بسم الله الرحمن الرحيم

FOREWORD

نحمده ونصلي علي رسوله الكريم أما بعد

Muadh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ has narrated

ذكر الانبياء من العبادة وذكر الصالحين كفارة وذكر الموت صدقة وذكر القبر يقربكم من الجنة

(فيض القدير شرح جامع الصغير ص 564 ج 3)

Remembering the Ambiyaa عَلَيْهِمُ السَّلَامُ is an act of worship, mentioning the pious causes expiation of sins, pondering over death is charity, and thinking of the grave will draw you closer to Jannah.

From here, the virtue of thinking of the pious is established since it has been deemed to be an expiation of sins.

Similarly, from *ahaadeeth* and statements of the predecessors we learn that the mercy of Allaah تَبَارَكَ وَتَعَالَى descends when the pious are brought to mind.

عند ذكر الصالحين تنزل الرحمة

The *mashaayikh* (spiritual guides) emphasize greatly to those treading the path to Allaah تَبَارَكَ وَتَعَالَى that together with the *Qur'aan* and *sunnah*, they should keep in view the lives of our pious predecessors, since this will facilitate in practicing on the *Qur'aan* and *sunnah*, since they themselves practiced on them and presented a practical example, leaving behind a beautiful model for their followers. The *Sahaabah* رَضِيَ اللَّهُ عَنْهُمْ presented a practical portrayal of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's beautiful lifestyle. The *taabi'een*, *tabe-tabi'een*, the practicing *ulama* and *awliyaa* after them, all established this practically in every era. Therefore, in the lives of these personalities, such examples of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's character is present that till Qiyaamah, the *ummah* cannot remain

without it. Hakeemul-ummah Mawlana Thanwi رَحِمَهُ ٱللَّهُ in Ta'limud-deen narrates the statement of Shaikh Qiwaamuddin رَحِمَهُ ٱللَّهُ,

"The actual gauge and measure of this path is the *Qur'aan* and the *sunnah* as well as the lives of the pious predecessors who followed the *Qur'aan* and *sunnah* and became leaders in this field." Thus it is of utmost importance for the *ummah* to bear in mind the lives of the pious elders, together with the *Qur'aan* and *sunnah*.

Thus for a long while now, it was my heart-felt desire to compile such a booklet in which the incidents, character and statements of the pious predecessors could be briefly mentioned, which would be a means of advice for the general Muslims, a cause of descent of divine mercy and blessings, and an avenue to create the desire to imbue the character of our predecessors. Also by studying their lives, the desire to practice on the *Qur'aan* and *sunnah* would reawaken in the hearts.

The book, "*Tambeehul-mughtarreen*" written on this subject matter by Allaamah Shaikh Abdul-Wahhaab Sha'raani رَحِمَهُ ٱللَّهُ, who was amongst the famous ulama and high-ranking *awliyaa* of the 10th century, passed my gaze.

I found most of the subject matter to be the sentiments of my heart. A severe desire was created in my heart to publish chosen extracts from this book, which would prove to be greatly beneficial and advantageous for the *ummah*.

There is no doubt that this book, with regards to its subject matter, occupies the status of a high-ranking statute for the *ummah*.

Every word of this book is worthy of constituting a portion of one's heart. The author himself states, "Even though this book is small, with regards to its size, it is very lofty with regards to its significance. The reason for this is that it makes mention of those qualities and characteristics of the *sahaabah, tabi'een* and practicing *ulama* by which ones dealings with the Creator and the creation is corrected."

The translation of this book was done a while ago in the old Urdu language. It had been published before as "*Akhlaaqe-salaf*". However this book is now out of print. Alhamdulllaah, I had one copy, which I have kept in front of me while simplifying and systemizing this book. All praise to Allaah تَبَارَكَ وَتَعَالَى that by its aid, this work was easily completed, and my long-felt desire was fulfilled. Now too I am publishing it by the same name "*Akhlaaqe-salaf*".

May Allaah تَبَارَكَ وَتَعَالَى make it such that it is quickly printed and made commonly available! May Allaah تَبَارَكَ وَتَعَالَى grant all the ability to benefit from its subject matter, accept this service and make it a means of my everlasting salvation, and may He grant all of us the ability to imbibe within ourselves the morals of our predecessors and to practice on their teachings and directives. Aameen.

(Mawlana) Muhammad Ahmad رَحِمَهُ ٱللَّهُ

Phulphur, Partaabgar

Abridged *khutbah* of the author

الحمد لله رب العالمين وأصلي وأسلم علي سيدنا محمد وعلي سائر الانبياء والمرسلين وعلي آلهم وصحبهم اجمعين واقول سبحنك لا علم لنا إلا ما علمتنا أنك أنت العليم الحكيم وبعد

After the praises of Allaah تَبَارَكَ وَتَعَالَى and salutations on Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the author states, "According to my knowledge I have written this book exactly according to the book of Allaah تَبَارَكَ وَتَعَالَى and the sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The status of this book for one's spiritual self is the same as Imam Nawawi's book Minhaaj (for one's outer self). Just as the *ulama* pass fatwa on Imam Nawawi's aforementioned book in outward *fiqh*, the *ulama* of the internal should pass fatwa according to the magnificent writings of this book, since I have built up and constructed this book with the character of the pious predecessors, the *sahaabah*, *tabi'een* and the practicing *ulema*.

The greatest factor that induced me to write this book was that in the second half of the 10th century, some workers of the king of the time, Suleiman Ibn Uthman misappropriated from the royal treasury. I witnessed that a whole group of people, to sympathize with the king, diligently and earnestly searched for it. On seeing this, the following thought crossed my mind, "How sad that today I can see no *aalim* of the *sharia'h* who is diligently and earnestly searching for the effaced signs of Nabi' صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's morals like this group, with the intention of helping the religion of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. My *imaani* fervor forced me to compile this book in which those signs of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's morals were made apparent, which had become extinct by the *ulema* of the outward and inward. With this motive, I compiled this book. By Allaah تَبَارَكَ وَتَعَالَى's grace, this book will be beneficial equally for all the *ulema* and *sufiyaa*. None will be independent of studying it. This will become clear to you after studying it. May Allaah تَبَارَكَ وَتَعَالَى have mercy on that person who finds any error in this book and corrects it with the intention of assisting me, since this book is not being copied from just anywhere, but has been extracted from the *Qur'aan*, *sunnah* and the

statements of the *a'immah*. When Umar رَضِيَ اللَّهُ عَنْهُ used to pass *fatwa*, he would say, "This is Umar's opinion. If it is correct, it is from the side of Allaah تَبَارَكَ وَتَعَالَى. If it is incorrect, then regard it to be from Umar's side."

Similarly Imam Abu Hanifah رَحِمَهُ اللَّهُ, after giving a *fatwa* (religious ruling) would say, "This is the climax of our knowledge. If anyone comes to know of a clearer source, then that will be correct." Many a time he would say, "This is the ruling of Nu'maan. If correct, it is from Allaah and if incorrect, then it is from the side of Nu'maan. Its blame will be on the neck of Nu'maan in this world and the hereafter."

The author of this book says the same thing regarding himself. I also hope that this book will make clear the extinct morals of the pious, which ended in the first half of the tenth century. All praises to Allaah تَبَارَكَ وَتَعَالَى that I have visited approximately one hundred such mashaayikh, every one of them of being of such status that people would make *duaa* of *istisqaa* (for rain) through their blessings. All of these personalities were imbued with the highest levels of *zuhd* (abstention from the world), *taqwa* (piety) and contentment; they completely abstained from all prohibitions of outward and inward limbs, and in spite of living a very frugal life, they would not accept the wealth of rulers. In fact, as long as they did not find *halaal* and wholesome wealth, they would tie a stone around their stomach and bear the pangs of hunger.

Amongst them, some were such that they would dip pieces of *roti* (bread) into water and salt and suffice on this. These include Sheikh Aminuddin Umari and Shaikh Mu*h*ammad Maghribi, the *shaikh* of Jalaaluddeen Suyuti رَحِمَهُ اللَّهُ. Once Sultan Qabtai came to visit him. At that time, he was dipping dry *roti* into water and was consuming this. The Sultan presented one thousands *dinaars* (gold coins) to him, which he returned saying, "I have no need for this." He then uttered the following poem, the translation of which is "Be satisfied with one morsel of food and one sip of water. Wear simple clothing. Tell your intellect, 'Many kings have left this world.' "The king, on hearing this, was affected and began crying. Then he took away his *dinaars*."

Thus, where can the *mashaayikh* of our era ever attain the condition of those *mashaayikh*? The *mashaayikh* of today travel from Egypt, Hijaaz and Shaam to Rome and Iraq, seeking position and remuneration from the kings, which they can even attain in their homelands according to need. Their condition was supposed to be such that even if the king desired to grant anything, they should have refused as was the path of their predecessors. In fact, we had not seen the disciples of our elders travelling out of their cities to seek the world, never mind the *mashaayikh* themselves. The first step of the *mureed* (disciple) was that he would remove all his wealth and goods from his control and throw it into the ocean of hopelessness. According to the *sufis*, a *sufi* in reality is that *aalim* (scholar) who practices on his knowledge with *ikhlaas* (sincerity). My book is thus a scale that differentiates between a *muhaqqiq* (true person) and claimant, beneficial and harmful, pious and evil, sincere and insincere. Thus, O my brother, in whomsoever's company you wish to remain, go and study him. If he is imbued with those morals and qualities found in this book, then sit in his company, follow him and kiss his feet. If he does not possess these qualities, then abstain from his company. However, do not despise him, but hand over his matters to Allaah تَبَارَكَ وَتَعَالَى.

I make duaa to Allaah تَبَارَكَ وَتَعَالَى to convey the full benefit of this book to the author, writer, reader and listener. Definitely only Allaah تَبَارَكَ وَتَعَالَى is the Hearer and Accepter of *duaas*. I have named this book:

تنبيه المغترين اواخر القرن العاشر علي ما خالف فيه سلفهم الطّاهر

May Allaah تَبَارَكَ وَتَعَالَى make it solely for His pleasure! I am a follower of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a *sunni*. After attaining depth in the knowledge of *deen*, I have written these principles after presenting the crux of them to *mashaayikh* such as Shaikh Zakariyya Ansari, Shaikh Burhaanuddeen Ibn Abi Shareef, Shaikh Abdul-Haq Sambaati and Shaikh Nuruddeen Mahalli. Now I will commence with the purpose of the book. I seek help and assistance only from Allaah تَبَارَكَ وَتَعَالَى.

(Shaikh) Abdul-Wahhab (رَحِمَهُ اللَّهُ)

FOREWORD AND INTRODUCTION

Mawlana Hakeem Muhammad Akhtar Saheb (رَحِمَهُ ٱللَّهُ)
Nazim of Majlis Ishaa'atul-Haqq
Khanqah Imdadiyah Ashrafiyyah Gulshan-Iqbal 2 Karachi

The book *Akhlaaqe-salaf* by Arib-billaah Mawlana Shah Muhammad Ahmad Saheb Partabgedhi رَحِمَهُ ٱللَّهُ, is a very effective, comprehensive and extremely beneficial book for the reformation of one's character. Mawlana Shah Abrarul-Haqq Saheb رَحِمَهُ ٱللَّهُ was very pleased with this book and said to the author, "This book should be published in Pakistan also." The author (رَحِمَهُ ٱللَّهُ) sent one copy as a gift via the respected Dabeer Saheb to this weak one, giving permission for its reprint.

Arif-billaah Mawlana Partabgedhi' has compiled a book entitled *Irfaane-mahabbat* (comprising poems of divine love and recognition). Every poem is brimming with love and recognition, conveys the effulgence of *nisbat* (divine connection) and teaches the secrets of the *shariah* as well as close stages and divine presence. *Ulema* who have written a forward on this book include Mawlana Mufti Mahmood Hasan Gangohi, *mufti* of Deoband, Mawlana Shah Abrarul-Haqq Saheb, the *khalifah* of Hakeemul-ummah Thanwi رَحِمَهُ ٱللَّهُ and *muhaddithe-'asr* Mawlana Habeebur-Rahmaan 'Aazmi رَحِمَهُمُ ٱللَّهُ.

Irfaane-mahabbat was printed before in India. Now in Pakistan, it is being printed for the first time from *Kutubkhana Mazhari*. This weak servant hails from the same area as Mawlana Partabgedhi رَحِمَهُ ٱللَّهُ. From my student days, I possessed a relationship and was well acquainted with Hadrat. Whenever I remember his gatherings of divine recognition, tears of the night and the enjoyment of his heart-rending poems, then my heart shudders. His lectures used to convey to the listeners great love and feeling of divine presence. Hereunder are the statements of our elders regarding him.

In Balgram, Mawlana Shah Abrarul-haqq Saheb رَحِمَهُ اللَّهُ, after hearing his lecture, said to the listeners, "Today, you people have heard the lecture of Shah Fadhlur-Rahman Ganjmuraadabaadi رَحِمَهُ اللَّهُ. Mufti Mahmood Hasan Gangohi رَحِمَهُ اللَّهُ, the grand mufti of Deoband heard his lecture in Hardoi after Fajr and remarked, "Today our hearts have become illuminated."

Once this weak servant was present at a *majlis* of Hadrat in Ilaahabaad. There was an amazing atmosphere of *jazb* (spiritual attraction) and simplicity.

The *topi*, *kurta*, handkerchief, plate, glass, bedding and even the teacups testified to Hadrat's status of closeness and divine proximity. This poem spontaneously emerged from my mouth.

اے تو صد مینا وصد جام وسبو اے تو تنہا میکدہ از فیض ہو

O possesseor of abundant wine and goblets (i.e. love of Allaah تَبَارَكَ وَتَعَالَى)

O the one who alone is the wine distributor.

Hadrat's simplicity was completely free from customary formalities of some *mashaayikh*. Outwardly, his condition was pitiable, but internally he bore the everlasting treasure of divine love. Regarding this condition, at the same time another poem was strung together.

مشکل بے ترے لعل تک ناداں کی دسترس گدڑی میں لعل لعل پر گدڑی چڑھی ہوی

On your bedding pearls are lying scattered

It is very difficult for an ignorant one to reach your pearls.

My first spiritual guide, Hadrat Shah Phulpuri رَحِمَهُ اللَّهُ said at Hadrat's house, "We can perceive the illumination of Mawlana from the earth till the heaven."
This weak one has composed a poem which shows the great love and pearls one received in Hadrat's *majlis* and lectures.

در بیانات عشق مولی یافتم جان صد مجنوں بجانت یافتم

In your lectures, the love of the Master is attained

In your company the soul becomes like a hundred mad lovers.

This poem of mine was composed regarding the increase in his relationship with Allaah تَبَارَكَ وَتَعَالَى one perceived whilst sitting in Hadrat's *majlis*.

حجابات جہاں تا عرش مرفوع النظر پایا تری مجلس کے فیض خاص کے انوار سے سب نے

Due to the effulgence of the special blessings of our gathering, all have felt the veils of the earth till the throne removed from our eyes.

On one occasion, this weak servant after hearing Hadrat's exhilarating and life-giving advices, said, "Hadrat, in the company of *ahlullaah*, one attains the enjoyment of *Jannah*." Then I composed the following poem which Hadrat really liked.

میسر چو مرا صحبت بجان عشقاں آ ید ہمی بینم کہ جنت بر زمیں از آسماں آید

When I attained love for the lovers of Allaah تَبَارَكَ وَتَعَالَى

I found that the Jannah of the heavens had descended to the earth.

Hadrat Partaabgadhi رَحِمَهُ ٱللَّهُ has also translated the Arabic book of Imam Allamah Abdul-Wahhab Sha'raani رَحِمَهُ ٱللَّهُ regarding the character of the pious predecessors, thus doing a great favour to the ummah. (May Allaah reward him on our behalf and on behalf of all the Muslims!) The study of this book will be greatly beneficial for every such person who desires to attain the highest human moral standards.

(Mawlana Hakeem) Muhammed Akhtar (Saheb) (رَحِمَهُ ٱللَّهُ)

10 Rabiuth Thaani 1403 3 February 1982

1. One of the qualities of the pious predecessors was:
They would hold firmly onto the Qur'aan and sunnah at all times, just as one's shadow remains inseparable from one's body. As long as they were not well versed in *shar'ee* knowledge, they would not place themselves in a position of counselling.

Sayyidut-Taaifah Abul-Qaasim Junaid رَحِمَهُ ٱللَّهُ said, "Our book i.e. the Qur'aan *Majid* is the leader and most comprehensive of all books. Our *shari'ah* is the most clear and fine. Our path i.e. the path of the people of *tasawwuf* is established by the Qur'aan and *sunnah*. As for one who has not read the Qur'aan, learnt the *ahaadeeth* of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and understood the meaning of both, it is not permissible to follow him."

He used to tell his disciples, "If you see a person sitting cross-legged in the air, then too never follow him until you do not see his actions regarding the commands and prohibitions of Allaah تَبَارَكَ وَتَعَالَى. When you see him following the commandments and abstaining from the prohibitions, then you may place trust in him and follow him. If you see that he is deficient in following the commands and he does not abstain from prohibited acts, then keep away from him."

I say that this quality is non-existent in the *fuqara (sufis)* of today. Some are such that they have not even placed one foot on this path. They have learnt some jargon like *baqa* and *fana* (spiritual states) and have made some *shathiyat* (utterances of Sufis in a state of spiritual intoxication) which is not supported by the Qur'aan or *hadeeth*, parts of their speech. They then wear the clothing of the *sufis* and deceive people. A person of this type, came to me, and without any knowledge and comprehension began speaking to me about the states of *fana* and *baqa* in *tasawwuf*. He had a group of followers with him. They all resided with me for a couple of days. One day eventually, I asked him the *faraaid* of *wudhu* and *salaah*. He replied, "I am not learned." I said,

"Brother, to correct your outward acts of worship according to the Qur'aan and *sunnah* is compulsory according to the consensus of the *ulama*. The person who cannot differentiate between *wajib*, *mustahab*, *makrooh* and *haraam* is ignorant. It is not permissible to follow such a person with regards to external and internal matters."On hearing this, he kept quiet and did not answer. That day, he separated himself from me. In this way, Allaah تَبَارَكَ وَتَعَالَى saved me from him and from the discomfort caused to me by him.

I say that the person who says that the Qur'aan and *hadeeth* has not shown the path of *tasawwuf* is a liar and columnist. This statement of his is a clear proof of his ignorance because the reality of a *sufi*, according to the experts in *tasawwuf*, is that *aalim* (learned person) who practices on his knowledge with *ikhlaas* (sincerity). The purpose of the *mujaahadah* (striving) which the *sufiyaa* command their disciples to do, is to create a proficiency to perform the *shar'*i acts of worship according to the manner of the pious predecessors. There is no other aim save this. However, since those who practice the path of the pious predecessors have become almost non-existent and very few people are imbued with their qualities, their path has become effaced, due to which some people have thought that this path is contrary to the *shari'ah*. Remember this well.

فالحمد لله رب العلمين

2. One of the qualities of the pious predecessors was:
They would wait before uttering any statement or performing any action, until they measured it on the standard of the Qur'aan, *sunnah* of *urf* (custom), since *urf* is also part of the *shari'ah* (divine law). Allaah تَبَارَكَ وَتَعَالَى said,

خذ العفو وامر بالعرف

Hold onto forgiveness and command according to the norms.

Thus the *mashaayikh* would not suffice on the mere actions of people in their statements and actions, since it was possible that these statements or actions could be from amongst the innovations which is not corroborated by the Qur'aan and *sunnah*. A *hadeeth* states,

لَا تُقُوْمُ السَّاعَةُ حَتّٰى تَصِيْرُ السنةُ بِدْعَةً إِذَا تُرِكَتِ الْبِدْعَةُ يَقُوْلُ النَّاسُ تُرِكَتْ

Qiyaamah will not occur until bid'ah (innovation) will replace sunnah. Eventually when an innovation is left out, people will say, "A sunnah has been abandoned."

The reason for this is that people learn these innovations from their seniors. When a long time passes, then people think that this is also a *sunnah* which Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had established. The pious predecessors always guided the people to remain bound by the Qur'aan and *hadeeth and* would try to create an aversion for innovations. In this matter, they would even adopt harshness. It is narrated that Imam Zaynul-A'bideen رَحِمَهُ اللهُ said to his son, "Prepare for me a set of clothes which I can wear when I go to relieve myself and which I can remove when performing *salaah*, because I see flies sitting on the impurities and then sit on my body." The son said, "Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had only one set of clothing for performing *salaah* and for relieving himself." Imam Zaynul-A'bideen رَحِمَهُ اللهُ at once refrained from fulfilling his intention.

O my brother, follow the *sunnah* of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in all your statements, actions and beliefs. Do not intend any action until you know that it is in accordance with the Qur'aan and *sunnah*. The person who states that the path of the *Sufis* is an innovation is a liar and a slanderer. If such a person is termed an innovator who fears opposing the *shari'ah* so much, that as long as he does not understand it to be in accordance with the *shari'ah*, he will not turn his attention towards it, in fact he will be precautious, then understand that no *sunni* (follower of the sunnah) remains on the surface of the earth.

والحمد لله رب العلمين

3. One of the qualities of the pious predecessors was:

They would hand over all the matters of themselves, their children and associates to Allaah تَبَارَكَ وَتَعَالَى. In addition, they would repose full trust on Allaah تَبَارَكَ وَتَعَالَى only, for their actions, etc. My son Abdur-Rahmaan had no inclination to attain knowledge, due to which I was severely perplexed. Allaah تَبَارَكَ وَتَعَالَى

placed this thought in my heart to hand over his matter to Allaah تَبَارَكَ وَتَعَالَىٰ, which I did. From that night, he began studying books himself. Immediately, he began perceiving the sweetness of knowledge. His understanding preceded the understanding of students who had begun studying years before. By placing trust on Allaah تَبَارَكَ وَتَعَالَىٰ, He saved me from this worry. May Allaah تَبَارَكَ وَتَعَالَىٰ make him a practicing *aalim*.

I heard Ali Khawaas (رَحِمَهُ ٱللَّهُ) saying, "There is no system more beneficial for the *ulama* and *mashaayikh* than making *du'aa* in the court of Allaah تَبَارَكَ وَتَعَالَىٰ for their children, since the nurturing of the children is done with the *naaz* (strictness) of the father, and the love of the mother if she is present. People honouring this child due to the father are sufficient to destroy him. Therefore, generally, they do not have any desire to attain these qualities and perfections. In fact, they say to themselves, "The honour and respect for which I need to attain knowledge and strive, I have already attained due to my father. Now to make effort and strive for it is futile. This is contrary to the children of the common people, especially the children of farmers, who as soon as they come to their senses are assaulted by the leaders of the time and face the harshness of their orderlies. They are always concerned as to how can they emerge from this difficulty and hardship. Allaah تَبَارَكَ وَتَعَالَىٰ places in their heart the thought of acquiring knowledge of the Qur'aan and *hadeeth*. The more people honour them, the more they desire to progress in knowledge, until eventually they become *shaikhul-islam* and *shaikhut-tareeq*. Sheikh Ahmad Zaahid would keep his son in solitude for 40 days at a time. When no lustre would open on him after the completion of 40 days, he would say, "O my son, if any matter was in my hands, then none would have preceded you in *tasawwuf* (however you do not have the ability, so it does not seem that my desire will be fulfilled)."

I say, "The children of some ulama and pious have appeared contrary to this maxim. The children of Shaikh Taqiyuddin Subki and Shaikh Siraajuddin Bulqeen رَحِمَهُمُ ٱللَّهُ were men of perfection, which we have mentioned in the *tabaqaate* (ranks) of the sufiya and ulema, entitled لواقح الانوار في طبقات الاخيار. May

Allaah تَبَارَكَ وَتَعَالَى create many more like them and grant benefit to all due to their blessings.

والحمد لله رب العلمين

4. One of the qualities of the pious predecessors was:

These personalities had complete sincerity in their knowledge and practice. They feared greatly the slightest adulteration of show (*riya*). O friend! Here we will explain in detail because people are greatly in need of sincerity. From *sahih ahaadeeth* it is established that when Allaah تَبَارَكَ وَتَعَالَى created *Jannate-A'dn*, He created such things in it which no eye had ever seen, no ear had ever heard of, and which had not even passed the imagination of any human being. Then *Jannatul-A'dn* was commanded to speak. It spoke and three times uttered:

قد افلح المؤمنون

The believers have attained success.

Then it said, "I am forbidden for the stingy one and the one who shows off."

Wahb Ibn Munabbih رَحِمَهُ ٱللَّهُ said, "The one who seeks the world by the actions of the hereafter, Allaah تَبَارَكَ وَتَعَالَى will make his heart blind and will write his name in the register of the denizens of Hell."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Isa عَلَيْهِ ٱلسَّلَامُ said, "The *aalim* (scholar) who practices on his knowledge is definitely a *wali* (friend) of Allaah تَبَارَكَ وَتَعَالَى. Sufyan Thawri رَحِمَهُ ٱللَّهُ reports that his mother once said to him, "O my son, as long as you do not have the intention to practice on your knowledge, do not start learning, since this knowledge will be a calamity for you in the hereafter."

Once Yunus Ibn Ubayd رَحِمَهُ ٱللَّهُ was asked, "Have you seen any person who practiced like Hasan Basri رَحِمَهُ ٱللَّهُ?" He answered, "By Allaah, I have not seen any person who spoke like him. Where then can I see some-one who practiced like him? His advices would make the hearts weep, whereas the lectures of others would not even make the eyes weep."

Some-one asked Yahya Ibn Muadh رَحِمَهُ ٱللَّهُ, "When is a person sincere?" He replied, "When his condition is like that of a suckling child who feels no difference if praised or censured."

Abu Abdullaah Antaaki رَحِمَهُ ٱللَّهُ said, "The person who desires to create sincerity in his outward actions, and together with this keeps the thought of people in his heart (i.e. show and ostentation), then he is searching for something impossible. The reason for this is that *ikhlaas* (sincerity) is such water by which the heart attains life, and *riya* (show) is its death. (Then how can two opposites ever combine?)

Ibn Asbaat رَحِمَهُ ٱللَّهُ states, "Wherever I took stock of myself, I realized I was a genuine hypocrite and show-off."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Whichever person abases himself in a gathering has actually praised himself, and this is a sign of show."

Abdullah Ibn Mubaarak رَحِمَهُ ٱللَّهُ said, "A person is making *tawaaf* of the *Ka'bah* and is showing off to the people of Khurasan." People asked, "How can this be?" He replied, "This person desires in his heart that the residents of Khurasan should say, "So-and-so is making *tawaaf* and *sa'ee* in Makkah Mukarramah. His action is very blessed."

Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ said, "The person who desires that people should remember him with goodness is neither pious nor sincere."

Ikramah رَحِمَهُ ٱللَّهُ said, "Make abundance of good intentions, because *riya* (show) cannot enter your intention."

Na'eem Ibn Hammaad رَحِمَهُ ٱللَّهُ said, "For us to bear lashes on our back is easy, but a good intention is difficult."

Hasan Basri رَحِمَهُ ٱللَّهُ said, 'People will enter *Jannah* and *Jahannum* based on their actions but will remain therein forever due to their intentions."

Abu Dawood Tayaalisi رَحِمَهُ ٱللَّهُ said, “When a scholar writes any book, it is appropriate to intend aid to Islam. Never intend praise from contemporaries for an excellent work.”

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “Ibraaheem Taymee رَحِمَهُ ٱللَّهُ used to wear clothing similar to that of slaves due to which none, besides his friends, used to regard him as an *aalim*.” He used to say, “A sincere person is he who conceals his good actions like his evil actions.”

Sufyan Thawri رَحِمَهُ ٱللَّهُ used to say, “There are very few scholars whose lessons are well attended, and they are saved from *ujub* (vanity).” When Sufyan Thawri رَحِمَهُ ٱللَّهُ stopped teaching *ahaadeeth*, people asked him the reason thereof. He remarked, “By Allaah, if I know that any of you were attaining knowledge for Allaah’s sake, I would go to his house and not give him the difficulty of coming to me.” He meant that the seekers of knowledge for Allaah’s pleasure had become extinct.”

Haatim Asam رَحِمَهُ ٱللَّهُ said, “Only that person sits in the *masjid* to teach who desires to gather the world or who is unaware of his obligatory (*faraaidh*) duties.”

Ibn Wahab رَحِمَهُ ٱللَّهُ says that he asked Imam Malik رَحِمَهُ ٱللَّهُ who was a person well-grounded in knowledge (راسخ في العلم). He replied, “He is that person who practises on his knowledge. There is nothing more honourable than knowledge. The *ulama* (scholars) even rule over the kings.”

Hasan Basri رَحِمَهُ ٱللَّهُ said, “The learned scholars are the lanterns of time. Every scholar is the light of his era. By his light, his contemporaries attain light. If there were no scholars, then people would have been like animals.”

A *hadeeth* states,

سيأتي علي الناس زمانا يكون عبادهم جهَّالاً وعلماءهم فُسَّاقًا

Soon a time will come over people when their worshippers will be ignorant, and their scholars will be open sinners.

Ameerul-mu'mineen Umar Ibn Khattaab رَضِيَ اللَّهُ عَنْهُ said, "I fear most for that scholar who is a scholar of the tongue, but ignorant in his heart."

Sufyan Thawri رَحِمَهُ اللَّهُ said, "Knowledge invites action. If it comes, then very good, else it goes away."

Abdullaah Ibn Mubarak رَحِمَهُ اللَّهُ said, "A person will remain a scholar as long as he feels that there are more knowledgeable people than him in the city. When he feels that he is the greatest, then he is ignorant."

Yahya Ibn Muaaz رَحِمَهُ اللَّهُ said, "When an *aalim* seeks the world, his awe leaves him."

Maalik Ibn Dinaar رَحِمَهُ اللَّهُ said, "I have read in some heavenly scripture that Allaah تَبَارَكَ وَتَعَالَى states, "Whichever *aalim* seeks the world with his knowledge, the least punishment which I give him is that I deprive him of the enjoyment in his supplication (*du'aas*) to Me."

Awzaai رَحِمَهُ اللَّهُ said, "Since show has come into the words, submissiveness has left both the *qari* (reciter) and listener."

Fudhail Ibn Ayaadh رَحِمَهُ اللَّهُ said, "To practice for people is *riya* (show). To leave an action for people is *shirk* (polytheism). *Ikhlaas* (sincerity) is that Allaah تَبَارَكَ وَتَعَالَى saves you from both."

The meaning of leaving actions for people is that one only has desire to practice where there are people to praise one. Where there is none to praise, a person does not practice and becomes lazy.

Ikrimah رَحِمَهُ اللَّهُ said, "I do not know of any person more foolish than he who knows his evil and still desires that people should praise his knowledge and piety. Definitely other Muslims will become aware of his internal corruption. His example is of that person who plants a thorn tree and desires that dates must grow on it."

When *Ameerul-mu'mineen* Umar Ibn Khattaab رَضِيَ اللَّهُ عَنْهُ would see any person performing salaah with his neck bent, he would strike him with his whip and say, "Woe to you! Humility is in the heart."

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ passed by a person crying in *sajdah*. He remarked, "If this crying was at home, it would be far better, because there none would see you in this condition."

Ibrahim Ibn Adham رَحِمَهُ اللَّهُ said, "I passed by a stone upon which was written, "You do not act upon your knowledge, why then do you seek more?"

Maymoon Ibn Mahraan رَحِمَهُ اللَّهُ said, "To make the outward pious without possessing internal qualities of perfection is like that toilet whose walls are beautifully decorated."

Fudhayl Ibn-Ayaadh رَحِمَهُ اللَّهُ said, "If one's intention for the attainment of knowledge is correct, then there is no virtue greater than this, however people do not learn to practice. They have made it a net to trap the world."

Once Sufyan Thawri رَحِمَهُ اللَّهُ went to Fudhayl Ibn Ayaadh رَحِمَهُ اللَّهُ and said to him, "O Abu Ali, advise me." Fudhayl said, 'O group of *ulema!* What advise can I proffer? You (*ulema)* were lamps. Your light illuminated the city, but now you have yourselves become darkness. Before, you were stars. By means of you, people would find their way in the darkness of ignorance. However now you are entrapped in confusion. You go to the doors of rulers and sit on their floors. You eat their foods and accept their gifts. Then you proceed to the *masjid* and narrate that so-and-so has narrated such-and-such hadeeth from Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." It is narrated that Sufyan Thawri رَحِمَهُ اللَّهُ began crying so much until he could hardly breathe. He then woke up and went away.

Salih Maree رَحِمَهُ اللَّهُ said, "Whoever claims sincerity in knowledge should test himself when people call him ignorant and ostentatious. If his heart becomes pleased, then he is truthful. If his heart becomes straitened (he feels sad), then he is truly a show-off." He also used to say, "Abstain from sitting by a worldly

scholar, otherwise he will deceive you by his embellished speech, and by his praising knowledge and the *ulama* without practice."

Fudail Ibn Ayaad رَحِمَهُ ٱللَّهُ said, "The sign of an ostentatious person is that his knowledge is as much as a mountain and his actions are equal to a few atoms." He used to say, "If an *aalim* practices on his knowledge, he will come to know its bitterness and will then never be pleased, because all of this is responsibility. The more one progresses in knowledge, the more his responsibility increases. Thus, it is not appropriate that a scholar be pleased over his knowledge, until he crosses the *Siraat*."

When any ruler used to come to Imam Nawawi رَحِمَهُ ٱللَّهُ without him being aware of it, whilst he was teaching in Madrasah Ashrafiyyah or Jaami' Bani Umayyah, then he would become upset. If he knew that any ruler was coming to meet him, then he would not teach on that day, with this in mind that this ruler should not see him sitting in such a huge circle. He used to say, "The sign of a sincere person is that if people come to know of his good qualities, he becomes sad just as he feels when people come to know of his evil deeds." For one's *nafs* to become pleased on this is a sin. Many times, show is worse than most sins."

Hasan Basri رَحِمَهُ ٱللَّهُ would also say, "The *taqwa* (piety) of the *ulama is* to leave fulfilling their desires, since a scholar will leave outward sins fearing that his greatness should not leave the hearts of the people." He said, "I have heard that in the last era, there will be such people who will acquire knowledge for that besides Allaah تَبَارَكَ وَتَعَالَى. The divine wisdom for this is so that knowledge does not become non-existent. Then they will be punished for it on the Day of Judgement." **اعاذنا الله منه**

This statement is corroborated by the *hadeeth:*

إن الله ليؤيد هذا الدين بالرجل الفاجر

Verily Allaah assists His deen (religion) by a sinful person.

والله اعلم

Bakr Ibn Abdullah Muzani رَحِمَهُ ٱللَّهُ said, “A sign of ostentation in knowledge is that one gives encouragement to knowledge and mentions its virtues. Then when any person consults him to stay by one of his contemporaries, he does not encourage him.”

Bishr Haafi رَحِمَهُ ٱللَّهُ said, “We saw such people who would not teach until they would do strenuous spiritual exercises on themselves and would be sure of their correct intentions.”

Abdur-Rahmaan Ibn Qaasim رَحِمَهُ ٱللَّهُ said, “I stayed in the company of Imam Maalik for 20 years. Eighteen years were spent in acquiring *aadaab* (etiquettes) and two years were for acquiring knowledge. If only I had spent all my student days in learning *aadaab*!”

Imam Malik رَحِمَهُ ٱللَّهُsaid, “*Ilm* (knowledge) is not another name for narrating incidents. Knowledge is that which is beneficial for the *aalim,* and he practices on it.”

Imam Shafi’ee رَحِمَهُ ٱللَّهُ said, “Imam Maalik رَحِمَهُ ٱللَّهُ said to me, “O Muhammad, make your action dough and your knowledge salt.” i.e. action should be more.

Abdullah Ibn Mubarak رَحِمَهُ ٱللَّهُ said, “One who had studied the Qur’an, and his heart then inclines to the world, he has made the verses of Allaah تَبَارَكَ وَتَعَالَىٰ a plaything. When a *haafid* of Qur’aan disobeys Allaah تَبَارَكَ وَتَعَالَىٰ, the Qur’aan Majeed calls out to him from within. “By Allaah, you have not learnt me for this, what has happened to my advice and reprimand? My every letter is calling out to you, “Do not disobey Allaah تَبَارَكَ وَتَعَالَىٰ.”

Imam Shafi’ee رَحِمَهُ ٱللَّهُ said, “It is appropriate for a man of knowledge that his pious actions are hidden, known only to him and Allaah تَبَارَكَ وَتَعَالَىٰ. The knowledge or practice which is made apparent to people is of very little benefit in the hereafter.”

Someone saw Junaid Baghdadi رَحِمَهُ ٱللَّهُ in a dream after his demise. They asked him, "How did Allaah تَبَارَكَ وَتَعَالَى deal with you?" He replied, "All signs have become obliterated, and all texts have vanished. Nothing assisted us except that short *rak'ats* which we used to perform in the last portion of the night."

Abu Sahl Su'luki رَحِمَهُ ٱللَّهُ was seen in a dream after his demise. He was asked, "What has remained of your knowledge?" He answered "All intellectual fine points flew away like wind particles. Only those *masaail* were of benefit which the general masses used to ask us."

O friend! Ponder over your knowledge and deeds. If there is show and ostentation within it, which the practicing scholars and sincere ones prohibit us from, then lament and cry for yourself.

والحمد لله رب العلمين

5. One of the qualities of the pious predecessors was:

They would stop meeting those friends of theirs who would mingle with the rulers and would frequent their gatherings without any *shar'ee* necessity or religious need like commanding righteousness, etc practicing on the following *hadeeth*, "In *Jahannum*, there is a valley called *Habhab*, which has been chosen by Allaah for oppressors and those flattering scholars who visit them frequently."

One ruler of Basra said to Malik Ibn Dinar رَحِمَهُ ٱللَّهُ, "Do you know what has given you the boldness to speak so harshly to us, and why we do not have the power to combat you? The reason is your being void of greed from our possessions and your disinclination of the world."

Muhammad Ibn Waasi' رَحِمَهُ ٱللَّهُ went to Qutaybah Ibn Muslim. He was wearing a woollen qamees *(kurta)*. Qutaybah asked him, "Why are you wearing this type of *kurta*?" Muhammad kept quiet. Qutaybah said, "What is the matter with you? I am speaking to you, and you are remaining silent." Muhammad said, "If I say that I am wearing it due to *zuhd* (disinclination to the world), then I have

praised myself. If I make an excuse of poverty, then I will be complaining of my Sustainer."

Fudayl Ibn Ayaadh رَحِمَهُ ٱللَّهُ said, "It is not appropriate for one to frequent the gatherings of the rulers. Yes, if you have a ruler like Ameerul-Mu'mineen Umar رَضِيَ ٱللَّهُ عَنْهُ, then there is no harm. However for people like us, it is totally inappropriate because we cannot advise them directly, nor can we criticize their oppression and excesses, and other matters like their silken bedding and curtains. Thus it is correct for people like us to abstain from them."

والحمد لله رب العلمين

6. One of the qualities of the pious predecessors was:

They would practice, whilst completely abandoning hypocrisy, until their inward and outward was completely equal in acts of devotion. None of their actions would be such that it would cause them to become abased and disgraced in the hereafter. When Abul-Abbaas Khidr رَحِمَهُ ٱللَّهُ met Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ in Madinah Munawwarah, Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ requested him to offer some advice, to which he said, "O Umar, "Abstain from seeming to be a friend of Allaah (*waliyullaah*) openly, whilst internally you are the enemy of Allaah تَبَارَكَ وَتَعَالَىٰ, because the one whose internal and external are not the same is a hypocrite. The hypocrites will be in the lowest level of the Fire." On hearing this, Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ began crying so much that his beard became drenched in tears.

A *hadeeth* states that in the last era, such people will be found who will be fraudsters (i.e. they will earn the world by actions of the hereafter.) Their clothing will be of sheep skin, their tongues will be sweeter than honey and their hearts will be like wolves.

Abdul-Waahid Ibn Zayd رَحِمَهُ ٱللَّهُ said, "The status which Hasan Basri رَحِمَهُ ٱللَّهُ reached was because whatever he told people to do, he would be the first to practice upon it, and whatever he stopped people from doing, he would be the

furthest away from that action. He says, “We have not seen any person greater than Hasan Basri whose external and internal was uniform.”

Muaawiyyah Ibn Qurrah رَحِمَهُ ٱللَّهُ said, “The crying of the heart is better than the crying of the eyes.”

Yahya Ibn Muadh رَحِمَهُ ٱللَّهُ said, “The heart is like a pot and the tongue is like a spoon. Thus become a servant of Allaah in your actions as you are in your speech.”

Marwaan Ibn Muhammad رَحِمَهُ ٱللَّهُ said, “Whichever person is praised in front of me, I find him to be lower than these praises, except for Wakee’ who I find superior to the praises showered upon him.”

Utbah Ibn Aamir رَحِمَهُ ٱللَّهُ said, “When a person’s external and internal are uniform, then Allaah تَبَارَكَ وَتَعَالَىٰ says to the angels, ‘This is My true servant.’”

Abu Abdullah Antaaki رَحِمَهُ ٱللَّهُ said, “The most virtuous action is to abstain from internal sins.”
Someone asked him, “Why is this so?”
He answered, “If one leaves hidden sins, then to a greater degree, he will abstain from open sins. A person whose internal is more superior to his external, this is his piety. The one whose external and internal are uniform, is just. The one whose external is superior to his internal is an oppressor.”

Yusuf Ibn Asbaat رَحِمَهُ ٱللَّهُ said, “Allaah تَبَارَكَ وَتَعَالَىٰ sent *wahi* to a Nabi, “Tell your people that if they send their actions to Me hidden, I will make them apparent.”

Abu Abdur-Rahmaan Zaahid رَحِمَهُ ٱللَّهُ used to utter in his supplications, “How sad! I have acted trustworthy with the people, and I have been disloyal to my Sustainer. If only my actions were the other way round.” Then he would cry profusely.

Zubair Ibn Awwaam رَضِيَ اللَّهُ عَنْهُ said, “Make a hidden place for your good actions as you do for your evil actions.”

Abu Muslim Khawlaani رَحِمَهُ اللَّهُ said, “Allaah تَبَارَكَ وَتَعَالَى’s great favour and kindness is upon me that for thirty years I have not done any action by which I could be ashamed, apart from relations with my spouse”

Abu Umaamah رَحِمَهُ اللَّهُ would regard that person who cried in the masjid in the presence of people to be blameworthy.

Bilaal Ibn Sa’d رَحِمَهُ اللَّهُ said, “When any spiritual guide claims *zuhd* falsely, then Shaytaan dances around him, laughs and mocks him.”

Malik Ibn Dinaar رَحِمَهُ اللَّهُ said, “If you know my actions which I do behind closed doors, then none of you would like to sit by me.”
This is humbling of the *nafs* and regarding it as blameworthy.

Sufyan Thawri رَحِمَهُ اللَّهُ said, “*Riya* (show) is dominant in the *qaris* (scholars) of this era. They make their devotions apparent to the people whilst internally they are filled with jealousy, hatred and malice. If you have any work with a scholar, then do not take the intercession of another scholar to him, he will become hard-hearted. Yes, take the intercession of any ruler, he will quickly fulfil your need.”

