongst the pious virtuous and the operative gnostics. May He grant me and you His Mercy and Grace, and His encounter in the Day of Judgement.

O Lord, send Your peace and blessing upon our Master and Intercessor, Mawlana Muhammad, the proprietor of the Exalted Ranks and the Cognitive Knowledge. The spokesman of the Holy Presence, and the Trustee on the Divine Secrets, the Manifestation of the Glory of the Essence, and the expression of the Names and the Attributes. The reason behind the prostration to Adam (peace be upon him), the secret of the existence of the world, the spirit of the spirits flowing in all the bodies (*ashbah*). Whom You appointed in his service the mouqarab al amlak, and You made him a Pole around which the orbits (aflak) circulate, the precious jewel, the preordained mercy, and the one appointed by the Truth (*al-Haqq*) to guide the creatures to the truth (*haqq*), [and let it be a blessing] with which You will guide us to the Right Way, and deliver us from the evil of all creatures, and forgive all what we incurred, and propel from us what we owe, and facilitate to us what we were created for, and help us on [fulfilling] what You ordered, and to raise the darkness of our misdeeds from our hearts, and to convey us to the Station of *Ihsan*, the combiner of the secrets of: "To worship Allah as if you do see Him". For us to see the Self-Existent Beauty that flows in all the particles and totalities of the world, so that our souls and bodies will be attracted to the magnet of Divine Beauty, so we will melt in it and we ignore all other than it, from all aspects. May You send Your peace on him, and upon his family, inasmuch as You protect us by virtue of it from Your Wrath and Omnipotence, and facilitate to us the achievement of Gnosis. O Whom You are What You are, O Most Merciful among those who show mercy. And the conclusion of our prayer will be: Praise be to Allah, the Lord of the Worlds.

Servant of the Honourable Prophetic Beauties and The Naqshbandiah and Kaderiya Orders

Muhammad Ala' Ad-Deen Al-Uthmani

و زنده عزیز آراء عالم مشهور
 در این مرتبه سیرت مروجت بسیار است
 با طهر صالحیت و بصیرت عقول باشند خبر
 است از این بهتر باقی است کما
 سابقه نماند در شهر اینها همه اسباب
 و بعضی از اراده تا طهر است دفعه شریفه
 شد فردا در اول روز یکشنبه
 آنکه روز نهم فالده ۴ روز یکشنبه ایام
 سعیدیم و کائنات را لازم نشود تا حرکت
 او تمام می کنیم بسطت و صحت هر دو
 هر کس را الیه سه احوال برسم رخصت خواهد
 صحت سو بندیم که فردا نیز فرزند به چشم
 میرسد در هر صحت و احوال برکت فرزند آن
 فالده ۴ با والدین و همه بوی
 در این دنیا سعادت و قوت
 در این دنیا

و از نوزادان غیر از کسی که من اسمش را میگویم
 زید بن جهم و غیره و در غیر اینها
 کف زید بن جهم و غیره اصحاب سارا ایشان
 بر او ایمان و غیره علی بن ابی طالب و سایر
 و در روزگار ما با نهند در مقابل ما
 زید بن جهم و غیره را نهند در مقابل ما
 فرزندان صالحی آن علیه و غیره در زمان او
 به راه بقیع و غیره را نهند در مقابل ما
 در روزگار ما با نهند در مقابل ما
 اینها را نهند در مقابل ما
 به روزگار ما با نهند در مقابل ما