Regarding this trait, more detailed discussions will appear in different portions of this book.

O friend! Ponder over your internal and external. Are they in unison or not? Seek forgiveness in abundance. Remember that whosoever makes apparent to the people that which is contrary to his internal is a hypocrite (*munaafiq*). On the Day of Judgement, he will be raised in the group of the hypocrites. Ponder over this.

والحمد لله رب العلمين

7. One of the qualities of the pious predecessors was:
They would patiently bear the oppression meted out by the rulers and would be convinced that this punishment was much less than what they deserved due to their sins.

Salih Mar'ee رَحِمَهُ ٱللَّهُ said, "When people's internal and external are not in unison, then do not be surprised with the types of problems they become entrapped in."

Imam Abu Hanifah رَحِمَهُ ٱللَّهُ said, "When you become involved with an oppressive king due to which a rupture is caused in your religion, then make an abundance of istighfaar for yourself and the king so that this rupture is fixed."

Malik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, "It is written in the *Tawrah* that Allaah تَبَارَكَ وَتَعَالَىٰ said, "The hearts of the kings are in My control. Whoever obeys Me, I will place a merciful king over him. Whoever disobeys Me, I will place a harsh king over him. Thus, do not curse the kings. Repent before Me, I will make them compassionate over you."

Abdul Malik Ibn Marwaan used to say to his subjects, "Be fair. You expect us to portray to you the character of Abu Bakr Siddique رَضِيَ ٱللَّهُ عَنْهُ and Umar رَضِيَ ٱللَّهُ عَنْهُ, whereas you do not act like their subjects. We ask Allaah تَبَارَكَ وَتَعَالَىٰ that He must assist both of us in our matters."

It is narrated that when Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ was handed over the khilaafat, he cried. He then gave his wives and slaves a choice saying, "Such a responsibility has been entrusted to me which prevents me from being pre-occupied with you. I will not be free until people have not completed their reckoning on the Day of Judgement." On hearing this, the household members began crying so much that the neighbours thought that someone had passed away.

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “We saw such scholars who used to like sitting in their homes, however the scholars of today are the ministers of the rulers and the doorkeepers of oppressors.”

Wahab Ibn Munabbih رَحِمَهُ ٱللَّهُ said, “When a king intends to oppress, then Allaah تَبَارَكَ وَتَعَالَى causes disorder in his kingdom. Eventually there is a short age in the markets, wealth, crops, fruits, milk, etc.”

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “Whoever meets an oppressor with a smiling face, gives him place in a gathering or accepts his gifts, then he has broken the lock of Islam and is included amongst their assistants.”
Breaking the lock means going against the principles of the pious predecessors.

Taoos رَحِمَهُ ٱللَّهُ would generally stay within the confines of his home. When asked the reason, he replied, “I have chosen this due to the oppression of the rulers, the corruption of the subjects and the obliteration of the *sunnah*. Whoever differentiates in establishing justice between a slave and his son is an oppressor.”

Abul-Aa’liyah رَحِمَهُ ٱللَّهُ once came to Harun Rashid and said to him, “Fear the *duaa* of the oppressed because it is not rejected even though he be an open sinner.” According to one narration, the following words have been narrated “even if he be a disbeliever.”

O my brothers! Ponder in your hearts and consider whether you have fulfilled the rights of your subjects and neighbours in your state of solitude i.e. have you used your limbs in attaining Allaah تَبَارَكَ وَتَعَالَى’s pleasure and abstaining from sins or have you destroyed the rights of your limbs and body, since every responsible person will be questioned regarding that which is within his control. O friend! Abstain from going to rulers even if you wish to advise them, since you will not be able to complete this duty.

والحمد لله رب العلمين

8. One of the qualities of the pious predecessors was:

Whenever any of Allaah تَبَارَكَ وَتَعَالَى's prohibitions was violated, their sense of honour would be invoked to aid the *shari'ah* for Allaah تَبَارَكَ وَتَعَالَى's pleasure. Thus they would not do any action or meet any person until they would be sure that Allaah تَبَارَكَ وَتَعَالَى would be pleased by it. They would not befriend or possess enmity for anyone based on any worldly purpose.

A hadeeth states الحُب في الله والبغض في الله من اوثق عري الايمان "Loving and hating for Allaah's sake is amongst the strongest handles of *imaan*."

The person who worships to attain reward the amount equal to the worship of man and jinn but is unmindful of having his love and hatred subject to divine pleasure, is out of the path of *tasawwuf*.

Abdullah Ibn Masood رَحِمَهُ ٱللَّهُ said, "When you have a friend then do not question him about his love for you. Look into your heart. Whatever is within your heart, will be in his heart."

Sufyan Thawri رَحِمَهُ ٱللَّهُ used to say, "A person introduces an innovation (*bid'ah*). A person who claims to be his friend does not show his displeasure, then his love is not for Allaah's sake, because if it was for Allaah تَبَارَكَ وَتَعَالَى, then he would have been angered on his disobedience."

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said, "On the Day of Judgement, one person will be brought before Allaah. Allaah تَبَارَكَ وَتَعَالَى will ask him, "Did you love any *wali* (friend) of mine so that I may forgive you due to his blessings?"

Therefore, love pious people and be courteous to them because they will be the wealthy ones on the Day of Judgement.

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Opposing a sinner is a cause of attaining Allaah تَبَارَكَ وَتَعَالَى's proximity."

The meaning of this is that one's heart must be grieved over this. To openly oppose is not appropriate because one should attempt to bring him on the

right path. Hatred should only be for the quality of evil within him since the sinner is the lost possession of every caller to Allaah تَبَارَكَ وَتَعَالَى. Ponder over this.

والله اعلم

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Whoever claims to love a person solely for Allaah's pleasure and does not become displeased when he disobeys Allaah تَبَارَكَ وَتَعَالَى, then he is a liar."

Muhammad Ibn Hanafiyyah رَحِمَهُ ٱللَّهُ said, "One who loves the good qualities of a disbeliever will be rewarded by Allaah تَبَارَكَ وَتَعَالَى. Similarly if one shows dislike to a pious person because of some evil, Allaah will reward him."

If a dog would sit in front of Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ, he would not repel it, but would say, "This is better than an evil friend. It is sufficient for a person to be regarded as evil that he is not pious and then speaks evil of pious people."

Ahmad Ibn Harb رَحِمَهُ ٱللَّهُ said, "To meet pious people and to contemplate over their good actions is greatly beneficial for the reformation of one's heart. Nothing is more harmful than friendship of evil doers and looking at their actions."

Yahya Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "The friend of Allaah is the fragrance of the land, when a *mureed* (disciple) smells this fragrance and it penetrates into the depths of his heart, then he longs for Allaah تَبَارَكَ وَتَعَالَى."

O friend! Contemplate over your condition. Do you love anyone solely for Allaah تَبَارَكَ وَتَعَالَى's pleasure and do you have enmity solely for Allaah تَبَارَكَ وَتَعَالَى's pleasure, or is your friendship and enmity based solely on your gratification of your ego? If it is so, then cry and seek forgiveness day and night.

والحمد لله رب العلمين

9. One of the qualities of the pious predecessors was:

They would rarely laugh, and they would not become pleased with material things. In fact, they would grieve over that which Allaah تَبَارَكَ وَتَعَالَى had granted

them e.g. house, conveyance, a wife or worldly status; fearing that a portion of the bounties of the hereafter was being granted to them in this world, due to which their portion in the hereafter would be lessened. If a person is in jail and deprived of the vision of Allaah تَبَارَكَ وَتَعَالَى, then how can he be pleased with anything else? Just as a person who is separated from his family and imprisoned is not pleased with anything there, but is always in grief, similarly the friend of Allaah تَبَارَكَ وَتَعَالَى in the jail of this world remains in grief since he is deprived of Divine vision.

A *hadeeth* states that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

والذي نفسي بيده لو تعلمون ما اعلم لضحكتم قليلا ولبكيتم كثيرا ولما تلذذتم بالنساء علي الفرش ولخرجتم إلي الصعدات تجأرون إلي الله عزوجل

By Allaah, if you knew what I knew, you would have laughed less and cried more. You would not have taken sensual enjoyment with your wives, and you would have emerged into the wilderness crying to Allaah.

Abdullah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ used to say, "We are surprised at that person who laughs whereas the Fire is behind him, and at that person who is happy whereas death follows him."

If any person saw Hasan Basri رَحِمَهُ اللَّهُ, then he would think that he has emerged from some problem because fear and sorrow generally over-shadowed him."

Fudhayl Ibn Ayaadh رَحِمَهُ اللَّهُ said, "There are many people laughing whereas their *kafn* (shroud) is already by the washerman."

Ibn Marzooq رَحِمَهُ اللَّهُ said, "One who claims to be remorseful over his sins, and yet consumes food in which honey and ghee is combined, is a liar."

Thaabit Bunani رَحِمَهُ اللَّهُ said, "A believer laughs loudly when he is unmindful of death."

Saeed Ibn Abdul Aziz رَحِمَهُ اللَّهُ did not laugh for 40 years before his death. Similar was Marwaan Raqaashi's رَحِمَهُ اللَّهُ state.

Anas Ibn Maalik رَحِمَهُ ٱللَّهُ said, “In every gathering, there is a *shaytaan* with those who laugh.”

Once some youngsters passed Muaadhah Adawiyyah رَحِمَهَا ٱللَّهُ, wearing woollen clothing. They were laughing raucously. She said to them, “Subhaanallaah, you are wearing the clothes of the pious and have the laughter of the heedless.”

Wuhaib Ibn Ward رَحِمَهُ ٱللَّهُ said, “Laughter in which there is no *israaf* (excess) is when the teeth are seen and there is no sound. Clothing in which there is no *israaf* (excess) is that which covers the parts of the body which must be concealed, and which protects one from heat and cold. Food in which there is no *israaf* (excess) is that which satiates the hunger and does not fill the stomach.”

Awn Ibn Abi Zayd رَحِمَهُ ٱللَّهُ said, “I stayed in the company of Ataa Sulami رَحِمَهُ ٱللَّهُ for 50 years, and I never saw him laughing.”

Abdul-Azeez Ibn Dawood رَحِمَهُ ٱللَّهُ said, “When the sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ began laughing, the following verse was revealed,

الم يأن للذين آمنوا ان تخشع قلوبهم لذكر الله

Has the time not come for the believers that their hearts submit to the dhikr of Allaah?

From this time, the *sahaabah* رَضِيَ ٱللَّهُ عَنْهُمْ abstained from jest and amusement. Many narrations of this type are mentioned in *Kitaabur-Raqaaiq*. The difference between the friends of Allaah and others is preparation for *Qiyaamah*. O friend! Ponder over this, contemplate and seek forgiveness for forgetfulness and for negligence in not pursuing matters which take one close to Allaah تَبَارَكَ وَتَعَالَى.

والحمد لله رب العلمين

10. One of the qualities of the pious predecessors was:

They would desire death when they feared falling into any matter which would cause Allaah تَبَارَكَ وَتَعَالَى's displeasure. This they would perceive by signs, symbols and conjectures e.g. litigation in impermissible matter etc. Aabis Ghiffaari رَحِمَهُ ٱللَّهُ used to say at the time of plague, "O plague, take me away." When he said this repeatedly, his cousin asked, "O Aabis, how can you say this whereas you have heard the *hadeeth* of Rasoolullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

لا يتمني احدكم الموت فانه انقطاع لعمله

None of you should desire death because it is a halter of good deeds.

Aabis رَحِمَهُ ٱللَّهُ answered, "Yes, I have heard it. However I fear 6 things which I heard from Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ which he feared for his *ummah*.

امارة السفهاء وكثرة الشرط وبيع الحكم وقطيعة الرحم والاستخلاف بالدم ونشوء يتخذون القران مزامير يقدمون أحدهم

ليس افصحهم في الدين، ولكن يقدمونه ليغنيهم به غناءًا

(1.) Leadership of foolish and incapable people.
(2.) Abundance of police.
(3.) Selling of religious decrees (*fatwas*).
(4.) Severance of family ties.
(5.) Murder being regarded as trivial.
(6.) Young people who would take the Qur'aan as musical instruments. They will place those forward who are not the most conversant in religious matters, but who will sing the Qur'aan to them."

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said, "Soon a time will come upon the people in which death will be regarded as more valuable than gold according to the *ulema* . A person will pass his brother's grave and will say, "If only this was my place."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, "We have seen such mashaayikh (elders) who used to desire death. I used to look in amazement at their desire. Now I look in amazement at those who do not desire death."

Abdullaah Ibn Mas'ood رَضِيَ ٱللَّهُ عَنْهُ said, "The purity of the world is disappearing, and impurity remains. Thus, these days death is a gift for every believer."

Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ said, “I do not like ease at the time of the extraction of my soul, because this is the final difficulty upon which a believer is rewarded.”

Abu Utbah Khawlaani رَحِمَهُ ٱللَّهُ said, “It was the quality of the sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ that they would regard meeting Allaah تَبَارَكَ وَتَعَالَى sweeter than honey and they would not fear the difficulties of the world. They had full conviction of Allaah تَبَارَكَ وَتَعَالَى being the provider. They loved death more than you people love good health.”

Abdullaah Ibn Mubaarak رَحِمَهُ ٱللَّهُ said, “I asked Suhayl Tastari رَحِمَهُ ٱللَّهُ, “Do you wish to die tomorrow?” He replied, “No, I would like to die now.”

Fudhayl Ibn Ayaadh رَحِمَهُ ٱللَّهُ said, “Have pity on those in affliction. It is possible that your sin exceeds theirs and you could be afflicted by this punishment (which is afflicting them) or even worse.” Many times he would send food, money, etc. to prisoners and would say, “They are *miskeen* (poor).”

Sahl Ibn Sa’d Tastari رَحِمَهُ ٱللَّهُ said, “To be void of doing action either religious or worldly is a great calamity. However, very few people regard it as a calamity.”

Muslim Ibn Qutaybah رَحِمَهُ ٱللَّهُ said, “To be patient when people cause harm to you is the greatest act of virtue. We have seen such people who regarded leadership as the greatest calamity, and now people themselves seek positions of rulership. They were such people that if any of their friends became a ruler, they would supplicate, “O Allaah! Let him forget me. He should neither remember me nor should I think of him.”

I heard Shaikh Ali Khawwaas رَحِمَهُ ٱللَّهُ saying, “To have *riya* (ostentation) in knowledge and deeds is the greatest calamity for a man, however very few people are aware of this.”

O friend! Remember this and ponder over your condition. Abstain from this statement which some *ahlullaah* say at the time of difficulties, “O Allaah! If

Your pleasure lies in this difficulty, then make it more difficult," because the only one who can really bear difficulties is the Ambiyaa عَلَيْهِمُ السَّلَامُ. Imam Shafi'ee رَحِمَهُ اللَّهُ had piles. Day and night blood flowed. When he sat down to teach *hadeeth*, a dish would be placed below him in which blood would flow, drop by drop. One day he said, "O Allaah تَبَارَكَ وَتَعَالَى! If you are pleased with this, then make it more difficult." His *ustaadh* (teacher) Muslim Ibn Khaalid Zanji رَحِمَهُ اللَّهُ heard him. He reprimanded him, "O Muhammad! Do not say this. Ask Allaah تَبَارَكَ وَتَعَالَى for *aafiyat* (good conditions). You are not capable of bearing difficulties." Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ used to say in his *khutbas* (sermons), "O people, ask Allaah تَبَارَكَ وَتَعَالَى for forgiveness and good conditions, because after Islam there is no bounty greater than forgiveness and *aafiyat*."
Regarding this quality, a detailed discussion will follow.

والحمد لله رب العلمين

11. One of the qualities of the pious predecessors was:
During their initial and final stages, they were in great fear. In their initial stages, it was due to their sins and divine punishment. In the final stages, it was due to the thoughts of Allaah تَبَارَكَ وَتَعَالَى's grandeur and greatness. The condition of fear and sorrow were inseparable from them. A *hadeeth* states that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed his aunt Safiyya and his daughter Faatimah رَضِيَ اللَّهُ عَنْهُمْ

يا صفية عمة رسول لله ويا فاطمة بنت محمد انقذا انفسكما من النار فاني لا أُغْنِيْ عَنْكُمَا من الله شَيْئًا

O Safiyya, aunt of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, O Faatimah, daughter of Muhammad! Save yourselves from the fire since I cannot save you from Allaah's punishment.

A *hadeeth* mentions, "A good action does not become old, sin does not leave the mind, the Just Being will never die. Do as you wish. As you do, so will you be dealt with."

Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ said, "When a person exceeds the bounds in four actions, they destroy and overcome him:
(1) Excessive sexual relations

(2) Hunting
(3) Gambling
(4) Sins."

Abu Turaab Nakhshabi رَحِمَهُ ٱللَّهُ said, "When a person makes a resolute intention to leave sin, then he receives help of Allaah تَبَارَكَ وَتَعَالَىٰ from all sides. The sign of a black heart is three (1) one is not being perturbed when he sins (2) one is not inclined to obedience (3) one does not become affected by a lecture."

Abu Muhammad Marwazi رَحِمَهُ ٱللَّهُ said, "Iblees (Shaytaan) was cursed due to five traits:
(1.) He did not admit his sin.
(2.) He did not feel regret over his sin.
(3.) He did not reproach his *nafs*.
(4.) He did not seek forgiveness and repent for his sin.
(5.) He lost hope in the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ.

Adam عَلَيْهِ ٱلسَّلَامُ did the complete opposite and was blessed due to five qualities:
(1.) He admitted his mistake.
(2.) He felt regret over his error.
(3.) He rebuked his *nafs*.
(4.) He repented immediately.
(5.) He did not lose hope in the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ."

Haatim Asam رَحِمَهُ ٱللَّهُ said, "When you disobey Allaah تَبَارَكَ وَتَعَالَىٰ, then repent quickly and undergo grief. Do not present excuses before the people because this is worse than the sin."

Ahmad Ibn Harb رَحِمَهُ ٱللَّهُ said, "Has the time not come for the sinners to repent! Verily the sins are written in the Book of deeds. Tomorrow, the sinners will be in difficulty in the grave and due to their sins they will be dragged into the Fire."

Ja'far Ibn Muhammad رَحِمَهُ ٱللَّهُ said, "Whomsoever Allaah تَبَارَكَ وَتَعَالَىٰ has extricated from the disgrace of sin, it is as though He has made this person wealthy without wealth, honourable without a family and comfortable without people."

Yahya Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "Purity of the heart is according to one's abstinence from sins."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "The sign of being immersed in sin is when the heart is not pleased with fasting and staying awake at night in worship."

Muhammad Ibn Waasi رَحِمَهُ ٱللَّهُ would tell his friends, "We are drowned in sin. If you people could perceive the odour of my sins, you would not be able to sit by me."

In the *tafseer* (commentary) of the verse

إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

Ibraahim was soft-hearted and forebearant.

Kahb Ahbaar رَحِمَهُ ٱللَّهُ stated that Ibraahim عَلَيْهِ ٱلسَّلَامُ cried before being flung into the Fire and he cried before the time comes when crying will be of no avail.
Hasan Basri رَحِمَهُ ٱللَّهُ said, "Allaah تَبَارَكَ وَتَعَالَىٰ has taken a promise to disgrace the sinners in this world and the hereafter. If any person commits any sin at night, the sign of disgrace is apparent on his face in the morning."

Awaam Ibn Hawshab رَحِمَهُ ٱللَّهُ said, "After sinning, four things are worse than the sin itself (1) To repent without having a strong intention to leave the sin (2) To be in deception regarding the forbearance of Allaah تَبَارَكَ وَتَعَالَىٰ (3) To continuously do the sin (4) To be pleased and regard one's sin to be forgiven, after following up a sin with a virtuous act, whereas at times Allaah تَبَارَكَ وَتَعَالَىٰ does not forgive sins on the basis of good actions."

Sufyaan Ibn Uyaynah رَحِمَهُ ٱللَّهُ was asked, "How do the angels write down the thoughts and intentions of people, which they have not done as yet?" He

answered, "*Kiraaman-Kaatibeen* do not know the unseen. However, when a person intends to do a good action, the fragrance of musk emerges from his mouth. The angel then knows that he has intended good. If he intends to do evil, a foul smell emerges from the mouth, by which the angels know he intended an evil action."

By intention is meant a firm determination, according to the *hadeeth* and *shar'i* principles.

Bishr Haafi رَحِمَهُ ٱللَّهُ said, "We have seen such people whose actions were like mountains, but they were not proud. You are such that you have no actions and yet you are proud. Our speech is that of *zaahids* (ascetics) whilst our actions are of oppressors and hypocrites."

Haatim Asam رَحِمَهُ ٱللَّهُ said, "If you disobey Allaah تَبَارَكَ وَتَعَالَىٰ and you see His favours continuously descending, then be afraid as this is *istidraaj* (respite). We have seen our predecessors who regarded minor sins more severe than you regard major sins."

When Rabee' Ibn Khaytham رَحِمَهُ ٱللَّهُ would make *qurbaani* on *Eedul-Adhaa*, he would utter, "By the Oath of Your honour and greatness, if I knew that Your pleasure lay in my slaughtering myself, then I would have sacrificed myself."

It is narrated that Kahmash Ibn Hasan رَحِمَهُ ٱللَّهُ cried continuously for a period of forty years for the sin of cleaning his hand with the sand of his neighbour's garden taken without permission.

He used to say, "When your sin become old and you think that the sin is obliterated, then realize that this is deception."

Allaah تَبَارَكَ وَتَعَالَىٰ sent *wahi* (revelation) to Dawood عَلَيْهِ ٱلسَّلَامُ to tell the Bani Israaeel, "From where did you come to know that I have forgiven your sin, that you have abandoned regret. By My honour and Grandeur, I will show every sinner his sins on the Day of Judgement."

Showing of sins means that perhaps Allaah تَبَارَكَ وَتَعَالَىٰ will inform him of his sins to show His benevolence. This does not necessitate non-forgiveness. **واللہ اعلم**

Yazeed Ibn Himyari رَحِمَهُ ٱللَّهُ said, "I asked a monk, "Why do you prefer black clothing over white clothing?" He answered, "Because this is the sign of people in tribulation. We are sinners. What greater tribulation can there be than this?"

Once Utbaah Ghulaam رَحِمَهُ ٱللَّهُ passed a house. He began trembling. When asked the reason, he replied, "This is the place where I committed a sin in childhood."

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ left walking for Hajj from Basra. Someone requested him to mount a conveyance. He remarked, "Does a disobedient runaway slave not like to come to his master walking? By Allaah, if I had to walk on coals, it would be less."

O friends, if your sins become old, do not be unmindful of seeking forgiveness. You have conviction on your sins but have no conviction whether it is forgiven. Day and night, make an abundance of *istighfaar*.

والحمد لله رب العلمين

12. One of the qualities of the pious predecessors was:

They greatly feared Allaah تَبَارَكَ وَتَعَالَىٰ's punishment due to oppressing themselves or others, even if it was a needle or toothpick of someone. This was more so since they regarded their good actions to be unworthy. With this notion that they possessed no virtuous action to allot to their enemies on the Day of Judgement, they would undergo more fear and trepidation. It is possible that on the Day of Judgement, an oppressed person may be so stingy that in place of one act of oppression, whether it be regarding wealth, honour or even one slap, he may not be pleased with all the oppressor's good actions.

Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ once asked,

اتدرون من المفلس من أمتي يوم القيامة فقالوا المفلس فينا من لا درهم له ولا دينار ولا متاع فقال المفلس من يأتي يوم القيامة بصيام وصلوة وزكوة وحج ويأتي وقد شتم هذا وأكل مال هذا وسفك دم هذا وخرب هذا من حسناته وهذا من حسناته فان فنيت قبل ان يقضي ما عليه اخذ من خطاياهم فطرح عليه ثم قذف في النار

"Do you know who will be bankrupt from my ummah on the Day of Qiyaamah?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, "According to us, a bankrupt person is he who possesses no wealth or goods." Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A bankrupt person is he who will emerge on the Day of Judgement with fasting, salaah, zakaah and hajj. He will appear having sworn so-and-so, eaten the wealth of so-and-so, spilt the blood of so-and-so, and having hit so-and-so. Each oppressed person will be granted a portion of his good deeds. If all his good deeds are terminated before he finishes paying all those who have a claim against him, then their sins will be taken and loaded onto him, and he will thereafter be thrown into the Fire."

Abdullah Ibn Anas رَحِمَهُ اللَّهُ said, "On the Day of Judgement, Allaah تَبَارَكَ وَتَعَالَى will announce, "I am the Just King. No-one will enter *Jannah* or the Fire until every person is granted the right due to him."

Wahab Ibn Munabbih رَحِمَهُ اللَّهُ said, "A youngster from the Bani Israaeel repented from all sins. He then immersed himself in devotions. For 70 years he worshipped Allaah تَبَارَكَ وَتَعَالَى in such a way that he would fast by day, worship at night, not sit in the shade and would not eat delicious food. When he passed away, his friends saw him in a dream. They asked him, "How did Allaah تَبَارَكَ وَتَعَالَى deal with you?" He answered, "Allaah تَبَارَكَ وَتَعَالَى took my reckoning. He forgave all my sins except one toothpick which I used to clean my teeth without the permission of its owner. Due to that, I am still being prevented entry into *Jannah*."

This is corroborated by this *hadeeth*

ان الله اخفي ثلاث في ثلاث اخفي رضاه في طاعته واخفي سخطه في معصيته واخفي اوليائه في عباده

Allaah تَبَارَكَ وَتَعَالَى has hidden three things within three (1) His pleasure in His obedience (2) His anger in His disobedience (3) His friends amongst His servants.

At times, Allaah تَبَارَكَ وَتَعَالَى becomes displeased due to minor sins e.g. to use a toothpick to clean the teeth without permission, to clean one's hand with the neighbour's earth without permission as has been mentioned above. **والله اعلم**

Abu Maysarah رَحِمَهُ ٱللَّهُ said, "It is narrated that a man was hit so severely in the grave that fire shot up in the grave. The dead person asked why he was beaten. He was told, "You passed by an oppressed person who asked you for assistance, but you did not help him. Also, you performed one *salaah* without *wudhu*, whereas you knew that you were without *wudhu*."

Qaadhi Shurayh رَحِمَهُ ٱللَّهُ said, "Abstain from bribery, because bribery blinds the eyes of an intelligent person." Another narration states, "It seals the eye of correct decision."

Maymoon Ibn Mahraan رَحِمَهُ ٱللَّهُ said, "If any person oppressed another, and he does not get the opportunity to rectify the wrong, then he should seek forgiveness for the oppressed person after every *salaah*. *In-sha-Allaah*, he will be saved by this."

Hudhaifah رَضِيَ ٱللَّهُ عَنْهُ said, "Close to Qiyaamah, the rulers will be sinners, the *ulama* will be wrongdoers and the trustworthy people will become treacherous."

Malik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, "The trustworthy person of a treacherous one is also treacherous, and the trustworthy person of an oppressive tax-collector is also a tax-collector."

Imam Abu Yusuf رَحِمَهُ ٱللَّهُ, the student of Imam Abu Haneefah رَحِمَهُ ٱللَّهُ said, "To add something to a bequest the first time is an error, and the second time is definitely embezzlement."

Ka'b Ahbaar رَحِمَهُ ٱللَّهُ saw someone oppressing people on the day of *Jumuah*. He said, "Do not fear oppressing people even on that day when *Qiyaamah* will take place and when your father Adam was born."

Abdullah Ibn Mas'ood رَضِيَ ٱللَّهُ عَنْهُ said, "Whoever has assisted an oppressor or taught him such a thing by which he could violate the right of a Muslim, then he is entrapped in the anger of Allaah."

Fudhayl Ibn Ayaadh رَحِمَهُ ٱللَّهُ said, "It is narrated that when Allaah تَبَارَكَ وَتَعَالَى desires to grant anyone a gift, he places an oppressor over him."

Ali رَضِيَ ٱللَّهُ عَنْهُ said, "In reality, no-one wrongs or oppresses anyone else, because Allaah تَبَارَكَ وَتَعَالَى has said

من عمل صالحًا فلنفسه ومن أساء فعليها

Whoever does good, does so for himself, and he who does evil, then he wrongs himself.

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, "To meet Allaah تَبَارَكَ وَتَعَالَى having committed 70 sins against him, is easier than having wronged an individual person."

O friend! Ponder over the fear of the pious predecessors and follow them, because you are on the edge of destruction. Whoever fears, will be saved.

والحمد لله رب العلمين

13. One of the qualities of the pious predecessors was:
When they would hear of the difficulties of *Qiyaamah*, they would be very frightened. When they would hear the *Qur'aan Majeed*, they would fall unconscious due to fear.

Once Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ recited the following verse:

ان لدينا انكالا وجحيما وطعاما ذا غصة وعذابا أليما

Verily by Us is punishment, fire, food which gets stuck in the throat and the painful punishment.

Behind him was Hamraan Ibn A'yun, who fell down dead.

Hasan Ibn Saalih رَحِمَهُ ٱللَّهُ was once giving *adhaan*. When he reached

اشهد ان لا اله الا الله

he fell down unconscious. People carried him from the minaret. His brother then gave the *adhaan* and salaah was performed. Hasan remained in an unconscious state.

Abu Sulaymaan Daraani رَحِمَهُ ٱللَّهُ said, "I have not seen anyone more fearful than the above-mentioned Hasan." One night he recited *Surah amma (nabaa*). He kept falling unconscious till *Fajr* and could not complete the *surah*. When he regained consciousness, he would refresh his *wudhu*. Once when Ameerul-mu'mineen Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ read the following verses, he fell down unconscious and for a long while he continued to tremble.

اذا الشمس كُوِّرَتْ وإذا النجوم انكدرت وإذا الجبال سيرت وإذا العشار عطلت وإذا الوحوش حشرت وإذا البحار سجرت وإذا النفوس زوجت وإذا الموءودة سئلت باي ذنب قتلت واذا الصحف نشرت

When the sun will be folded, when the stars will lose their effulgence, when the mountains will be moved, when ten-month she-camels will be left, when wild animals will gather, when the oceans will be set ablaze, when the souls will be joined, when baby-girls who were buried alive will be asked, 'For what sin were you killed,' and when the book of deeds will be spread open.

Rabi' Ibn Khaysham رَحِمَهُ ٱللَّهُ heard one *qaari* (reciter) reading the following verse

وإذا رايتهم من مكان بعيد سمعوا لها تغيظًا وزفيرًا

When hell sees them from a distance, they will here within it sounds of its burning inferno and screams.

He fell down unconscious. He was lifted and carried home. Due to remaining unconscious, four *salaahs*, *Zuhr*, *Asr, Maghrib and Esha* became qadaa. It is

narrated that he was the *Imam* of his locality. Another narration states that the *qaari* was Abdullah Ibn Mas'ood رَضِيَ ٱللَّهُ عَنْهُ.

When Ibraaheem عَلَيْهِ ٱلسَّلَامُ remembered his error, he would fall unconscious and a voice emanating from his heart could be heard at a distance of one mile. Someone asked him, "You are the friend of Allaah تَبَارَكَ وَتَعَالَىٰ. Then why do you grieve so much?"
He replied, "When I think of my sins, I forget my friendship."

Fudhayl Ibn Ayaadh رَحِمَهُ ٱللَّهُ once recited *Surah Yaaseen* in *Fajr salaah*. When he recited the following verse

إن كانت إلا صيحة واحدة فإذا هم جميع لدينا محضرون

It will only be one scream, and then suddenly they will all be presented in front of us.

His son Ali fell unconscious and remained in this condition till the morning. Regarding this same lad, it is mentioned that when he intended to recite a *surah,* he could not complete it. He could not even hear someone else reciting *Surah Zilzaal* and *Surah Qaar'iah*. When he passed away, his father, Fudhayl smiled, whereas he was generally always in a sorrowful state. People enquired from him the reason. He answered, "Allaah تَبَارَكَ وَتَعَالَىٰ desired his death. Therefore I desire that which Allaah تَبَارَكَ وَتَعَالَىٰ likes." Ali used to ask his father, "Supplicate to Allaah تَبَارَكَ وَتَعَالَىٰ that he grants me the ability to be able to hear the recitation of one complete *surah* or to make at least a *khatm* (completion) of the *Qur'aan Majeed*, even if it be one time, before my demise."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "The condition of our predecessors was that whatever *tilaawat* of the *Qur'aan Majeed* they made at night, people would recognize it by their faces due its yellowness and change of colour. Today, people are such that in one night they make a completion of the whole *Qur'aan Majeed*, but this cannot be seen on their faces. It is as though they have only lifted the weight of their sheet."

Maymoon Ibn Mahraan رَحِمَهُ ٱللَّهُ said, "Salmaan Faarsi رَضِيَ ٱللَّهُ عَنْهُ heard this verse from one *qaari*

إن جهنم لَمَوْعِدُهُمْ أَجْمَعِيْنَ

Verily the promised abode of all of them is Jahannum.

He began screaming, placed his hand on his head and for three days he was bewildered, not knowing where he was going.

O friend! Ponder over the conditions of our pious predecessors. Do you ever become unconscious in reality or ostentatiously, or does this condition never overcome you due to your hard-heartedness. Be concerned of saving yourself. Remain hungry so that your heart will become soft.

والحمد لله رب العلمين

14. One of the qualities of the pious predecessors was:

In any sickness, they feared that perhaps it was time for them to depart from this world, and they would not be able to repent from their sins or fulfil obligations due on them. Thus they would be leaving this world as sinners. This is just like a slave who does vice in the harem (private quarters) of the master and is before him whilst he is in a state of extreme anger. (And for Allaah تَبَارَكَ وَتَعَالَى is the highest qualities.)

Once Hassaan Ibn Sinaan رَحِمَهُ ٱللَّهُ fell sick. A friend came to visit him and asked him his condition. He replied, "If I am saved from *Jahannum*, then I am in a good condition." His friend then asked, "What do you desire?" He answered, "A long night before my death which I may pass in repentance and *salaah*."

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "I went to the house of one of my neighbours who was in his final stages. He was a sinful person. I said to him, "Why don't you make a promise to Allaah تَبَارَكَ وَتَعَالَى that you will never sin again. It is possible that your death comes on this promise."

Maalik رَحِمَهُ ٱللَّهُ said, "From the inner portion of the house, I heard a voice, "If his promise is like your confession which you make and then break, then it is of no benefit. In fact Our anger increases."

Maalik رَحِمَهُ ٱللَّهُ fell down unconscious.

Mugheerah Kharraaz رَحِمَهُ ٱللَّهُ was visited by people on his deathbed. When asked about his condition, he replied, “I am lying here loaded with sins.” People asked, “Do you desire anything.” He answered, “Yes, Allaah تَبَارَكَ وَتَعَالَىٰ must grant me the ability to repent before death and He must favour me.”

When Wahb Ibn Ward رَحِمَهُ ٱللَّهُ fell ill, the ruler of Makkah Mukarramah took a Christian doctor to treat him. The doctor asked him, “What difficulty are you undergoing?” He replied, “Allaah protect me! I will never tell you of my difficulty.” People said, “Tell us, we will inform him.” He said, “Go far from me. *Subhaanallaah*! Where has your intellect disappeared? Are you commanding me to complain of Allaah تَبَارَكَ وَتَعَالَىٰ to one of His enemies? Please leave me!”

When Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ fell ill, people brought a doctor to him. The doctor examined him and said, “His liver has split due to divine fear. I cannot cure him.”

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “Besides the *akaabir* (elite), very few sick people are saved from the following qualities:
(1) Greed
(2) Lies
(3) Complaining
(4) Ostentation.”

Whenever Shaddaad Ibn Hakeem رَحِمَهُ ٱللَّهُ fell sick, then he would give in charity one hundred *dirhams*, in gratitude for the sickness.

When Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ fell ill, he did not act on the instructions of the doctor. Once people asked him, “Should we not call a doctor for you?” He replied, “By Allaah, if I knew that my health lay in placing my hand over my ear, then I would never place my hand on my ear. Whatever Allaah تَبَارَكَ وَتَعَالَىٰ does,

there is goodness in it." (This is the stage of ridaa (being pleased with the Divine decree).)

When Haatim Asam رَحِمَهُ ٱللَّهُ would see any stingy person giving charity whilst sick, he would say, "O Allaah! Always keep him ill because sickness is expiation for his sins and is beneficial for the poor."

People asked Muhammad Ibn Seereen رَحِمَهُ ٱللَّهُ during his final illness about his condition. He said, "I am in great difficulty. When I am hungry, I am not being satiated. When I am thirsty, it is not being quenched. When I lie down, sleep is not coming." He was a person who hardly ever used to complain in sickness; but this pain was quite severe. He could not bear it. He thus mentioned his condition so that his friends could supplicate for him.

When Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ was stabbed, he asked for some milk which he drank. The milk emerged from his wound. He uttered, 'Allaahu-Akbar' (Allaah is the greatest!)". People began praising him. He remarked, "By Allaah, I wish that I could leave this world as I entered. If today all the things on which the sun rises and sets were in my possession, I would have given it in charity out of fear of the hereafter."

When the time of death drew near for Salmaan Farsi رَضِيَ ٱللَّهُ عَنْهُ, he began crying and said, "Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ advised us;

ليكن بلغة أحدكم من الدنيا كزاد الراكب

Let your provisions of the world be like the provisions of a rider.

How lamentable that I have gathered so much of wealth!" Saying this, he pointed to his possessions. At the time of his death, it was valued at 15 *dirhams*.

When the death of Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ drew close, he said, "O Allaah, I have sinned. If You forgive me, then this is Your kindness. If You punish me, then this is Your justice. However, I testify that Allaah is one and Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of Allaah تَبَارَكَ وَتَعَالَى." Thereafter he passed away.

When death approached Aamir Ibn Qays رَحِمَهُ ٱللَّهُ he cried and said, "I do not fear death, and neither do I have greed for this world. However I fear for my negligence in Allaah تَبَارَكَ وَتَعَالَى's obedience and for not standing in worship on cold nights."

Ataa Ibn Yasaar رَحِمَهُ ٱللَّهُ said that *shaytaan* came to Imam Ahmad Ibn Hambal رَحِمَهُ ٱللَّهُ during his final moments and said, "O Ahmad, you are leaving this world safe from me." He remarked, "I am still not safe from you."

When the time of Abu Dhar رَضِيَ ٱللَّهُ عَنْهُ's death drew close, he said, "O death, come quickly because I wish to meet Allaah تَبَارَكَ وَتَعَالَى."

Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ went to a person who was about to pass away. He was uttering, "Alhamdulillaah! (All praises are due to Allaah!)"
Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ said, "Brother, you have said a good word, because when Allaah تَبَارَكَ وَتَعَالَى decides any work, He likes listening to His praises from His servant."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ went to visit a boy on his deathbed. His parents were crying. The boy said, "Do not cry. I am going to the One who is more kind to me than you."

When Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ approached the time of death, he cried. People asked, "Why are you crying?" He answered, "It is a long journey, I have little provisions, my belief is weak, and I fear falling from the bridge of *Siraat* into Hell."

O friend! Ponder! Death is present at all times. Not even one breathe is in your control. Day and night seek forgiveness in abundance because you are standing on the edge of a fire. Allaah تَبَارَكَ وَتَعَالَى is the possessor of guidance and looks after the righteous.

والحمد لله رب العلمين

15. One of the qualities of the pious predecessors was:
When they saw any *janaazah* (funeral procession), they would cry, take lesson and prepare for death.

When Abu Hurayrah رَضِيَٱللَّهُعَنْهُ would see any *janaazah*, he would say, "Proceed to your Creator, we are coming behind you."

When Makhool Damishqi رَحِمَهُٱللَّهُ saw a *janaazah*, he would say, "You are proceeding in the morning, we will be coming in the evening. This is a brief but very important advice. Yet we are greatly negligent. People are departing; however we do not take admonition." For many days thereafter he would remain perplexed.

Usayd Ibn Hudair رَحِمَهُٱللَّهُ said, "When I see a *janaazah*, I become completely engrossed in the thought of the world towards which the deceased is going." For many days thereafter he would not eat and drink. Once he accompanied a *janaazah*. When the grave digger placed the deceased in the grave, he fell unconscious. People lifted him onto a stretcher and took him home.

Ibraahim Zayyaat رَحِمَهُٱللَّهُ passed by a group of people who were lamenting over a deceased person. He said to them, "Fearing for yourself is far better for you, because the deceased has passed three stages: (1) seeing the angel of death (2) tasting the pangs of death (3) safety from an evil end."

Umar Ibn Dharr رَحِمَهُٱللَّهُ attended the *janaazah* of an evil person. People thinking him to be a sinner refrained from attending his *janaazah*. When he was placed in the grave, Umar said, "O so-and-so, may Allaah تَبَارَكَوَتَعَالَى have mercy on you. You have completed your *tawheed*. You have hidden your face in sand. If people accuse you that you are a sinner, then who of us have not sinned or erred." Those lifting the *janaazah* began crying.

O friend! This is the way of the pious predecessors. Take lesson as they had taken lesson. Cry often since such dangers are lurking ahead which cannot be explained.

16. One of the qualities of the pious predecessors was:
Whenever they thought of death and its difficulties, then they would be sad and grief-stricken due to fear of an evil end. At times, due to sorrow, they would lose their senses.

Ka'b Ahbaar رَحِمَهُ ٱللَّهُ said, "When the giver of glad tidings came to Yaa'qub عَلَيْهِ ٱلسَّلَامُ, he said, "At this time, I do not have anything which I can gift to you. However I make *duaa* that Allaah تَبَارَكَ وَتَعَالَىٰ eases the pangs of death upon you." He رَحِمَهُ ٱللَّهُ used to also state, "The example of death is like a thorn tree which is lodged in the stomach in this way that its thorns are transfixed in every vein and fibre of the body. Then a strong person pulls it out with his full strength. A small portion breaks and is removed and the remaining portion remains inside. (May Allaah تَبَارَكَ وَتَعَالَىٰ make this difficulty easy for every believer! *Aameen*).

After visiting anyone on his deathbed, Hasan Basri رَحِمَهُ ٱللَّهُ would not eat and drink for many days. He would continuously sob and cry. He would say, "It is not appropriate for a believer to forget three things: (1) the world (2) its destructive power (3) death."

Shaqeeq Zaahid رَحِمَهُ ٱللَّهُ said, "In many matters, people have gone against the *sunnah* e.g. they say, "Allaah تَبَارَكَ وَتَعَالَىٰ is responsible for our sustenance," then too they have complete trust in their heart on their savings. They say that the hereafter is better than the world, yet they gather wealth and are stingy in spending. It is as though they have not come into the world except to carry a load of sins. They say that we will definitely die, however they do the work of such people who do not even think of death."

When Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ was stabbed people said, "We have hope that the fire will not touch you." He said, "By Allaah! You are foolish. I fear that I may be made a coal of *Jahannum*."

Ibn Mulaykah رَحِمَهُ ٱللَّهُ said, “When the time of Ibraheem عَلَيۡهِ ٱلسَّلَامُ’s demise came close, his children asked him, “O father, how is death?” He replied, “I find myself as though I am being pulled with chains. Allaah تَبَارَكَ وَتَعَالَىٰ asked me the same question and I gave the same reply.” Then Allaah تَبَارَكَ وَتَعَالَىٰ said, “We have made it easy for you.”

Ka’b Ahbaar رَحِمَهُ ٱللَّهُ said, “When Isaa عَلَيۡهِ ٱلسَّلَامُ brought Saam, the son of Nooh عَلَيۡهِ ٱلسَّلَامُ alive, he asked him, “When did you pass away?” He answered, “Four thousand years ago.” Then Isaa عَلَيۡهِ ٱلسَّلَامُ asked him, “How was death?” He answered, “The severity of death has not left as yet.”

Haamid Lafaaf رَحِمَهُ ٱللَّهُ said, “The one who thinks of death in abundance is blessed with three qualities (1) he repents quickly (2) he remains contented (3) he is diligent in acts of worship.”

Wahab Ibn Munabbih رَحِمَهُ ٱللَّهُ said, “When Moosa عَلَيۡهِ ٱلسَّلَامُ passed away, then the angels of the heavens came to one another with their hands on their cheeks saying, “Moosa عَلَيۡهِ ٱلسَّلَامُ has passed away. Then who is there who will not die?” He رَحِمَهُ ٱللَّهُ also used to say, “None will die without seeing the angels recording one’s deeds (*kiraaman kaatibeen*). If he is pious, then they say, “May Allaah تَبَارَكَ وَتَعَالَىٰ reward this pious person. Due to your blessings, we went to many noble gatherings, and many times we smelt the fragrance of your sincere acts of worship.” If he was evil, they say, “May Allaah تَبَارَكَ وَتَعَالَىٰ not grant you the recompense of a pious person. We went with you into places of evil and we smelt your foul odour.” He used to say, “None will be able to attain the pleasure of Allaah تَبَارَكَ وَتَعَالَىٰ except the one who knows that Allaah تَبَارَكَ وَتَعَالَىٰ is continuously watching me.”

I say, “Research scholars have stated that to think of Allaah تَبَارَكَ وَتَعَالَىٰ at every breathe is out of human control. Ponder over this.

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “That person is not ready for death who thinks that he will remain alive till tomorrow.” He also said, “Good deeds are a branch of the remembrance of death. Sin is a branch of forgetfulness of death.”

O friend! Ponder over this and adopt the company of worshippers and those disinclined to the world. Do not adopt the company of negligent and worldly people since their companionship is darkness for the heart and a veil from perceiving the horrors of the hereafter.

والحمد لله رب العلمين

17. One of the qualities of the pious predecessors was:

They would gaze at the world with the eye of lesson and not love and desire for it. This was the code of life for all our pious predecessors. Once Sa’d Ibn Abi Waqqaas رَضِيَ ٱللَّهُ عَنْهُ went to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, who asked, “O Sa’d, where were you?” He answered, “I went to such a nation in the wilderness who were controlled by the cravings of their stomach and private parts.”

Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked, “Should I not inform you of something more amazing?” Sa’d رَضِيَ ٱللَّهُ عَنْهُ said, “Why not?” Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Those who are aware of the evil of these things and still involve themselves in them. This is most surprising.”

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “Whoever ponders deeply on the state of the world, his deeds will never be defective.”

Someone asked Haatim Asam رَحِمَهُ ٱللَّهُ, “When can we be regarded as those who take lesson from the world?” He replied, “When you understand that the result of everything in the world is destruction, and the final result of the worldly people is that they became soil.”

Ahmad Ibn Harb رَحِمَهُ ٱللَّهُ said, “The earth expresses astonishment over two people (1) a person who lays down soft bedding to sleep. The earth addresses him, “O son of Adam, why do you not remember that for a long period, you will

have to lie within me without any bedding, and you will decompose in me. (2) a person who fights with his brother over a piece of land. It addresses him, “Have you not pondered over the previous owners? How many them owned them and have eventually left, being unable to stay on that same piece of land?”

Ibraaheem Ibn Adham رَحِمَهُ ٱللَّهُ said, “Ibraheem Taymi رَحِمَهُ ٱللَّهُ used to urinate in the courtyard of his house. One night he emerged from his room to relieve himself. He stood there till the morning. People asked him the reason. He said, “When I intended to pass water, I thought of the denizens of Hell and the difficulties they were in. Till the morning, I saw them presented in front of my eyes with chains and fetters. Therefore I could not sleep.”

Thaabit Bunaani رَحِمَهُ ٱللَّهُ said, “Dawood عَلَيۡهِ ٱلسَّلَامُ passed by a blazing oven. He thought of the fire of *Jahannum* due to which he began screaming and shouting. It seemed as if though his limbs and joints would dislocate. People bound his body so that he could not move. They kept him in this condition for a couple of days. In the summer, he used to say, “O Allaah, I cannot bear the heat of your sun, then how will I bear the heat of Your fire?”

The eyes of Yazeed Ibn Marthad رَحِمَهُ ٱللَّهُ were always flowing with tears. When asked the reason, he replied, If Allaah تَبَارَكَ وَتَعَالَىٰ says to me, “If you disobey Me, I will place you in the hot-water baths,” then too blood should flow from my eyes. Then what to say of His statement that whoever disobeys Him will be burnt in the fire.”

Isaa عَلَيۡهِ ٱلسَّلَامُ passed a graveyard. He heard someone calling out, “How many physically fit, handsome and eloquent people are screaming beneath mounds of sand.”

Ahmad Ibn Harb رَحِمَهُ ٱللَّهُ said, “I have not seen anyone having less intelligence than us. We prefer shade to the sun, but we do not prefer *Jannah* over Hell.”

O friend! Contemplate and look with the gaze of lesson at the creation.

18. One of the qualities of the pious predecessors was:

They would command people out of the goodness of their hearts, to abstain from following their incorrect actions, which may have been perpertrated in negligence or forgetfulness, during their life or after their demise. It should not happen that if they committed any evil action and they were followed, then this would cause an increase in their sins. It is narrated that in the era of Sikandar Zul-Qarnayn, a flood removed the soil from one grave made of gold which was ten hand spans in length and breadth. People removed the veil on top of him. They found there-in a man lying on a wooden bed, the legs made of gold. He was covered with a silken garment. Around his neck was a signboard made of chrysolite. After the name of Allaah تَبَارَكَ وَتَعَالَى was written the following "Whoever has a beginning has an ending. I ruled the world for one thousand years. My daily expenses were equal to the gold in this ground. The sun, moon, and heavens etc. were under my control. The wind, water, fire, steel followed my command. Then I rose to the top and I have left my mortal body by you, so that people after me can take lesson. There is no creation except that they will perish very soon except the Lord of the Universe who will remain forever." Imam Ghazaali رَحِمَهُ ٱللَّهُ has mentioned this incident.

In here there is advice from the king that one should never be unmindful of death, and he should not follow the king in remaining absorbed in the world.

Anas Ibn Maalik رَضِيَ ٱللَّهُ عَنْهُ said, "The world will not come to an end until people do not have more desire to listen to poetry than to the *Qur'aan Majeed*.

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "I am surprised at people who regard *mubah* (permissible) actions of the pious to be a sin, and do not even think of their major sins as indecent. They back-bite, carry tales, have jealousy, hatred, deception, pride and vanity, but do not seek forgiveness. However they object

to the permissible delicious food and the permissible clothing of the pious people."

Isaa عَلَيۡهِ ٱلسَّلَامُ said, "None but the people of their city abuse their Nabi or pious people, because they wish goodness for them, but the people dislike them and use abusive language on them.

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "If you see any aalim in an indecent place, then do not immediately call him evil, because an aalim is more precautious than you and he is less worthy of censure than you."

I say, "In this book, mention will be made of some pious people who would live in a place of sins. They intercede for them and live within them so that no punishment should befall them.Therefore, without investigating first, do not immediately say anything. والله اعلم

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "If a man attains money, it is like a wolf attaining a goat in the jungle."

Isaa عَلَيۡهِ ٱلسَّلَامُ said, "The crux of all Allaah تَبَارَكَ وَتَعَالَىٰ's speech is that the hereafter is better than the world. It is not appropriate for anyone to have doubt in it."

Hatim Asam رَحِمَهُ ٱللَّهُ said, "That person who regards wealth to be beneficial for himself, it is as though he has preferred money for the hereafter."

O friend! Remember this and supplicate, "O Allaah تَبَارَكَ وَتَعَالَىٰ, do not let us be a means of admonishment for others, and expose to us our faults!"

والحمد لله رب العلمين

19. One of the qualities of the pious predecessors was:

They would regard themselves as the greatest of sinners and would think that the *duaas* of people like them are not worthy of being accepted. Therefore,

some of them would not go with the people for *salaatul-istisqaa* and *duaa* for removal of calamities.

People asked Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ, "Why don't you come with us for istisqaa?" He answered, "I fear that stones will rain down upon you because of me." He also said, "You think that the rain is delayed, and I feel that stones' raining down upon me is delayed."

Wahab Ibn Munabbih رَحِمَهُ ٱللَّهُ said, "Isaa عَلَيۡهِ ٱلسَّلَامُ went for *salaatul- istisqaa*. He supplicated for a long while. However rain did not come down. He then announced, "Whoever amongst you has sinned, should go away from here." All the people save one, went away. Isaa عَلَيۡهِ ٱلسَّلَامُ asked him, "Have you not sinned?" He replied, "I have. Once I looked at a woman with an evil gaze. When she left, I placed this finger in my eye and removed it. Isaa عَلَيۡهِ ٱلسَّلَامُ asked this man to supplicate. As soon as he supplicated, clouds filled the skies and rain fell.

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, "Famine prevailed within Bani Israaeel for seven years, until people eventually began eating corpses and even their own children. They would climb the mountains and cry profusely, to no avail. Eventually revelation was sent to Moosa عَلَيۡهِ ٱلسَّلَامُ, "Say to them, "Even if they worship so much until they became like dry pieces of wood, then too I will not accept their *duaas* until they do not return the due rights of people."

O friend! Contemplate how despised these people regarded themselves. Therefore you should not hasten for *salaatul-istisqaa*, until you feel that Allaah تَبَارَكَ وَتَعَالَىٰ has forgiven all your sins. However, if you do not have this thought, then wait, repent to Allaah تَبَارَكَ وَتَعَالَىٰ and then go for *istisqaa*.

والحمد لله رب العلمين

20. One of the qualities of the pious predecessors was:

Whoever caused any harm to them, whether by hitting them, stealing their wealth or dishonouring them, then they would forgive those people, following in the footsteps of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would never take revenge for himself. However, if any of the Divine commands of Allaah تَبَارَكَوَتَعَالَىٰ was broken, then he would punish the transgressors.

Ja'far Ibn Muhammad رَحِمَهُٱللَّهُ said, "Being sorrowful after forgiving is much better according to me than being sorrowful after punishing."

Haatim Asam رَحِمَهُٱللَّهُ said, "It is not justice that you despise people when they disobey Allaah تَبَارَكَوَتَعَالَىٰ, but you do not despise yourself when you disobey Him." I say, "Being angry with yourself means that you should keep yourself hungry and thirsty and should not sleep on a bed. You should treat your *nafs* as you would do with your enemy."

Abu Yazeed Bustami رَحِمَهُٱللَّهُ said, "I called my *nafs* to worship, but it refused. I did not give myself any water to drink for a year as punishment."

A man who had done some wrong was brought to Ibn Zubayr رَحِمَهُٱللَّهُ. He called the lasher to lash him. The person said, "I ask you forgiveness on behalf of that Being in front of whom you will be more disgraced than me." Ibn Zubayr immediately descended from his throne, placed his face on the ground and said, "I have forgiven you."

Perhaps he did not punish this person who took an oath due to some *shar'i* excuse e.g. there was fear of some great harm in implementing the *hadd* (punishment). **واللہ اعلم**

Qataadah رَحِمَهُٱللَّهُ was asked, "Who is the most honourable person?" He said, "The one who is the most forgiving."

A woman stole the *Qur'aan Majeed* and shawl of Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ. He ran behind her and said, "I am Maalik. Return my *Qur'aan Majeed* and take my shawl. Do not have fear of me."

Abu Saeed Maqburi رَحِمَهُ ٱللَّهُ said, "Total forgiveness is that you do not take revenge on an oppressor but have mercy on him and make *duaa* of forgiveness for him in great abundance.

When Imam Maalik رَحِمَهُ ٱللَّهُ was lashed, he forgave the person who hit him on the very first stroke. This is also narrated regarding Imam Ahmad رَحِمَهُ ٱللَّهُ. When he was lashed, he would say, "What harm will come to a person if Allaah تَبَارَكَ وَتَعَالَىٰ does not punish a person due to him?"

Ka'b Ahbaar رَحِمَهُ ٱللَّهُ said, "The person who bears the difficulty of his wife will attain the reward of Ayyub عَلَيْهِ ٱلسَّلَامُ. Whichever woman is patient on the oppression of her husband, Allaah تَبَارَكَ وَتَعَالَىٰ will grant her the reward of Aasiya binte Mazaahim."

Insha-Allaah, regarding this quality, a detailed explanation will be given at the end of the book.

والحمد لله رب العلمين

21. One of the qualities of the pious predecessors was:
They would revere and greatly respect the believers and would always desire great goodness for them because this was from amongst the distinguishing signs of Allaah تَبَارَكَ وَتَعَالَىٰ.

Abu Bakr رَضِيَ ٱللَّهُ عَنْهُ said, "No Muslim should despise another Muslim, because a Muslim has a great status in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ."

Abdullah Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ said, "The greatest act of worship is to honour your friend." When he would look at the *Ka'bah*, he would remark, "Verily

Allaah تَبَارَكَ وَتَعَالَى has honoured and exalted you, but in the sight of Allaah تَبَارَكَ وَتَعَالَى the honour of a believer is greater."

Ikrimah رَضِيَ اللَّهُ عَنْهُ said, "Listen! Do not cause harm to any aalim, because he who causes harm to an aalim has caused harm to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "Believers are more exalted in the sight of Allaah تَبَارَكَ وَتَعَالَى than some angels."

Haatim Asam رَحِمَهُ اللَّهُ was asked, "Why is a thief's hand cut off for stealing only 5 *dirhams* (silver coins) whereas the *diyat* (compensation) for a hand is 500 *dinaars* (gold coins)?" He replied, "Due to exposing and losing the honour Allaah had granted him."

O friend! Ponder, do you honour the general Muslim, not to speak of the *ulama and* pious; or do you dishonour and despise them, due to which you have become an open sinner. Seek forgiveness.

والحمد لله رب العلمين

22. One of the qualities of the pious predecessors was:

They would be patient on the difficulties afflicted on them by their wives. They would be convinced that their wives' disobedience was due to their going against some command of Allaah تَبَارَكَ وَتَعَالَى - "When we are disobedient to our Sustainer, our wives are disobedient to us." This rule is generally found, and not always. Thus, the ambiyaa are excluded from it, due to their being sinless. Even though the general pious predecessors did not think as we had mentioned, they would remain patient on these difficulties with this in mind that the benefit attained from the women are much more than their harms. They would fulfil the rights of women completely. They would not abstain from fulfilling the compulsory rights due to women due to their disobedience. They would practice on this *hadeeth*; "Fulfil the right of one who has kept his trust by you, do not be disloyal to the one disloyal to you," even though rights

pertain to both husband and wife, which are mentioned in the books of *hadeeth* and *fiqh*.

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Four things are of misfortune:
(1) Abundance of children.
(2) Lack of wealth.
(3) An evil neighbour.
(4) A treacherous wife."

A *hadeeth* states, "If Allaah تَبَارَكَ وَتَعَالَىٰ had not granted women the veil of shame and modesty, then women would not be equal to one handful of earth."

Ali رَضِيَ ٱللَّهُ عَنْهُ said, "A person's good fortune is in five things:
(1) A compatible wife.
(2) Pious children.
(3) Pious friends.
(4) Good neighbours.
(5) Sustenance in his own hometown."
Rasoolullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ supplicated, "O Allaah, I seek protection from a heedless friend, an evil neighbour and a troublesome wife."

When Maalik Ibn Dinaar'sرَحِمَهُ ٱللَّهُ wife passed away, he did not remarry. He said, "If I could divorce my *nafs*, then I would have divorced it also."

Ahmad Ibn Harb رَحِمَهُ ٱللَّهُ said, "If a woman possesses 6 qualities, then she is very pious:

(1) She is punctual on her 5 *salaah*.
(2) She obeys her husband.
(3) She seeks the pleasure of her Lord.
(4) She protects her tongue from backbiting and carrying tales.
(5) She is disinclined to worldly goods.
(6) She is patient on tribulations."

Abdullah Ibn Mubaarak رَحِمَهُ ٱللَّهُ said, “The evil of women which Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ warned us was that she be a cause of her husband breaking family ties, and she forces her husband into menial and low tasks just to fulfil her lusts and desires.”

Shaqeeq Balkhi رَحِمَهُ ٱللَّهُ used to say to his wife, “If all the people of Balkh assist me, but you oppose me, then I will not be able to protect my *deen*.”

Haatim Asam رَحِمَهُ ٱللَّهُ said, “The sign of a pious woman is that she has fear of Allaah تَبَارَكَ وَتَعَالَى, is full of contentment, is adorned with generosity, her worship is obedience to her husband and her full preparation is for the hereafter.” He said, “Assist your son-in-law and brother-in-law. By this, the *deen* of your daughter and sister will remain firm. Do not join the two of them in opposing their husbands. By this, their *deen* will be affected.”

Haatim Asam رَحِمَهُ ٱللَّهُ was like a tied animal in his house. If food was placed in front of him, he would eat. Otherwise, he would remain silent and hungry.

A *hadeeth* states, “One immoral woman is equal to one thousand evil men.”

Iyaas Ibn Muaawiyah رَحِمَهُ ٱللَّهُ said, “I do not know of any medication for two things (1) stopping one’s urine. (2) an evil wife.”

Regarding this quality, mention will be made in different places. It is narrated from all the pious predecessors that they were patient with their wives and did not oppose or hit them except for their reformation. They also made *duaa* for their reformation.

والحمد لله رب العلمين

23. One of the qualities of the pious predecessors was:

They were not desirous of power. Even if people used to force them and regard them as better than themselves, they would say, “We are not worthy of it.” People would then say, “No, only you are fit for it.”

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “Whoever seeks rulership before attaining it, rulership runs away from him and much of his knowledge is lost.”

Fudhayl Ibn Iyaadh رَحِمَهُ ٱللَّهُ said, “The only person who loves to rule is the one who like to listen to the faults of people, so that he can be distinguished amongst them. He also hates to hear the praise of others in front of him. Whoever has sought rulership has lost his abilities.”

Maymoon Ibn Mahraan رَحِمَهُ ٱللَّهُ said, “Do not tell anyone to walk with you or to ride together with you, since this is disgrace for the one walking together and a trial for the one taking him.”

O friend! Abstain from the love of rule. More of this will *insha-Allaah* be discussed in different places.

والحمد لله رب العلمين

24. One of the qualities of the pious predecessors was:

They looked after each other’s welfare. Therefore if a young person advised any elder in any matter, or the elder taught any etiquette to any young person, neither of them would be upset with the other.

Anas Ibn Maalik رَضِيَ ٱللَّهُ عَنْهُ said, “In the sight of Allaah تَبَارَكَ وَتَعَالَىٰ a young person advising an old person and an old person advising a young person is highly desirable. By means of this, a repentant youngster can become a beloved of Allaah تَبَارَكَ وَتَعَالَىٰ.”

Rasoolullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “I advise you to be good to the youth, because they are soft-hearted. Allaah تَبَارَكَ وَتَعَالَىٰ sent me as a witness, a giver of glad tidings and as a warner. The young became my companions and the old opposed me.”

People have written poems regarding this:

ان الغصون إذا لاينتها اعتدلت ولن يلين إذا ألا ينته الخشب

If you soften branches, it will become straight. If you wish to soften dry branches, you can never do so.

Anas رَضِيَ اللَّهُ عَنْهُ narrates that during the era of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the young people would not worship so much. However, when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away they increased their worship and said, "In the physical presence of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ we were safe from punishment descending. However now, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has passed away, thus safety has left us."

Ahmad Ibn Harb رَحِمَهُ اللَّهُ said, "A man must abstain from play and futility when he reaches the age of 40, when his hair becomes white, when he has performed *hajj,* and when he marries, since fornication after marriage is the worst of evil actions." This means that at the age of 40, when the hair is beginning to turn white and old age has commenced, then to involve oneself in play, futility and sins is very evil and blameworthy. It does not mean that all these matters are permissible till the age of forty. This is just how the *ulema* state that a fasting person should abstain from backbiting. Does this mean that backbiting is permissible for one not fasting? No, this only means that backbiting must be abstained from in all conditions and during fasting, one should to a greater extent abstain from it.

Yahya Ibn Muaadh رَحِمَهُ اللَّهُ said, "Even if a man lives a long life on earth, it is only equal to a breath in comparison to the life in *Jannah*. The person who wastes and destroys one breath by which he could have attained an everlasting enjoyable life, by Allaah is in great loss and harm."

O friend! Remember this and value your youth. In old age, patch yourself with an abundance of istighfaar, perhaps in this way you will perfect your *deen*.

والحمد لله رب العلمين

25. One of the qualities of the pious predecessors was:

They behaved with extreme kindness to those who were younger than them, let alone those who happened to be older than them. Besides their friends and

family, they behaved courteously with even strangers. What can be said of their conduct towards *ulama* (scholars), when they even dealt with ignorant people with kindness and compassion?

The *ulama* are unanimous that an increase in ranks is dependent on an increase in *adab* (respect). *Adab* actually means to regard yourself as full of faults and to regard others as perfect. Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would dislike one friend looking at another with even so much as a sharp eye.

Ali Ibn Abi Taalib رَضِيَٱللَّهُعَنْهُ said, "The greatest recognizer (*aarif*) of Allaah تَبَارَكَوَتَعَالَىٰ is he who respects the people of imaan more."

Bakr Ibn Abdillah Muzani رَحِمَهُٱللَّهُ said, "When you see any person older than you, then respect him and be convinced that he has believed before you and has done much more pious acts. If you see any person younger than you, respect him also. Be convinced that you had sinned before him. If people honour you, then regard this as a favour and bounty of Allaah تَبَارَكَوَتَعَالَىٰ upon you and be convinced that you are not worthy of it. If people disrespect or dishonour you, then know that it is due to some sin. If you have thrown a stone at the dog of your neighbour, then it is as though you have caused difficulty to your neighbour."

Umar Ibn Waasi' رَحِمَهُٱللَّهُ said, "A person can never reach the state of *ihsaan* (high level of sincerity) until he does not treat every friend with kindness, even if he is in his company for only a moment." When he used to sell a goat, he would emphasize good conduct towards the goat and he would tell the buyer, "It has remained with us for some time now."

Haatim Asam رَحِمَهُٱللَّهُ said, "People have abandoned 3 qualities
(1) Valuing good character with friends
(2) Concealing their faults
(3) Bearing any difficulty which they give."
Yahya Ibn Muaadh رَحِمَهُٱللَّهُ said, "That nation is extremely evil which praises a Muslim if he is wealthy and regards him to be lowly if he is poor. No young

person walks in front of an old person except that he receives the punishment of being deprived of virtue."

Yahya Ibn Muaadh رَحِمَهُ ٱللَّهُ heard of a man seeking wealth. He asked him, "What will you do with money?" He replied, "I will give it to the poor." He remarked, "Leave the burden of the destitute on Allaah تَبَارَكَ وَتَعَالَى, so that you continue regarding them as good. When their burden becomes yours, then you will begin disliking them, and they will become a burden onto you."

He also said, "Honouring your Muslim brother is that when a family member of his passes away and he is in another city, you travel there to console him."

Abu Muaawiyah Aswad came for condolence of Fudhayl's son from Sham to Makkah Mukarramah. The purpose of his journey was neither *hajj* nor *umrah*."

Abu Bakr Siddeeque رَضِيَ ٱللَّهُ عَنْهُ said, "Whoever wishes that Allaah تَبَارَكَ وَتَعَالَى should shade him from the fire of *Jahannum* on the day of judgement, then he should be merciful and soft-hearted to the Muslims."

Muhammad Ibn Munkadir رَحِمَهُ ٱللَّهُ used to stay awake at night in worship. However when his mother used to ask him to massage her legs till morning, he used to regard this as more virtuous than *salaah*."

I say, "The *ulama* have mentioned the same regarding the right of the *shaykh*. Therefore serve him like one's mother."

Kahmash Ibn Hasan رَحِمَهُ ٱللَّهُ said, "I used to serve my mother, even carrying and cleaning her stools."

Sulaymaan Ibn Ali sent a bag full of coins and said, "Buy a slave with this money to serve your mother."

I refused and sent a reply to him, "In my childhood, my mother did not like anyone else serving me. Similarly, now when I have grown, I do not like anyone else serving her."

O friend! Deal kindly and compassionately with all friends, especially the poor and needy.

والحمد لله رب العلمين

26. One of the qualities of the pious predecessors was:

They feared an evil end at all times, thus becoming deprived of Allaah تَبَارَكَ وَتَعَالَى's vision, due to going to *Jahannum*. At times, they would become so absorbed in their concern for it that they would become unmindful of those around them. When Hasan Basri رَحِمَهُ ٱللَّهُ used to hear the *hadeeth* that the last to emerge from hell will emerge after one thousand years, he used to say, "O, if only I could be this person!" Someone once asked him why he made this statement, to which he replied, "He has been promised that he will emerge from *Jahannum*."

Rabi' Ibn Khaysham رَحِمَهُ ٱللَّهُ said, "A person's soul comes out in the form in which it was dominant before death." He also said, "I went to one person in the throes of death. Whenever I recited لا اله الا الله, he would calculate his money."

Mutarraf Ibn Abdullah رَحِمَهُ ٱللَّهُ said, "I am not surprised on the destruction of anyone. I am surprised at the person who attains salvation that despite the causes of destruction, how did he remain protected? Allaah تَبَارَكَ وَتَعَالَى does not grant any servant a bounty greater than passing away on *Islaam*.""

Sufyan Thawri رَحِمَهُ ٱللَّهُ once cried so much he fell unconscious. People enquired, "Why do you cry so much?" He answered, "Before, we used to cry over our sins. Nowadays, we cry with this fear that we must not leave Islam." He said, "A person worships idols, but in the sight of Allaah تَبَارَكَ وَتَعَالَى, he can be fortunate. A person can be generally obedient, but wretched in the sight of Allaah تَبَارَكَ وَتَعَالَى. I do not know in which group I am included."

A *hadeeth* states, "A believer whose imaan is firm is he who has great concern for the hereafter in this world, and the happiest person in *Jannah* will be the one who cried the most in this world."

Yahya Ibn Muaadh رَحِمَهُ ٱللَّهُ said, “Contemplation and taking lesson makes apparent beautiful words of wisdom in the heart of a believer. Thus you will hear such words from him which the *hukamaa* (wise men) are pleased with, by which the necks of the *ulama* are lowered, by which the *fuqahaa* (jurists) are pleased, and by which the poets remember with enthusiasm.”

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, “The fear and sorrow of a believer is according to his *baseerat* (internal understanding).”

Wuhayb Ibn Wird رَحِمَهُ ٱللَّهُ said, “Allaah تَبَارَكَ وَتَعَالَى sent revelation to Ibrahim عَلَيْهِ ٱلسَّلَامُ, “Wash your heart.” Ibrahim عَلَيْهِ ٱلسَّلَامُ said, “O Allaah! Water cannot reach there. How must I wash it?” Allaah تَبَارَكَ وَتَعَالَى said, “Wash it by sorrow, grief and concern for all those matters which have passed by you, or will pass by you regarding Me.”

People said to Bishr Ibn Haarith رَحِمَهُ ٱللَّهُ, “We always see you in a sorrowful state.” He answered, “I am such a person from whom the king (i.e. Allaah تَبَارَكَ وَتَعَالَى, the King of kings) has asked for some rights to be fulfilled.” He also said, “All worries come to an end. However, the sorrow of sins continue increasing day by day.”

Muaadh Ibn Jabal رَضِيَ ٱللَّهُ عَنْهُ said, “It is not appropriate for a man to make his happiness apparent until he crosses the bridge of *Siraat*.”

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whenever Jibreel عَلَيْهِ ٱلسَّلَامُ comes to me, he comes in a terrified state, due to excessive awe of Allaah تَبَارَكَ وَتَعَالَى.”

Moosa Ibn Mas’ood رَحِمَهُ ٱللَّهُ said, “When we sat by Sufyaan Thawri رَحِمَهُ ٱللَّهُ, then due to his excessive fear, it seemed as though a fire had encircled us.”

Fudhail Ibn Iyaadh رَحِمَهُ ٱللَّهُ said, “Some of Allaah تَبَارَكَ وَتَعَالَى’s servants are such that when they think of the grandeur and majesty of Allaah تَبَارَكَ وَتَعَالَى, their hearts shatter, then it joins together and shatters again. As long as they live, this condition remains.” He also said, “Man fears Allaah تَبَارَكَ وَتَعَالَى according to his

ma'rifat (recognition) of Him." It is narrated that some personalities like Sufyaan Thawri, Fudhayl Ibn Iyaadh and Maalik Ibn Deenar رَحِمَهُمُ ٱللَّهُ would, due to overwhelming fear, at times emerge from their homes and not know where they were heading towards.

Imraan Ibn Husayn رَحِمَهُ ٱللَّهُ said, "By Allaah, I wish that I was ash, and that one gale would take me away."

Ishaaq Ibn Khalaf رَحِمَهُ ٱللَّهُ said, "A person who cries and wipes off tears from his eyes is not one who fears. A truly fearful person is he who abandons such acts in where there is a fear of divine punishment for committing them."

Fudhayl Ibn Iyaadh رَحِمَهُ ٱللَّهُ, on the day of *Arafah,* would hold his beard and whilst standing would cry from midday until sunset, saying, "If only my sins would be forgiven."

Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ said, "If none was unmindful of death, all of the creation would have died due to divine fear."

Furqad As-Sanji رَحِمَهُ ٱللَّهُ said, "Five hundred virgin girls wearing socks as clothing went to Baitul-Muqaddas. A *hibr* (scholar) mentioned to them some matters related to the hereafter. In one moment, all of them passed away. He also said, "Once we went to Ataa Sulamee رَحِمَهُ ٱللَّهُ. We saw that he had placed his cheeks on the hot ground. The skin beneath his eyes had peeled off due to his crying, and the sand below him had turned into mud and mortar. Generally he would wipe his tears and sprinkle them around him. An onlooker would think it to be *wudhu* water. It is also narrated that he did not raise his gaze to the sky for 40 years. One day, he mistakenly looked up. He fell down onto his stomach due to which there was a rupture in it. He became ill due to this and passed away.

Whenever any problem would arise in his area, he would say, "This is due to evil of Ataa's sins. If he goes out of this place, then this problem would not occur." Many a times at night, he would examine his body to see whether it was disfigured or not. He would say, "Once we were travelling with Utbah

Ghulaam. When he reached a certain place, he fell down unconscious. When he regained consciousness, he said, “This is the place where I sinned when I was not yet mature. This incident took place after he and his companions had performed their *Fajr salaah* with the *Ishaa wudhu* for 40 years. His body had withered, his colour had changed, and his skin resembled the dry skin of a melon.

والحمد لله رب العلمين

27. One of the qualities of the pious predecessors was:

They would stay awake (in worship) in summer and winter. They would say, “If any sufi sleeps without need, he will not attain anything in this path. Many sufis are very negligent of this quality. They sleep away the whole night in great comfort just like the worldly-orientated and wealthy people.

A *hadeeth* states, “Hold firm onto standing in the night, since this is the path of the pious before you, it grants you divine closeness, it is an expiation of sins, it prevents one from sinning and it removes sicknesses from the body.”

Allaah تَبَارَكَ وَتَعَالَىٰ sent revelation to Daawood عَلَيْهِ السَّلَامُ, “O Daawood, the one who claims to love me, but sleeps at night is a liar.”

A *hadeeth* states, “Allaah تَبَارَكَ وَتَعَالَىٰ boasts to the angels about the person who performs *tahajjud* on a cold night, “See, my servant has left his warm quilt, left his beautiful wife, and is communicating with me through My speech. Bear witness that I have forgiven him.”

At times Umar Ibn Khattaab رَضِيَ اللَّهُ عَنْهُ would read a verse, he would fall unconscious, and for many days thereafter he would be visited by people as sick people are visited. During his rule of *khilaafat*, he would not sleep during the night or day. Whilst sitting, he would doze off.”He would say, “If I sleep at night, then I will destroy myself. If I sleep during the day, my subjects will be destroyed, and I will be questioned regarding them.”

Taoos رَحِمَهُ ٱللَّهُ would lay his bedding and continue turning from side to side till the morning, not sleeping a wink. At times, from *Ishaa* till *Fajr* he would stand staring. At times, for a long period, he would sit with his head bent, and would not speak till *Fajr*. He would say, "The fear of *Jahannum* has taken away the sleep of the worshippers."

The pious predecessors could recognize a person who had not awakened for *tahajjud* by his face. They would say, "We did not see you in the court of Allaah تَبَارَكَ وَتَعَالَى, whereas so-and-so was there. Gifts were distributed there."

It was the practise of Bishr Haafi, Imam Abu Haneefah, Yazeed Ruqhashi, Maalik Ibn Deenaar, Sufyan Thawri and Ibraaheem Ibn Adham رَحِمَهُمُ ٱللَّهُ to stand the whole night in worship until the end of their lives. Once, people asked Bishr Haafi رَحِمَهُ ٱللَّهُ, "Why don't you rest for one hour at night?" He answered, "Rasoolullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would stand so long that his blessed feet would swell up, and blood would flow, whereas Allaah تَبَارَكَ وَتَعَالَى had forgiven all his past and future errors. So how can I sleep when I do not know if Allaah تَبَارَكَ وَتَعَالَى has even forgiven one of my sins or not."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Whoever misses *tahajjud* is due to some sin. Therefore daily at sunset take a stock of your *nafs* and repent to Allaah تَبَارَكَ وَتَعَالَى so that you can perform tahajjud salaah."

Abu Juwayriyah رَحِمَهُ ٱللَّهُ said, "I stayed six months with Imam Abu Haneefah رَحِمَهُ ٱللَّهُ and I did not separate myself from him. During those days, I did not see him placing his side on the ground (to sleep). People have mentioned that he did not have any bedding for the night."

Fudhayl Ibn Iyaadh رَحِمَهُ ٱللَّهُ said, "When Allaah تَبَارَكَ وَتَعَالَى manifests Himself at night, He calls out, "Where are those who claim to love Me during the day? Does one friend not like solitude with his friend? Till the morning I keep glancing at My

friends, and they directly speak to Me in My divine throne. Tomorrow I will cool their eyes by granting them *Jannah*."

Mughirah Ibn Habeeb رَحِمَهُ ٱللَّهُ said, "Once I saw Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ standing and crying, whilst holding his beard in front of Allaah تَبَارَكَ وَتَعَالَىٰ from *Ishaa* till *Fajr*, and he used to say, "O Allaah! Have mercy on the old age of Maalik."

Azhar Ibn Mughith رَحِمَهُ ٱللَّهُ said, "One night, I saw an extremely beautiful *hoor* (damsel) of *Jannah*. I asked, "For whom are you?" She answered, "I am for that person who used to perform tahajjud in winter."

Alaa Ibn Ziyaad رَحِمَهُ ٱللَّهُ used to stand in *salaah* the whole night. One day, his wife said to him, "Why don't you rest for a short while?" He followed her advice and slept away. In a dream he saw a person who caught hold of his forelock saying, "Wake up, perform salaah and do not lose the enjoyment of Allaah's worship." Immediately he woke up and found his forelock standing up straight. It remained like this until his death.

Ibraaheem Ibn Adham رَحِمَهُ ٱللَّهُ slept in Baytul-Muqaddas one night. From a stone, he heard a voice saying, "Standing in the night extinguishes the flame of the Fire and keeps the feet steadfast on the bridge of *Siraat*. Do not be lazy in staying awake at night." For the remainder of his life, he did not miss tahajjud salaah. O friend! Remember this and practice."

والحمد لله رب العلمين

28. One of the qualities of the pious predecessors was:

They would regard themselves as completely despicable so much so that some would derive blessing from their students. They never thought that they had more knowledge and action than their students and *mureeds* (disciples). This they would do when there was no fear of any harm being caused to their students. It is narrated that Imam Shafi'ee رَحِمَهُ ٱللَّهُ sent a messenger to Imam Ahmad Ibn Hambal رَحِمَهُ ٱللَّهُ saying, "Soon you will be tested and *Insha'Allaah*,

you will emerge safe." i.e. in the matter of the Qur'aan being created (*makhlooq*) or not (*ghayr makhlooq*).

When the message was relayed, Imam Ahmad رَحِمَهُ ٱللَّهُ became happy. He removed his *kurta* and gave it to the messenger. When the messenger returned to Imam Shafi'ee رَحِمَهُ ٱللَّهُ with the *kurta* and informed him, he asked, "Did Imam Ahmad رَحِمَهُ ٱللَّهُ wear this! Was there any other clothing between it and his body?" The messenger replied, "No" Imam Shafi'ee رَحِمَهُ ٱللَّهُ kissed it and placed it on his eyes. He then placed it in a container, threw water over it, rubbed it in, squeezed it and then placed this water in a glass bottle. Whichever of his companions would become ill, he would give them some of its water. When they would rub it over their body, they would be cured.

O friends! Ponder over the humility of Imam Shafi'ee رَحِمَهُ ٱللَّهُ since Imam Ahmad رَحِمَهُ ٱللَّهُ was his student. May Allaah تَبَارَكَ وَتَعَالَىٰ be pleased with His rightly guided servants!

والحمد لله رب العلمين

29. One of the qualities of the pious predecessors was:

They severely disliked anyone making the *dhikr* of Allaah تَبَارَكَ وَتَعَالَىٰ in a state of negligence e.g. when a child wakes up at night, and the mother makes *dhikr* to put the child off to sleep (since the *dhikr* of Allaah تَبَارَكَ وَتَعَالَىٰ is far loftier than this.)

والحمد لله رب العلمين

30. One of the qualities of the pious predecessors was:

They were very soft-hearted and tolerant. They would be pliant to everyone like a camel. The following words appear in the *hadeeth* where we have been commanded to straighten the rows in *salaah*,

ولِيّنوا في يد إخوانكم

Become soft in your brother's hands.

The *Qur'aan Majeed* states,

فبما رحمة من الله لنتَ لهم ولو كنت فظا غليظ القلب لانفضوا من حولك

Due to the mercy of Allaah, you are soft towards them. If you were harsh and hard hearted, they would have run away from you."

O friend! Remember this and practice.

والحمد لله رب العلمين

31. One of the qualities of the pious predecessors was:

They would remain hungry within the *shar'i* bounds. If they did not possess *halaal*, they would stay hungry for days. Their experience showed them that effulgence (*nuraaniyat*) and excellence lay in an empty stomach. The example of a drum is famous amongst the people that its loud and strong voice is due to its empty and hollow inside.

The *ulama have* stated, "It is appropriate that an *aalim* does not eat to his stomach fill especially during the era when he is involved in writing, so that his understanding of the Quraan, hadeeth, fiqh, etc. is not obstructed." This is due to the fact that a full stomach weakens the intellect. If anyone has doubt, he may test it. We have seen a group of *fuqaraa* being steadfast in hunger, so much so that some of them used to pass stool only once a week. They would feel ashamed of exposing themselves before Allaah تَبَارَكَ وَتَعَالَى by going so many times to relieve themselves.

Shaikh Tajuddeen Dhaakir رَحِمَهُ ٱللَّهُ reached such a level that he would make wudhu once in 12 days. When Shaikh Ali Shahaawee would meet anyone he would encourage him to remain hungry and would say, "This is the weapon of a believer. If a hungry believer does not engage in the obedience of Allaah تَبَارَكَ وَتَعَالَى, he will not disobey Him, because the means of enticing sin are not found."

O friend! Follow them in these matters. Do not eat without intense hunger. Intensity of hunger means that your intestines palpitate, and you feel discomfort due to your stomach being empty.

O friend! Understand this and practise.

والحمد لله رب العلمين

32. One of the qualities of the pious predecessors was:

When they found any student of *deen* not having a sincere intention in acquiring knowledge, then they would continue teaching him and they would turn to Allaah تَبَارَكَ وَتَعَالَىٰ for the correction of his intention. In this way, both would continue receiving reward. Not stopping his *ta'lim* (instruction) is an aim of Allaah تَبَارَكَ وَتَعَالَىٰ because knowledge is taught for 2 reasons

(1) Action. (2) Keeping alive the *sharee'ah*.

A person of knowledge in all conditions attains reward , either fully or partially.

Ali Khawaas رَحِمَهُ ٱللَّهُ said, "There is no *aalim* who does not practice on his knowledge. If not for others, then a least for himself, because when he sins, he will feel regret and will repent. If he was not an *aalim*, he would not even have known that he had committed a sin. He has now practiced on his knowledge, even though he may be a sinner, and even though according to the terminology of the people, he did not practise on his knowledge."From here, we learn that knowledge is in every condition beneficial for an aalim. In every era, people's knowledge exceeded their practice.

والحمد لله رب العلمين

33. One of the qualities of the pious predecessors was:

They were ready to practice on the knowledge of every *aalim* but would not be concerned about his actions. He would thus practice, and then convey the rewards of this action in that aalims book of deeds. He would then seek his reward from the grace and kindness of Allaah تَبَارَكَ وَتَعَالَىٰ. Similarly, if he read any book, then he would convey its reward for the author, and would not oppose and resist him in this, because the reward for every action is for the one who has written it. Ponder over this. This can only be done by a person who has

great compassion for the believers. In our book, 'Al-Minanul-kubraa' we have discussed in length regarding this, keeping in mind the inheritance of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

والحمد لله رب العلمين

34. One of the qualities of the pious predecessors was:

Whoever possessed inward enmity for them, but outwardly claimed to love them, they would mingle with them and would believe them, regarding their claim to be true, not having any form of doubt regarding it. They would never claim him to be a liar in his claim. When this person desired to come close, they would not prevent him, since this would create more enmity and trouble. However in intermingling, it is necessary that one protects all his limbs from all types of sins, because sometimes an enemy draws near so that he can find out the faults of his enemy and then he can speak evil of him in front of the general people when he makes his enmity open, as has occurred many times. Therefore it is appropriate to abstain from mingling with enemies and it is best not to mix with such people regarding whose friendship one is not convinced. It is very necessary for a person who does not have perfection in diplomacy to abstain from the enmity of people. O friend! Remember this.

والحمد لله رب العلمين

35. One of the qualities of the pious predecessors was:

They would look at the good qualities of people and conceal their faults, so much so that they would not see the fault of any Muslim brother by which they could mock them. According to them, all Muslims are pious. From here, we learn that the *mashaayikh* would not be an enemy of anyone for their own purposes. In fact, the general public possessed enmity and jealousy for them.