الى وليد المفسر الشيخ عبد الحق مارك الشقير المحبوب
دام توفيقه

بعد ما نتفحص عن صحتكم داعين لكم التوفيق لكل ما فيه الخير
والسلامة : بما انكم وكي في بغداد في الامر الرامية
رايتكم اللازم توهيتكم بما يلي : اني كما تعلمون
رسلت الي انزيه من تيمنة سنة وكل نفس ذائقة
الموت سيما من ظهرت عليه اماراته وندى الشيب والهم
وسنوي القوس : فلما تعلم اني بعثت بسيد قريشي
وارث اولاد عثمان ولي عهدك كما عرفتم سابقاً
ولقد بعثته نائباً مالي فوئمت اليه امره رشاد من بعث
وسنته لك يتعلم وظالمين من بيع الوجوه بعد ما فتن الله
عند الموت : واميظلم علماً بان ليس لي في شئ التذلل
في ربي مما يسود النيام من امره رشاد والتولية على
الغانمات والاملاك الموتوفة التي تسود النيام في
بيات رذيلها من الجاهل راد جليل ان توافقوه
في كل ما يسود في تنفيذ حكمك اوسية وتسود الي
الوسائل التريه بها لفتنا الامر وتسيراتنا

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد
 النبي البشير النذير الصادق الوعد الامين وعلى آله وصحبه
 الذين هم ائمة الحق واليقين وعلى الصراط المستقيم
 وبعد السلام والدعوات الخيرية الى جميع الاعيان
 والاصدقاء والمنسوجين بالصدق والوفاء والارباب
 من اولاد ائمتنا من الله ترفقا لهم على الهام والارزاق الحسنة
 فسال الله وفدا عن الرأب والارهاب والسيئات
 التي مستطعم من اهل البيت ^{عليهم السلام} من هذا الزمان الى الابد
 من الاوهوال والسيئات وبعد اتي اوصيتكم وابتين
 لكم حقيقة ما في قلبي واظهر لكم كلمة الحق والصلوات
 ولدى الارشاد العزيز وولي محمد بن اسمعيل صفرة سراج الدين الذي
 بشر برادته صفرة مبدئي راجع اليه وصفرة والهدى ^{خيار}
 قدس سرها وعينوا اسمه بغيان وقبل بلوغه تلك ^{الطرفة}
 والى الآن لان مشغولا وجاهدا في كتب الطريقة وتوسيع
 الكبر ببلوغه لله فاعلمنا باهدا في السفر والحضر حتى صار
 مصدوق قوله تعالى والذين جاهدوا معنا لنهذبهم

CONTENTS

SIRAG AL QULOUB

<u>SUBJECT</u>	<u>PAGE</u>
Foreword to The Commentary on "Wat-Tin" Sura	1
The Commentary On "Wat-Tin" Sura	2
The Reason For Publishing The Book Of "Sirag Al Quloub"	14
Foreword By The Author	15
Eulogy of the Eminent Scholar Abdul-Karim Al-Moudaress	16
Eulogy of Dr. Muhammad Sharif	18
Eulogy of the Eminent Scholar Abdul-Magid Al-Moudaress	19
Eulogy of the Eminent Scholar Mulla Kader Al-Warti	21
Preamble of the Translator of the Book	22
The Highest Exemplar and the Perfect Human	24
Nature Concords with the Sufi in His Prayer Niche	25
Sufism: the Reality of Islam	26
The Meaning of the Word "Sufi"	29
The Muslim's Need Nowadays to Sufism	30
Regarding the Prodigy and the Breaking of Normalcy	33
Epilogue of the Preamble	34
Hadrat Shaikh Uthman Sirag Ad-Deen (I)	35
Hadrat Shaikh Muhammad Baha' Ad-Deen	42
Hadrat Shaikh Abdul-Rahman Abu Al-Wafa	43
Some of the Prodigies of Hadrat Shaikh Abdul-Rahman	43

Hadrat Shaikh Omar Dia' Ad-Deen	44
Amongst the Prodigies of Hadrat Shaikh Dia' Ad-Deen	46
Hadrat Hajj Shaikh Ahmad Shams Ad-Deen	47
Hadrat Shaikh Najm Ad-Deen: The Son of Shaikh Dia' Ad-Deen	49
Hadrat Shaikh Ali Houssam Ad-Deen	50
Hadrat Shaikh Muhammad Ala' Ad-Deen	52
The Tree of Guidance of The Family of Sirag Ad-Deen	54
Hadrat Shaikh Muhammad Uthman Sirag Ad-Deen Ath-Thani (II)	55
The Citation of Mr. Abdullah Mustafa Salih	57
The Book Of "Sirag Al Quloub"	59
The Piercing Flames Treatise	112
Permeable to the Treatise	113
The Sedate Creed and the Firm Belief in Allah	114
Some of The Letters of Hadrat Shaikh Muhammad Uthman Written in Arabic	
Permeable to The Letters	155
The First Letter: Regarding The Ethics of The Spiritual Tie	155
The Second Letter: to Mulla Sayed Ali	161
The Third Letter: to Mr. Sayed Ali	162
The Fourth Letter: to Hajj Mulla Aref Al-Goulami	162
The Fifth Letter: to Mulla Sayed Abdul-Karim Askouli	163
The Sixth Letter: to The Egyptian Reciter Mr. Abu Al-'Ainian	164
The Seventh Letter: to Mulla Abdul-Magid Al-Moudaress	165
The Eighth Letter: to Shaikh Khalil Muhammad Fayyad	166

The Ninth Letter: An advice to the disciples with benefit to the public .	167
The Tenth Letter: to Shaikh Nazih the Orator in Sidon- Lebanon	170
The Eleventh Letter: to Hajj Mulla Zahed Paweh-Ye	182
The Twelfth Letter: to Mr. Sayed 'Ata	183
The Thirteenth Letter: to Hajj Mulla Muhammad Amin Kani Sanani . .	184
The Fourteenth Letter: to Mulla Nasrallah	185
The Fifteenth Letter: to the Teaching Tutor Abdul Karim	185
The Sixteenth Letter: to Hajj Mulla Abdul Kader Al-Mouhagir	186

Some of The Letters of Hadrat Shaikh Ala' Ad-Deen

The First Letter	187
The Second Letter	188
The Third Letter: sent to Shaikh Abdul Haqq Hamed An-Naqshbandi .	190

Some of The Letters of The Notable Scholars

The First Letter: by the famed tutor Muhammad Baqer	191
The Second Letter: by Mulla 'Arif Al-Goulami	192
The Third Letter: by Mullah Muhammad Amin Kani Sanani	192
The Fourth Letter: by Mulla Sayed Ali Al-Khaledi	193
The Fifth Letter: by Mullah Ahmad	194
The Sixth Letter: by Mr. Muhammad Sa'id Al-Baleki	194
The Seventh Letter by Mulla Muhammad Baqer	195

Some of The Letters by Hadrat Houssam Ad-Deen

The First Letter	197
The Second Letter	197

The Third Letter	198
The Fourth Letter	198
The Fifth Letter	198
A Joint Letter	199
The Attestation of Khalifa Mulla Abdul Rahman	200
The Crowning Touch and The Epilogue of the Treatise	202
Hadrat Shaikh Mawlana Khaled	207
An Apology, An Indebtedness, and An Anticipation	207
A Poem in the Eulogy of Hadrat Ala' Ad-Deen	209
The Poem of "Ala' Ad-Deen O Cupbearer"	210
A Poem in the Elegy of Hadrat Ala' Ad-Deen	211
A Poem Donated By Boutan To The Shaikh of The Naqshbandiah Order	213
A Quintan By Hadrat Omar Dia' Ad-Deen	214
The Medicine of Hearts Treatise	215
Pictures of Some of The Letters	222
The Contents	227

SIRAG AL-QULOUB

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BY

HADRAT SHAIKH
MUHAMMAD UTHMAN SIRAG AD-DEEN
AN-NAQSHBANDI AL-KADERI

(may his secret be sanctified)

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ISBN 0-9696871-0-9

PUBLISHED AND PRINTED IN CANADA