The people have named people of perfection Abul-Uyoon (father of eyes). He has an eye to see every single thing. With one eye, he sees that his friends are free from all faults and imperfections like hypocrisy, show, etc. With his other eye, he sees himself, in a way from which he should be wary. He accuses

himself of faults, either at the present moment or that they could be found in him in the future, and he thus fears for these faults and weaknesses.

والحمد لله رب العلمين

36. One of the qualities of the pious predecessors was:

When their enemies or jealous people increased, they would make abundance of *shukr* to Allaah تَبَارَكَ وَتَعَالَىٰ and then they would seek abundance of forgiveness (*istighfaar*). They would make *shukr* since none would have been jealous of them if they did not possess such bounties worthy of being jealous over. Their *istighfaar* on this bounty was due to their *taqwa*. Otherwise this bounty was not in their control. The name of this istighfaar is *istighfaarul akaabi*r. In like manner, they would make abundance of *istighfaar* for those jealous of them, and they would be compassionate and kind to them since these people were destroying their *deen* due to their jealousy. Some used to make *duaa* "O Allaah! Forgive those who possess jealousy for us, since they cannot bear these bounties bestowed to us due to their narrow-mindedness. If You had granted them an open heart, they would not be jealous over us." Very few of our people possess this quality. In fact most desire every type of evil for those who possess jealousy for them.

والحمد لله رب العلمين

37. One of the qualities of the pious predecessors was:

If any person brought them a gift from some ruler, they would give this messenger half or at least a portion of this gift, by which he would become pleased. If any person brought any gift from a ruler, together with mentioning his piety, goodness, etc. then they would give the whole gift to this messenger. O friend! Remember this!

والحمد لله رب العلمين

38. One of the qualities of the pious predecessors was:

Whoever taught them any *surah* or verse of the *Qur'aan* in their childhood or taught them even one chapter of any form of knowledge, they would respect that person their whole life. So much so, they would never pass this person riding a conveyance and they would never marry his divorced wife, even though they became *Shaikhul-Islam,* or they became an *Imam* of any spiritual path. Amongst the etiquettes they would fulfil was that they would shower gifts and clothing to their ustaadhs, to his children and to those who lived with him, out of honour for him.

Whoever taught their children *Qur'aan Majeed*, they would not be stingy with regards to spending on them and would not regard as much whatever they gave.

Ibn Abi Zayd Qayraan mentions regarding the author of '*Risaalah'* that he gave one hundred dinars (gold coins) to the teacher of his son when his son had completed one *manzil* (1/7) of the Quran Majeed. The teacher said, "I have not done such an action by which I am worthy of this great amount, "It is narrated that he sent his son to another teacher, since he felt that this teacher had dishonoured and disrespected the *Qur'aan Majeed* (by the statement of his).

I say, "All praise to Allaah تَبَارَكَ وَتَعَالَىٰ that I was granted the ability to practice on this quality and habit. I treated my ustaadh, Shaikh Hasan Sabee in this way that during his lifetime, I would give him, and his children clothing and I never felt that I was fulfilling his *waajib* (compulsory) right over me. Once in 918 *hijri*, I was travelling with Shaikh Shamsuddeen Dimyaati رَحِمَهُ ٱللَّهُ. He saw a blind old man, his daughter holding his hand and treading along. Sheikh dismounted from the horse, kissed his hand and for a long while walked with him. When he returned, I asked him who the man was. He replied, "In my childhood, I learnt some portion of the *Qur'aan Majeed* from him. I did not therefore have the courage to pass by him riding my conveyance. This is the same Shamsuddeen who had attained great status and acceptance by even the kings, due to his knowledge and piety, which we have not seen for any of his contemporaries. One day I saw him at a certain place. People had gathered to kiss his hand. Those who could not reach him would spread out their sheets and throw it

towards him. When he would reach this cloth, they would kiss the cloth as people do for the covering of the *Ka'bah*. O friend! Remember this and practice.

والحمد لله رب العلمين

39. One of the qualities of the pious predecessors was:

The thought would never cross their mind that they were performing nawaafil (extra), even though their feet would become swollen due to long standing at night in *salaah*. They felt that whatever optional acts of worship they were doing was only to complete and perfect their shortcomings in their *faraaidh* (compulsory duties). In reality, *nawaafil* was for that person whose *faraaidh* were perfect, as indicated to in the following verse

ومن الليل فتهجد به نافلةً لكَ

During a portion of the night, perform tahajjud, this is an extra for you.

Allaah تَبَارَكَ وَتَعَالَى has indicated here that this is an addition for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as his *faraaidh* have been perfectly completed, since Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is *ma'sum* (protected) from any defect or shortcoming occurring in his acts of worship, as mentioned by Allamah Suyooti رَحِمَهُ اللَّهُ in Khasaais. If we surmise that any *wAli* fulfils his acts of worship in a most perfect way, then this is due to the inheritance attained from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I have seen the statements of some *ulama that* the angels only present a *salaah* to Allaah تَبَارَكَ وَتَعَالَى when it is perfected by *nawaafil*. Ponder over this and practice.

والحمد لله رب العلمين

40. One of the qualities of the pious predecessors was:

They would not wait for a gift from anyone whether he had come back from a journey from Shaam or Hijaaz. The thought did not pass their mind that so-and-so will send us some clothing, shoes, fruit, etc. Their hearts were completely void of this thought. Similarly, if they had to grant a gift to anyone who had just returned from a journey, then they would not wait for some recompense. This

was not due to having evil thoughts about their friend, but due to their being void of greed and avarice.
O friend! Understand this well and remember that if you send a gift to a friend and you are aware of his noble habit that he will compensate you, then it is appropriate that you send a message that this is not such a thing which should be recompensed. Take an oath that he must not send you a gift for his sake so that he will be freed from the burden of recompense, even if it be for a short while.

Once, I sent a small gift to my friend Shaikh Shamsuddeen. He recompensed me with something many times more valuable, due to which I felt ashamed.

However this point should not be forgotten that to commence sending is desired in the *shari'ah* especially for those whom one has internal enmity.

A *hadeeth* states, تهادوا تحابوا "Exchange gifts, love will increase." Another *hadeeth* states, "Gifts remove hatred and malice."

O friend, give gifts according to the *shar'ee* manner, do not anticipate receiving gifts from any person who returns from a journey; and do not expect recompense from one to whom you gave a gift. If you go against these principles; then you have emerged from the path of the *salaf* (pious predecessors). Remember this well.

والحمد لله رب العلمين

41. One of the qualities of the pious predecessors was:
They had firm intention to serve guests because a guest eats his own sustenance. Shaikh Abdul-Halim Ibn Muslih رَحِمَهُ ٱللَّهُ would take an oath from his guest that as long as he remains in the city, he would not eat by anyone else. The guest would then come rarely. I asked Shaikh about this action of his to which he replied, "By this intention, I have attained success, because a guest eats his own sustenance. If I do not serve him, then it is possible that contrary

to my pleasure, he will eat by me, and I will become ignoble in his and Allaah تَبَارَكَ وَتَعَالَى's sight.

I dealt with the children of Shaikh Muhammad Shanaawari and Shaikh Abdur-Razzaaq in the same manner when they stayed with me for 3 months. When they ate by someone else, I became extremely upset. They became pleased by this and the thought which they had that they were placing a strain on me was removed.

O friend! Remember this.

والحمد لله رب العلمين

42. One of the qualities of the pious predecessors was:
In matters of foodstuff, they would be very cautious and abstinent. Some were such that they would not eat food until it was proven to be permissible from three or even seven hands. If they did not find such food, they would remain hungry, until they received *halaal* wealth according to their conditions.

My friend Shaikh Afdhaluddeen was the last of such *buzurgs* which I have seen. He would not eat of any food until he knew that the food had passed by the control of seven people in a *halaal* manner. If he did not find such food, he would stay hungry for successive days until his intestines began cleaving one another, and there was concern for his intellect and *deen*. Then at such a time he would eat as a person who was forced to eat. He would come to know of the food being in so many hands by *kashf*. May Allaah تَبَارَكَ وَتَعَالَى favour me by following in his footsteps, however only till three hands. Then if I have any doubt in it, I vomit it out. At times, the food itself informs me.

والحمد لله رب العلمين

43. One of the qualities of the pious predecessors was:
At all times they would take stock of themselves so that they could remove from within themselves the qualities of the hypocrites and create within

themselves the qualities of the believers, since both theses paths are in total conflict.

Many qualities of the believers are mentioned in different verses of the *Qur'aan Majeed* as well as the *ahaadeeth*.

A *hadeeth* states,

لا يؤمن احدكم حتي يأمن جاره بوائقه

"None of you can be a true believer until his neighbour is safe from his *bawaaiq*." The sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "What is his *bawaaiq*?" Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Oppression and deception."

Yahya Ibn Muaadh رَحِمَهُ اللَّهُ has gathered a number of qualities in one of his writings. He wrote that it is necessary for a believer to be (1) very modest, (2) not cause harm, (3) grant great benefit to others, (4) be void of evil, (5) truthful, (6) speaks less, (7) hardworking, (8) does not err often, (9) stays away from vain talk, (10) builds brotherhood, (11) joins family ties, (12) is dignified, (13) is thankful and appreciative, (14) is happy with Allaah تَبَارَكَ وَتَعَالَى when his sustenance is straitened, (15) is patient, (16) is kind and compassionate to friends, (17) is chaste.

A believer is not (1) a curser, (2) user of vulgar language, (3) finder of faults, (4) backbiter, (5) carrier of tales, (6) hasty, (7) jealous, (8) possessor of malice, (9) proud, (10) vain, (11) seeker of the world, (12) possessor of long hopes, (13) one who sleeps a lot, (14) ostentatious, (15) hypocritical, (16) stingy.

He should be cheerful and not a seeker of faults. He should love for Allaah and hate for Allaah. He should be pleased for Allaah تَبَارَكَ وَتَعَالَى's sake and become displeased for His sake. His provisions should be *taqwa*. His concern should be the hereafter. *Dhikr* of Allaah تَبَارَكَ وَتَعَالَى should be his companion, his Master should be beloved, and his full striving should be towards the coming life."

In short, he has mentioned 300 qualities altogether.

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, “If the hypocrites grew tails, there will not be any place to walk due to it being so much.”

Hudhayfah رَضِيَ ٱللَّهُ عَنْهُ used to say, “In the era of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, if one wrong word came out of someone’s lips, he would become a hypocrite. Today I hear such a word being uttered ten times, but no-one takes heed.”

A *hadeeth* states,

المنافق همته في الطعام واخراب والمؤمن همته في الصيام والصلوة

A hypocrite’s complete concern is in his food and drink, and a believer’s main concern is in fasting and salaah.

Umar Ibn Abdul Azeez رَحِمَهُ ٱللَّهُ said, “The strength of a believer is in the heart, and the strength of a disbeliever and hypocrite is in the hand.”

Haatim Asam رَحِمَهُ ٱللَّهُ said, “The sign of a believer is that he completes his acts of worship and cries despite this. The sign of a hypocrite is that he forgets to practice, and he laughs.”

Fudhayl Ibn Ayaadh رَحِمَهُ ٱللَّهُ said, “A believer plants the seeds of a date tree but fears that thorns might grow. A hypocrite plants thorns and hopes that dates will grow on them.”

O friend! Remember this and search within yourself deeply before death. If you possess the qualities of hypocrites, then be sorrowful, cry and seek forgiveness in abundance.

والحمد لله رب العلمين

44. One of the qualities of the pious predecessors was:

In their initial stages, they did not gather wealth and in their latter stages, they would gather it to spend on others. A person in the initial stages of tasawwuf is like a breastfeeding baby. At the time of weaning, aloes are placed on the breast, so that the child finds it distasteful and attains a dislike for milk, since it

will now be harmful to the child. When we are convinced that it dislikes suckling it, it will begin disliking the drinking of milk.

This is the condition of a dervish in the final stages that he dislikes the world. At this stage, to gather money is perfection for him, so that he can save himself from begging and so that he can spend in the path of Allaah تَبَارَكَ وَتَعَالَىٰ according to His command. A person desired to stay in the company of Ibraaheem Ibn Adham رَحِمَهُ ٱللَّهُ. He said to him, "One condition is that you do not have the same right in your wealth as me." He retorted, "I cannot do so," thereafter he left (meaning that he still loved wealth too much –translator).

In the *Tawraat* it is mentioned that it is *haraam* for the heart which loves the world to speak the truth.

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "O people, know that wealth is a scorpion. Whoever cannot enchant it; its poison will kill him." People asked, "What is its enchantment?" He answered, "To earn it in a *halaal* manner and spend it correctly."

Isaa عَلَيْهِ ٱلسَّلَامُ said, "A person cannot be righteous until gold and sand are equal in his eyes."

Shaqeeq Balkhi رَحِمَهُ ٱللَّهُ said, "The person pleased with attainment of the world is a hypocrite."
This refers to a person who outwardly shows disinclination to the world. A person who does not outwardly show this is not a hypocrite.

Alaa Ibn Ziyaad رَحِمَهُ ٱللَّهُ said, "A person cannot become a perfect *aalim* until he does not abstain from the world and women."

O friend! Abstain from futile matters of this world and follow the path of the pious predecessors; you will be saved from worldly tribulations.

والحمد لله رب العلمين

45. One of the qualities of the pious predecessors was:

They preferred their *mureeds* (disciples) being engaged in Allaah تَبَارَكَ وَتَعَالَىٰ's work more than their service. If they had to call anyone for some necessity, and they were engaged in *dhikr* or *tilaawat* of *Qur'aan Majeed* and thus did not go, then according to them these acts were more important than their necessities, no matter how important they were like grounding flour, cooking the food, etc. Only that person can practice on this quality who is free from the evils of his carnal desires, and whose love is firm in seeking Allaah's pleasure, that he can place this before all his desires.

I used to recite *salawaat (durood shareef)* a certain number of times. One night I was so absorbed in the *dhikr* of Allaah تَبَارَكَ وَتَعَالَىٰ, and I enjoyed it so much that I spent the whole night in *dhikrullah*, due to which my *salawaat* was not recited. I felt very remorseful and shy of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In the morning, I mentioned this to my Shaikh Sayyid Ali Khawaas رَحِمَهُ اللَّهُ. He said, "It is not appropriate to be shy of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ due to this, because definitely Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ loves Allaah تَبَارَكَ وَتَعَالَىٰ more than himself. Do not ever think that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will be upset due to your action. In fact he will be more pleased on your *dhikr* of Allaah than with *salawaat*. Besides this, *salawaat* is also *dhikr* of Allaah تَبَارَكَ وَتَعَالَىٰ." In a similar manner, every *murshid* (guide) should be happier when his *mureed* reads *salawaat (durood)* than when his mureed makes the following *du'aa*, "O Allaah! Have mercy and forgive my *Shaikh,"* etc. because Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, according to all spiritual guides is more beloved than their lives and family. O friend! Ponder over this.

والحمد لله رب العلمين

46. One of the qualities of the pious predecessors was:

They gave preference to actions for the hereafter over the actions of this world i.e. after *Fajr*, they would regard their *wazeefahs* to be more important than all other work just as they gave preference to performing *tahajjud* oversleeping in a quilt, in the cold winter nights. This was the habit of all the pious

predecessors. One who does not abide to these principles and his concern is only the world, is not of the people of *sulook*.

Once I saw a pious person intending to walk in a garden due to which he left his *wazeefah* of that day as well as *Fajr salaah* with *jamaa'at*, whereas he was wearing a woollen turban which was a distinguishing factor of the *sufiyaa*. I said to him, "If you wore beautiful clothing, wore an expensive turban like the people of the world, perform your *Fajr salaah* with *jamaa'at* and fulfil your *wazeefah*, then this will be more beloved in the sight of Allaah تَبَارَكَ وَتَعَالَى." He did not answer me.

Yunus Ibn Ubaydah رَحِمَهُ ٱللَّهُ said, "If any person does not regard *subhaanAllaah* and *alhamdulillah* to be superior to the whole world and whatever it contains, then he is one who gives preference to this world over the hereafter."

Malik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "Whichever person has sent a proposal of marriage to the world, then she will ask for his whole *deen* (religion) as *mahr* (dowry), and she will not be pleased with anything else.

والحمد لله رب العلمين

47. One of the qualities of the pious predecessors was:

They did not fear for the welfare of their children after their demise. Therefore, whatever wealth came into their hands, they would spend and not save. If they feared for their children's destruction, and stinginess and greed overpowered them, then they would consider themselves to be excommunicated from the path of the *sufis*.

A *hadeeth* states, "*Children are a cause of stinginess and cowardice* (مبخلة مجبنة)" i.e. they make a person stingy from spending wealth and cowardly from spending his life in jihad, etc.

A *hadeeth* also states,

مالك ما قدمت ومال ورثك ما اخرت

Your wealth is that which you sent forward and the wealth of your inheritors is that which you leave back.

Abu Haazim رَحِمَهُ ٱللَّهُ said, "Spend and do not worry about your children's future. If they are believers, Allaah تَبَارَكَ وَتَعَالَى will grant them unlimited. If they are sinners, then why are you becoming helpers in their sin?"

Whatever came in the hand of Saalim Ibn Abil-Ja'd رَحِمَهُ ٱللَّهُ, he would spend it. His wife reproached him. He said, "It is more beloved for me to take my good actions and leave you in difficulty than taking evil and leaving goods and wealth for you."

Muhammad Ibn Yusuf رَحِمَهُ ٱللَّهُ said, "Spend on your pious friends, for they are more beneficial for you than your inheritors. The reason for this is that your friend will make *duaa* for you when you are lying under the layers of earth in the grave. It is possible that due to their *duaas*, you will emerge pure from your grave, having no sin upon yourself. Your inheritors will distribute your wealth, will not remember you and will not even appreciate your benevolence, but will rather say, "Allaah تَبَارَكَ وَتَعَالَى has made this our right."

It is narrated that when the death of Muhammad Ibn Ka'b Qurazi رَحِمَهُ ٱللَّهُ drew close, he spent all of his money. People asked, "Why did you not leave any money for your children?" He replied, "Gathering wealth for myself is better. As for my children, I have amassed divine grace."

Madaaini رَحِمَهُ ٱللَّهُ said, "To leave the inheritance of *adab* (etiquettes) is better than leaving the inheritance of wealth. By *adab*, you will attain wealth, respect and the love of friends, and the best of this world and the hereafter. However money is quickly destroyed, and your children will be left with nothing for this world and the hereafter. We have witnessed inheritance money many-a-time. There is no goodness and blessing in it since the heir did not earn it, and the person who passed away was stingy in spending it on the inheritor."

O friend! Remember this.

والحمد لله رب العلمين

48. One of the qualities of the pious predecessors was:
They would visit the graveyard every night practising on the statement of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

زوروا القبور فانها تذكركم الاخرة

Visit the graves because they will remind you of the hereafter.

This habit is virtually non-existent today. Even if some people go to the graveyard, there is no effect or lesson on the hearts; rather it is done as a mere habit and custom.

One of the last pious people I saw practising on this was Muhammad Ibn Anaan رَحِمَهُ اللَّهُ. Every Friday, he would go to the graveyard and stand by every grave, whether he knew the person or not. When he would see the graves, he would cry and then recite the duaa narrated at this place. Thereafter he would say, "Amongst them, there is none who does not desire to perform 2 *rakaats* of *salaah* or to recite the *kalimah tawheed* (لا اله الا الله) even though it be only once. You should regard your life as a great bounty."

Hishaam Dastawaani رَحِمَهُ اللَّهُ, after visiting the graveyard and returning home, would not light the lamp for a few days and would say, "I am thinking of the darkness of the grave."

Ataa Sulami رَحِمَهُ اللَّهُ would proceed to the graveyard after *Ishaa* and stand until *Fajr* talking to them. When intending to return, he would say, "O people of the grave! You have tasted death. Ah death! And you have seen your deeds. Ah deeds!"

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "Your actions are presented to your deceased. At times they are pleased and at times, they are displeased. Many times he used to say,

اللهم إني أعوذبك من ان اعمل عملاً تخزي به أمواتي بين الاموات

O Allaah! I seek Your protection from doing such actions by which I will put to shame my deceased acquaintances in front of other deceased.

O friend! You know that our predecessors would not dig their graves during their lives keeping in mind the following verse

مَا تدرِيْ نَفْسٌ بأيِّ أَرْضٍ تَمُوْتُ

No person knows in which land he will pass away.

However it is narrated that Umar Ibn Abdul Azeez رَحِمَهُ ٱللَّهُ dug a grave in Dayr-Samaam. He continued digging and his slaves continued taking the sand to one corner, until it was complete. Seven days after, he was buried in this same grave. None of the past *ulama* built domes in their graves or placed enclosures around it. Neither did they beautify walls around it, nor did they place steps around it. This is contrary to the fake *sufis* of today who have introduced this *bid'ah* (innovation). Many times this work is completed with the wealth of oppressors. A pious person should abstain from these types of actions. The *ulama have* stated,

كم من صريح يزار وصاحبه في النار

There are many graves which are being visited, whereas its inhabitants are in the Fire.

I saw a non-Arab sheikh selling his books, clothing and household goods and he used the money to build his grave, dome and covering. He spent a lot of money on this. On the door the following was written:

قف علي الباب خاضعا واحسن الظن وارتج هو باب مجرب لقضاء الحوائج

Stand at this door with humility, have good thoughts and hope, since this is a door tested for fulfilment of needs.

Whoever would look at this dome and would read this board would laugh at the condition of this person. He would say, "I have fear that after my demise, no one would be concerned about me." For this reason he had this board written so that people would regard him as a *buzurg* (pious person). This is all deception and a mockery of *buzurgs*.

لا حول ولا قوة إلا بالله العلي العظيم والحمد لله رب العلمين

49. One of the qualities of the pious predecessors was:

In every gathering, they would not be unmindful of *dhikr* of Allaah تَبَارَكَ وَتَعَالَى and *salawaat (durood)*, practicing on this *hadeeth*

لا يجلس قوم مجلسا لم يذكروا الله فيه ولم يصلوا علي نبيهم محمد إلا كان عليهم ترة أي طبعه ونقصا يوم القيامة

There is no people who sat in a gathering in which they do not make the dhikr of Allaah تَبَارَكَ وَتَعَالَى and durood upon their Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except that it will be destruction (i.e. harm and loss on the Day of Judgement.)

They would also practice on this hadeeth,

ليس يتحسر أهل الجنة إلا علي ساعة مرت بهم لم يذكروا الله فيها

The people of Jannah will not regret except for that time which passed them in which they did not remember Allaah .

Hasan Basri رَحِمَهُ اللَّهُ said, "Allaah تَبَارَكَ وَتَعَالَى has made it easy upon us by revealing the verse **فاذكروني اذكركم** (*Remember Me, I will remember you*) because He has not specified any place for it. If Allaah تَبَارَكَ وَتَعَالَى had to specify a place to remember Him, then it would have been compulsory for us to proceed there, even if it was the distance of a hundred years, as He has called the people for Hajj. Therefore all praise and kindness is only due to Him."

Fudhayl Ibn Iyaadh رَحِمَهُ اللَّهُ said, "When any of creation is mentioned in one's gathering, then remember Allaah تَبَارَكَ وَتَعَالَى, because the remembrance of Allaah تَبَارَكَ وَتَعَالَى is the cure for the sickness of remembrance of the creation."

Whoever wanted to sit by Ibrahim Ibn Adham رَحِمَهُ اللَّهُ, would be allowed on condition that he would not remain negligent of Allaah's *dhikr*.

Daawood Taai رَحِمَهُ اللَّهُ said, "Besides the *dhaakireen* (those who make *dhikr*), all other souls will leave the world thirsty."

Wuhaib Ibn Ward رَحِمَهُ ٱللَّهُ said, "The person closest to Allaah تَبَارَكَ وَتَعَالَىٰ is he who commences his gathering with the dhikr of Allaah تَبَارَكَ وَتَعَالَىٰ."

Wahab Ibn Munabbih رَحِمَهُ ٱللَّهُ said, "I am surprised at those people who cry over the one whose body is dead, but they do not cry over the heart, which is dead, whereas this death is severer. "

Bishr Ibn Mansoor رَحِمَهُ ٱللَّهُ used to meet with people very little and say, "Intermingling is the cause of negligence. By Allaah, none has sat by me except that I saw leaving his company as more virtuous because this was more beneficial for myself and him. O friend! Remember this well!

والحمد لله رب العلمين

50. One of the qualities of the pious predecessors was:

They slept on their back when they could not sit, and when they came to know by indications that Allaah تَبَارَكَ وَتَعَالَىٰ would forgive them for that extent. The last person who I saw imbibed with this quality was Shaikh Taajuddeen Dhaakir. One the night of his demise, he informed his friends that he had not placed his side on the ground for twenty-seven years. This was also the condition of Shaikh Abus-Saood Jaarihi رَحِمَهُ ٱللَّهُ. Amongst the pious predecessors those who followed this path was Umar Ibn Abdul-Azeez, Bishr Haafi, Muhammad Ibn Ismaaeel Bukhaari, Imam Ahmad Ibn Hambal, Imam Abu Haneefah, Raabiya A'dawiyyah Awzaai and a group of *ulama* which I have written in Tabaqaat.

When Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ was overcome with sleep, he would walk in his house and recite this poem

وكيف تنام العين وهي قريرة ولم تدر في أي المجلسين تنزل

How can that eye sleep with comfort when it does not know which of the two places (Jannat or Jahannum) is its abode?

Rabiaa Adawiyyah, Sha'waanah and Faatimah Ramaliyaa رَحِمَهُنَّ ٱللَّهُ used to say, "We fear being taken to task suddenly."

So remember that the one who claims to be pious and righteous and sleeps all night until the morning, is a liar. Remember this well!

والحمد لله رب العلمين

51. One of the qualities of the pious predecessors was:

They would feel great regret and would weep due to their inadequacy in fulfilling the rights of Allaah تَبَارَكَ وَتَعَالَىٰ, so that perhaps Allaah تَبَارَكَ وَتَعَالَىٰ may have mercy on them. Abu Bakr, Umar and Abu Dardaa رَضِيَ اللَّهُ عَنْهُمْ possessed the highest level of this character. Due to excessive weeping, two black lines could be seen on the face of Umar رَضِيَ اللَّهُ عَنْهُ. This was also found on the faces of Abdullah Ibn Abbaass, Umar Ibn Abdul-Azeez, Yazeed Raqaashi, Fudhayl Ibn Iyaadh, Bishr Haafi and Ma'ruf Karkhi رَضِيَ اللَّهُ عَنْهُمْ.

When Yazeed Raqhaashi would go home, he would weep. When food was placed in front of him, he would weep. When sitting with friends, he would weep and make them weep. He would say, "Hell has been made for people like us."

Fudhayl Ibn Iyaadh رَحِمَهُ اللَّهُ said, "Crying with the eyes is not real crying. True crying is the crying of the heart because at times the eyes cry, but the heart is hard, for the tears of a hypocrite flow from his head and not from his heart."

Sufyan Thawri رَحِمَهُ اللَّهُ said, "There are ten portions of crying – one is for Allaah تَبَارَكَ وَتَعَالَىٰ and nine are for show. If in a year just once that portion comes which is for Allaah's sake, then *in-sha-Allaah*, this person will be saved from *Jahannum*."

I say, "A man's crying is not complete without the crying of the heart and eyes. One who only cries with one of them is incomplete, especially if this person is a spiritual guide, because his crying in the heart is not beneficial for his followers. Therefore, crying with the eyes is also necessary, even though his status is more superior. والله اعلم

Saalih Mari رَحِمَهُ ٱللَّهُ said, “Sin corrodes the heart. It cannot be removed without tears.”

Dhahhaak رَحِمَهُ ٱللَّهُ used to cry so much every evening until he would become unconscious. He would say (on awakening), “I do not know whether my evil deeds of today have been forgiven or if it is still recorded in my book of deed which I will see on the Day of Judgement.”

Makhool Damashqi رَحِمَهُ ٱللَّهُ said, “When you see anyone crying, then cry with him, and do not think of him to be showing off, because I once thought of this regarding a certain man due to which I was deprived of crying for a whole year.

O friend! Remember this well.

والحمد لله رب العلمين

52. One of the qualities of the pious predecessors was:

They would regard themselves to be destroyed due to their shortcomings in acts of worship, never mind falling into sin. They would say, “To have hope of Allaah تَبَارَكَ وَتَعَالَىٰ’s forgiveness is superfluous. They would visualize that Allaah تَبَارَكَ وَتَعَالَىٰ will take reckoning of every atoms weight of action. In this way, the fear of standing in front of Allaah تَبَارَكَ وَتَعَالَىٰ on the Day of Judgement would be created, since one who did not reckon himself in this world, then he would be made to stand for a long time on the Day of Judgement for reckoning. We seek the kindness of Allaah تَبَارَكَ وَتَعَالَىٰ.

Sayyid Ali Khawwaas رَحِمَهُ ٱللَّهُ said, “A *faqeer (sufi*) cannot be perfect until his gaze is not on the difficulties of *Qiyaamah* day and night, so that he may begin preparing from here.” Many times, he would say, “Whichever person wants ease in the grave, then he should not do such concealed actions which will lead to his disgrace in the hereafter. As long as his internal is evil, fear is indispensable for him, until he arises with fear from the grave.” For this reason, Luqmaan رَضِيَ ٱللَّهُ عَنْهُ used to tell his son “O my son, as you sleep, you will die. As you are awake, you will be resurrected after death. Thus perform good actions

so that you may sleep and awaken like a bride and abstain from evil actions so that when you awaken you are not fearful like a criminal whom the king is seeking to kill."

Ka'b Ahbaar رَحِمَهُ ٱللَّهُ said, "The person who closed the door and disobeyed Allaah تَبَارَكَ وَتَعَالَىٰ, feeling ashamed of the creation, but not feeling ashamed of Allaah تَبَارَكَ وَتَعَالَىٰ, then Allaah تَبَارَكَ وَتَعَالَىٰ will take a severe reckoning from him, enter him into a blazing fire, glance at him with anger and will say, "O angels! Catch him." A thousand angels or even more will run to apprehend him. They will drag him on his face. It is narrated that in their hands, he will become pieces."

O children of Aadam. Understand yourself as such, as though you are entrapped in this punishment. It is appropriate that you make the ambiyaa your intercessors. It is possible that due to them, you will be forgiven.

Abu Imraan Jooni رَحِمَهُ ٱللَّهُ said, "On the day of Judgement, the animals will see whatever is being meted out to humans. They will say, "All praise to Allaah تَبَارَكَ وَتَعَالَىٰ who did not make us humans."

Wahb Ibn Munabbih رَحِمَهُ ٱللَّهُ said, "The Bani Israaeel requested Isaa عَلَيْهِ ٱلسَّلَامُ to bring to life, Saam the son of Nooh. Isaa عَلَيْهِ ٱلسَّلَامُ asked them to show him the grave. They took Isaa عَلَيْهِ ٱلسَّلَامُ there. He stood by the grave and said, "O Saam, stand up with the permission of Allaah تَبَارَكَ وَتَعَالَىٰ." When he stood up, they noticed that the hair on his head and beard was white. Isaa عَلَيْهِ ٱلسَّلَامُ said, "O Saam, when you passed away, was your hair not black?" Saam replied, "Yes it was, however when I heard your voice, I thought that it was *Qiyaamah*. Due to the fears of *Qiyaamah*, my hair and beard turned white right now." Isaa عَلَيْهِ ٱلسَّلَامُ asked, "How much time has passed since your demise?" He replied, "Five thousand years, and till now I have not forgotten the pangs of death."

When Isaa عَلَيْهِ ٱلسَّلَامُ would make mention of *Qiyaamah*, then he would wail like a woman who lost her child. He would say, "It is not appropriate for the son of

Maryam to remain quiet when *Qiyaamah* is mentioned." O friend! Remember this.

والحمد لله رب العلمين

53. One of the qualities of the pious predecessors was:

They did not give much thought to building houses. It is narrated that they would suffice on building houses, according to necessity, but would not care to beautify and adorn it, since they did not possess so much of *halaal* wealth, they did not possess long hopes and their short hopes did not allow this. Ahmad Zaahid رَحِمَهُ ٱللَّهُ built his house and masjid from sticky mud and placed a roof of date palm leaves. From here we learn that he who claims piety, and then builds a firm house, being happy with the world, is a liar. This is more so for a person who claims to be completely devoted to Allaah تَبَارَكَ وَتَعَالَىٰ, because this is not appropriate from him at any time. Yes, there is no harm if one builds a firm house with the intention of it being *sadaqah-jaariayah* (continuous charity) after his demise as Madyan, Abul-Abbaass Ghumari رَحِمَهُمُ ٱللَّهُ and others had done.

It was a rule of the pious elders to abstain from greed and long ambitions. When Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ heard that Usaamah Ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ had bought a slave girl for a period of one month, he said, "Are you not surprised with Usaamah? Usaamah has long ambitions." Then Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "By Allaah, when I lift my foot, I think that death will overtake me before I place my foot down. Similarly, when I open my eyes, then I think that death will overtake me before I close it, and when I lift a morsel in my hand, I think that it is possible that death will come to me before I can swallow it."

Yahya Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "The world is the widow of the ascetics whose iddah (waiting period between divorces) never ends. Whoever divorces the world, immediately the hereafter marries him."

I heard Ali Khawaas رَحِمَهُ ٱللَّهُ saying, "No person is free from long hopes. However every person has a different rank. The highest level is he whose desire is only

equal to one breath. Long hopes are a mercy for every person. If this was not found, then none would have enjoyed life."

Abdullah Ibn Abbaass رَضِيَ اللَّهُ عَنْهُ said, "On the back of the fish in the river, and on the date-seed on land is written that this is the sustenance of so-and-so. No one besides him can eat this food. Despite this, a stingy person is always running after sustenance, and he fears that someone else is taking my sustenance. O friend! Remember this.

والحمد لله رب العلمين

54. One of the qualities of the pious predecessors was:

They would be extremely compassionate to every Muslim, obedient or sinful, in fact to all animals; and they would do such actions which would not cause any harm to the *imaan* of others. This is one of the loftiest qualities. Only that person can practise on it whose perception has been enlightened by Allaah تَبَارَكَ وَتَعَالَى. Then, in following the path of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they regarded people more valuable than their own lives. Many times; the value of the house neighbouring them would be much more than other houses.

Abdullah Ibn Umar رَضِيَ اللَّهُ عَنْهُ said, "If one's neighbour has a smiling face and sweet speech, then the value of the house increases."

Abu Muslim Khawlaani رَحِمَهُ اللَّهُ was very merciful. At times he would pass certain people and not make salaam to them. He used to say, "I fear that if these people do not reply to me, regarding me as lowly, then they will be sinners due to me."

Abu Abdullah Maghaarabi رَحِمَهُ اللَّهُ said, "Whoever does not look at sinners with the gaze of mercy is out of the path of tasawwuf."

If anyone was harsh to Ibrahim Taymee رَحِمَهُ اللَّهُ, he would not curse him and would say, "The punishment for his oppression is sufficient."

If any traveller dismounted close to the house of Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ, and would sleep, then he would stay awake and look after this man's possessions the whole night until morning whilst the traveller would not even know.

It is narrated that Moosa عَلَيْهِ ٱلسَّلَامُ asked Allaah تَبَارَكَ وَتَعَالَى, "O Allaah! Who is the most beloved of creation in Your sight?" Allaah تَبَارَكَ وَتَعَالَى said, "O Moosa, the most beloved person is he who hears a thorn pricking a believer and then feels so sorrowful as though the thorn has pricked him."

Saalim Ibn Abil Ja'd رَحِمَهُ ٱللَّهُ said, "We know that once Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was sitting under the shade and the sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ were in the heat of the sun. Jibreel عَلَيْهِ ٱلسَّلَامُ came and said, 'It is not appropriate that you sit under the shade whilst your sahaabah sit in the heat."

Abu Abdullah Ibn Awf رَحِمَهُ ٱللَّهُ said, "The first thing to be lifted from this *ummah* is compassion. It is known that Sufyan Thawri رَحِمَهُ ٱللَّهُ would leave his own personal matters, no matter how important, to tend to the needs of others."

Ma'roof Kharkhi رَحِمَهُ ٱللَّهُ said, "He who supplicates the following duaa daily for the *ummah* of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, his name will be written in the register of the *abdaal* (a group of high-ranking *awliyaa*).

اَللهُمَّ ارْحَمْ أُمَّة مُحَمَّدٍ أَللهُمَّ أصْلِحْ أُمَّةَ مُحَمَّدٍ اللّهُمَّ فَرِّجْ عَنْ أُمَّةِ مُحَمَّدٍ

O Allaah! Have mercy on the ummah of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ! O Allaah! Reform the ummah of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. O Allaah! Remove calamities from the ummah of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

O friend! Remember this and follow your elders in the quality of mercy and compassion.

والحمد لله رب العلمين

55. One of the qualities of the pious predecessors was:

When any jurist (*faqeeh*) criticized any of their actions, and they could not prove their actions, then they would follow the *faqeeh*. Alternatively, if the jurist did not acknowledge the truth due to his obstinacy, the elders found it better to agree with him than argue and fight, for the theologian does not know anything more than what he read or studied e.g. if they say that there is no such reality as *qutub, abdaal* and *autaad* (groups of high-ranking *awliyaa)*, then say, "Yes you are right." In your heart say, "According to you, there is no reality." If he says, "All the *auliyaa* have passed away, no-one remains," then say, "You are speaking the truth." i.e. according to your belief, none remains. If he says, "Khidr is not living," then say, "Correct." This is moreso when the denier presents the statement of a scholar like Ibn Taymiyyah etc. as a proof.

Many *sufiyaa*, contrary to their character, opposed the *fuqahaa* (jurists) due to which corruption and evil has spread in both groups. From both sides; everyone is maligned, then the *sufiyaa* are regarded as evil. However the earlier seniors were not like this.

I say: A *hadeeth* points to the existence of *abdaals*. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said

ان بدلاء أمتي لا يدخلون الجنة بكثرة صوم ولا صلوة وإنما دخلوها بسخاوة النفوس والنصح للامة

Verily the abdaals of my ummah will not enter Jannah by excessive fasting and salaah. They will enter it by generosity and well-wishing for the ummah.

Fudhayl Ibn Iyaadh رَحِمَهُ اللَّهُ said, "There is no Nabi except that there is a precedent in his *ummah*."

والحمد لله رب العلمين

56. One of the qualities of the pious predecessors was:

They would exert themselves in spiritual exercises to such an extent that some of them would attribute defects to themselves and virtues to their contemporaries e.g. When they would hear the verse

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Can the learned and ignorant be equal?,

then they would regard themselves as ignorant and their contemporaries as learned. They would think that they would never equal them and could never even come close to them in any rank or condition. This is contrary to that which general minds go towards especially those who have not strived against the *nafs*. Remember this well and act accordingly. You will attain great comfort and ease by it.

والحمد لله رب العلمين

57. One of the qualities of the pious predecessors was:

They would consider all things around them as alive and would treat them as they treated living beings. Therefore they would never feel that they are in solitude so that they could sin. They felt that everything around them was watching them with two eyes. They would thus feel shy and respected these things. Everyone knows that in whichever place one sins, it will testify against him on the Day of Judgement in front of Allaah تَبَارَكَ وَتَعَالَى. When a person sins in any place, then it is as though he had prepared a witness against himself. If anyone of them mentioned some futile speech, they would melt out of shame and wish that the earth swallowed them up instead of having uttered that word. O friend! This quality is very rare.

والحمد لله رب العلمين

58. One of the qualities of the pious predecessors was:

As long as their heart was not steadfast (مستقيم القلب), they would not ask Allaah تَبَارَكَ وَتَعَالَى for their duas to be accepted, whether for themselves or others.

Khalid Rabi'ee رَحِمَهُ ٱللَّهُ said, "Once Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ was sitting in the shade of the *Ka'bah* when a person came to him and said, "O Abu Ishaaq! What is the sign of a steadfast heart?" In front of him was Mount Abu Qubays. He pointed to it and said, "The sign of it is that if one points to Mount Abu Qubays that it must move from its place, then Allaah تَبَارَكَ وَتَعَالَى will move this mountain for him from its place." The narrator states, "At that moment Mount Abu Qubays began shaking to move out of its place. Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ

pointed to it to stay in its place saying, “This is not what I intended.” It immediately stopped moving.

Via Junaid Baghdaadi رَحِمَهُ ٱللَّهُ, we learnt that a person gave false evidence against Walid, who made *duaa*, “O Allaah! If this person is speaking lies about me, then let him die immediately.” The narrator states, “This person fell onto his face and began quivering. A short while later, he passed away.”

A person falsely accused Mutarraf Ibn Abdullah رَحِمَهُ ٱللَّهُ. Mutarraf made duaa, “O Allaah, if he is lying, then grant him immediate death.” Immediately he fell down dead whilst people watched in shock. The people then grabbed hold of Mutarraf and took him to the ruler of Basra, where they narrated the incident. When he heard the whole incident, he said, “This is the *duaa* of a pious person which occurred at the exact time of that person’s death.”

والحمد لله رب العلمين

59. One of the qualities of the pious predecessors was:

They would not claim to love someone until they internally felt that they could gift all their money to that person and if he had to suffer any pain, then they too would feel it like him. If these qualities were created, then they would refer to him as friend; otherwise they felt it would be a lie from which they abstained, since this was hypocritical. Very few people possess this quality. All praise to Allaah تَبَارَكَ وَتَعَالَى that I am imbibed with this quality with some of my friends, and I do not have this quality with others. O friend! Remember this.

والحمد لله رب العلمين

60. One of the qualities of the pious predecessors was:

They would not regard the sinners as despised and would have mercy for them. Some of them would prefer their skin be cut with scissors than anyone disobeying Allaah تَبَارَكَ وَتَعَالَى. They regarded having great compassion for the sinners more virtuous than cursing them. Mutarrif Ibn Abdullah رَحِمَهُ ٱللَّهُ used to say, “Whoever does not have mercy for sinners, should make *duaa* of

repentance and forgiveness for them because it is amongst the qualities of the angels that they seek forgiveness for those on the surface of the earth."
Shaqiq Balkhi رَحِمَهُ ٱللَّهُ used to say, "Whoever does not have mercy for an evil person, is worse than him. Similarly evil is the person by whom a pious person is mentioned, and he does not attain enjoyment by it. When anyone used to ask Thaabit Bunaani رَحِمَهُ ٱللَّهُ for any need, then he would make *duaa* for him in the *sajdah* of every salaah until his need was fulfilled.

Shareek رَحِمَهُ ٱللَّهُ returned a black ant which he found on his tablecloth (*dastarkhaan*) a distance of four *farsakh*, out of compassion for it. He would place pieces of bread and flour by the anthills.

Abu Darda رَضِيَ ٱللَّهُ عَنْهُ would buy small pigeons which youngsters used to catch and place them back in their nests; similarly, he used to free mothers from their traps and send them to their offspring.

O brother! Search your soul! Do you find any of these feelings for your brother? Cry for yourself if you do not possess any portion of the ranks of the pious.

والحمد لله رب العلمين

61.1 One of the qualities of the pious predecessors was:
They would be content with whatever they possessed, and they did not desire for more than necessity in worldly matters like food, drink, clothing, conveyance, etc.

Muhammad Ibn Wasee' رَحِمَهُ ٱللَّهُ used to eat bread with salt or vinegar and say, "Whoever is pleased in the world with these things, will never need to disgrace himself before people."

Haamid Laffaaf رَحِمَهُ ٱللَّهُ used to say, "Whoever desires to attain richness with contentment, then he has come on the right path." I have by the grace of Allaah تَبَارَكَ وَتَعَالَى met many people imbibed with this quality. I saw them placing pieces of bread in water and sufficing on this. O friend! Ponder over this.

والحمد لله رب العلمين

61.2 One of the qualities of the pious predecessors was:
They would make great effort to remove their spiritual veils so that they could witness the hereafter and its bounties with the gaze of the heart. This was so that their disinclination towards the world and their desire for the hereafter be true. If a person wants to be disinclined from the world but does not possess realization of the hereafter in front of him, then he is searching for something impossible.

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ heard one man saying, "If Allaah تَبَارَكَ وَتَعَالَىٰ grants me a small place in *Jannah*, then I will be pleased over this." Maalik رَحِمَهُ ٱللَّهُ said to him, "O friend, just as you are abstaining from *Jannah*, if only your level of abstinence of the world was the same."

I heard Sayyid Ali Khawaas رَحِمَهُ ٱللَّهُ saying, "Sulaymaan Ibn Daawood عَلَيْهِ ٱلسَّلَامُ did not seek a kingdom which was not possible for anyone after him except to establish his disinclination to the world, since having *zuhd* (disinclination) with possessing the world is more virtuous than without it."

Imam Shafi'ee رَحِمَهُ ٱللَّهُ used to say, "If a man bequeathed money to the most intelligent person, I would hand it over to the *zaahid* (one disinclined to this world)."

Shaqeeq Balkhi رَحِمَهُ ٱللَّهُ said, "A true *zaahid* is he who established his *zuhd* by his actions. A fake *zaahid* is he who establishes his *zuhd* by his words without actions."

Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ said, "Whoever claims *zuhd* in the world and then becomes angry with the person who lowers his status in front of worldly people is a liar."

Ibn Zaid رَحِمَهُ ٱللَّهُ said, "There is nothing which breaks the back of *Shaytaan* more than being disinclined to the world."

Ibn Sammaak رَحِمَهُ ٱللَّهُ said, "*Zuhd* is now only mentioned in books. We do not find anyone practising on it."

O friend! Cry due to remaining behind from the high stages of the pious.

والحمد لله رب العلمين

62. One of the qualities of the pious predecessors was:

If they were behind the imam, then they would hasten to start their *salaah*, because this showed greater honour of Allaah تَبَارَكَ وَتَعَالَىٰ. In delaying, this will show one having no regard for Allaah تَبَارَكَ وَتَعَالَىٰ's law. However, this haste was not due to attaining reward or due to the enjoyment of speaking with Allaah تَبَارَكَ وَتَعَالَىٰ, because this will be due to the desires of the *nafs* and not merely to honour the command of Allaah تَبَارَكَ وَتَعَالَىٰ.

For this reason, when Ibrahim عَلَيْهِ ٱلسَّلَامُ was commanded to circumcise himself, and he could not find a blade, he circumcised himself with an axe. He was asked, "Why did not wait until you received a blade?" He replied, "Delaying the command of Allaah تَبَارَكَ وَتَعَالَىٰ is a great matter."

O friend! Remember this and practice.

والحمد لله رب العلمين

63. One of the qualities of the pious predecessors was:

They would regard the world as despicable and would abstain from it, practicing on the *hadeeth* of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

ان للدنيا بنين وللاخرة بنين فكونوا من ابناء الاخرة ولا تكونوا من ابناء الدنيا

The world has sons and the hereafter has sons. Be of the sons of the hereafter, and do not be of the sons of this world.

Tabaraani and others have narrated from Anas رَضِيَ اللَّهُ عَنْهُ, "I once went to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ where I found him repelling something with his hands (whereas nothing was visible). I asked, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "What are you repelling?" Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "The world presented itself to me, so I said to it, 'Move away from me.'"

A person who claims to love Allaah تَبَارَكَ وَتَعَالَى and loves the world is a liar, because a condition of love is to dislike those things which the beloved dislikes. Then listen that Allaah تَبَارَكَ وَتَعَالَى dislikes the world.

Maalik Ibn Dinaar رَحِمَهُ اللَّهُ said that Allaah تَبَارَكَ وَتَعَالَى states, "When an aalim gives preference to his desires over my obedience, then the lowest punishment which I give him is that I will deprive him of the taste of *duaa*."

Isaa عَلَيْهِ السَّلَامُ used to say to his *hawaari* (disciples), "I say to you the truth. Verily the love of *dunya* (the world) is the root of all evil." Similarly Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "*The love of the world is the root of all evil*." **حب الدنيا رأس كل خطيئة**

Maalik Ibn Dinaar رَحِمَهُ اللَّهُ used to say, "Beware of this sorcerer which affects the hearts of the *ulama* and diverts them away from Allaah تَبَارَكَ وَتَعَالَى i.e. the world. It is more evil and effective than the sorcery of *Haaroot* and *Maaroot*, because their magic causes division between husband and wife, but the world creates division between Allaah and His servant."

Hasan Basri رَحِمَهُ اللَّهُ said, "We have seen such people who regarded the world as a trust by them which they had to return to its owner, and they had no ownership over it. That is why they left the world very light."

Abu Sulaymaan Daaraani رَحِمَهُ اللَّهُ said, "Eat dry bread and beware of the world. Then too, beware of regarding yourself as a *zaahid*, because a small portion of the world draws a person to big sins from whence he will not even realize."

Sufyaan Ibn Uyaynah رَحِمَهُ ٱللَّهُ said, "The *sufiyaa* engage in the *dhikr* of Allaah تَبَارَكَ وَتَعَالَى to further their heart from the world, because when they remember Allaah تَبَارَكَ وَتَعَالَى, the world runs away from them, and when they abstain from *dhikr*, the world grabs them by their necks.

والحمد لله رب العلمين

64. One of the qualities of the pious predecessors was:

They felt ashamed to go many times to the toilet. They thus stayed hungry, according to the *sharee'ah*, following in the footsteps of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would tie his blessed stomach with stones due to severe hunger.

Imam Auzaaee' رَحِمَهُ ٱللَّهُ used to go once a month to relieve himself. Thereafter he used to go twice a month. His mother told his friends, "Make *duaa* for Abdur-Rahmaan, because he has some sickness in the stomach."

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, "By Allaah, I feel ashamed to pass stools every 3 days. This was the condition of Imam Maalik Ibn Anas and Imam Bukhaari رَحِمَهُمُ ٱللَّهُ.

The *sufiyaa* are unanimous that to stay hungry is a major fundamental of tasawwuf. Understand well!

والحمد لله رب العلمين

65. One of the qualities of the pious predecessors was:

They gave preference to not having over having and they regarded superior having no possessions of the world than amassing and spending in the path of Allaah تَبَارَكَ وَتَعَالَى, fearing that they would not fulfil its right. Some of them used to say, "O person who seeks the world with this thought that he will spend in good causes, your leaving it will be better for you."

Junaid رَحِمَهُ ٱللَّهُ said, “A person staying away from the world is better than one gathering and spending it.”

Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ said, “There is a huge difference between you and the *sufiyaa*. The world comes to them, and they run away, and it abstains from you, but you run towards it.”

والحمد لله رب العلمين

66. One of the qualities of the pious predecessors was:
When they saw anyone staying in solitude in the mountains and then would see that they were participating in invitations and *janaazahs*, then they would not attribute it to some inappropriate matter.

O friend! Abstain from having evil thoughts about anyone staying in solitude when you see them intermingling with people. Never say, “You claim that you remain aloof from people, then why do you mingle with them?” It is compulsory to hold good opinions regarding them.

والحمد لله رب العلمين

67. One of the qualities of the pious predecessors was:
They would not make effort for their sustenance. If there were no *dirhams* and *dinars* by them, they would be pleased. They disliked gathering food for the next day. If any of them had to gather money for one day, one week, one month, etc, then it was not for themselves, but only due to anxiety of his family, which can be created in their hearts when there is nothing. In fact, at times, there is a fear that bad thoughts could be created in their hearts regarding Allaah تَبَارَكَ وَتَعَالَىٰ.

Someone asked Abu Yazid Bustaami رَحِمَهُ ٱللَّهُ, “Where does your food and drink come from?” He replied, “From the same place where Allaah تَبَارَكَ وَتَعَالَىٰ grants flies and mosquitoes. Do you think that Allaah تَبَارَكَ وَتَعَالَىٰ will grant flies and mosquitoes and forget Abu Yazeed?” For a long while, he performed *salaah*

behind an *Imam* . One day, the *Imam* asked him, "I have not seen you doing any work. From where do you eat?" He replied, "Wait, let me repeat all those *salaahs* which I performed behind you, then I will inform you, because you do not know Allaah تَبَارَكَ وَتَعَالَىٰ, and the one who is unaware of Allaah تَبَارَكَ وَتَعَالَىٰ, his *salaah* is not correct.

O friend! Test yourself by not storing anything for tomorrow. If you see your *nafs* uneasy, then you will not have a share in the ranks of the pious.

والحمد لله رب العلمين

68. One of the qualities of the pious predecessors was:

They would prefer sadness and tribulations in contrast to happiness and tranquillity, because in unhappiness their connection would remain with Allaah تَبَارَكَ وَتَعَالَىٰ. He who loves Allaah also loves the things that turn him to Allaah تَبَارَكَ وَتَعَالَىٰ and will make him His close one.

Rabee' Ibn Anas رَحِمَهُ ٱللَّهُ said, "When a mosquito stays hungry, it remains alive, and when it eats to satiation, it becomes fat. When it becomes fat, it dies. Similarly, when man becomes fat, his heart dies."

Hafs Ibn Humaya رَحِمَهُ ٱللَّهُ said, "All the *ulema, fuqahaa* (jurists), philosophers and poets are unanimous that perfection in the bounties of the hereafter cannot be attained without diminution in the bounties of the world."

O friend! Understand this.

والحمد لله رب العلمين

69. One of the qualities of the pious predecessors was:

When anyone asked them to fulfil a need and he lived in a locality of a certain *buzurg*, then they would send him to that *buzurg*, and they would make this person have a good opinion regarding that *buzurg*. They would feel that if they fulfilled this need, they would be disrespectful to that *shaikh*.

Ali Khawaas رَحِمَهُ ٱللَّهُ had this habit. When any person came to him, and asked him for any need, then he would ask him in which area he was living. When he would inform him, he would say, "Go to the *shaikh* of your locality, since Allaah تَبَارَكَ وَتَعَالَى has kept him in your locality to bear the worries of its people."

O my brother, ponder over this and practice.

والحمد لله رب العلمين

70. One of the qualities of the pious predecessors was:

When Allaah تَبَارَكَ وَتَعَالَى turned the world away from them, they would become pleased, since they loved Allaah and His Rasool صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Whoever loves them dislikes the world necessarily since it prevents one from perfection in worship. For this reason, one of their greatest qualities was that their hearts became straitened when the world came towards them. Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ due to love for his family members made the following *duaa* for them

اللهم اجعل رزقا أل محمد قوتا

O Allaah, make the sustenance of the family of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sufficient.

Abdullah Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ said, "The person whom Allaah تَبَارَكَ وَتَعَالَى keeps away from the world for 3 days, and he is pleased with Him, *Jannah* becomes obligatory for him."

Abdullah Ibn Bakr Muzani رَحِمَهُ ٱللَّهُ said, "Verily Allaah تَبَارَكَ وَتَعَالَى makes a believer taste the bitterness of this world out of love for him just as a mother feeds aloes to her child for his comfort."

I heard Ali Khawwaas رَحِمَهُ ٱللَّهُ saying, "When a person progresses the stages of divine recognition, the world gains a dislike for him. Even if he searched for it, he would not be able to find it, because the world realizes that there is no place in his heart in which it can reside."

From here, we learn that the sign of one who falsely claims piety is that he increases his worldly possessions as he ages. O friend! Contemplate.

والحمد لله رب العلمين

71. One of the qualities of the pious predecessors was:

If Allaah تَبَارَكَ وَتَعَالَى created a barrier for them in attaining their desires, they would become extremely pleased saying, "If Allaah تَبَارَكَ وَتَعَالَى had not loved us, He would not have denied or deprived us of our desires."

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, "My *ustaadh* Abdullah Raazi رَحِمَهُ ٱللَّهُ said, "If you desire divine proximity then erect a wall of steel between yourself and your cravings and desires,, because Allaah تَبَارَكَ وَتَعَالَى revealed to Daawood عَلَيْهِ ٱلسَّلَامُ, "He who loves to fulfil his desires is prohibited from becoming the leader of the pious."

Umar Ibn Abdul-Azeez رَحِمَهُ ٱللَّهُ said, "Kill the desires in your heart and do not kill your heart in fulfilling your desires. He who places his desires under his feet, *Shaytaan* runs away from even his shadow. As for the one who gives place to his desires in his heart, *Shaytaan* mounts him and takes him wherever he wishes, because Allaah تَبَارَكَ وَتَعَالَى gives him control.

Isaa عَلَيْهِ ٱلسَّلَامُ said, "The crux of all the enjoyments of *Jannah* are two:
(1) Fulfilment of desires.
(2) Rest.
Whoever leaves these two in this world will enter *Jannah*.

Abdullah Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ said, "A time will come on the people when one's complete concern will be his stomach, his religion will be according to his desires and his sword will be his tongue."

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said, "That which is more than one type of food is the food of the sinners."

In-sha-Allaah, more will be mentioned regarding this quality later on.

والحمد لله رب العلمين

72. One of the qualities of the pious predecessors was:

They would not purchase expensive clothing. They used to wear whatever *halaal* clothing they obtained even though it was coarse. If they had to wear a *jubbah* or turban, it would not be of an expensive nature contrary to the habit of the *sufiyaa* of today, whose *jubbah* and turbans are more expensive than the clothing of businessmen. However, if anyone would not be affected in his relationship with Allaah تَبَارَكَ وَتَعَالَى, then he would wear whatever he wished as long as it was permissible.

Ibraahim Ibn Adham رَحِمَهُ ٱللَّهُ used to wear a black *jubbah* until it tore. People asked him, "How long have you been wearing it?" He replied, "For nine years. I have not removed it from my body."

Ali Ibn Abi Taalib رَضِيَ ٱللَّهُ عَنْهُ said to Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ, "If you wish to join your companions, Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ ٱللَّهُ عَنْهُ, then patch your clothing, mend your shoes, keep your hopes short and do not eat to satiation."

Abu Idris Khawlaani رَحِمَهُ ٱللَّهُ used to tell his friends, "Do not take too much care to wash your clothing, for verily a pure heart in dirty clothing is more beloved to Allaah تَبَارَكَ وَتَعَالَى than a dirty heart in clean clothing."

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "O students of knowledge, what relationship do you have with robes? One *kurtaa* with half sleeves and a small stick like a shepherd is sufficient for you, so that you can run to Allaah تَبَارَكَ وَتَعَالَى and create enthusiasm in your brothers to turn to Allaah تَبَارَكَ وَتَعَالَى."

O friends! The proof for this quality of the *sufiyaa* is the hadeeth of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Wearing coarse clothing is a sign of imaan.

بذاذة means wearing old clothing. Thus, a man of Allaah تَبَارَكَ وَتَعَالَىٰ does not bother about the clothing he wears.

والحمد لله رب العلمين

73. One of the qualities of the pious predecessors was:

They would not waste their wealth in *halaal* when they attained it, because *halaal* is difficult to attain in every era, according to every person's rank and status. At times, wealth is *halaal* according to some and not *halaal* according to others.

The pious predecessors gave preference to earning *halaal* wealth over everything, because without doubt they were the people of the hereafter. The pure actions of the hereafter cannot be accomplished together with consuming *haraam* or doubtful food. Whoever eats haraam, haraam actions will emanate from him. Even if the one who eats *haraam* wants to do good, he will be unable to do so.

Sufyan Thawri رَحِمَهُ ٱللَّهُ said, "The *deen* (religion) of a person is dependent on his food. Today, it is a wonder if there is halaal bread on any person's *dastarkhaan* (tablecloth)."

Ibraahim Ibn Adham رَحِمَهُ ٱللَّهُ used to work mostly till the evening. When he would be paid his due, he would look towards it and say, 'I fear that I have not spent my complete energies which my employer desired." He would then leave it and stay hungry all night.

It was his principle that he would only consider *halaal* that wealth in which he had full consciousness of Allaah تَبَارَكَ وَتَعَالَىٰ whilst being engaged in that work. Whichever work was done without divine presence, he would not take any wages for it.

Ibraahim Ibn Adham رَحِمَهُ ٱللَّهُ said, "I once saw a man preparing for *salaah* heedlessly. I pondered on this matter and realized that his sustenance was not pure. If he ate *halaal*, he would never be lax."

Abdullah Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ said, "Allaah تَبَارَكَ وَتَعَالَىٰ does not accept the *salaah* of anyone as long as there is *haraam* wealth in his stomach."

Sirri Saqati رَحِمَهُ ٱللَّهُ said, "Salvatation is in 3 things

(1.) The path of guidance
(2.) Complete taqwa (abstinence from sins)
(3.) Pure sustenance

Wuhayb Ibn Ward رَحِمَهُ ٱللَّهُ said, "If you fasted and performed *salaah* until you became like this pillar, this would not benefit you until you do not see what enters your stomach."

Know that the proof of the *sufiyaa* in this quality is the verse

كلوا من الطيبات واعملوا صالحًا

Eat from the wholesome foods and do good actions.

This is an address to the messengers of Allaah تَبَارَكَ وَتَعَالَىٰ.

O brother! Look at your food in this era and stay hungry. Abstain from eating the food of a ruler, minister or Qaadhi (judge), never mind eating the food of oppressors and those who accept bribes without investigation, since this will destroy your *deen* even though you don a woollen turban on your head and a *jubbah* on your body. Understand this.

والحمد لله رب العلمين

74. One of the qualities of the pious predecessors was:

They would advise one another, listen to others advising them and they would thank the person. Despite this, they would never regard themselves that they

had fulfilled the right of the one advising them even though they favored him for a long while thereafter, because the benefits of the hereafter can never be compared with worldly possessions. A person said to Hasan Basri رَحِمَهُ ٱللَّهُ, "Advise me", He replied, "Honour the command of Allaah تَبَارَكَ وَتَعَالَى whoever you may be, Allaah will honour you."
A person said to Umar Ibn Abdul Aziz رَحِمَهُ ٱللَّهُ "Advise me". He replied, "Beware of being amongst those who mingle with the pious and do not derive benefit from them, from those who speak ill of the sinners and do not abstain themselves, and from those who openly curse *Shaytaan* and obey him in secret."

Someone asked Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ to advise him. He asked, "Has your father passed away?" He replied in the affirmative. Fudayl رَحِمَهُ ٱللَّهُ said, "Go away from me, because he who is in need of advice after the demise of his father, no person's advice will benefit him."

A man said to Muhammad Ibn Waasi رَحِمَهُ ٱللَّهُ, "Advise me." He said, "Be a king in this world and the hereafter." The man asked, "How can one do this." He replied, "Be disinclined to the world." The man replied, "Give me more advice." He said, "Regard yourself as sinful and sit by the people. Do not regard yourself as big and desire that people must sit by you."

Abdullah Ibn Mubaarak رَحِمَهُ ٱللَّهُ was asked, "Advise me." He said, "Abstain from unnecessary glancing, you will be granted khushu' (humility); abstain from futile speech, you will be granted wisdom; abstain from excessive eating, you will be granted the ability to worship; abstain from searching for the faults of others, you will be granted the ability to see your own faults; abstain from pondering in the Being of Allaah تَبَارَكَ وَتَعَالَى, you will be protected from doubt and hypocrisy."

Once Hasan Basri رَحِمَهُ ٱللَّهُ heard a man saying المرء مع من احب '*A man will be with whom he loves.*' He remarked, 'O my brother, let not these words deceive you, because you can never reach the ranks of the pious unless you practice like

them. The Jews and Christians loved their *ambiyaa* عَلَيْهِمُ ٱلسَّلَامُ and they will not be with them in *Jannah* because they acted contrary to them."

Shaqeeq Balkhee رَحِمَهُ ٱللَّهُ used to command his companions to prepare for death at all times. He would say, "Some of us have been preparing for death for 50 years but are still not ready. Being ready is for a person who is abstinent in the world like Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ who used to say, "O angel of death, take me whenever you wish."

The proof of this quality is the *hadeeth* of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

اغتنم خمسا قبل خمس شبابك قبل هرمك وصحتك قبل سقمك وغناك قبل فقرك وفراغك قبل شغلك وحياتك قبل موتك

Value five things before five: 1.Your youth before your old-age 2.Your health before sickness 3. Your wealth before poverty 4. Your free time before being occupied 5. Your life before your death

O friend! Ponder over this and be wary over your *nafs*.

والحمد لله رب العلمين

75. One of the qualities of the pious predecessors was:

They would only advise those people who they knew by indications that they would accept and practice on these advices. As for those who they knew that their hearts would become agitated if they advised them, then they would turn away from advising and would wait until they could find some other *sharee'* way by which they could advise them.

Haamid Laffaaf رَحِمَهُ ٱللَّهُ used to say, "Do not advise anyone unless you know he will accept it, otherwise this well-wishing can lead to harm for you which you will be unable to bear. Abstain from exposing your secret to anyone because *amaanat* (trust) has disappeared."

I say, "*Shaikh* has spoken the truth." Such an incident occurred with me. I once advised a contemporary *sheikh* against eating at the houses of oppressors. This was done secretly. For 19 years thereafter, he did not converse with me. Finally, I managed to please him with great difficulty. Then what would have been my condition if I had advised him in an open gathering? Perhaps he would have intended to kill me. O friend! Realize this, be acquainted with your era and advice your brothers with intelligence.

والحمد لله رب العلمين

76. One of the qualities of the pious predecessors was:

They would regard their actions as very little even if they worshipped equal to man and jinn. In fact, they would not even feel that they had fulfilled even one atom's weight of Allaah تَبَارَكَ وَتَعَالَىٰ's rights.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand in *salaah* so much that his blessed feet used to become swollen, and blood would flow. The *sahaabah* رَضِيَ اللَّهُ عَنْهُمْ asked, "Why do you exert yourselves whereas Allaah تَبَارَكَ وَتَعَالَىٰ has overlooked your past and future errors." Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Should I not be a grateful servant?"

Umar Ibn Utbah رَحِمَهُ اللَّهُ used to go to the graveyard every night and engage in *nawaafil* from Ishaa until Fajr. In the morning, he would go to the *masjid* and perform Fajr *salaah*. When he went to the graveyard, he would say, "O my brothers, your book of deeds has been folded."

Mujaahid رَحِمَهُ اللَّهُ used to say to the worshippers of his era, "You are not worshippers, but take enjoyment from your worship. We have seen such people that when they reached the age of 40, they would fold up their bedding until they passed away."

Ibn Muqaatil رَحِمَهُ اللَّهُ said, "Imam Abu Haneefah رَحِمَهُ اللَّهُ read Fajr *salaah* with the *wudhu* of Ishaa *salaah* for 20 years. "Another narration mentions, "40 years".

47 and 50 years have also been narrated. Perhaps every person notified the time of which he was aware.

Hasan Basri رَحِمَهُ ٱللَّهُ said, “I met 70 of the participants of Badr. If they saw you, they would say, “These people are mad.” If they had to see what the people do today, they would have said, “These people do not believe in the day of reckoning,” or have no portion in the hereafter.” None of them would emerge from their house except for *wudhu* and *jamaat salaah* in the *masjid*.”

Aswad Ibn Yazeed رَحِمَهُ ٱللَّهُ used to fast in the intense heat. At times, his body used to turn yellow and sometimes green. When he was asked, “Till when will you punish your body?” he would reply, “I only seek its comfort and wellbeing.”

O friend! Introspect and glance at the condition of those today who have appeared, eating *haraam* and doubtful food, wearing fancy clothing and then uttering, “The grace of Allaah is vast.” i.e. our eating *haraam* will not diminish our status.

O my brother! Remember this and take a stock of yourself if you accept advice.

والحمد لله رب العلمين

77. One of the qualities of the pious predecessors was:

They severely feared any calamity entering their knowledge or actions, and they feared advising the *ummah* in those things in which there was benefit for them in their worldly or religious matters. Abdur-Rahmaan Ibn Laylaa رَحِمَهُ ٱللَّهُ said, “I met 120 companions of Rasulullah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. None of them narrated a *hadeeth* except that he wished that his brother would rather do it, and none of them passed any *fatwa* (religious ruling) except that he wished that his brother would do it.”

Yazeed Ibn Abi Habeeb رَحِمَهُ ٱللَّهُ said, “A sign of the corruption of a scholar’s *deen* is that speaking is more beloved to him than keeping quiet and listening.”

Zuhri رَحِمَهُ ٱللَّهُ despite his great knowledge, would not pass *fatwa*. He used to say, "It is necessary for the *Imam* to punish the person who gives a fatwa without complete knowledge because a *mufti* is on the brink of *Jahannum*."

Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ saw people gathered around Ubay Ibn Ka'b رَضِيَ ٱللَّهُ عَنْهُ. He raised his whip towards him and spoke. This is a trial for the one followed and dishonour for the followers."

Yahya Ibn Saeed رَحِمَهُ ٱللَّهُ used to say to this companions, "When one of you attains pleasure in speaking, then do not speak."

Abdullah Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ said, "Verily Allaah تَبَارَكَ وَتَعَالَى has such servants that His fear has kept them silent, whereas they are eloquent."

Anas Ibn Maalik رَضِيَ ٱللَّهُ عَنْهُ used to say, "The effort of foolish people is in mere narrating (*riwaayah*), and the effort of the *ulama is* in understanding (*diraayah*)."

Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ passed by a gathering around Imam Auzaaee رَحِمَهُ ٱللَّهُ wherein he saw a huge crowd. He remarked, "If this huge gathering was around Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ, then he would have not tolerated it. When this news reached Auzaaee رَحِمَهُ ٱللَّهُ, he left the gathering on that very same day.

"Wuhayb Ibn Wird رَحِمَهُ ٱللَّهُ said, "If the *ulama*, when they do not practice according to their knowledge, say to the people, "Learn from us and do not follow us in our abandoning of virtuous deeds, then they would have attained salvation and there would have been goodness. However, they deceive the people. They claim to practice and invite people to their evil actions."

Isa عَلَيْهِ ٱلسَّلَامُ said, "If you are wise *ulama,* then do not turn your ears into sieves, retaining the residue and allowing the flour to pass through."

Abu Haazim رَحِمَهُ ٱللَّهُ said, "The scholars of our era are pleased with talk and have abandoned practice. Our predecessors used to practice, and not talk. Then the

people after them practiced and they spoke. Then those after them spoke but did not practice. A time will come over the people when they will not tell others nor practice themselves."

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "If an *aalim* is not a *zaahid* (person disinclined from the world), then he is a trial and punishment for the people of his era." He used to say, "O people of knowledge! Your houses are like that of Chosroes, your character of *Shaytaan*, then where is Muhammadiyat (connection to Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)?"

Someone asked Shu'bi رَحِمَهُ ٱللَّهُ a *mas'alah*. He said, "I do not know." The people said, "Did you feel shy to say, "I do not know" when you are the scholar of Iraq?" He replied, "The angels possess more respect and knowledge than us. They did not feel shy to say

سبحانك لا علم لنا إلا ما علمتنا

You are pure! There is no knowledge for us except that which you taught us.

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, "The one whose knowledge makes him cry, then he is an *aalim*. Allaah تَبَارَكَ وَتَعَالَىٰ has stated

ان الذين اوتوا العلم من قبله إذا يتلي عليهم يخرون للاذقان سجدا

Verily, those who were granted knowledge from before, when the verses are recited to them, they fall in prostration weeping.

O my brother! Ponder over your condition! Have you fulfilled the right of knowledge and deeds as these people have done so? If you are distant from them, then make an abundance of *istighfaar* day and night.

والحمد لله رب العلمين

78. One of the qualities of the pious predecessors was:

They would rebuke their associates if they mingled with the wealthy, they would be grateful to those who advised them, and they would regard themselves as sinners, since man is unable to practice on all his knowledge.

When he is unable to do so, then he applies the name of *fisq* (transgression) to himself in whatever he cannot do.

Some dictates of knowledge are to stay aloof from the wealthy, not making knowledge a means of acquiring the world and worldly status, not being pleased with a huge gathering around one, not being pleased with people saying, "So-and-so is a practicing *aalim*" or "So-and-so is the most learned of this city." A quality of one who does not practice is that he feels upset when the opposite of any of the above-mentioned matters are found.

My *murshid*, Ali Khawwaas رَحِمَهُ ٱللَّهُ used to say, "A sign of not practicing on one's knowledge is that one desires to be regarded as pious and he becomes angry if people exclaim, "So-and-so has love for the world" or "He is a show-off in his knowledge and actions" etc., which we have mentioned in our book البحر المورود في المواثيق والعهود. From here, we learn that if a person is pleased with the above-mentioned qualities or becomes displeased when its converse is mentioned, then he is not a practicing *aalim*. He should weep over himself. It has been narrated that Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "The majority of the hypocrites of my *ummah* will be its *ulama* ."

Fudhayl Ibn Iyaadh رَحِمَهُ ٱللَّهُ said, "I desire that my door remains far from the house of scholars. What relationship do I have with such people that if they see me in comfort, they are jealous, and if I commit any error, they expose it?"

A *hadeeth* states, "Soon a time will come upon my *ummah* in which listening to the names of a man will be better than testing him. You're meeting him will be better than testing him, because if you test him, you will anger him and you will dislike his actions."

Hasan Basri رَحِمَهُ ٱللَّهُ used to say, "The *ulama* continued remaining in the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ as long as they did not incline to the wealthy. When they inclined towards them, Allaah تَبَارَكَ وَتَعَالَىٰ removed His help from them and set over

them tyrants who afflicted them with painful punishment and placed awe in their hearts."

Fudhayl Ibn Iyaadh رَحِمَهُ ٱللَّهُ said, "Whoever fulfills his obligatory duties only and does not go to the ruler is better than one who fasts during the day, stands awake in worship the whole night, makes *jihaad*, goes for Hajj and appears before the ruler."

Dhahhaak Ibn Muzaahim رَحِمَهُ ٱللَّهُ said, "I stayed awake one whole night thinking of one word which would please the king and would not anger Allaah تَبَارَكَ وَتَعَالَىٰ, but I could not find any."

I have mentioned many ahaadeeth in which a warning is sounded to stay aloof from the wealthy and rulers in my book العهود المحدية. Refer to it. Ponder! Are you imbibed with the beautiful conduct of the pious predecessors?

والحمد لله رب العلمين

79. One of the qualities from the pious predecessors was:

When they did not possess any wealth, and their associates clothed and spent on them, they would not give others this clothing and food, as their friends would be hurt by this and feel obliged to give them again. Thus, their friends would be burdened. The reason for this is that the *sufis* do not like to leave anyone hungry or naked. This was also my habit. Then my Shaikh, Sayyid Muhammad Ibn Abdullah and Sayyid Nuruddeen Sanoosi رَحِمَهُمُ ٱللَّهُ made me repent from this. When my friends came to know that I give my sheet or turban without hesitation, then some of my friends made the clothing etc, what they gave me as *waqf* (so that I could not give it as a gift). Some would loan it to me, and some of them would suspend divorce of his wife on my donating without his permission. Due to these factors, I, at times greatly desire to give a beggar, but I cannot do so. However, if someone asks me for that which I possess, then I am never stingy, by the grace of Allaah تَبَارَكَ وَتَعَالَىٰ, even though it is a new sheet (chaadar) or new woolen jubbah which I have started wearing today.

O my brother! Abstain from having evil thoughts about the pious e.g. a naked person comes to them asking for clothing and they do not give. Then you say,

"This is not the way of the pious and *sufis*." First, investigate. Many times, they will have some reason as I have mentioned above, otherwise they will not send back a beggar due to stinginess.

والحمد لله رب العلمين

80. One of the qualities of the pious predecessors was:

They would conceal their *karaamat* (miracles) from their contemporaries who denied them, since there was no benefit in making them apparent. Yes, if there was any *shar'i* benefit, then there is no harm in exposing them. Whilst I was writing this portion of this book, a man saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conveyed his *salaams* to me together with a clear sign. He asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a certain *mas'alah*. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ answered him, but he could not understand the answer. When Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw that he could not understand the answer, he commanded him, "Go to Egypt and look for Sha'raani, he will explain it to you." This man was residing in Jarjah. After seeing this dream, he journeyed to Egypt, looking for me so that he could meet me. He said to me, "I have no other purpose in Egypt except to meet you, following the instruction of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He then asked me the *mas'alah*, which by the grace of Allaah تَبَارَكَ وَتَعَالَى, I explained to him.

Another quality was that they would not permit their followers to take responsibility of *qadha* (being a judge) or any other trust in which it is difficult to save oneself, unless this person was chosen for this post by some *shar'i* manner, since there is warning for one who abstains from it.

When Imam Abu Hanifah رَحِمَهُ اللَّهُ was forced to accept the post of *qadha*, and he was not happy to do so, he was imprisoned. Daily, he was taken out of jail and lashed. For many days, this punishment was meted out to him so that he should accept the post, but he refused. One day, he began crying as children do, and uttered, "There are many permissible matters which the qaadhi nullifies, and many wrongs which he regards as correct." The person responsible for jailing him was the minister, Ibn Hubayrah.

I have heard the incidents of some judges then when revenue did not come to them, then they would make false claims against wealthy people so that they could procure some wealth from these people. When this is the case, then how can they proclaim the truth to be the truth and how can they proclaim false to be falsehood? Today, safety lies in man not seeking any form of leadership roles, unless he is forced to accept it, or he is appointed for it, according to a *sharee* manner.

والحمد لله رب العلمين

81. One of the qualities of the pious predecessors was:

They would inquire about the condition of their companions. This wa`s not done by the way; for no reason, but was done so that they could assist them in whatever they required e.g. food, clothing, money, fulfillment of debts etc. This quality has become non-existent today. In fact, people act completely contrary to this. Many times, people ask their friends, "How are you?" They reply, "Alhamdulillah (All praise to Allaah), I am well." However, they conceal their true condition because they know that their friend has no real feelings for them. Asking an acquaintance his condition has just become a custom and norm with no benefit.

Therefore, we see that people whilst walking asks their acquaintances their condition and they do not even wait for an answer. Neither the questioner pauses for an answer, nor does the other person compel himself to furnish an answer.

For this reason, Ali Khawwaas رَحِمَهُ ٱللَّهُ said, "If you do not have firm intention to help your brother, bear his grief or at least make *duaa* for him, do not ask him, "How are you?" because this is hypocrisy."

When Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ was asked, "How are you?" he replied, "I do not know whether I will be sent to Jannah or Jahannum!"

When Imam Shafi'ee رَحِمَهُ ٱللَّهُ was asked the same question, he replied, "I eat the sustenance of My Creator and I do not fulfill the right of His *shukr* (gratitude)."

Abu Dardaa رَضِيَٱللَّهُعَنْهُ when asked replied, “If I am saved from the fire, then I am well.”

Once Maalik Ibn Deenaar was asked, “How did you pass your morning?” He replied, “I passed this morning in this way that my life is decreasing and my sins are increasing.”

Haamid Laffaaf رَحِمَهُٱللَّهُ was asked about his condition. He answered, ‘With safety and well-being.” Haatim Asam رَحِمَهُٱللَّهُ remarked, “O Haamid, safety and well-being will be after traversing the bridge of *Siraat* and entrance into Jannah.” Haamid said, “You have spoken the truth.” O friend! Remember this.

والحمد لله رب العلمين

82. One of the qualities of the pious predecessors was:

They would always be mindful of Shaytaan’s attacks and would make an effort to be aware of his tricks and plots. Most people are unmindful of this quality today. Just as Shaytaan is not unmindful of us, it is of necessity that we do not remain unmindful of him. At every moment, he is watchful, desirous of a person becoming a target of Allaah تَبَارَكَوَتَعَالَىٰ’s anger.

Fudaiyl Ibn Iyaad رَحِمَهُٱللَّهُ used to say, “When Shaytaan is successful in placing in man one of the following three qualities, he says, “I am not in need of anything else,

(1) Vanity (being pleased with oneself)
(2) Regarding his actions as abundant.
(3) Forgetting his sins.”

Another narration mentions four qualities, the fourth being eating to a full stomach and this is the greatest of them, since the other three stem from it.

It is narrated that Shaytaan came to Junaid Baghdaadi رَحِمَهُ ٱللَّهُ in human form, wearing tattered clothing, placing a *tasbih* around his neck and donning a girdle around his waist, just as the servants of *mashaayikh* do. He requested, "Sir, I would like to remain in your service, perhaps I may attain some blessings." He remained there serving him and aiding him in performing wudhu etc, for approximately 20 years. However, not once did he attain the opportunity to deceive him. When he intended to leave, he asked, "Did you not recognize me?" Junaid رَحِمَهُ ٱللَّهُ said, "A soon as you entered here, I recognized you to be Iblees. Shaytaan said, "I have not seen anybody as steadfast as you O Junaid." He countered, "Go away from me, O accursed one, you have intended not to leave me except with that which will destroy my *deen*;" i.e you wish to create vanity within me."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "If a person reaches the age of 40, and he does not repent from all his sins, then Shaytaan passes his hand over his forehead and says, "I sacrifice myself for the face which will not be saved."

I say, "This is corroborated by a *marfoo hadeeth* in Tabaraani, "Whoever reaches the ages of 40, and his good does not overpower his evil, then let him build his place in the fire."

Muhammad Ibn Seereen رَحِمَهُ ٱللَّهُ said, There is no greater ruse of Shaytaan than a person seeing himself superior to his brothers, because if he dies in this condition, he will die whilst his Rabb is angry with him and no action of his will benefit him."

Habib Ajmi رَحِمَهُ ٱللَّهُ said, "If Allaah تَبَارَكَ وَتَعَالَىٰ makes me stand in front of him and says, "Bring one *sajdah* to me in which there was no portion in it for your *nafs* or Shaytaan, I will enter you into Jannah by means of it," I will have to say, O my Rabb, I do not have even one."

O my brother, be wary of your *nafs*, never think that Shaytaan has abandoned you even though you see yourself engaged in continuous acts of worship. In fact, peek into your acts of worship and study them carefully.

83. One of the qualities of the pious predecessors was:
They would distance themselves from those things that retained the slightest odour of pride e.g. not attending the funeral of children, servants, or slaves, not visiting them when becoming ill. Then if any of them had to attend any funeral, he would be sad and sorrowful, pondering over his short comings in the rights of Allaah تَبَارَكَوَتَعَالَىٰ. A *hadeeth* states "كفي بالموت واعظا", "Death is a sufficient adviser." On the way to the funeral, none of them would speak of worldly matters, let alone despised speech. This quality has become non-existent in this era. Most people do not take lesson when attending a funeral. When they would attend a funeral, then they would be absorbed in pondering over death and the condition of people in the graves. Some of them would remain sorrowful thereafter for many successive days, which could be discerned on their faces.

When Yahyaa Ibn Abi Katheer رَحِمَهُ ٱللَّهُ would accompany a bier, then people would bring him back on a stretcher because he would not have the power to walk or ride his conveyance. For many days thereafter, none were able to speak to him, due to his severe fear. The people of the first era used to prefer lowered voices by the bier and they used to rebuke those who raised their voices and would say, "You are hard-hearted! Is there no lesson and admonition for you in your seeing death?"

Abdullah Ibn Mas'ood رَضِيَ ٱللَّهُ عَنْهُ saw a man laughing at a funeral. He rebuked him and abstained from speaking to him for a few days. Hasan Basri رَضِيَ ٱللَّهُ عَنْهُ saw a man eating in the graveyard? He reprimanded him and said, "You are a *munaafiq* (hypocrite)."

Haatim Asam رَحِمَهُ ٱللَّهُ used to say, "It is of compulsion to be present at funerals for the treatment of the heart."

When Ibrahim Zayyaat رَحِمَهُ ٱللَّهُ used to see anyone laughing at a funeral, he used to admonish him, "Cry over your *nafs*, my brother, and have mercy on it, because the deceased has seen saved from three calamities (1) seeing the angel of death. (2) tasting the bitterness of death (3) safety from an evil end. This is contrary to yourself."

More of this will be mentioned later.

والحمد لله رب العلمين

84. One of the qualities of the pious predecessors was:

They would judge people according to their *imaan* and *nifaaq* (hypocrisy). According to them, the status of a believer is higher than that of a hypocrite. If this objection is raised, that how did they know that someone was a hypocrite, the answer is that he will be recognized by the signs which Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ informed us e.g. Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "The sign of a hypocrite is three. When he speaks, he lies; when he promises, he breaks his promise; and when he is given a trust, he misappropriates it."

آية المنافق ثلاث اذا حدث كذب واذا وعد خلف واذا اؤتمن خان

Another narration mentions a fourth quality, "When he fights, he uses vulgar language." Another *hadeeth* states, "The hypocrites have some signs by which you can recognize them: they come to the *masjid* lazily, they come for *salaah* at the end, they do not love others nor do others love them, they are proud, dead at night and useless in the day." There are other *ahaadeeth* narrated likewise.

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "A sign of a hypocrite is that he gathers food for tomorrow and he disputes with others for this world. He loves to be famous only.'' A narration mentions, "Amongst the signs of a hypocrite is that he is jealous of people, and he bears malice and hatred for those who have harmed him or have more status and fame than him." O my brother, test your soul, probe it and purity it from hypocrisy.

والحمد لله رب العلمين

85. One of the qualities of the pious predecessors was:

They abstained from eating to satiation, which leads to hard-heartedness. This was so that they could attain *khushoo'* (tranquility) in *salaah*. A person who eats to his fill, and desires concentration in *salaah* is adrift.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would remain hungry for days on end. Due to excessive hunger, he would tie stones around his blessed stomach. It is narrated that when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would perform *salaah*, a sound like a boiling of a pot over fire could be heard emanating from his chest.

Abdullah Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ used to say, "To perform two *rakats* with concentration and care is better than standing the whole night in *salaah* whilst the heart is unmindful of Allaah تَبَارَكَ وَتَعَالَى."

Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ said, "Whoever does not possess presence of mind in *salaah* is amongst those who measure less (مطففين). You are aware what Allaah تَبَارَكَ وَتَعَالَى has stated regarding them. *Salaah* is a scale. Whoever gives in full, will be granted a full reward."

Mujaahid رَحِمَهُ اللَّهُ said, "We have seen such *ulama* that when they stood up for *salaah*, then such fear for Rahmaan would overpower them that they would be unable to gaze attentively at anything or bring any thought into their heart."

Once a portion of the *Jaami Masjid* fell down. Muslim Ibn Yasaar رَحِمَهُ اللَّهُ was performing salaah there-in. All the people dashed out of the *masjid* to the bazaar where there was a huge outcry, whilst Muslim was completely unaware.

When the time of *salaah* approached, Ameerul Mu'mineen Ali رَضِيَ اللَّهُ عَنْهُ would become uneasy, his complexion would change and he would begin trembling. When asked the reason, he replied, "Do you not know that this is the time of *amaanat* (trust) which Allaah تَبَارَكَ وَتَعَالَى presented to the heavens and earth and

mountains, but they refused to bear it. Man, then bore it. I do not know whether I have correctly discharged that which I have borne or not."

Fudail Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "I am surprised at these people. If my son passes away, more than one thousand people will come to console me. However, if I miss salaah with jamaa'at, then no one will come to console me. By Allaah, missing *salaah* with *jamaa'at* according to me is severe than the death of my mature, intelligent, pious, and learned son."

Muhammad Ibn Waasee رَحِمَهُ ٱللَّهُ used to say to his companions, "I desire two things in this world, (1) A pious friend for Allaah تَبَارَكَ وَتَعَالَىٰ's pleasure who will straighten me when I am crooked. (2) I must never miss any *salaah* with *jamaa'at* as long as I live."

O friend! Look at your condition and ponder. Do you possess concentration in your *salaah* like these people or not? Make abundance of *istighfaar* day and night.

والحمد لله رب العلمين

86. One of the qualities of the pious predecessors was:
They feared very greatly for an evil end and always sought His protection even though they were the greatest of worshippers, because Allaah تَبَارَكَ وَتَعَالَىٰ does as He pleases. Nobody has knowledge of his end condition with conviction. The most one can maintain is noble thoughts about his Sustainer at the present moment. No one has knowledge of remaining firm on *kaalimah shahaadat* until his soul leaves him.

Habeeb Ajmi رَحِمَهُ ٱللَّهُ, "Whoever's life ends with لا اله الا الله will enter jannah." Then he cried and said, "Who will take responsibility for me that I will end my life on لا اله الا الله?"

Hasan Basri رَحِمَهُ ٱللَّهُ said, “We have heard that a person will emerge after 1000 years from *Jahannum*.” Then he said, “I wish I was that person, because he will definitely emerge from *Jahannum*.”

O my brother! Abstain from engaging yourself in worldly matters more than necessity. It must not happen that death comes to you in a state of heedlessness by which you will suffer a loss in both the worlds.” (Allaah تَبَارَكَ وَتَعَالَىٰ protect us!) O my brother, remember this and ponder. May Allaah تَبَارَكَ وَتَعَالَىٰ guide you!

والحمد لله رب العلمين

87. One of the qualities of the pious predecessors was:
They would not hasten to supplicate for cure when they visited the sick. They would rather wait for a while until they knew the cause and result of this sickness, then they would make *duaa*. This is because at times, sickness leads to an increase in rank. At this time, to make *duaa* for cure is not appropriate. Similar is the case when the sickness is a punishment. It is best that a pious servant remains patient until the punishment is completed. O my brother, remember this!

والحمد لله رب العلمين

88. One of the qualities of the pious predecessors was:
They were fond of living in homes close to the masjid so that it would be easy to them to sit most of the time in the masjid, keeping in mind its etiquettes. A *marfu’* narration states, “The masaajid are the homes of the pious.”
The person whose home is the masjid, Allaah تَبَارَكَ وَتَعَالَىٰ takes guarantee for his ease, comfort, and easy crossing over the bridge of *Siraat*.

Abu Saadiq Azdi رَحِمَهُ ٱللَّهُ said, “Be punctual in sitting in the masaajid. I have heard that it was the sitting place of the *ambiyaa*.”

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, “If it was not for the necessity of passing urine or stool; I would not have placed my foot out of the masjid. I have heard that

Allaah تَبَارَكَ وَتَعَالَى says, “I desires to punish my servants, then I see those frequenting the masaajid, the reciters of Qur’aan and the Muslim children, due to which My anger is cooled.”

Saeed Ibn Musayyaab رَحِمَهُ ٱللَّهُ was asked, “Do you prefer to join a *janaazah* or sit in the masjid?” He replied, “Sitting in the masjid is more beloved to me, because as long as I remain in the masjid, the angels seek forgiveness for me. This is more superior than earning one, two or three *qiraats* of reward, which one earns when attending a *janaazah*.”

Fudail Ibn Iyaad رَحِمَهُ ٱللَّهُ said, “We have seen people who would not speak of any worldly matters as long as they remained sitting in the masjid.”

Ponder, O my brother what I have mentioned to you, and do not speak in the masjid except with a good intention. You will be safe and earn much reward.

والحمد لله رب العلمين

89. One of the qualities of the pious predecessors was:

They would rebuke their followers who would not visit them since they would be depriving themselves of reward, the benefit of which would accrue to their followers. They would not rebuke due to any of their rights not being fulfilled, as people think, since they are always concerned about the reformation of their followers. Their own benefits are not their objective. I see this quality very rare in the people of the present era.

والحمد لله رب العلمين

90. One of the qualities of the pious predecessors was:

They would not buy or sell in the marketplaces until they were familiar with the *sharee’* rulings of those business dealings, and until they were sure that this would not divert them from the actions of the hereafter, since whatever diverts a person away from Allaah تَبَارَكَ وَتَعَالَى is a curse for him in this world and the hereafter. A hadeeth states, “When Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would enter the marketplace, he would recite

اللهم اني اسئلك من خير هذا السوق واعوذ بك من الكفر والفسوق

O Allaah, I ask you for the goodness of this marketplace, and I seek Your protection from disbelief and sin.

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "Abstain from sitting in the marketplaces, because it makes one unmindful and neglectful."

Maalik Ibn Deenaar رَحِمَهُ اللَّهُ said, "The marketplace increases wealth and destroys one *deen*."

Imam Maalik رَحِمَهُ اللَّهُ used to command the rulers to gather the tradesman and ask them *masaail* regarding trade. Whoever amongst them did not know the laws of trade, and could not recognize *halaal* from *haraam*, would be removed from the marketplace. He would be told, "First learn the laws of trade, then you can sit in the marketplace, because whoever trades without knowledge, he will fall into usurious transactions, whether he wants to or not."

Hammad Ibn Zayd رَحِمَهُ اللَّهُ said, "No tradesman will become poor unless he falls into one of these qualities (1) futility) (2) lies (3) false promises (4) deception (5) misappropriation (6) jealousy (7) missing salaah with jamaa'at (8) missing the gatherings of knowledge (9) following worldly desires."

O my brother! Ponder over this. Do not praise any tradesman until you see him saved from all the calamities of trade and from doubtful sustenance.

والحمد لله رب العلمين

91. One of the qualities of the pious predecessors was:

They would demonstrate great forbearance and restrain their anger on those who wronged them, emulating the noble character of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who would not become angry for any harm afflicted to him, but would become angry when the laws of Allaah تَبَارَكَ وَتَعَالَى were broken.

Amirul-mu'mineen Ali رَضِيَٱللَّهُعَنْهُ said, "The first reward for the person who is forebearant on the one who oppresses him is that all the people will become his helpers."

A man said to Abu Dharr رَضِيَٱللَّهُعَنْهُ "You are the one who Muaawiyyah رَضِيَٱللَّهُعَنْهُ expelled to Shaam. If you were pious, he would not have expelled you." Abu Dharr رَضِيَٱللَّهُعَنْهُ replied, "O my brother, in front of me is a dark valley. If I am saved from it, your statement regarding me will not harm me. If I am not saved from it, then I am far worse than what you say regarding me."

A woman said to Maalik Ibn Deenaar رَحِمَهُٱللَّهُ, "O show-off." He said to her, "O so-and-so, you have come to know of my title which the inhabitants of Basra do not know."

Ibn Muqanna' رَحِمَهُٱللَّهُ used to say, "Swallowing one's anger is superior to the embarrassment of forwarding an excuse." Once he was asked, "What is the difference between grief and anger?" He replied, "Sorrow is created when someone higher than you go contrary to your desires. Anger is when one weaker than you go contrary to your desires."

Abu Mu'aawiyah Al-Aswad رَحِمَهُٱللَّهُ used to make *duaa* for those who spoke ill of him.

A man swore Bakr Ibn Abdul Muzani رَحِمَهُٱللَّهُ whilst he remained silent. Someone asked him; "Why don't you abuse him as he is doing?" He replied, "I do not know of any bad quality of his by which I can abuse him and it is not permissible for me to falsely accuse him."

Luqmaan the wise رَحِمَهُٱللَّهُ advised his son, O my son, if you want to befriend someone, then anger him. If he is fair and just with you in the state of anger, then befriend him; else stay away from him."

Sirri Saqati رَحِمَهُٱللَّهُ was asked what *hilm* (forbearance) is. He replied, "Hilm is of five types:

(1) Natural tolerance – This is a gift from Allaah تَبَارَكَ وَتَعَالَىٰ by means of which a person forgives the one who oppresses him, gives the one who deprives him and joins family ties even though they break them.

(2) Forceful tolerance – This is where a person controls his anger, hoping for reward, even though there is dislike in the heart.

(3) Evil tolerance - This is when a person tolerates the one who oppresses him just to show off to his associates, but he keeps enmity and malice in his heart.

(4) Haughty tolerance – A person sees the other as not deserving even receiving an answer.

(5) Tolerance because one being despicable and humiliated.

Remember this! It is a valuable point.

والحمد لله رب العلمين

92. One of the qualities of the pious predecessors is:

They took lesson in whatever they saw in a dream happening to others or whatever others saw regarding them. They would not regard these dreams to be mere figments of imagination.

Ibraaheem Taymi رَحِمَهُ ٱللَّهُ says, "I saw Moosa Ibn Mahraan رَحِمَهُ ٱللَّهُ after his demise in a dream. I asked him how Allaah تَبَارَكَ وَتَعَالَىٰ had dealt with him. He replied, "A reckoning is being taken of mesince I died, because of my eating the food of the wealthy."

A *buzurg* says, "I saw Hasan Ibn Zakwan رَحِمَهُ ٱللَّهُ one year after his demise in a dream. I asked him, "How did Allaah تَبَارَكَ وَتَعَالَىٰ deal with you?" He replied, "I am being held due to a needle which I had borrowed and not returned." I then asked him, "Whose graves are the most illuminated?" He replied, "The graves of those who went through much difficulty in the world."

An associate of Umar Ibn Abdul Azeez رَحِمَهُ ٱللَّهُ saw that *Qiyaamah* had occurred. Someone was announcing, "Where is so-and-so?" The people were reckoned and then taken to the Fire. Then the caller proclaimed, "Where is Umar Ibn Abdul Aziz?" He was brought forward, reckoned, and then commanded to be led to Jannah. The narrator says, "When this person narrated the dream to Umar Ibn Abdul Azeez رَحِمَهُ ٱللَّهُ and he mentioned the proclamation, "Where is Umar Ibn Abdul Azeez?" Umar Ibn Abdul Azeez رَحِمَهُ ٱللَّهُ fell down unconscious. The man then began saying to him in his eyes 'I saw that you were saved." However, Umar رَحِمَهُ ٱللَّهُ paid no attention to what he said.

O my friend! Examine yourself because you know yourself better than others. Do not pay any attention to anyone saying, "I saw you last night in Jannah," until you do not find your actions, statements, and beliefs in conformity to the Qur'aan and *sunnah*. Ponder over this, my brother and do not live in deception.

والحمد لله رب العلمين

93. One of the qualities of the pious predecessors was:

They would not make *duaa* immediately if someone requested them to, until they knew that Allaah تَبَارَكَ وَتَعَالَىٰ was pleased with him. This they would know by seeing whether his actions confirmed to the Qur'aan and *sunnah*. If they saw his acts contrary to them, then out of respect, they would first ask Allaah تَبَارَكَ وَتَعَالَىٰ to forgive him and then would make *duaa* for him. Most of the *mashaayikh* of today are unmindful of this trait.

A man requested Amir Ibn Qays رَحِمَهُ ٱللَّهُ to make *duaa* for him. He said, "By Allaah, I feel ashamed to ask Allaah تَبَارَكَ وَتَعَالَىٰ for anything which pleases me, then how can I ask for someone, since this is a type of intercession, which is the work of the close ones (muqarrabeen).

I say, "It is appropriate for those who are *mashaayikh* not to quickly intercede for anyone unless he knows that Allaah تَبَارَكَ وَتَعَالَىٰ has forgiven him and there is

no doubtful morsel in his stomach. If he makes *duaa*, whilst he himself is not free from this, then he should still make *duaa* with intense shame and regret.

والحمد لله رب العلمين

94. One of the qualities of the pious predecessors was:
The more Allaah تَبَارَكَ وَتَعَالَىٰ rained down His favours upon them and made them close to His Divine Court, their fear for Allaah تَبَارَكَ وَتَعَالَىٰ increased proportionately, as is the condition of worldly ministers.

Hasan Basri رَحِمَهُ ٱللَّهُ said, "We saw people that whenever Allaah تَبَارَكَ وَتَعَالَىٰ's favours increased on them and they become closer to Him, their fear increased."

Hammad Ibn Zayd رَحِمَهُ ٱللَّهُ used to only sit in a squatting position. When asked the reason, he said, "Only that person can sit in ease who is safe from Allaah تَبَارَكَ وَتَعَالَىٰ's punishment. However, by Allaah, I fear day and night that a fire will rain down upon me and burn me."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ was so overwhelmed with fear that he began urinating blood. A Jewish doctor came to treat him. After examining his stomach, he said; "I do not think there is any other man like this in Islam." He began crying and said, "The fear of Allaah تَبَارَكَ وَتَعَالَىٰ has cut the liver of this man into pieces. I have no cure for this."

Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ said, "If I was made to stand between Jannah and Jahannum and I was given the choice to be burnt to ashes or to wait until I can see my final abode, I will choose to become ash."

Ataa Sulami رَحِمَهُ ٱللَّهُ remained lying on his bed for 40 years, due to divine fear. People used to visit him. A worshipper heard of this and said, "What is 40 years?" By Allaah, if a person had to worship Allaah تَبَارَكَ وَتَعَالَىٰ for thousands of years equal to the hairs on his head, this will be less in comparison to the one sin which he had committed."

Frequently Ata Sulami رَحِمَهُ ٱللَّهُ would examine his body at night to see whether it had been disfigured. This also was the quality of Sirri Saqati and Bishr Haafi رَحِمَهَا ٱللَّهُ."

Ishaaq Ibn Khala رَحِمَهُ ٱللَّهُ said, "A fearful one is not he who cries and wipes his eyes whilst committing sins. A fearful one is he who leaves sins, fearing his Creator."

Abu Sulayman Daaraani رَحِمَهُ ٱللَّهُ said, "Ali Ibn Fudayl رَحِمَهُ ٱللَّهُ was unable to hear Surah Qaaria until he passed away. Once he happened to hear it. For 3 days and nights, he remained unconscious.

O my brother! Remember this and follow your elders!

والحمد لله رب العلمين

95. One of the qualities of the pious predecessors was:

They would be grieved due to their shortcomings in the rights of Allaah تَبَارَكَ وَتَعَالَى. Even if they were the greatest of all worshippers, they regarded themselves as deficient in fulfilling His rights. There was no difference in this quality, whether it was a *mubtadi* (beginner) or *muntahi* (one who had reached the pinnacle). Some *sufiya* today claim that fear is only for the *mubtadi*. As for the *muntahi* there is no fear and grief. This is their extreme ignorance because all our predecessors remained in sorrow till death. Those *aarifs* who said that a *muntahi* has no grief means that he has no grief due to the loss of some worldly matter. To be without sorrow in matters of the hereafter is blameworthy because sorrow for the hereafter is desired.

A *hadeeth* states

ان الله يحب كل قلب حزين

Verily Allaah تَبَارَكَ وَتَعَالَى loves every sorrowful heart.

i.e. those who are sorrowful on losing a portion of the hereafter.

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ passed away, Wakee' رَحِمَهُ ٱللَّهُ said, "Today sorrow has been raised from the earth."

Hasan Basri's رَحِمَهُ ٱللَّهُ condition was such that if anyone saw him, they would think that some calamity had just befallen him, due to his intense sorrow. This was the condition of his companions as well.

O my brother! Always be sorrowful so that you do not find any such time in which you may be free to become involved in your bestial desires, otherwise you are in deception. O my brother, be wary!

والحمد لله رب العلمين

96. One of the qualities of the pious predecessors was:

They were not deceived by the mercy of Allaah تَبَارَكَ وَتَعَالَى, relying on Allaah تَبَارَكَ وَتَعَالَى's forgiveness and abstaining from righteous actions. In fact, they used to worship abundantly and then place their reliance on Allaah تَبَارَكَ وَتَعَالَى's grace and not on their actions. Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said,

الكيس من دان نفسه وعمل لما بعد الموت والعاجز من اتبع نفسه هواها وتمني علي الله الاماني

An intelligent person is he who takes stock of himself and prepares for that which is after death, and a foolish person is he who follows the desires of his nafs and then places false hopes on Allaah تَبَارَكَ وَتَعَالَى.

Saee'd Ibn Jubayr رَحِمَهُ ٱللَّهُ was asked, "What does it mean to be deluded or deceived by Allaah?" He replied, "A person increases in his disobedience of Allaah تَبَارَكَ وَتَعَالَى and then has hope of being forgiven by Allaah تَبَارَكَ وَتَعَالَى."

Yunus Ibn Ubayd رَحِمَهُ ٱللَّهُ said, "A hand is cut off for stealing. There is no doubt that the most trivial of sins is worse than stealing five dirhams. Therefore, in the hereafter, a limb will be cut for every sin."

Huzaifah Mara'shi رَحِمَهُ ٱللَّهُ said, "If you do not fear that Allaah تَبَارَكَ وَتَعَالَى may punish you for the best act of your worship, due to the shortcomings, then you will be destroyed."

O my brother! Fearing Allaah according to the *sharee'* manner is binding upon you, and it is most befitting for you. It is farfetched that you will attain salvation merely with your good actions. Therefore, seek forgiveness in abundance.

والحمد لله رب العلمين

97. One of the qualities of the pious predecessors was:

They would be totally patient during any calamity or difficulty which befell them, and they would never become displeased with the divine decision. A *hadeeth sharif* states,

من يتصبر يصبره الله

Whoever constrains himself to be patient, Allaah تَبَارَكَ وَتَعَالَى will grant him patience.

We learn that the one who does not bear patience over the superfluous acts of the world, will not hear the *duaa* of the angels

سلام عليكم بما صبرتم

Peace be upon you because you were patient.

Ka'b Ahbar رَحِمَهُ ٱللَّهُ said, "A person cannot be characterized with the quality of *sabr* (patience) until he is patient on the difficulties afflicted by people. He does not oppose them openly or secretly with an equal retribution, not even cursing them and turning to Allaah تَبَارَكَ وَتَعَالَى against them. The greatest form of *sabr* is for a servant to abstain from that which Allaah تَبَارَكَ وَتَعَالَى prohibited him and to do that which Allaah تَبَارَكَ وَتَعَالَى commanded him."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ used to say, "Allaah تَبَارَكَ وَتَعَالَى continuously sends down tests upon His servants until eventually they walk around in the world without any sin."

Once the wife of Fath Al Mawsali رَحِمَهُ ٱللَّهُ slipped and fell, due to which her nail came out. Inspite of this, she laughed. People asked her, "Can't you feel pain?" She replied, "Definitely, however the thought of the reward diverted my attention from the pain."

Hasan Basri رَحِمَهُ ٱللَّهُ said, “If it was not for poverty, sickness and death, the son of Aadam would not have bowed his head due to pride. Inspite of these things, he is still resolute in the disobedience of Allaah تَبَارَكَ وَتَعَالَىٰ.”

Sulaimaan Daaraani رَحِمَهُ ٱللَّهُ said, “Moosa عَلَيْهِ ٱلسَّلَامُ passed by a man whose stomach had been torn open by wild beasts and his flesh had been eaten. Moosa عَلَيْهِ ٱلسَّلَامُ recognized him. He stood close to him and said, “O my Sustainer, he was obedient to you, why is this treatment being meted out to him?” Allaah تَبَارَكَ وَتَعَالَىٰ revealed to Moosa عَلَيْهِ ٱلسَّلَامُ, “He solicited Me for a certain rank which he could not reach with his actions. I thus placed him in this difficulty so that he could reach that status.”

Allaah تَبَارَكَ وَتَعَالَىٰ revealed to Daawood عَلَيْهِ ٱلسَّلَامُ

اصبر علي المؤنة تأتيك من الله المعونة

Be patient over calamities, help from Allaah تَبَارَكَ وَتَعَالَىٰ will come to you.

Muhammad Ibn Hanifiyyah رَحِمَهُ ٱللَّهُ said, “Abstain from complaining, it gladdens your enemy and saddens your friend.”
O my brother, understand this, be amongst those who are patient, you will be greatly rewarded.

والحمد لله رب العلمين

98. One of the qualities of the pious predecessors was:
They would accept the command of Allaah تَبَارَكَ وَتَعَالَىٰ, be pleased with His decision on the loss of any family member, placing the wish of Allaah تَبَارَكَ وَتَعَالَىٰ over their own desire. One son of Daawood عَلَيْهِ ٱلسَّلَامُ passed away. He was grief stricken. People asked him, what was his value in your sight?” Equal to the whole world full of gold which I can spend in the path of Allaah تَبَارَكَ وَتَعَالَىٰ.” Allaah تَبَارَكَ وَتَعَالَىٰ revealed to him, “For you is so much of reward.”

Bakr Muzani رَحِمَهُ ٱللَّهُ said, “The death of a father is the beginning of a new kingdom, the death of a brother is the breaking of a limb, and the death of a son is such a crack in the heart which can never be repaired.”

Abdullaah Ibn Mubaarak رَحِمَهُ ٱللَّهُ said, “Whoever is afflicted by a calamity should do on the first day what he will do on the fifth i.e. laughing, eating, drinking etc.

In a *hadeeth*, Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “The good fortune of a servant is his being pleased with the decision of Allaah تَبَارَكَ وَتَعَالَى.”

Abdullaah Ibn Masood رَضِيَ ٱللَّهُ عَنْهُ said, “If I burn my tongue with fire, then according to me this is better than saying “Why did this occur,” for any occurrence.

Once a huge sore appeared on the foot of Muhammad Ibn Wasi رَحِمَهُ ٱللَّهُ. One of his companions remarked, “By Allaah, I feel pity for you because of this.” Muhammad رَحِمَهُ ٱللَّهُ said, “O my brother, if you love me, then be grateful to Allaah تَبَارَكَ وَتَعَالَى with me that it has not emerged from my tongue, eye, ear; breast, under my arm or in my private part.”

Bishr Ibn Haarith رَحِمَهُ ٱللَّهُ said, “During my travels, I came across a man who was mad, blind, suffering from leprosy and white spots. He was lying unconscious in the sun and lice were eating into his flesh. I lifted his head from the ground and placed it in my lap. When he regained consciousness he asked, “Who is this meddlesome one who has come between me and my Sustainer?” By His majesty and grandeur, if He had to cut me limb by limb, my love for Him will only increase.”

It is narrated that Isaa عَلَيْهِ ٱلسَّلَامُ passed by a blind and crippled man afflicted with white spots, and his sides were afflicted with leprosy and paralysis. His flesh had begun falling off due to the leprosy. When Isaa عَلَيْهِ ٱلسَّلَامُ came close to him, he heard him saying

الحمد لله الذي عافاني مما بتلاك به كثيرا من خلقه

All praises are due to Allaah تَبَارَكَ وَتَعَالَى, who has saved me from those calamities, in which many are afflicted.

Isaa عَلَيۡهِٱلسَّلَامُ said to him, "What are the calamities which Allaah تَبَارَكَوَتَعَالَىٰ has removed from you, O brother?"
He answered, "He has removed ignorance from me and clothed me with His recognition." Isaa remarked, "You have spoken the truth. Stretch out your hand." He stretched out his hand. Isaa عَلَيۡهِٱلسَّلَامُ held it and all his sickness vanished. He appeared as a handsome youngster. He stayed in Isaa عَلَيۡهِٱلسَّلَامُ's company until he was raised to the heavens.

Fudayl Ibn Iyad رَحِمَهُٱللَّهُ said, "To be pleased with Allaah is more virtuous than *zuhd* (abstinence) of the world because the one pleased with Allaah تَبَارَكَوَتَعَالَىٰ does not desire more than his status."

Abu Abdullah Baaji رَحِمَهُٱللَّهُ said, "The slaves of this world want their master to be pleased with them. Allaah تَبَارَكَوَتَعَالَىٰ wants that His slaves must be pleased with him."

Sufyan Thawri رَحِمَهُٱللَّهُ said, "Pleasing the people is a stage which cannot be attained." **(رضا الناس غاية لا تدرك)**
O my brother, contemplate over this quality which we have mentioned. If you are amongst the patient ones, then be grateful (make *shukr*). If not, seek forgiveness and repent.

والحمد لله رب العلمين

99. One of the qualities of the pious predecessors was:
They clearly saw within themselves their inability to fulfill even one atom's weight of being grateful (making *shukr*) to Allaah تَبَارَكَوَتَعَالَىٰ because they realized that whenever they thanked Him, it was also a bounty from Him. Thus, the bounties of Allaah تَبَارَكَوَتَعَالَىٰ could never terminate, and it was not possible to ever compensate for them.

Wahab Ibn Munabbih رَحِمَهُٱللَّهُ said, "When the object by which you thank Allaah تَبَارَكَوَتَعَالَىٰ is one of His many bounties to you, then in reality you have not thanked Him. *Shukr* (gratitude) is to confess and admit His numerous bounties over you

and that you are unable to praise Him." He once passed a man who was deaf, dumb and in distress. Someone asked him, "Is there any bounty found on this person?" He replied, "Yes, his food and drink easily entering his throat and emerging easily from his body is much greater than the outward bounties which he does not possess."

Shu'bi رَحِمَهُ ٱللَّهُ said, "If people had to measure small trials with big ones, they would find some of them to be *aafiya* (well-being)"

Zayd Ibn Aslam رَحِمَهُ ٱللَّهُ said, "It is written in the *Tawraah* "Aafiyah is a hidden kingdom."

Awn Ibn Abdullah رَحِمَهُ ٱللَّهُ said, "Allaah تَبَارَكَ وَتَعَالَىٰ favours His servants according to His grace and asks them to be grateful according to their status."

Bishr Haafi رَحِمَهُ ٱللَّهُ said, "Whoever has thanked Allaah تَبَارَكَ وَتَعَالَىٰ with his tongue, leaving aside his limbs, then his *shukr* is less. This is because:
* the *shukr* of the eyes is to remember good if one sees good, and to conceal evil if one sees evil;
* the *shukr* of the ears is to remember good if one hears good and to forget evil if one heard evil;
* the *shukr* of the hands is that one gives and takes only the rightful things;
* the *shukr* of the stomach is that it must be filled with knowledge and forbearance;
* the *shukr* of the private parts is that it must be used in permissible avenues;
* and the *shukr* of the legs is that you must walk with them towards good actions.
Whoever has done this, is in reality from the grateful ones (*shaakireen*).

O my friend! Check yourself. Have some thanked Your Sustainer as these people have done. If not then seek forgiveness.

والحمد لله رب العلمين

100. One of the qualities of the pious predecessors was:

They would scrutinize their *taqwa* and none of them would ever claim to be a *muttaqi* (pious) because Allaah تَبَارَكَ وَتَعَالَىٰ has full knowledge over every atom's weight of a person's actions. Today this trait is non-existent. Many people claim to possess *taqwa* and do not even examine themselves. For example, they content themselves with remembering Allaah تَبَارَكَ وَتَعَالَىٰ morning and evening. They do not check themselves in their statements, actions, eating, drinking, and clothing. They are actually like crocodiles pining for *haraam*. Their turban and shawl are of the Sufis, but their statements and actions are of flagrant sinners and hypocrites.

Umar Ibn Abdul Aziz رَحِمَهُ ٱللَّهُ said, "None of you can reach the level of *taqwa* until he has no statement or action by which he can be disgraced in this world and the hereafter."

Once someone asked him, "When can a man reach the pinnacle of *taqwa*?" He replied, "When he can place all his thoughts in a tray and walk around the marketplace with it, not being ashamed or shy of anything in them." He also said, "*Taqwa* is not fasting all day, staying awake all night in worship and then mixing them with evil actions. *Taqwa* means leaving that which Allaah تَبَارَكَ وَتَعَالَىٰ prohibited and fulfilling that which he has made compulsory. Whoever does more after that, then this is goodness upon goodness." Many times, he used to say, "The sign of a *muttaqi* is that he restrains his speech just as a person restrains himself in the state of *ihraam*. It is necessary for a *muttaqi* to be an *aalim* of the whole *shariah*, otherwise he will emerge from the bounds of *taqwa* whilst being completely unaware."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ was asked, "In which city do you like that I should reside in?" He replied, "There is no relationship between you and any city. The best city is that which compels you to have *taqwa*."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, "If anyone of us had true *taqwa* of his Sustainer, his life would never have been enjoyable, nor would sleep have come to him."

O my brother! Check yourself. Do you possess *taqwa* as the pious predecessors did? If you are deficient, then make *istighfaar*.

والحمد لله رب العلمين

101. One of the qualities of the pious predecessors was:
They would try as far as possible to conceal the faults of their Muslim brothers. They would examine themselves very critically in places of *taqwa*. They did not like that anyone's fault be exposed. They would take stock of themselves in their speech, actions, food, drink and would keep a careful watch on all their limbs from falling into prohibited acts, especially the tongue, stomach, private part, and eye. A *hadeeth* states,

انته عما نها الله عنه تكن اورع الناس

Abstain from those actions which Allaah has prohibited you; you will be the most pious of people.

Abu Hurayrah رَضِيَٱللَّهُعَنْهُ said, "On the Day of Judgement, the companions of Allaah تَبَارَكَوَتَعَالَى will be those who possessed *wara'* (high level of *taqwa*) and *zuhd* (disinclination of the world)."

Fudayl Ibn Iyaad رَحِمَهُٱللَّهُ said, "There is no goodness in *fiqh* (knowledge) without *wara'*, just as there is no goodness in *salaah* without concentration and in money in which there is no generosity."

Abu Abdullah Antaaki رَحِمَهُٱللَّهُ said, "Do not regard as trivial piety in minor things because regarding them as trivial is a stairway to omitting piety in many other things."

Ameerul Mumineen Umar Ibn Khattaab رَضِيَٱللَّهُعَنْهُ said, "We used to leave out 9/10 portions of *halaal* out of fear that we will fall into *haraam*."

It was the habit of the pious elders that if a gold coin of theirs fell in a house, and after a while they remembered it, then if they returned there and saw it,

they would not take it saying, “It is possible that some-one dropped it and ours had been taken.”

When Talha Ibn Mutarrif رحمه الله تعالي built a wall or trellis, he would incline it towards his house so that the sand with which he built it would not fall on the road.”

When Mugheerah Ibn Shu’bah رَضِيَٱللَّهُعَنْهُ would buy anything from street sellers who wondered around, he would stand on the edge of the road so that there would be no difficulty and inconvenience on the passersby.

Fudayl Ibn Iyaad رَحِمَهُٱللَّهُ entered the marketplace to buy bread for his children. He saw the baker reciting *tasbih*, *tahlil* (reciting **لا اله الا الله**) and *salawaat (durud shareef)* whilst selling bread. Fudayl رَحِمَهُٱللَّهُ refused to buy from him. He and his children remained hungry until the next day when they saw a man selling bread, and he was completely silent. He bought bread from him. Someone said to him, “This is a trivial matter, O Abu-Ali.” He replied, “Verily I fear that these trivial matters of yours may enter me into the Fire.”

Yunus Ibn Ubayd رَحِمَهُٱللَّهُ used to sell scarves and shawls. However, on cloudy days, he would not sell and not go to the market. He was asked the reason for this. He replied, “The buyer at times sees a faulty item as good on a cloudy day.”

O my brother! Ponder over the quality and introspect. Imbibe within yourself the quality of *wara’,* following in the footsteps of our pious predecessors. Abstain from claiming to be pious if you cannot do these actions because a person who has no *taqwa* is a *faasiq* (sinner) according to those who possess this quality, and he has no share in their stages.

والحمد لله رب العلمين

102. One of the qualities of the pious predecessors was:

They possessed mutual love, they lived with dignity and peace, and they spoke less. This was due to perfection in their intelligence, and their long experience with their contemporaries.

Ameerul Mumineen Ali رَضِيَ اللَّهُ عَنْهُ said, “A person grows in height till the age of 22, his intelligence progresses till the age of 28, and after that is experience.” From here, we learn that one deficient in intelligence cannot be a guide because he will cause more harm than good.

A *hadeeth* states

كرم الرجل دينه ومروته عقله ومن خلقه

A man’s honour is his deen (religion) and his dignity and manhood are due to his intelligence and noble character.

Qataadah رَحِمَهُ اللَّهُ said, “Man is of 3 types (1) A full man (2) A half man (3) A non-entity.
A full man is he who has intelligence and experience and he derives benefit from them. A half man is he who consults with intelligent people and acts accordingly. A non-entity is he who possesses no intelligence and opinion, and yet does not consult with anyone.”

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “He who begins to ponder before speaking, is the most intelligent of people.”

Wahab Ibn Munabbih رَحِمَهُ اللَّهُ said, “Whoever claims to be intelligent and does not prepare for the hereafter is a liar.”

Muhammad Ibn Ziyaadah رَحِمَهُ اللَّهُ said, “A man’s intelligence cannot be perfect until he is wary of his friend.”

O my brother! Ponder over this and follow our pious predecessors, you will attain comfort.

والحمد لله رب العلمين

103. One of the qualities of the pious predecessors was:

They were mostly quiet and if they spoke, they would speak with caution, simplifying their speech for the one addressed, practicing on the statement of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

اوتِيْتُ جوامع الكلام واختصرني الكلام اختصارًا

I have been granted comprehensive speech and my speech has been condensed.

Abul Hasan Harawi رَحِمَهُٱللَّهُ said, "Wisdom increases by four things (1) Sorrow over sins (2) Preparing for death (3) Keeping the stomach empty (4) Staying in the company of those disinclined to the world "

Yahya Ibn Muaadh رَحِمَهُٱللَّهُ said, "Wisdom descends from the heavens. It does not reside in a heart that possesses four traits:

(1) Inclination to the world

(2) Worrying about tomorrow

(3) Jealousy for a brother

(4) Love for status and honour amongst people.

Whoever possesses any of these qualities, wisdom will not enter into his heart."

Amongst the words of wisdom narrated by our predecessors are:

Haatim Asam رَحِمَهُٱللَّهُ said,

لا تنظر الي من قال وانظر الي ما قال

Do not look at the speaker, look at what he says.

He also said, "Take wisdom wherever you find it, because it is the lost animal of a believer. Wherever you find it, confine it. Then seek another lost animal."

Imam Abu Haneefah رَحِمَهُٱللَّهُ said, "Whoever is pleased with that which is less than his rank, Allaah تَبَارَكَوَتَعَالَىٰ will raise him above his objective."

"Seek wisdom, because it seats paupers in the gatherings of kings."

Imam Shaafi'ee رَحِمَهُ ٱللَّهُ said, "The person who possesses the least amount of ease in this world is a jealous person and a person bearing malice."

Yahya Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "By abstaining from the prohibitions, Allaah's pleasure will be attained. When calamities descend, the reality of patience will become manifest. After a long absence, the friendship of friends becomes conspicuous. By *adab* (respect), knowledge is understood. By abstaining from greed, brotherhood is established. With good intentions, the company of the pious is everlasting" He has also mentioned, "Whoever's jail is the Qur'aan, death is his freedom from it. Whoever's worship has slaughtered him; success will give him life. Whoever renounces the desires of the world, Allaah تَبَارَكَ وَتَعَالَىٰ will grant him in recompense the desire to remember Him."

Another statement of his is, "Whoever is tolerant will be the leader of his contemporaries. Whoever gives vent to his anger, will drown in the ocean of disgrace." He said, "Living together with a bit of unpleasantness is better than being separate with amiability. If a close person is your enemy, then he is distant. If a stranger is loving, then he is close."

O my brother! Remember this. Keep your internal free from the love of this world and its desires and make abundance of *dhikrullah*. When your internal becomes luminous, then Allaah تَبَارَكَ وَتَعَالَىٰ will place words of wisdom on your tongue and you will be the wise person of your era. However, this is not possible together with the love of the world.

والحمد لله رب العلمين

104. One of the qualities of the pious predecessors was:

They did not possess jealousy for any Muslim, and they always wished well for all Muslims according to the *shari'* manner. For this reason, they became the leaders of the people. If any of them possessed jealousy or malice, they would never have become leaders, nor would the kings have kissed their feet.

O my brother, if you want to be like this, then follow their path sincerely. If a person does these actions without sincerity, then Allaah تَبَارَكَ وَتَعَالَىٰ informs some people of his artificialness, and he does not achieve acceptance.

I heard from our sheikh, Ali Khawwaas رَحِمَهُ ٱللَّهُ, "Whoever does an action solely for Allaah تَبَارَكَ وَتَعَالَىٰ, Allaah تَبَارَكَ وَتَعَالَىٰ will create love in the hearts of the believers for him. As for the one who is uncertain and muddled in his *deen*, Allaah تَبَارَكَ وَتَعَالَىٰ informs some of His chosen servants of his internal condition, thus no one has love for him."

A *hadeeth* states,

"ان الحسد ياكل الحسنات كما تأكل النار الحطب"

Verily jealousy eats up good deeds just as fire consumes wood

When a person's good deeds are destroyed, then his leadership is destroyed because at this time, he can be either a sinner or a person whose matter is suspended with no good actions and no evil actions. This is an accepted fact that honour and reign is for that person who precedes others in good actions and noble character.

Farqad Sabkhi رَحِمَهُ ٱللَّهُ said, "The cure for removing jealousy is zuhd (disinclination) of the world. As for the one who hankers after the world, jealousy is binding on him, whether he desires it or not. "

Wahab Ibn Munabbih رَحِمَهُ ٱللَّهُ said, "Abstain from jealousy, because it was the first sin by which Allaah تَبَارَكَ وَتَعَالَىٰ was disobeyed in the heavens and the first sin by which Allaah تَبَارَكَ وَتَعَالَىٰ was disobeyed on the surface of the earth."

Malik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "I will accept the testimony of the ulema regarding people, but I will not accept it regarding one another, since they are jealous of one another."

Ibn Sammaak رَحِمَهُ ٱللَّهُ said, "A sign of a jealous person is that greed drives him closer to you, and his evil nature drives him away from you. Those who are

most jealous over you are family members and neighbours because they see the bounties due to which they are jealous. For this reason, Ameerul-mumineen Umar Ibn Khattaab رَضِيَ اللَّهُ عَنْهَا wrote to Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ, "Command family members to visit one another and not to stay near one another."

Shaqeeq Balkhi رَحِمَهُ اللَّهُ said, "If there is any quality in you which your enemy fears, then there is no goodness in you. Then what will be your condition when there is that quality in you that your friend fears? Know well that a person who searches for faults in people is handing himself to destruction. The person from whom people are safe, he will be safe from them. Whoever carries tales of people, he will be pitiable in his worldly and religious matters, and he will become the servant of Iblis (Shaytaan)."

O my brother! Check yourself. Are you free from jealousy over your Muslim brothers due to the bounties Allaah تَبَارَكَ وَتَعَالَى conferred upon them out of His grace? Have you wished goodness for them, as Allaah تَبَارَكَ وَتَعَالَى has commanded or are you doing the opposite? Seek the forgiveness of Allaah تَبَارَكَ وَتَعَالَى!

والحمد لله رب العلمين

105. One the qualities of the pious predecessors were:

They would bear severe pangs of hunger and would not satiate themselves (eat to their fill). This was so that their silence could be increased and their speech decreased, as is the quality of the perfect *ulema*, since the speech of the one who eats to his fill definitely increases in matters of no benefit (laya'ni).

Muhammad Raahibi رَحِمَهُ اللَّهُ said, "He who enters into his belly unnecessary food, will emit unnecessary speech from his mouth."

Sufyaan Thawri رَحِمَهُ اللَّهُ said, "Firing an arrow at someone is lighter than firing at him with the tongue, because the tongue never misses its target."

Jaabir Ibn Abdullah رَضِيَ اللَّهُ عَنْهُ said, “I asked Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “What do you fear most upon me?” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pointed to his tongue and answered, “This”.

Ibraahim Nakhaee رَحِمَهُ اللَّهُ said, “Whoever ponders will find the most honourable person of a gathering and the one who possesses the most awe to be the person who is the quietest - because silence is an adornment for an *aalim* and a cover for an ignorant person.”

Wuhaib Ibn Ward رَحِمَهُ اللَّهُ said, “Well-being is ten parts; nine of them is in silence and one is in running away from people.”

Rabee Ibn Khaytham رَحِمَهُ اللَّهُ did not speak any of the worldly people’s speech for the last twenty years of his life.

If Hammaad Ibn Salamah رَحِمَهُ اللَّهُ had to utter any futile speech, he would immediately utter thereafter

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلآ اِلهَ اِلاّ اللهُ وَاللهُ اَكْبَرُ

He would then say, “Our elders disliked only worldly speech in any gathering without mixing it with some beneficial speech.”

Fudayl Ibn Iyaad رَحِمَهُ اللَّهُ said, “By the tongue, the head is protected.”

Bishr Haafi رَحِمَهُ اللَّهُ used to speak very little. He would say to his companions, “Ponder what is being written for you in your book of deeds. It will be presented to your Creator.”

Yunus Ibn Ubayd رَحِمَهُ اللَّهُ said, “Leaving one futile word is more burdensome on the *nafs* than fasting for one day, because many times man is able to fast on a severely hot day but is unable to prevent himself from a word which will not benefit him.

O my brother! Examine yourself. How much are you practicing on this? Seek forgiveness day and night.

والحمد لله رب العلمين

106. One of the qualities of the pious predecessors was:
They would bar the doors of backbiting in their gatherings, so that their gatherings would not become a congregation of sin. It was their view that their *duas*, *wazifas* and other forms of worship might not be able to recompense for one act of backbiting on the Day of Judgement.

O Sheikh, it is incumbent upon you to prevent your associates from backbiting and carrying tales very firmly. Do not overlook them by keeping quiet - otherwise you will be their accomplice in this matter and all of you will be sinners.

A hadeeth states that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "On the night of *Mi'raaj* (ascension), I saw a group of people eating carcasses. I enquired, "Who are these people, O Jibreel?" He replied, "Those who used to eat the flesh of people" i.e. those who used to backbite.

Abu Qilaabah رَحِمَهُ اللَّهُ said, "Verily backbiting makes a heart barren of guidance and goodness."

When Hasan Basri رَحِمَهُ اللَّهُ heard that someone had backbitten him, he would send a gift to him via a messenger saying, "O my brother, it has come to my knowledge that you have sent me your good deeds. This definitely is far superior to my gift to you."

Fudayl Ibn Iyaad رَحِمَهُ اللَّهُ said, "The fruit of the *ulema* in this era is backbiting and lowering the status of others fearing that the status of their contemporaries will become lofty and that their comtemporaries will become famous for their knowledge, *zuhd* and piety, leaving them aside."

Wuhayb Ibn Ward رَحِمَهُ اللَّهُ said, "By Allaah, according to me abstaining from backbiting is more beloved to me than giving a mountain of gold in charity."

One-night Shaqiq Balkhi رَحِمَهُ اللَّهُ fell asleep, missing his routine night devotional practices. When his wife admonished him, he said to her, "Do not reprimand

me, because of missing one night's devotional practices. Most of the *ulama* and Sufis of Balkh are performing *salaah* on my behalf and are fasting for me." She asked, "How is this?" He replied, "They stay awake all night performing *salaah* and they spend the whole day fasting. Then they backbite and consume the flesh of Shaqeeq. All of their good actions are in my book of deeds."

Abdullah Ibn Mubaarak رَحِمَهُ ٱللَّهُ said, "If I had to backbite about somebody, I would rather backbite about my parents because they are most worthy of my good deeds."

Muhammad Ibn Seereen رَحِمَهُ ٱللَّهُ said, "Amongst the prohibited backbiting which most people do not even know is their saying, "So-and-so is more learned than so-and-so" since the less learned will feel upset with this statement. It is well known that the definition of backbiting is that a man mentions something about his Muslim brother that he dislikes.

Abu Turaab Nakshabi رَحِمَهُ ٱللَّهُ said, "Backbiting is the fruit of the *ulama* and the dunghill of the pious."

Ataa Khuraasaani رَحِمَهُ ٱللَّهُ said, "Do not become upset with one who backbites about you because he has done good to you without even knowing. We have heard that half the sins of one who is backbitten about are forgiven."

Haatim Asam رَحِمَهُ ٱللَّهُ said, "If three traits are found in a gathering, then those sitting there will be deprived of mercy (1) Mention of the world (2) Abundance of laughter (3) Speaking ill of people.

From the people of knowledge this has been conveyed to us that a liar will move around in the fire in the form of a dog, a jealous person in the form of a pig and one who used to backbite as well as one who carried tales in the form of a monkey.

Abu Abdullah Antaaki رَحِمَهُ ٱللَّهُ said, "Amongst the prohibited backbiting is that you conceal the fault of your brother in your heart and you do not make it apparent to him, out of fear of his becoming your enemy.

O my brother! Present these matters to your own *nafs* and see! If you are free from this quality, be grateful to Allaah تَبَارَكَ وَتَعَالَى and if you are involved in it, seek forgiveness, and increase your good actions so that you are able to give it to its rightful owners on the Day of Judgement.

Regard yourself to be a sinner, and never think of yourself as pious due to the statements of some people. The *sufiyaa* have stated, "The most ignorant of people is he who leaves the conviction which is by him for the thoughts of people. O my brother, remember this and abstain from this vile quality.

والحمد لله رب العلمين

107. One of the qualities of the pious predecessors was:
They did not get satanic whisperings in their *wudhu*, *salaah* and other forms of worship because the root cause of whispering is due to blackness of the heart. The heart is blackened due to darkness in actions. This comes due to eating *haraam* and doubtful food. The one who is resolute in eating halaal food, then there is no avenue for *Shaytaan* to reach him. The Sufis of today eat the food of oppressors, tax collectors, etc. Then they try to attain concentration in their acts of worship. How can they expect to attain it?

We have explained this point in detail in our book "Al-Minanul-Kubraa" chapter 15. If you desire, you may refer to it.

والحمد لله رب العلمين

108. One of the qualities of the pious predecessors was:
They would conceal secrets and they would not convey to anyone that they had heard about him. The saying is famous

قلوب الاحرار قلوب الاسرار

The hearts of the pious are the hearts of secrets.

If the friends of Allaah تَبَارَكَ وَتَعَالَى cannot safeguard secrets, then who else will do so? This quality has become extinct in this era. Today the condition is such that as soon as one person hears something, he narrates it to whosoever comes to

him. At times, these words can be a cause of destroying a family or a city. You will see them saying, "We have heard from a certain *wali* of Allaah تَبَارَكَ وَتَعَالَى, regarding whom one cannot entertain any evil thoughts." However, these people are only *wali* by name, whereas they are included in the register of flagrant sinners (*faasiqs*) by carrying tales and causing trouble between people, even if this is not their objective.

Yahya Ibn Abi Katheer رَحِمَهُ ٱللَّهُ said, "A talebearer is worse than a magician, however no one takes note of it. At times, in a moment a talebearer can do that harm which a magician cannot do in one month. Tale-bearing leads to spilling of blood, looting of wealth, creating of great mischief, exiling people from their home, towns etc."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "The person who carries tales to you, will definitely carry tales of you to others. Whoever praises you with a quality which is not in you, will also criticize you for that quality which is not in you."

Mansoor Ibn Zaadhaan رَحِمَهُ ٱللَّهُ said, "By Allaah, it is as though I am in *jihaad* with every person who sits by me until he leaves me, because they try to make my friend my enemy or they convey the backbiting done regarding me, due to which distress is caused to me."

O my brother! Understand this and abstain from spreading the secrets of your brothers. Do not say, "My purpose is not to cause trouble", because we are living in the second half of the 10th century, in which there are great tribulations.

والحمد لله رب العلمين

109. One of the qualities of the pious predecessors was:
They concerned themselves with their own faults and did not look for faults of others, since Allaah تَبَارَكَ وَتَعَالَى has stated

وفي انفسكم افلا تبصرون

And within yourselves, then can you not, see?

and Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has said

طوبي لمن شغله عيبه عن عيوب الناس

Glad tidings be to him who is unaware of people's faults due to being engaged in seeing his own faults!

Yahya Ibn Muaadh رَحِمَهُٱللَّهُ said, "The sign of the intelligence of an intelligent one is that he does not condemn anyone due to committing sin. Once I condemned someone for a sin, then after 20 years, I fell into the same sin.

We have learnt that Isaa عَلَيْهِٱلسَّلَامُ said, "Do not look at the faults of people as though you are his sustainer. Look at your faults because you are slaves. People are in one of the two conditions. Either they are (1) embroiled in a calamity or (2) they are secure. Have mercy on those drowning in any calamity and thank Allaah for being secure."

Rabiah Adawiyyah رَحِمَهَاٱللَّهُ said, "When a servant tastes the love of Allaah تَبَارَكَوَتَعَالَىٰ, Allaah تَبَارَكَوَتَعَالَىٰ makes apparent to him his evil qualities. This diverts his attention from other people's evil qualities."

O my brother, safeguard your tongue. Whoever tears the collar of people, they will tear his. Beware of forgetting yourself when you come to know of a fault in your Muslim brother. It is binding upon you at that time to think of your own faults. Our composition is the same. Whatever evil is perpetrated by someone else, can be perpetrated by you also. A hadeeth states

من عير اخاه بذنب لم يمت حتي يعمل بتلك الذنب

Whoever criticizes his brother for any sin, he will not die until he perpetrates that sin.

If you are informed of the fault of anyone by means of *kashf*, then seek Allaah's forgiveness, because it is a satanic *kashf*. Understand this and be very wary.

والحمد لله رب العلمين

110. One of the qualities of the pious predecessors was:

They portrayed good character even with hard-natured people, following in the footsteps of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and acting on his instruction

خالق الناس بخلق حسن

Treat people with good character.

Wahab Ibn Munabbih رَحِمَهُٱللَّهُ said, "The example of one who has evil character is like broken earthenware. You can neither benefit by it nor can it become sand again."

Hasan Basri رَحِمَهُٱللَّهُ was asked the meaning of good character in the above-mentioned *hadeeth*. He replied, "It is generosity, forgiveness and bearing the harm of others."

When Ali رَضِيَٱللَّهُعَنْهُ was asked its meaning, he answered, "It is to be in conformance with the people in everything besides sin."

Abu Haazim رَحِمَهُٱللَّهُ said, "The evil character of a man shows if he enters his home and the people therein are happy and laughing, but as soon as he enters, they disperse out of fear for him. A sign of his evil character is also that the cat runs away from him and his dog climbs the wall out of fear of him."

For the one who claims to call others to Allaah تَبَارَكَوَتَعَالَى, it is despicable to have evil character, whereby people fear his evil. This is disgusting for his followers also. It is narrated that the sign of a hypocrite is that people abandon him to save themselves from his immoral conduct. A *marfu' hadeeth* states, "The worst of people is he who people keep away from, to save themselves from his evil speech."

O my brother! Remember this and abstain from bad character!

والحمد لله رب العلمين

111. One of the qualities of the pious predecessors was:

They were very chivalrous and had a sense of honour (**مروة**), following the footsteps of Nabi صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, the sahaabah رَضِيَٱللَّهُعَنْهُمْ, *taabieen* and the practicing *ulama* , because there is no goodness in that person who does not possess a sense of honour, even though he may be the greatest worshipper."

Hasan Basri رَحِمَهُٱللَّهُ was asked the meaning of sense of honour (**مروة**). He answered, "Leaving out that which is regarded as disgraceful or shameful by Allaah تَبَارَكَوَتَعَالَىٰ and by people."

The pious predecessors are unanimous that to possess a sense of honour and chivalry are compulsory, and to be void of them is the sign of a hypocrite. A *hadeeth* states, "Soon the time will arrive in which the people will possess a very minimal sense of honour, and noble character will be considered insignificant. Men will suffice with men and women will suffice with women (i.e. homosexuality and lesbianism). When this occurs, then wait for the punishment day and night."

Abu Abdullah Muhammad Ibn Iraaq رَحِمَهُٱللَّهُ was asked what a sense of honour (**مروة**) is? He replied, "It means not to do such an action by which one will become ashamed in this world and the hereafter, if it is made apparent."

Hasan Ibn Kaysaan رَحِمَهُٱللَّهُ had written on the door of his house, "May Allaah تَبَارَكَوَتَعَالَىٰ have mercy on the one who enters and eats.'

It was the habit of the pious elders that when one of them borrowed a pot to cook therein; they would return it filled with food. At times, the owner would fill it with food and then lend it, saying, "I dislike lending it to my brother empty."

When Asmaee' رَحِمَهُٱللَّهُ was asked what a sense of honour meant, he replied, "Food placed on a *dastarkhan* (cloth for eating), a sweet tongue, money which is spent, chastity which is accepted by all, and not causing harm to anyone."

O my brother! Remember this. You have heard the statements of the pious elders regarding chivalry and a sense of honour. Practice on it and imitate the people who have those qualities if you are not from amongst them in reality.

والحمد لله رب العلمين

112. One of the qualities of the pious predecessors was:

They were very generous and charitable to their companions during journeys and at home. By this, they would be strengthening *deen*, which was their objective?

A *hadeeth* states,

اذا كان اغنياءكم سمحاءكم وامرائكم خياركم وامركم شوري بينكم فظهر الارض خير لكم من بطنها وإذاكان امراءكم شراركم واغنياءكم بخلائكم وامركم إلي نساءكم فبطن الارض خير لكم من ظهرها

When your wealthy are generous, your leaders are the best amongst you, and your matters are decided by mutual consultation, then the surface of the land is better for you than its interior; and when your leaders are the most evil amongst you, your wealthy are stingy and your matters are decided by your women, then the interior of the earth is superior to you than its exterior.

Abdullah Ibn Umar رَضِيَٱللَّهُعَنْهُ would place a condition with whomsoever wanted to journey with him that he himself would undertake all expenses on the journey and he would be the *khaadim* (servant) and *muadhin*.

Ibrahim Ibn Adham رَحِمَهُٱللَّهُ said, "I am surprised at a stingy person. He is unable to spend in this world on his friends and he generously grants Jannah to his enemies."

Imam Shafiee رَحِمَهُٱللَّهُ said, "A sign of a mean person is that when his status increases, he acts harshly with his close family members, he pretends not to know his acquaintances and he has pride over the people of honour and virtue."

Abdullah Ibn Masood رَضِيَ اللَّهُ عَنْهُ was asked who an intelligent person is. He replied, "One who treasures his wealth in such a place where insects cannot eat it and thieves cannot reach it." i.e. in the heavens."

It is narrated that a man came to Basrah and asked, "Who is the leader of this city?" One person replied, "Hasan Ibn Abil Hasan Basri رَحِمَهُ اللَّهُ. He asked, "Why is he, their leader?" People answered, 'Because he is not in need of their worldly possessions, and they are in need of knowledge and deen which is by him."
The man said, "Waah, waah, he is without doubt your leader."

A woman once came to Imam Laith Ibn Sa'd رَحِمَهُ اللَّهُ with a small utensil asking for some honey stating that her husband was ill. He commanded someone to give her a fully filled huge utensil of honey. Someone remarked, "She only asked for a small amount." He encountered, "She asked according to her status, we will give according to our status."

Once Muaawiyah رَضِيَ اللَّهُ عَنْهُ sent 100000 *dirhams* (silver coins) to Aaishah رَضِيَ اللَّهُ عَنْهَا. She distributed it at once and did not keep it for even one night.

Abdullah Ibn Umar رَضِيَ اللَّهُ عَنْهُ said, "I have not seen anyone after Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as generous as Muawiyah رَضِيَ اللَّهُ عَنْهُ. He met Hasan Ibn Ali رَضِيَ اللَّهُ عَنْهُ and said, "Welcome, O grandson of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!" He then gave him three hundred thousand *dirhams*. Thereafter he met Abdullah Ibn Zubayr رَضِيَ اللَّهُ عَنْهُ and gave him one hundred thousand *dirhams*.

Abdullah Ibn Abi Bakrah رَضِيَ اللَّهُ عَنْهُ used to spend on his neighbours of 40 houses from every side and he would break his fast on broken pieces of bread. On the day of Eed, he would send sacrificial animals and clothing for them. Every year, in the Eedul-Fitr, he used to free one hundred slaves.

The kindness of Yusuf عَلَيْهِ السَّلَامُ was such that he used to serve those who were sick in the prison and would spend on those in need. When he did not possess

anything to give a poor person, he would go to the houses of people asking people for the poor person.

It was the habit of the pious predecessors that if the servant of their friend passed away, they would send another slave to him. He would accept this, remain quiet, and he would not regard himself superior to his brother. When they came to know that one of them was in debt, then without consulting him, they would fulfill it. When the debtors would come to know he would keep quiet, as though he had paid it from his own wealth, because he knew that his friend did it with a pure and open heart.

The news reached Ibn Muqanna' رَحِمَهُ ٱللَّهُ that his neighbor decided to sell his house because of debts which he owed to him. He sent to him the price of the house and said, "Do not sell it, because the benefit we derive from it is more than what you benefit - we sit many times in its shade."

Ibrahim Taymee رَحِمَهُ ٱللَّهُ used to gather every night a group of poor people and make them sit in the *masjid*, saying, "You worship Allaah تَبَارَكَ وَتَعَالَىٰ , I will serve you, and take care of your expenses."

Ameerul-mu'mineen Ali رَضِيَ ٱللَّهُ عَنْهُ said, "The best Muslim is he who assists and benefits them."

Isaa عَلَيْهِ ٱلسَّلَامُ used to say, Gather in abundance that which no fire can consume, nor sand?" People asked, "What is that?" He replied, "Doing good."

O my brother! Ponder and follow the statements of those predecessors you claim to follow."

والحمد لله رب العلمين

113. One of the qualities of the pious predecessors was:

They loved to do good to their Muslims brothers, would meet them with a smiling countenance, and would grant preference to them over themselves. This would be done even if their brothers were not worthy of it. They used to

say, “If he is not worthy of goodness, then we are worthy of doing so.” Ali رَضِيَٱللَّهُعَنْهُ said, “Do good, even though it be to one who is ungrateful to you, because that is much more weightier on the scales than the action done to one who is grateful to you.”

Sirri Saqati رَحِمَهُٱللَّهُ said, “*Ihsaan* (doing goodness to others) has departed, business has remained. One person gives something to his brother, so that he may give him something likewise.”

Abdullah Ibn Abbaass رَضِيَٱللَّهُعَنْهُ said, “Doing a favour is not complete without three qualities (1) to hasten (2) the giver should regard it as insignificant (3) it should be concealed from the eyes of people.”

Muhammad Ibn Seereen رَحِمَهُٱللَّهُ had a mule tied to his porch. When any person was in need of a conveyance, he would come and take it without asking permission, because people knew he would be pleased to lend it.”

A group of people went to Sufyan Thawri رَحِمَهُٱللَّهُ’s house. However, he was not there. They took food and began eating, speaking of the goodness of Sufyaan Thawri رَحِمَهُٱللَّهُ. Whilst this was happening, Sufyaan رَحِمَهُٱللَّهُ returned. On seeing them in this condition, he began crying. They asked him, “What makes you cry?” He answered, “Why should I not cry when you have mentioned me with qualities of the pious predecessors, and you have dealt with me with the character of the pious, whereas I am not from amongst them.”

Baqiyah Ibn Waleed رَحِمَهُٱللَّهُ would enter the house of his friend in his absence. He would take the pot that was placed over the fire, place it at the door of the house, and then eat from there and distribute it to the poor and needy. When his friend would return, he would become pleased and would say, “May Allaah reward this pious friend with great goodness! He has sent forward our wealth for our life of the hereafter.”

Ja'far Ibn Muhammad رَحِمَهُ ٱللَّهُ said, "How evil is that person whose friend does not have the courage to open his bag in his absence and take from it whatever he is in need of without his permission!"

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, 'An action of goodness is that you regard your brother to have a favour over you when he takes anything from you because if he did not take it, you would not have attained reward. Also, he has only asked you, and had hope of goodness from you and no-one else."

Ataa رَحِمَهُ ٱللَّهُ said, "At times I hear a *hadeeth* from a person, where-as I heard it many times before. I still listen attentively to it as though I only heard it from him, and no-one else, out of fear that he will be embarrassed if I say that I know it."

Rabi' Ibn Khaysham رَحِمَهُ ٱللَّهُ would not give a beggar a piece of bread, a broken thing or old clothing. He would say, "I feel ashamed that my books of deeds be presented to Allaah تَبَارَكَ وَتَعَالَىٰ, and in there are trivial things which I had given in His path."

O my friend! Remember this and check yourself. Are you on the path of these elders or not? Beware of claiming to be from amongst the pious.

والحمد لله رب العلمين

114. One of the qualities of the pious predecessors was:

They would not hasten to love someone for Allaah تَبَارَكَ وَتَعَالَىٰ, but they would delay the matter for a year or longer. Most people are sorely lacking in this quality. Whoever wishes to befriend them, they do it immediately. Then after a while, they begin fighting. The saying is famous

فساد الانتهاء من فساد الابتداء

Corruption in the end is due to corruption in the beginning.

A *hadeeth* states,

سيكون في آخر الزمان قوم اخوان العلانية اعداد السريرة قالوا يا رسول الله وكيف ذلك قال يتواخون رغبة ورهبة

"In the final era there will be such people who will outwardly be brothers and inwardly they will be enemies."The sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired, "Why will this be?"Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "They will become friends due to desire for something or fear of something."

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, "He who does not feel difficulty when a fly settles on his friend's body is not a true friend."

Amr Ibn Aas رَضِيَ اللَّهُ عَنْهُ said, "The more friends one has, the more creditors one will have on the Day of Judgement. Whoever does not assist his friend with whatever he is able to, he is to that extent deficient in his love." Here creditors mean rights.

Ali Ibn Bakkaar رَحِمَهُ اللَّهُ said, "I have not seen in my era anyone fulfilling the rights of friends like Ibrahim Ibn Adham رَحِمَهُ اللَّهُ. He would divide his money, fruits, and dates with them. If any of them were absent, he would keep back their share."

Maymoon Ibn Mahraan رَحِمَهُ اللَّهُ was asked, "We have not seen your friends ever separating from you?"He remarked," "Whenever I see that my friend likes a certain thing, I give it to him. I do not prefer myself to him."

Haamid Laffaaf رَحِمَهُ اللَّهُ said, "We have seen such people who would do good to even their enemies. Today we see people do not even do good to their friends."

Ibraahim Ibn Adham رَحِمَهُ اللَّهُ said, "A sign of true friendship is that if one becomes upset, the other immediately tries to make him happy, because we have not seen any friend who does not console his friend just as we have never seen any angry person happy and any greedy person wealthy."

Maalik Ibn Dinaar رَحِمَهُ اللَّهُ said, "Today friendship has become like the gravy of cooks, it smells delicious, but has no taste."

There were some amongst the pious elders who from the time of the death of their friends would look after their children until the age of maturity. Today a person even forgets about his own brother's child and family, etc.

Ibrahim Taymee رَحِمَهُ ٱللَّهُ said, "A person without a friend is like a right hand without a left."

O my brother! Think over this. Do you treat your friends like this or not? O my brother! Ponder carefully.

والحمد لله رب العلمين

115. One of the qualities of the pious predecessors was:
They would honour and serve their guests themselves unless they possessed some *shar'ee* excuse. Thereafter they would not feel that they had retributed him by feeding and serving him since he had specially stayed by them, had good thoughts of them and did not regard them to be stingy.

Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to serve the guests himself. Similar was the condition of the sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ and taabieen رَحِمَهُمُ ٱللَّهُ. When the delegation of Najaashi came, Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not grant anyone else the opportunity to serve them. He صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "They had honoured my sahaabah (companions). I wish to repay them for that." Our pious predecessors used to regard the night a guest came as a night of Eed, because of the happiness they would feel. Anas Ibn Maalik رَضِيَ ٱللَّهُ عَنْهُ said, "The *zakaat* of one's house is that one should have a room for hosting guests."

Ibrahim Khalil's عَلَيْهِ ٱلسَّلَامُ *kunniyat* (agnomen) was Abud-Dayfaan (father of guests) because he used to go two miles to find a guest and bring him to his house.

Bakr Ibn Abdullah Muzani رَحِمَهُ ٱللَّهُ said, "Whoever is called for an invite, and takes someone else with him, is worthy of receiving a slap."

If it is said to him, “Sit here” and he says, “But I want to sit here” he is worthy of receiving two slaps. If he says to the owner of the house, “Will you not eat with us?” he is worthy of three slaps, since all these three actions are superfluous.”

Maymoon Ibn Mahraan رَحِمَهُ ٱللَّهُ said, “Whoever has fed his guests and not given them some dates or any sweet dish, is like a person who performed Isha salaah and has not performed Witr.”

Know that it is waajib (compulsory) on the host to feed his guests halaal food, inform him of the salaah times, and not to be stingy in giving him whatever delicious food he has the ability to give. It is compulsory on the guest to sit whereever he is seated, to accept happily whatever he is presented, and not to go away from there until he takes permission.

Haamid Laffaaf رَحِمَهُ ٱللَّهُ said, “The sign of a fake *zaahid* is that if someone hosts him, then he discusses the generosity of Ibraaheem عَلَيۡهِ ٱلسَّلَامُ, and when he has to host someone, then he mentions the abstinence of Isaa عَلَيۡهِ ٱلسَّلَامُ.

A *hadeeth sharif* states, “A friend of Allaah تَبَارَكَ وَتَعَالَىٰ has been created on generosity and noble character.” (I say, “I do not know any one of our friends in Egypt more generous than Shaikh Suleymaan Khudhayri and Shaikh Jamaaluddeen, the *khalifah* of Shaikh Shaheen. May Allaah تَبَارَكَ وَتَعَالَىٰ create more like them in the Muslims and may he grant benefit to us through their blessings and raise their ranks!”

والحمد لله رب العلمين

116. One of the qualities of the pious predecessors was:
They would not accept the invitation of that person in whose wealth there was doubt whether it was a ruler, *qadhi* (judge), *sufi*, leader of the Arabs or mayor of the town.

A *hadeeth sharif* states that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prohibited eating the food of those who feed for show.

Abdullah Ibn Umar رَضِيَ اللهُ عَنْهُ said, "Do not eat except food of a pious and abstinent person. Do not feed anyone except a pious and abstinent person." He رَضِيَ اللهُ عَنْهُ would not accept the invitation to a *waleemah* until he was completely convinced of the piety of the inviter."

Muhammad Ibn Salam Ibn Sikandaree رَحِمَهُ اللهُ used to say, "The sunnah method of performing a *waleemah* has been abandoned. The method was that a pot full of food would be brought to the *masjid* and all those present would partake of the food, the rich, the poor, the honourable and the lowly. If the host only called the rich, then none would eat, saying, "This is the worst type of food."

Luqmaan رَضِيَ اللهُ عَنْهُ said to his son, "O my son, abstain from attending *waleemahs*, because it reminds you of the world and its enjoyments."

Ayyub Sakhtiyaani رَحِمَهُ اللهُ said, "A man cannot attain perfection until he possesses two traits (1) abstaining from that which people possess, (2) bearing difficulties inflicted by them."

Maymoon Ibn Mahraan رَحِمَهُ اللهُ said, "Eating together with friends digests one's food, and eating with one's enemies causes indigestion."

Shaqeeq Ibn Ibraahim رَحِمَهُ اللهُ said, "Today, there remains no *waleemah* in accordance with the sunnah. I feel grieved whenever I accept an invitation to a *waleemah*."

Sufyan Thawri رَحِمَهُ اللهُ used to say to his companions, "As far as possible; abstain from attending *waleemahs* unless it is completely free from innovations, because when a person eats in someone else's plate, he becomes despised."

Ameerul-mu'mineen Umar رَضِيَ اللهُ عَنْهُ and Uthmaan رَضِيَ اللهُ عَنْهُ would not like to go for invitations saying, "We fear that this invite is one of show and pride."

Ameerul mu'mineen Uthmaan Ibn Affaan رَضِيَ اللَّهُ عَنْهُ sent his slave with some money to Abu Zar رَضِيَ اللَّهُ عَنْهُ. He said to the slave, "If he accepts it from you, you are free." When the slave went to him, he refused to accept the money. The slave said, "Your acceptance of it will lead to my freedom." He replied, "If your freedom is in it, then my slavery is also in it."

Think and ponder over yourself. Have you abstained as these people had done? Or did you eat whenever you were invited and then said, "Originally all things are halaal." Then you have destroyed yourself as well as those who follow you because he will think. "If this was not halaal, our guide and sheikh would have not partaken of it. If you do not abstain, then desist from claims of piety.

والحمد لله رب العلمين

117. One of the qualities of the pious predecessors was:
They would donate in charity day and night, openly and secretly, whatever remained after their necessities. If they did not possess anything, then the least charity they would give is that they would not cause harm to people but bear the harms caused by people to them. In the past eras, the charity of the poor exceeded that of the wealthy since they did not know the meaning of amassing of fortunes, contrary to the wealthy.

Luqmaan Hakeem رَضِيَ اللَّهُ عَنْهُ said to his son, "When you err, then give charity, even though it is a loaf of bread."

Mujaahid رَحِمَهُ اللَّهُ said, "Allaah تَبَارَكَ وَتَعَالَى does not accept the charity of one who, by means of his charity, is harsh on the needy."

Imam Laith Ibn Said رَحِمَهُ اللَّهُ used to say, 'Whoever accepts my charity or gifts, his favour upon me is greater than my favour upon him, because he has accepted my sacrifice to Allaah تَبَارَكَ وَتَعَالَى."

O my brother! Check yourself. Do you give in charity all that which is above your needs? Do not count yourselves amongst the pious unless you follow them in their qualities. The last people who I saw imbibed with this quality was

Shaikh Muhammad Shanaawi, Shaikh Muhammad Muneer, Shaikh Abdul-Haalim Ibn Muslih, Shaikh Muhammad Ibn Daawood and Shaikh Muhammad Al'adhl رَحِمَهُمُ ٱللَّهُ. In the sight of all of them, one thousand gold coins was the equivalent to one cent. Ponder over this!

والحمد لله رب العلمين

118. One of the qualities of the pious predecessors was:
They would jovially meet a beggar, they would not rebuke him, and they would assume that he is only asking due to need. Isaa عَلَيْهِ ٱلسَّلَامُ said, "Whoever returns a beggar empty handed, the angels do not visit his home for seven days."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Allaah تَبَارَكَ وَتَعَالَىٰ grants His servant bounties and then watches to see how he utilizes it upon His servants. If he grants to those who ask, then there is goodness, or else, Allaah تَبَارَكَ وَتَعَالَىٰ snatches it away.

When Sufyaan Thawri رَحِمَهُ ٱللَّهُ used to see any beggar at his door, he used to become extremely pleased and he would exclaim, "Welcome to the one who has come to cleanse my sins."

Muaadh Ibn Jabal رَضِيَ ٱللَّهُ عَنْهُ used to say, "The ones most despised in Allaah's sight are those who beg in the *masaajid* because they are asking in Allaah's house those besides Him, and they are the cause of Allaah's anger on those who do not give them after they had asked."

Oneday, Saalim Ibn Abdullah Ibn Umar رَحِمَهُ ٱللَّهُ entered the Haram. He saw Hishaam Ibn Adbul Malik رَحِمَهُ ٱللَّهُ who said to him, "O Saalim, tell me whatever need you have." He replied, "O Ameerul mu'mineen, I feel ashamed to ask in the house of Allaah تَبَارَكَ وَتَعَالَىٰ anyone besides Him."

O my brother! Contemplate and introspect regarding that which you had given to the poor in past eras. At times, you might have boasted over your favours, even if it was in your heart, thus destroying your reward. At times, you may

have rebuked a poor person. Due to the hurt it caused him, it might have outweighed whatever you gave him. Thus, beware of this.

والحمد لله رب العلمين

119. One of the qualities of the pious predecessors was:
They would not take anyone as friends until they knew that they would fulfill his rights because if they did not fulfill his rights, his heart would be void of love for them.

A *hadeeth* states, "No servant creates a link of friendship for Allaah's sake except that Allaah تَبَارَكَ وَتَعَالَى will increase for him a rank in Jannah."

Imam Shafi'ee رَحِمَهُ ٱللَّهُ used to say, "If it was not for discussion with friends in the world and the enjoyment of *tahajjud* in the early mornings, I would not like to remain here."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, "Never travel with one who is wealthier than you, because if you try to equal him, it will cause harm to you and if you remain lower than him, he will disgrace you in front of people."

Muhallab Ibn Abi Safrah رَحِمَهُ ٱللَّهُ said, "An intelligent person should abstain from the friendship of three people (a) a foolish person (b) a liar (c) an open sinner. A foolish person will not advise you well, there is no hope of him stopping his evil, his silence is better than his speech and his being distant is better than being close. As for a liar, you will never experience any happiness. He will narrate your stories to others and he will create enmity and hatred between you and people. As for an open sinner, he will beautify his evil actions for you and he will never assist you in religious matters."

Ibraahim Ibn Zayd Adawee رَحِمَهُ ٱللَّهُ said, "Four things please the heart: (a) tahajjud in the early portion of the morning (b) a beautiful pious wife (c) sufficient sustenance (d) a believing brother."

O my brother! Fulfill the rights of your friends and do not demand your rights. Befriend others for Allaah تَبَارَكَ وَتَعَالَىٰ's sake, and not for any worldly benefit. Whatever is not done for Allaah تَبَارَكَ وَتَعَالَىٰ's sake becomes a problem for a servant in this world and the hereafter! O my brother! Understand this and be alert.

والحمد لله رب العلمين

120. One of the qualities of the pious predecessors was:
They would not bear enmity with people. They would overlook the weaknesses of others and they would not confront others. People would display enmity to them, but they would not bear enmity with anyone.

Daawood عَلَيْهِ ٱلسَّلَامُ said to his son, "O my son, do not regard one enemy as insignificant, and do not regard one thousand friends as abundant."

Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not express pleasure on the difficulty of an enemy, otherwise Allaah تَبَارَكَ وَتَعَالَىٰ will grant him *aafiyat* (well-being) and will test you."

Wuhaib Ibn Ward رَحِمَهُ ٱللَّهُ said, "Whoever does not overlook people will not taste the sweetness of *imaan*."

Muhammad Ibn Fadl رَحِمَهُ ٱللَّهُ used to sit with those who disliked him, speak to them very sweetly and force them to eat with him. When asked the reason for doing so, he replied, "To extinguish the fire of their enmity."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "Do not buy friendship of one thousand friends in exchange of one enemy."

O my friend! Remember this and stay away from the enmity of people, more-so from the enmity of sensitive people who reside in your city and desire to attain fame. They will make your life miserable even if you are the greatest of *awliyaa*, because even though human traits within you might have become weak, they are not terminated. Someone had said, "He who regards enmity as insignificant, then this is a proof of lack of his intellect."

والحمد لله رب العلمين

121. One of the qualities of the pious predecessors was:
They would write letters of advice to friends who lived far-away. Those who they wrote to would accept their advice and would show gratitude. This is contrary to people today. If you have to advise anyone, then he will begin searching for your faults so that he can mock and belittle you.

The last person I saw possessing this quality was Sayyid Ali Kaazwaani رَحِمَهُ ٱللَّهُ, an inhabitant of Makkah Mukarramah. Muhammad Ibn Iraaq رَحِمَهُ ٱللَّهُ wrote such harsh letters to him which even mountains would not bear. He used to say, "My master, Muhammad has spoken the truth. May Allaah تَبَارَكَ وَتَعَالَىٰ reward him on our behalf!"

Huzaifah Mara'shee رَحِمَهُ ٱللَّهُ wrote to Yusuf Ibn Asbaat رَحِمَهُ ٱللَّهُ, "As-salaamualaykum, know well, my brother, the person who regards attaining of virtuous acts more important than abstaining from sin, then he is in deception. Whoever carries the Quraan, and opposes anything which is within it, then he has mocked the Quraan."

Rabi' Ibn Khaysham رَحِمَهُ ٱللَّهُ wrote to a friend of his, "As-salaamualaykum O my brother, advise yourself and do not wait for any friend to prevent you from any weakness, because this has been completely forsaken. Was-salaam."

Ameerul mumineen Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ wrote to Abu Moosa Ash'ari رَضِيَ ٱللَّهُ عَنْهُ, "As-salaamualaykum, O my brother, beware of being like an animal. Whenever it sees greenery, it begins grazing, desiring to get fat. In this obesity is its destruction and slaughter. Was-salaam."

O my brother! Remember this! First advise yourself, then advise others verbally or in writing. Do not become angry if someone advises you. This is a sign of the denizens of Jahannum. May Allaah تَبَارَكَ وَتَعَالَىٰ save us!

والحمد لله رب العلمين

122. One of the qualities of the pious predecessors was:
They would stay away from people generally, and they would not mingle with them except for a *shar'ee* reason. This was the manner of all the pious predecessors. If no one met them on a certain day, they would regard it to be a day of *Eed* (celebration). Those who mingle (unnecessarily) with people have acted contrary to the path of the pious predecessors. He will not benefit people. This is because a person, who always mingles with people, becomes low in their eyes and they regard him as their equal in evil traits and being unmindful of Allaah تَبَارَكَ وَتَعَالَىٰ. I say, "I do not remember visiting any of the *mashaayikh* of this era and finding their gathering free of backbiting, except a few. For this reason, I lessened visiting them, for fear of protecting my and their religion, not because of being lazy in fulfilling their rights. If this is the condition of the gathering of the *mashaayikh*, then what to say of those besides them?

O my brother, my advice to you is that when you visit anyone in this era, then protect yourself completely and do not be complacent.

Abu Haazim رَحِمَهُ ٱللَّهُ said, "Whoever meets his friends in abundance, then on most occasions one will say something which will cause harm to the other. Therefore, it is appropriate for friends to meet one another occasionally.

Wuhaib Ibn Ward رَحِمَهُ ٱللَّهُ said, "I have mingled with people for the past fifty years. I did not find any one of them forgiving my error and overlooking my lapse, and when he became angry with me, I did not trust myself."

Hasan Ibn Saalih رَحِمَهُ ٱللَّهُ said, "We saw such people who used to keep friendship from a distance and they disliked meeting."

Imam Maalik رَحِمَهُ ٱللَّهُ said, "First gain understanding in deen, then keep aloof from people."

Abdullah Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ said, "The best sitting of a man is in the corner of his house where he does not see others and others do not see him."

Daawood Taai رَحِمَهُ ٱللَّهُ said, “Solitude is not appropriate for anyone except he who turns away from the world. As for those inclined towards the world, there is no benefit in his solitude. The one who lives in solitude but does not make Allaah تَبَارَكَ وَتَعَالَى his companion and the Qur’aan a means of speech, then he has diverted from the path and his solitude is not correct.”

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, “Sit in such a place which will conceal your being and lower your voice.”

Ayyub Sakhtiyaani رَحِمَهُ ٱللَّهُ said, “One form of seclusion from people is that when you emerge for some need, then go to such a place where less people are present.”

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, “We have seen such people who were medication. People used to attain cure from them. Today, they have become so sick for which there is no medication.” He used to say, “This is the era of keeping quiet, staying in one’s house, and being content with sufficient food until death.”

Hammaad Ibn Zaid رَحِمَهُ ٱللَّهُ said, “I saw Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ. A dog was sitting in front of him. I wished to drive it away. Maalik رَحِمَهُ ٱللَّهُ said, “O Hammaad! Leave him because it is better than evil company who backbites in front of me.”

When Abdullah Ibn Mubaarak رَحِمَهُ ٱللَّهُ came to Basrah from Baghdaad, then he asked people for the address of Muhammad Ibn Waasi’ رَحِمَهُ ٱللَّهُ. No one knew it. Abdullah said, “This is from his merits that he is not known.” His love and respect for Muhammad Ibn Waasi’ increased.

Hasan Basri رَحِمَهُ ٱللَّهُ said, “I saw a person once sitting away from people. I said to him, “Why don’t you associate with the people?” He replied, “I am engaged with something more important.” I said, “What is that?” He answered, “Every morning, I find myself full of bounties, and full of sin. I am engaged in *shukr* (gratitude) for the bounties and in *istighfaar* (repentance) for my sins.” I

remarked, “You have more understanding than Hasan. O my brother, remain by yourself.”

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, “We had met people who were leaves with no thorns. Today, the people have become thorns with no leaves.”

Once Ibrahim Ibn Adham رَحِمَهُ اللَّهُ was asked, “Don’t you mix with people?” He answered, “People have all gone under layers of sand.”

O my brother, remember this and as far as possible, remain aloof from people.

This was the statement of those living in the 2nd century. Now what will be the condition in the 10th century? Beware of Shaytaan playing with you and saying to you, “You, by the grace of Allaah تَبَارَكَ وَتَعَالَى, have reached such a status that nothing can divert your attention from your Creator.”

This is a satanic delusion. O my brother, you are definitely much lower in status than these pious predecessors. Ponder over this.

والحمد لله رب العلمين

123. One of the qualities of the pious predecessors was:

They the more they increased in status, the more their humility increased. This is contrary to one who comes close to sin. The closer he gets, the greater he regards himself. However, the more closer these people came into the Divine Presence they regarded themselves smaller than even a mosquito, on witnessing the grandeur of Allaah تَبَارَكَ وَتَعَالَى. For this reason, Iblees was banished when he displayed arrogance and said, “I am better than him.” **انا خير منه**

O my brother, understood this well. Whichever *sufi* you find filled with pride; then abscond from him because he is Allaah تَبَارَكَ وَتَعَالَى’s enemy, as Abdullaah Ibn Abbaass رَضِيَ اللَّهُ عَنْهُ said, “Allaah revealed to Moosa عَلَيْهِ السَّلَامُ, “O Moosa, the most hated creation in my sight is the one in whose heart there is pride, whose tongue is harsh, whose hands are stingy, and whose character is evil.”

Abu Muslim Khawlaani رَحِمَهُ ٱللَّهُ said, “Only a lowly person is proud, a base person boasts, and a person of low lineage will be prejudiced on false matters.”

Abu Sulaymaan Daaraani رَحِمَهُ ٱللَّهُ said, “If all creation gathers together to remove me from regarding myself as despicable, they would not be able to do so.”

Abdullah Ibn Umar رَضِيَ ٱللَّهُ عَنْهُ would not move away any leper or sick person from his eating place. He would sit and eat with them. He used to say, “The root of humility is to sit by lowly people. However, this should not be due to *nafsaani* enjoyment. Some people sit at the shoes of people, but they possess so much of pride which only Allaah تَبَارَكَ وَتَعَالَى is aware of. The only reason he sits there is so that people can refer to him as humble.” He used to say, “A sign of your humility is that you dislike your mention of piety and abstinence amongst people.”

Ibn Sammaak رَحِمَهُ ٱللَّهُ used to say, “The most virtuous level of humility is that you do not see for yourself any virtue over another, and you see the virtue of others over yourself. Thus, from the bottom of your heart, you regard every contemporary you see as superior over yourself. You hope for his mercy, seek his *duaas*, and realize that Allaah is repelling problems from you, because of your seeking blessings through him. This is the greatest level of humility.”

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, “If an announcer announces at the door of the masjid, “The evillest of you should emerge,” none would precede me to the door except the one who has more strength than me.”

Yahya Ibn Khaalid رَحِمَهُ ٱللَّهُ said, “An honourable person after worshipping becomes humble, contrary to a lowly person.”

A *hadeeth* states that Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to eat with his servant and he used to grind the mill when she would get tired. Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would not feel shy to carry his goods from the market to his house. He used to shake hands with the poor and rich. When he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went for hajj, and was pelting *Jamarah-Aqabah*, there was no servant to push people away.”

Haatim Asam رَحِمَهُ ٱللَّهُ said, “Do not look at the humble forms of *ulema, sufiyaa* and *qurraa* of today. They have so much pride in them, which kings and rulers do not have. More regarding this will be mentioned separately later on in the *kitaab*, Insha-Allaah.

O my brother, ponder over your condition. Many a times, you might be the most proud of people and you do not even know. You might be wearing a thick jubbah but may possess more pride than he who wears thin clothing.

والحمد لله رب العلمين

124. One of the qualities of the pious predecessors was:

They would not regard as insignificant any action that Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ encouraged. Even though they practiced upon it in abundance, they would think, “Even though these actions have been done in great abundance, we might not have received the reward of one complete virtue.”

Yahyaa Ibn Abi Katheer رَحِمَهُ ٱللَّهُ said, “If anything reaches a person from Allaah تَبَارَكَ وَتَعَالَىٰ, and he practices on it, believing in it, Allaah تَبَارَكَ وَتَعَالَىٰ will grant him the reward of that, even though it is not so.”

Salmaan Faarsi رَضِيَ ٱللَّهُ عَنْهُ said, “The example of one who does an abundance of non-obligatory actions and does not complete the *faraaidh* (obligatory actions) is like a businessman, who has lost his capital, and he is seeking profit.”

Ubayd Ibn Umayr رَحِمَهُ ٱللَّهُ said, “Whichever servant lies down on the bed and makes *dhikr* of Allaah تَبَارَكَ وَتَعَالَىٰ until sleep overpowers him, Allaah تَبَارَكَ وَتَعَالَىٰ will write him down as a *dhaakir* until he awakens.”

Ibraahim Nakhaee رَحِمَهُ ٱللَّهُ disliked counting verses and *azkhaar* unless the amount was specified in the *shariah*.”

O my brother! Remember this and perform an abundance of *nawaafil*. After that, do not think that you have fulfilled showing gratitude for even one of Allaah تَبَارَكَ وَتَعَالَىٰ’s bounties upon you.”

125. One of the qualities of the pious predecessors was:
They would seek forgiveness in great abundance because they knew that they were not free from sinning even in their acts of worship. They would seek forgiveness from their lack of concentration in worship.

This was the path of our pious predecessor's contrary to the *sufis* of our era. In fact, I heard one *sufi* saying, "All praise be to Allaah, we are such a nation who have not committed any sin." I asked him, "How can this be?" He replied, "We have conviction that the doer of actions is Allaah تَبَارَكَ وَتَعَالَىٰ, not us." I encountered, "It is compulsory for you to repent, since you have destroyed all the fundamentals and limits of the *shariah*. By Allaah, if I was the king, I would have removed the heads of such people, because all the *ambiyaa* and *akaabir* (pious predecessors) were of the view that Allaah تَبَارَكَ وَتَعَالَىٰ is the creator of actions. Despite this, they sought forgiveness and cried so much until grass grew from the tears."

Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Should I not inform you of your sickness and cure? Your sickness is sins and your medication is *istighfaar*."

Abu Abdullaah Antaakee رَحِمَهُ ٱللَّهُ said, "Renouncing one sin, even though minor, leads to greater hope in mercy than one thousand Hajj, one thousand battles and one thousand slaves freed for Allaah تَبَارَكَ وَتَعَالَىٰ's pleasure." According to another narration, "Leaving of one lie, breaking of a promise or looking to that which is not permissible draws greater mercy than abundance of optional actions together with lies, evil glancing or breaking of promises."

Raabiah Adawiyyah رَحِمَهَا ٱللَّهُ said, "Our *istighfaar* is also in need of *istighfaar*" i.e. due to it not being sincere.

Abul-Jawzaee رَحِمَهُ ٱللَّهُ said, “A person sins. However, then he becomes so repentant that he eventually enters Jannah.” Iblis will say, “O, if only I did not cause him to commit that sin.”

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, “I went to visit my sick neighbor who had committed many sins. I said, “O my brother, promise Allaah that you will repent, perhaps you will attain cure by it.” He began crying. I then heard someone saying from the corner of the house, “If his promise is like yours, then there is no benefit, because you have promised us many times, but we found you to be a liar.” The narrator states that Maalik رَحِمَهُ ٱللَّهُ fell down unconscious on hearing this.

Mujaahid رَحِمَهُ ٱللَّهُ used to say, “Whoever does not repent every morning and every evening is amongst the oppressors.”

Hasan Basri رَحِمَهُ ٱللَّهُ was asked, “What do you say regarding the one who repents then goes against it, repents again and then goes against it. He continues in this manner. He replied, “I regard him to be a believer imbibing the character of the believers.”

Abdullah Ibn Mas’ood رَضِيَ ٱللَّهُ عَنْهُ said, “Jannah has eight doors. All open and close except the door of repentance. An angel has been appointed over it who does not allow it to close. Thus, cry and do not lose hope.”

Ameerul Mu’mineen Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ said, “Sit by those who repent, because their hearts are very soft.”

A *hadeeth* states,

ما امر من استغفر وإن عاد في اليوم اكثر من سبعين مرة

A person who repents will not be regarded as persistent even though he repeats the sin more than 70 times.

Yahya Ibn Muaadh رَحِمَهُ ٱللَّهُ was asked, “What is the condition of that Muslim that when he falls into a sin, his dislike of people coming to know of it is much more

than his dislike of Allaah تَبَارَكَ وَتَعَالَىٰ coming to know of it. Is this because he does not have respect for Allaah تَبَارَكَ وَتَعَالَىٰ in his heart? He answered, No, but it is due to his intense knowledge of the kindness and generosity of His Rabb and because Allaah تَبَارَكَ وَتَعَالَىٰ will not disgrace him, contrary to people."

O my brother! Remember this and make an abundance of *istighfaar* as long as you remain in the world because it extinguishes the anger of Allaah تَبَارَكَ وَتَعَالَىٰ. Do not be convinced that your sins are exterminated when you perform those actions mentioned in the shariah that expiates sins, because these have some conditions, which you have not fulfilled. Remember, a believer is never at ease until he enters Jannah.

والحمد لله رب العلمين

126. One of the qualities of the pious predecessors was:
They would command good and prevent evil, even if they did not practice on it and did not abstain from evil. Today most people are void of this quality.

Ameerul Mu'mineen Ali رَضِيَ ٱللَّهُ عَنْهُ said, "He who prevents from evil, has enmity in his heart for open sinners, and becomes angry when the commands of Allaah تَبَارَكَ وَتَعَالَىٰ are openly violated, then Allaah تَبَارَكَ وَتَعَالَىٰ becomes angry on his behalf."

Hafs Ibn Humayd رَحِمَهُ ٱللَّهُ was asked, "What made Sufyan Thawri رَحِمَهُ ٱللَّهُ reach the position he reached, whereas in his era, there were those similar to him in *ibaadat* and knowledge?" He replied, "May Allaah تَبَارَكَ وَتَعَالَىٰ have mercy on him! He reached such a high level by regarding sinners as low in occasions of truth, and not taking them into consideration. His condition was such at that time he would see such evil and he was unable to stop it, he would urinate blood due to anger and grief."

Uways Qarni رَحِمَهُ ٱللَّهُ said, "A believer standing up for the truth will not leave any friend for him. If any person commands people to fear Allaah and to abstain from wrongdoing, they will throw accusations at him and besmirch his character."

Abu Dardaa رَضِيَٱللَّهُعَنْهُ said, “Continue commanding good and preventing evil, else Allaah تَبَارَكَوَتَعَالَى will appoint over you an oppressive ruler who will not respect your elders and not have mercy on your juniors. Then your pious people will curse them, but their supplications will not be accepted. You will seek Allaah’s help, but you will not be aided. You will seek his forgiveness, but you will not be forgiven.”

Hudhaifah Ibn Yamaan رَضِيَٱللَّهُعَنْهُ said, “I went to Umar Ibn Khattaab رَضِيَٱللَّهُعَنْهُ, I saw him sad and concerned. I asked, “What has saddened you O Ameerul Mu’mineen?” He replied, “I fear that I may fall into some evil, then none of you will prevent me, due to respect for me.” Hudhayfah رَضِيَٱللَّهُعَنْهُ remarked, “By Allaah, if we saw you emerging from the truth, we will prohibit you. If you do not stop, we will kill you with our sword.” On hearing this, Umar رَضِيَٱللَّهُعَنْهُ became happy and exclaimed, “All praise to Allaah تَبَارَكَوَتَعَالَى who has granted me such companions who will straighten me when I become crooked.”

Abu Umaamah رَضِيَٱللَّهُعَنْهُ said, “Some people of this ummah will be resurrected in the shape of monkeys and swine due to their mingling with sinners and not prohibiting them whereas they had the ability to do so.”

I say, “When this is the condition of those who mingle with the sinners but do not do evil, then what will the condition of those people be whose limbs are not free from sin.” We seek Allaah تَبَارَكَوَتَعَالَى’s grace!

Abdullah Ibn Mas’ood رَضِيَٱللَّهُعَنْهُ used to say, “One of the greatest sins in the sight of Allaah تَبَارَكَوَتَعَالَى is when one man says to another, “Fear Allaah!” and he replies, “Worry about yourself.”

Sufyaan Thawri رَحِمَهُٱللَّهُ said, “When you see a man loved and praised by his neighbours, then know that he is a hypocrite (*mudaahin*). I say, “The reality of a mudaahin (hypocrite) is he who pleases people with such speech which causes harm to his *deen* just as *mudaaraat* refers to making people pleased

with such things which causes harm to his *dunya*. The first is prohibited and the second is *mustahab* (commended).

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, "It is narrated that Allaah تَبَارَكَ وَتَعَالَىٰ sent revelation to the angels, "Send down punishment on so-and-so village." The angels with great humility, called out, "O our Master! Verily in them is Your servant, so-and-so worshipper." Allaah تَبَارَكَ وَتَعَالَىٰ said, "Let me hear his shouting when he will be punished, because his face never changed when he saw people disobeying me."

It was said to Sufyaan Thawri رَحِمَهُ ٱللَّهُ, "Should a man command a person who he knows will not accept from him?" He replied, "Yes, so that he will have an excuse by Allaah تَبَارَكَ وَتَعَالَىٰ."

Maalik Ibn Deenar رَحِمَهُ ٱللَّهُ said, "Good has departed crying, and evil has approached laughing." Then he recited this poem,

ذهب الرجل المقتدي بفعالهم والمنكرون لكل أمر منكم

وبقيت في خلف يزكي بعضهم بعضا ليدفع معور عن معور

Men whose actions could be followed and those who refuted every evil action have departed. Such people have remained behind who praise others, so that one squint-eyed can defend the other.

O my brother! Judge those qualities on yourselves so that you can realize: Are you from those who prohibit evil or not? Are you from those whom Allaah تَبَارَكَ وَتَعَالَىٰ loves or not? Have you assisted the *deen* (religion) of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ or have you left it without aiding it? You claim to be from those who call to Allaah تَبَارَكَ وَتَعَالَىٰ, being a vicegerent of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ since he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had nominated the *ulama* of his *ummah* the guardians of his *shariah* after his demise.Today most people have left the *deen* unaided, by their actions, statements and keeping quiet when witnessing evil.

فلا حول ولا قوة إلا بالله العلي العظيم

127. One of the qualities of the pious predecessors was:
They they had no pride or airs over any of their actions. In fact, they would think that they are deserving of punishment due to their good actions, let alone their evil actions, since they felt that they had shown disrespect in it to Allaah تَبَارَكَ وَتَعَالَى .

It is narrated that Isaa عَلَيْهِ السَّلَامُ mentioned, "There are many a lamp which are extinguished by wind, and many acts of worship which are destroyed by ujub (vanity)."

Wahab Ibn Munabbih رَحِمَهُ اللَّهُ said, "That moment in which a servant regards himself as lowly is better than 70 years of worship."

Sha'bee رَحِمَهُ اللَّهُ said, "It is narrated that in the past eras there was a man, that when he walked, clouds used to give shade to him due to his virtue. One person saw him and exclaimed, "By Allaah! I will walk in his shade; perhaps I will attain some blessings." The narrator states, "The first person bloated up when he saw a person walking in his shade. When they both separated, the shade continued with the second person."

Mutarraf Ibn Abdullah رَحِمَهُ اللَّهُ said, "Staying awake at night and being sorrowful in the morning is more beloved to me than spending the night awake in worship and having pride in the morning, feeling superior to those who slept."

Ibn Sammaak رَحِمَهُ اللَّهُ was asked about the reality of *ujub* (vanity)? He replied, "To regard yourself as higher than people because of your actions, thus you regard as lowly those who you see weak in action."

Yazid Ibn Haaroon رَحِمَهُ اللَّهُ said, "I thought about staying awake at night in salaah. A sentry guards the whole night in recompense of a few coins. You worship Allaah تَبَارَكَ وَتَعَالَى for one night and desire Jannah in place of it, such worship which

perhaps is not even equivalent to those few coins, and then you act as though you have done a favour to Allaah تَبَارَكَ وَتَعَالَى ."

Fudhayl Ibn Ayaadh رَحِمَهُ ٱللَّهُ said, "The *ulama* and *qurraa* being emancipated from hypocrisy and ostentation is more valuable than red sulphur. This is because when they hear someone saying, "So-and-so is a great scholar" or "He reads the Qur'aan Majeed very beautifully" then he fills up with pride and airs." If someone says regarding him, "So-and-so is not a scholar" or "His voice is not melodious" then it is very cumbersome on him and he will feel close to death due to sorrow. This is a great sign of *riyaa* (ostentation). Then even worse, he begins to praise himself, to show off."

Abaan Ibn Ayyaash رَحِمَهُ ٱللَّهُ used to say, "No dislikes practicing on concessions except him who is vain or follows his desires. This is because no one praises the person who practices on concessions, thus he is saved from pride."

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "Many Sufis have so much of vanity that they even remark, "Even if the beautiful damsels of Jannah were presented to me, I would not have turned to them, leaving aside Allaah تَبَارَكَ وَتَعَالَى." However, their condition is such that if they see a young maiden of this world, his heart, due to inclination to her, will shout out until it reaches the throne. By Allaah, a sin by which you humble yourself to seek His forgiveness is better for you than an act of virtue by which you gain pride over people."

Abu Bakr رَضِيَ ٱللَّهُ عَنْهُ used to fear ujub (vanity) greatly. If anyone praised him, he would say, "O Allaah, make me better than what they are saying, and forgive me for that which they do not know." When Umar رَضِيَ ٱللَّهُ عَنْهُ would be praised, he would say, "O Allaah, I seek Your protection from the evil of that which they say, and I ask You to forgive me for that which they do not know."

O my brother! Ponder over this and check yourself. Many a times, you might have vanity on your not having vanity, and you will be worse than one who is proud over his actions. Understand this. Abstain from ever regarding yourself as superior to any Muslim.

والحمد لله رب العلمين

128. One of the qualities of the pious predecessors was:
They would feed the hungry, clothe the naked, and fulfill the debts of people which they could not repay. They would grant preference to these actions over the erecting of *khaanqas* and houses, more-so in today's times, where a person earning cannot even attain food except by great difficulty, and by the loss of his deen if he only worships and does not even earn.

Once I saw a *buzurg* building a dome and coffin in his *khaanqah*. A blind needy person came to him. He asked for half a dirham so that he would buy food for his family. However, this *buzurg* did not give him. I remarked, "Give him ½ dirham. It is more superior than building a dome." However, then too he did not give. From that day, his rank decreased in my sight."

Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ said, "My father received in inheritance a huge mansion from his father. He used to stay in one section. When it fell, he moved to another section, and continued changing, until he came to the final portion and passed away there. However, he never repaired it."

Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ said, "When a person does not use his wealth in the correct avenue, then Allaah تَبَارَكَ وَتَعَالَىٰ makes him use it in building and destroys it."

Abdullah Ibn Mas'ood رَضِيَ ٱللَّهُ عَنْهُ passed by a decorated *masjid*. He exclaimed, "May Allaah curse the builder of this decoration! He has spent his wealth in sin. In recompense of every dirham he spent, he will be smolted."

Sufyaan Thawry رَحِمَهُ ٱللَّهُ said, "Whoever builds something and decorates it with red and yellow colour, then he and all his assistants will be sinners."

Ahmad Ibn Harb رَحِمَهُ ٱللَّهُ said, "Whoever looks at a building or garden with enjoyment, and does not take any lesson, then Allaah تَبَارَكَ وَتَعَالَىٰ will remove from him the enjoyment of 40 days worship."

O my brother! Ponder over these matters! If you find yourself going contrary, then seek forgiveness because a man's honour is in following the statements, actions, and character of the pious predecessors. I saw one man building a *masjid*. He possessed enmity with most of the people because they did not assist him to build it. He began destroying their reputation and honour. May Allaah تَبَارَكَوَتَعَالَى save us!

Such people are disobedient to Allaah تَبَارَكَوَتَعَالَى.

When it is not appropriate for the person who has money to spend it on buildings, etc without a *shari'* need, then what be will the condition of that person who asks others to assist him in erecting structures?

O my brother! Remember this well and be very careful.

والحمد لله رب العلمين

129. One of the qualities of the pious predecessors was:

They would make great effort in worship and in leaving out of sensual desires. They would never be pleased with their *nafs* until their demise. All the *sufiyaa* are unanimous on this point. Whoever opposes them in this, has gone against their *ijmaa'*(consensus). A famous maxim is

ما لا يتمم الواجب إلا به فهو واجب

That action by which a wajib action will be complete is also waajib.

The *ulama* have stated, "A person who thinks he can attain ranks without striving has intended the impossible."

A *hadeeth sharif* states,

المجاهد من جاهد نفسه في طاعة الله عزوجل

A true mujaahid (warrior) is he who strives against his nafs in the obedience of Allaah.

Bishr Haafi رَحِمَهُ ٱللَّهُ said, “60 shayaateen cannot cause so much harm as an evil companion can do in one moment, and 60 evil companions cannot cause so much harm as one’s *nafs* can do in one moment. When all matters occur in accordance with man’s desire, then definitely harm will come to him from the side of his *nafs*.”

All the *madhaaib* are unanimous that the pleasure of Allaah تَبَارَكَ وَتَعَالَى is in displeasing the *nafs*.

It is narrated that Allaah تَبَارَكَ وَتَعَالَى sent revelation to Daawood عَلَيْهِ ٱلسَّلَامُ, “O Daawood! If you desire that I love you, then become an enemy of your *nafs* and make Me your friend by having enmity with it.”

Sufyaan Ibn Uyaynah رَحِمَهُ ٱللَّهُ said, “It is appropriate for a servant to be amongst the greatest of people in the sight of Allaah تَبَارَكَ وَتَعَالَى, and the worst of people in his own sight.”

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ used to say many times, “Whoever desires to look at a show-off, then let him look at me.” Then he would hold his beard, cry, and say, “O Fudayl, in your youth you were a *faasiq* (open sinner), and now in middle age, you are a show-off. By Allaah, *fisq* is lighter than showing off.”

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, “Whoever thinks that he loves Allaah تَبَارَكَ وَتَعَالَى, and he loves his *nafs*, then he is liar.”

Wuhayb Ibn Wird رَحِمَهُ ٱللَّهُ said, “A person who overcomes his desires is better than the angels because they possess only intelligence (*aql*), but no desires. A person whose desires overpower him, then he is worse than an animal because they only possess desires and no intelligence.”

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, “A follower of desires will be punished in this world and hereafter. In this world, he will need to strive to attain it, and in the hereafter, he will be reckoned. Know that one who eats a lot, his stomach will increase in size. A person whose stomach has increased; his desires will be

many. The one whose desires are many, his sins will be many. The one whose sins are many, his heart will be hard. One whose heart is hard, will be drowned in sins and problems. One drowned in sins and problems will enter the fire."

A utensil in which milk and honey were mixed was placed in front of Umar Ibn Khattaab رَضِيَ اللَّهُ عَنْهُ. He returned it and did not eat from there. He said, "Its pleasure vanishes, but its harm remains." Once he saw his son Abdullah eating bread and butter. He raised his whip to him and said, "Eat bread and salt, and leave butter for someone else."

O my brother! Ponder over this and be sorrowful over your condition, because your internal and external are filled with desires. You are thus veiled from Your *Rabb* at most times. You neither attain enjoyment in your worship, nor are you able to contemplate about Allaah تَبَارَكَ وَتَعَالَى in solitude. Then how can you claim to be amongst the pious, when you have opposed them in all matters? If you cannot resemble them in internal matters, omit their external appearance i.e. turban, *jubbah* etc. I once saw a man with this clothing at a *walimah*. With both hands, he was grabbing the finest food, right in front of all his friends. On certain occasions, he would be called out of the city for one or two morsels of food. He would dash over there. Generally, he would remark that he was doing so forcefully, keeping in mind the one who invited him, and not due to his greed and desires.However, a person with insight can see the reality.

والحمد لله رب العلمين

130. One of the qualities of the pious predecessors was:

They they would be engaged day and night in *ibaadah*, whether man or woman. They would be punctual on *tahajjud*. Thereafter, they would not regard themselves superior to those who slept, nor would they even feel that they had fulfilled one atoms weight of the compulsory rights of Allaah تَبَارَكَ وَتَعَالَى over them. They would regard their acts of worship as bounties, for which they were unable to show gratitude.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

رحمهم الله اقواما يحسبهم الناس مرض وما هم بمرض

May Allaah have mercy on those people which people regard to be ill, whilst they are not ill.

Hasan رَحِمَهُ ٱللَّهُ explaining this said, "Ibaadah has exhausted them, they do actions of good and fear their actions being rejected."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "I met such people and I stayed in some of their company. They would not become happy when attaining any portion of the world, nor would they grieve over anything lost. The world was more despicable in their eyes than the ground upon which they tread. Some of them would pass their whole life in such a manner that their clothing would never be spread out for them, and they would never command any member of the family to make food. They would not place anything between the ground and their bodies when they slept. They would practice on the book of Allaah تَبَارَكَ وَتَعَالَىٰ and the *sunnah* of His Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. When the night came in, they would stand on their feet in *salaah* and place their heads on the ground (in *sajdah*). Tears would flow so abundantly on their cheeks that someone entering the room would think it to be *wudhu* water.

Daawood Taai رَحِمَهُ ٱللَّهُ would continuously make ibaadah day and night until there was no time for him to eat and drink. He would thus eat *saweeq* and *fateet* (i.e. pieces of bread dipped in water) and he would say, "During the amount of time it takes to chew and swallow one morsel of food, I can recite so many verses."

A narrator states, "Once a man came to visit him. He saw one of the planks in the roof of the house broken. He thus informed Daawood Taai رَحِمَهُ ٱللَّهُ. He replied, "O my brother, I have lived for 20 years in this house. I have never raised my head towards the roof, out of shame of Allaah تَبَارَكَ وَتَعَالَىٰ."

Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ said, "Had it not been for thirst in the heat of the afternoon and standing at night (in salaah), I would not have liked to stay in this world."

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ used to read 1000 *rakats nafl* salaah daily, until his feet could not manage it. Then he began reading 500 *rakats* sitting and 500 *rakats* standing.

Uways Qarni رَحِمَهُ ٱللَّهُ used to spend the whole night in one *sajdah*.

Abdullah Ibn Daawood رَحِمَهُ ٱللَّهُ used to say, "We have met such people that when the night would come, they would perform salaah for a portion of it. When they would reach the age of 40, then they would fold up their bedding until death."

Kahmas رَحِمَهُ ٱللَّهُ used to perform one thousand *rakaats* daily. When he would become tired, he would say, "Stand up, O habitation of every evil." When he became old, he would read 500 *rakaats* and would cry saying, "Oho, my *ibaadah* has become less."

When Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ travelled to visit Uways Qarni رَحِمَهُ ٱللَّهُ, he arrived there after *Fajr salaah*. He found him sitting. He thus made salaam to him. Uways Qarni رَحِمَهُ ٱللَّهُ answered him and then kept quiet till *Zuhr*. After performing *Zuhr*, he again kept quiet until *Asr*. He continued in the same manner, reading *Maghrib*, *Esha* and *Fajr*, not speaking at all between these *salaahs*. After performing *Fajr*, sleep overcame him while sitting. He woke up with a start and uttered,

"اللهم إني اعوذبك من عين نوامة ومن بطن لا يشبع"

O Allaah! I seek your protection from that eye which sleeps and from a stomach which does not become satiated.

Maalik said, "I said to myself, "Seeing his condition was sufficient for me. I returned and did not speak to him."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "The sahaabah would awaken with their hair disheveled and covered with dust. They would spend the night in *sajdah* and standing (in salaah). They would alternate in their legs and forehead. When they would make *dhikr* of Allaah تَبَارَكَ وَتَعَالَىٰ, they would shake just as a tree shakes

on a windy day. Their eyes would flow with tears until their clothing would become moist. Their tears would be so much like *wudhu* water. When it was *sehri* time, they would rub oil on their faces and put antimony (*surmah*) in their eyes so that people would think that they spent the night sleeping and in negligence."

Safwaan Ibn Saalim رَحِمَهُ ٱللَّهُ's shin became bent due to standing in salaah for long periods. If it were said to him that tomorrow was Qiyaamah, then he would not be able to increase any act of worship. When winter came, he would perform *tahajjud* on the roof. He passed away while in *sajdah*.

Qaasim Ibn Muhammad رَحِمَهُ ٱللَّهُ said, "I saw Ummul-Mu'mineen Aaishah رَضِيَ ٱللَّهُ عَنْهَا performing *Ishraaq* salaah. She continued repeating the following verse until just before midday and continued crying.

فمن الله علينا ووقانا عذاب السموم

Allaah favoured us and saved us from the punishment of a hot wind.

Ameerul-Mu'mineen Ali رَضِيَ ٱللَّهُ عَنْهُ said, "The sign of the pious is being pale-faced due to staying awake at night, eyes being drawn in due to excessive crying, and lips being dry due to abundant fasting."

Habeebah Adawiyyah رَحِمَهَا ٱللَّهُ after performing *Ishaa* salaah would stand on her roof. She would fasten her *burqah* and her dress. Then she would perform salaah till Fajr. She would recite in her duas

اللهم اغفر لي سوء أدبي في صلوتي

O Allaah! Forgive me for my disrespect in my salaah.

Zunnun Misree رَحِمَهُ ٱللَّهُ said, "One night, I emerged from the valley of Kan'aan. When I ascended the valley, I saw a form appearing before me. When I look carefully, I saw it was a woman. I asked, "Who are you?" She asked, "Who are you?" I answered, "A stranger." She remarked, "Can anyone be a stranger when being together with Allaah تَبَارَكَ وَتَعَالَىٰ?" Zunnun رَحِمَهُ ٱللَّهُ says, "I cried due to her statement." She said, "If you were truthful, you would not have cried." I asked, "Is not crying truthfulness." She answered, "Yes, because crying gives

comfort to the heart. A truthful person does not seek comfort in this world." Zunnoon رَحِمَهُ ٱللَّهُ says, "Her speech amazed me." I said to her, Advise me." She replied, Be ashamed in front of Allaah تَبَارَكَ وَتَعَالَى."

Raabiah Adawiyyah رَحِمَهَا ٱللَّهُ heard Sufyaan Thawri رَحِمَهُ ٱللَّهُ saying, "O grief!" She said to him, "O Sufyaan, do not say that. If you are in reality sad, you would not have had the opportunity to say that. Rather say, "O how little grief" because this is closer to the truth."

Ummul A'laa as-Sa'diyyah رَحِمَهَا ٱللَّهُ would cry and perform salaah the whole night. She would say, "My sins are too many." She continued crying until her eyesight faded. Similarly, Burdah Al-Aabidah رَحِمَهَا ٱللَّهُ cried until her sight went away. People rebuked her. She answered, "If you see the crying of the sinners on the Day of Judgement, you will say that this crying is like a plaything."

Salih al-Mary رَحِمَهُ ٱللَّهُ said, "Once I read the following verse

يوم تقلب وجوههم في النار

The day when their faces will be twirled in the fire.

A worshipper heard it and fell unconscious. When he regained consciousness, he said, "Repeat this verse." I then repeated it. He fell down and passed away."

When Muhammad Ibn Munkadir رَحِمَهُ ٱللَّهُ would cry, he would rub his tears over his face and beard. He would say, "The fire will not touch the place where the tears fall."

Abu Bakr رَضِيَ ٱللَّهُ عَنْهُ said, "Whoever can cry, then he should cry, and if he cannot do so, then he should imitate the form of one crying."

Muhammad Ibn Uthmaan رَحِمَهُ ٱللَّهُ said, "I cannot compare the eyes of Fudayl Ibn Ayaad رَحِمَهُ ٱللَّهُ to anything except two gutters."

Rafi' رَحِمَهُ ٱللَّهُ said, "There were two black lines on the blessed face of Ameerul-Mu'mineen Umar Ibn Khattaab on the place where his tears would flow."

When the eyes of Thabit Bunaani رَحِمَهُ ٱللَّهُ began paining and his eyes became weak, a *hakeem* said to him, "If you stop crying and stop making *sajdah*, it will be possible for me to treat you." Thabit رَحِمَهُ ٱللَّهُ said, "There is no life for me in the world without these two. There is no need for your treatment."

Makhool Damishqi رَحِمَهُ ٱللَّهُ said, "When you see anyone crying, then have good thoughts about him. Once I looked at a man crying. I thought that he was a hypocrite; I was deprived of crying for a year as punishment."

Yazid Ibn Maysarah رَحِمَهُ ٱللَّهُ said, "Crying can be because of one of five causes: (1) happiness (2) sorrow (3) pain (4) fear (5) show. The sixth form is due to fear of Allaah تَبَارَكَ وَتَعَالَى. This occurs spontaneously and not with pretense. This is that crying, where one tear can extinguish fire the size of mountains."

If there was any pain in Abdur-Rahmaan Ibn Aswad رَحِمَهُ ٱللَّهُ's foot, then he would stand on one foot till the morning. He would not leave out standing at night."

Once Hasan Basri رَحِمَهُ ٱللَّهُ was asked, "Why are the faces of those who read *tahajjud* so handsome?" He said, "Because they are in solitude with Rahmaan. He thus dresses them with some effulgence from His light."

Sha'waanah رَحِمَهَا ٱللَّهُ used to say to her companions, "House anxiety and the love of Allaah تَبَارَكَ وَتَعَالَى in your heart. Then none of you will be concerned when he dies."

Two black lines had formed on the face of Abu Bakr Ibn Ayyaash رَحِمَهُ ٱللَّهُ due to tears.

When Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ's Qur'aan Majeed was stolen, the people cried when he advised the people. He said, "All of us are crying. Then who could have stolen the Qur'aan Majeed?"

والحمد لله رب العلمين

131. One of the qualities of the pious predecessors was:

They would make an abundance of *istighfaar* and fear Divine Punishment whenever they read the Qur'aan Majeed, since they realized that they did not properly practice upon it.

Abdullah Ibn Mubaarak رَحِمَهُ ٱللَّهُ said, "How many bearers of the Qur'aan there are (i.e. *huffaaz*), whereas the Qur'aan is cursing them from within their chests. When the bearer of the Qur'aan disobeys His Creator, the Qur'aan calls out to Him from inside, "By Allaah, I have not been carried for this. Don't you feel ashamed for your Creator?"

Know that it is compulsory upon the reader of the Qur'aan to train himself under the care of a true *sheikh* so that he could remove the barriers which prevent him from acting on the Qur'aan and from witnessing the grandeur of Allaah تَبَارَكَ وَتَعَالَىٰ, because if one has to witness His grandeur, he will not disobey Him.

Whenever Yusuf Ibn Asbaat رَحِمَهُ ٱللَّهُ used to make a *khatm* (completion) of Qur'aan Kareem, he would seek forgiveness 700 times and would then say 70 times, "O Allaah, do not be angry with me because of that which I recited without action."

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "O people of the Quraan! What has the Qur'aan planted in your heart, because the Qur'aan is the spring of the heart just as rain is the spring of the ground?"

Abdullah Ibn Mas'ood رَضِيَ ٱللَّهُ عَنْهُ used to say, "It is appropriate for the bearer of the Qur'aan to be known:
by his night when the people are asleep;
by his day when the people are eating;
by his grief when the people are laughing;
by his silence when the people are in futile speech;
and by his humility when the people are strutting i.e. in their clothing and their movements."

I heard Ali Khawwaas رَحِمَهُ ٱللَّهُ saying, “Whoever ponders will find that every divine book revealed is saying to him, “Be conscious of Allaah تَبَارَكَ وَتَعَالَىٰ.”

Salih Mar’ee رَحِمَهُ ٱللَّهُ said, “I recited the Qur’aan Majid to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in a dream. When I completed, Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to me, “This is the Quran Majid, where is the crying?”

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, “Verily the *huffaaz* will be questioned on the Day of Qiyaamah that which the *ambiyaa* عَلَيْهِمُ ٱلسَّلَامُ will be questioned i.e. they will be questioned whether they practiced fully on the Qur’aan etc. since they have been commanded that they should not be void of even one command.”

A *hadeeth sharif* states

اكثر منافقي هذه الامة قراءها

Most of the hypocrites of this ummah will be the reciters of Quraan.

My master Shaikh Abu Saood Jaarih رَحِمَهُ ٱللَّهُ informed me that he used to make one *khatm* of the Qur’aan in the day and one at night for 20 years continuously, before meeting his Shaikh Sayyid Ahmad Marhoomi رَحِمَهُ ٱللَّهُ. When he presented himself before his Shaikh and informed him, he remarked, “You have not attained anything, since you were pleased by the number of *khatms*, but you did not compel your *nafs* to practice according to it.”
He answered, “Yes”.
Shaikh Abu Saood Jaarihi رَحِمَهُ ٱللَّهُ then said, “My sheikh commanded me to ponder and compel my *nafs* to practice on every verse. Thereafter, I could not recite even 1/10th of what I used to recite.”
O my brother, ponder over this.

والحمد لله رب العلمين

132. One of the qualities of the pious predecessors was:
They would prepare for standing in front of Allaah تَبَارَكَ وَتَعَالَىٰ for every salaah from the beginning time. The effect of Allaah تَبَارَكَ وَتَعَالَىٰ’s grandeur would become

apparent from the time when wudhu was performed or from the time when حي علي الصلوة was called out, so that they could present themselves in the Divine court, according to their status and rank. This was more-so when they were engaged in studying some branch of knowledge or involved in some litigation, because at such a time to attain humility and concentration is very difficult, unless you have prepared from before-hand.

My friend, Sheikh Afdaluddeen رَحِمَهُ ٱللَّهُ would prepare long before he started performing salaah. One day I said to him, "By Allaah تَبَارَكَ وَتَعَالَى's grace, you do not possess any worldly connections, which will affect your presence of mind." He replied, "Every person's barrier is according to his status. If there had been no barrier before salaah for the *sulahaa* (pious), then their faces would not become pale only when standing in salaah. Thus, there is definitely a barrier for every *wali*, which opens up to him when he stands for salaah. By this, His grandeur for his *Rabb* is increased. Had it not been for the presence of *hijaab nasabi* (veil of neglect) the sound emanating from the chest of Khalil (Ibrahim) عَلَيْهِ ٱلسَّلَامُ would not be heard from a mile away, only when he began salaah. Greater respect for Allaah تَبَارَكَ وَتَعَالَى has been accorded by the elders in salaah because at this time, they are standing in front of Allaah تَبَارَكَ وَتَعَالَى, just as the slave of a king is in front of him." And for Allaah تَبَارَكَ وَتَعَالَى is the highest qualities."

When the time of salaah came, the colour of Ali رَضِيَ ٱللَّهُ عَنْهُ would become pale and change. He would say, "This is a trust. It has been presented to the heavens, earth, and mountains, but they refused to bear it. I have borne it but I do not know whether I have fulfilled its etiquettes or not."

Abdullah Ibn Abbaass رَضِيَ ٱللَّهُ عَنْهُ said, "Two *rakats* with presence of mind is better than 1000 *rakats*, whilst the heart is unmindful."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, "We saw such people that when they went to the masjid, they whould shiver and their colour would change due to awe of Allaah تَبَارَكَ وَتَعَالَى. They would not remember any worldly matters and would be unmindful of everything."

O brother! Remember this and try to attain concentration, you will become of those who possess *kushu'* (concentration).

والحمد لله رب العلمين

133. One of the qualities of the pious predecessors was:
They would continuously engage in worship, until some veils would be removed. Thus, some when they wished, would present themselves at the grave of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and perform salaah behind him, in fact they would recite behind every Nabi as is mentioned in *ahaadeeth* that the *ambiyaa* عَلَيْهِمُ ٱلسَّلَامُ perform salaah in their graves with *adhaan* and *iqaamah*.

والحمد لله رب العلمين

134. One of the qualities of the pious predecessors was:
They would be considerate of *aadaab* (respect) in fasting and hajj, more than in other duties.

This was so that they would be protected from the whisperings of Shaytaan from one year to the next, or after Hajj until death. This is just like how when one has presence of heart in Jumuah salaah, he will be saved from Iblis till the following Jumuah. Similarly, if one has presence of heart in any of the five salaah, he will be saved from Iblis till the next salaah. Only those people are aware of this reality whom Allaah تَبَارَكَ وَتَعَالَىٰ has informed of the secrets of *shariah*. This is contrary to those whose salaah is habitual.

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "We have seen such people who would abstain from laughing in their fasting." He used to say, "This is a month wherein one should try to compete with one another in performing righteous actions and not a month of laughter, amusement and carelessness."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "Whoever does not protect all his limbs from sin, then he is not actually keeping fast, even if he is hungry. He who controls his limbs is in actual fact fasting." He also stated, "Sufyaan Thawri رَحِمَهُ ٱللَّهُ travelled

for Hajj from Basrah walking, some-one asked him, “Do you not have any conveyance upon which you can ride?” He replied, “Can a runaway slave be pleased to go and make peace with his master riding on a conveyance? By Allaah, I am absolutely ashamed, due to coming in His land.”

I heard Ali Khawwaas رَحِمَهُ ٱللَّهُ say, “We have met such people who used to make Hajj on a conveyance, without a palanquin and shade. The y used to say, “A person in *ihraam* is supposed to have disheveled hair and dusty clothing. Those things are contrary to this.”

If any one of them intended to go for Hajj, he would wait a few years trying to earn *halaal* money, which he could spend on his Hajj.

They would not seek assistance in their hajj from any ruler’s money.

والحمد لله رب العلمين

135. One of the qualities of the pious predecessors was:

Besides possessing intense *hayaa* (modesty and shame) for Allaah تَبَارَكَ وَتَعَالَىٰ, they also possessed intense modesty for people. A *hadeeth* states,

الحياء من الايمان ولكل دين خلق وخلق الاسلام الحياء

Hayaa is a portion of imaan. Every religion has a special characteristic. The characteristic of Islam is hayaa.

Bishr Haafi رَحِمَهُ ٱللَّهُ said, “Everything has a beauty. The beauty of *hayaa* is abstinence of sins. Everything has an effect. The effect of *hayaa* is the acquisition of good deeds.”

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, “Allaah تَبَارَكَ وَتَعَالَىٰ has not punished any heart more severely than by removing shame from it.”

Yusuf Ibn Asbaat رَحِمَهُ ٱللَّهُ said, “We have met such people who felt shy to ask Allaah تَبَارَكَ وَتَعَالَىٰ for His pleasure and Jannah. They would only ask Him for forgiveness and pardoning.”

Ponder over this.

والحمد لله رب العلمين

136. One of the qualities of the pious predecessors was:
Despite possessing the highest levels of *taqwa*, they never regarded themselves to be pious. They also possessed perfect love for Allaah تَبَارَكَ وَتَعَالَىٰ and Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Amirul mu'mineen Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ would address himself, "O son of Khattaab! Fear Allaah, otherwise Allaah تَبَارَكَ وَتَعَالَىٰ will punish you and will not care for you." He also said, "The one who fears Allaah تَبَارَكَ وَتَعَالَىٰ cannot fulfill all the desires of his *nafs*."

Urwah ar-Raqi رَحِمَهُ ٱللَّهُ said, "A person having love for his *Rabb* is by his love of Qur'aan and practicing on it. His love for Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is his practice on his *sunnah*."

Muhammad Ibn Wasi' رَحِمَهُ ٱللَّهُ said, "There are many people who claim that they love Allaah تَبَارَكَ وَتَعَالَىٰ, whereas Allaah تَبَارَكَ وَتَعَالَىٰ dislikes them.

O my brother! Ponder over this.

والحمد لله رب العلمين

137. One of the qualities of the pious predecessors was:
They they would be completely disinclined to the world, and they would criticize those who seek it. Therefore, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said,

انما مثلي ومثل الدنيا كمثل رجل استظل تحت شجرة ثم راح وتركها

My example and the example of the world is like a man who takes shade under a tree, then he leaves it and goes away.

Sufyaan Ibn Utbah رَحِمَهُ ٱللَّهُ said, "The word زهد is of three letters. ز means leaving out of زينة (beauty). ه means renouncing one's هوى (desires). د means renouncing the whole دنيا (world). Whoever renounces these three, will definitely be a *zaahid*."

Bilaal Ibn Sa'd رَحِمَهُ ٱللَّهُ said, "If being inclined to the world after turning to Allaah تَبَارَكَ وَتَعَالَى was our only sin, then this would be plenty."

Muhammad Ibn Seereen رَحِمَهُ ٱللَّهُ said, "The world sought Imam Abu Haneefah. He ran away from it. We ourselves sought the world but it ran away from us. Think, what a great difference between the two."

It was the habit of Hasan Basri رَحِمَهُ ٱللَّهُ that when he wore one *kurta*, then as long as it did not become old, he would not remove it." Once someone asked him, "Don't you wash your *kurta*?" He replied, "Death is closer than this."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "If the whole world was in my control, then too I would not be pleased. If anyone snatches away from me the entire world, then neither will I pursue it, nor will I be sorrowful. He had one camel upon which he would bring water and sell. He and his family would survive on this."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "Allaah تَبَارَكَ وَتَعَالَى has closed all evils in one room. Its key is the love of the world. Similarly, all evil has been locked up in one place. Its key is *zuhd* (abstinence)."

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "The love of the world eliminates the sweetness of imaan from the heart."

Hasan Basri رَحِمَهُ ٱللَّهُ said, "A sign of a servant possessing love for his Rabb is that he dislikes that which Allaah تَبَارَكَ وَتَعَالَى dislikes. Whoever claims that he loves Allaah whilst he loves the world, then he is a liar in his claim, because Allaah تَبَارَكَ وَتَعَالَى dislikes the world."

A group of people came to Raabiyah Adawiyyah رَحِمَهَا ٱللَّهُ and began intensely criticizing the world. She said to them, "Do not mention it. It seems as though you have love for it. If it had no place in your heart, you would not have spoken so much of it."

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, “When the body is saddled with sicknesses, it does not enjoy food and drink. The same is with the heart. When love of the world becomes attached to it, then advice does not affect it.”

O my brother! Remember this. If your objective is salvation, then make this your practice.

والحمد لله رب العلمين

138. One of the qualities of the pious predecessors was:
They would give precedence to a trade or profession - which would protect them from begging - over all *nawaafil* (optional acts of devotion) and such compulsory actions which could be postponed.

One person asked Hasan Basri رَحِمَهُ ٱللَّهُ about a person who was in need of earning (to attain the basics to survive). If he went to perform salaah with *jamaa’at* (congregation), he would be forced to ask people for that day. He answered, “He should earn and then perform salaah individually.” Allaah تَبَارَكَ وَتَعَالَىٰ taught Adam عَلَيْهِ ٱلسَّلَامُ one thousand occupations and said, “Tell your children to learn these, earn by means of them; and they should not eat by means of their *deen* (religion).”

Ameerul Mu’mineen Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ said, “None of you should sit in the masjid, abstain from seeking sustenance and then say, “Allaah تَبَارَكَ وَتَعَالَىٰ grant me sustenance” since this is contrary to the *sunnah*. You know that the skies do not rain down gold and silver.”

The sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ used to trade on land and on the seas. To follow them is more appropriate.

Hudhaifah رَضِيَ ٱللَّهُ عَنْهُ said, “The best of you is he who works for his hereafter and worldly life.”

Abu Qilaabah رَحِمَهُ ٱللَّهُ said, “The person who makes effort for his sustenance is better than one who sits in the masjid.”

Abu Sulaymaan Daaraani رَحِمَهُ ٱللَّهُ said, "It is not good that you bind your feet for worship whilst others are tiring themselves for you. Goodness is that you gather bread in your house and then perform salaah. Thereafter do not be bothered and concerned with anyone knocking at the door. If one does not have any food by him, then whenever someone knocks at the door, their thought will pass the mind 'Perhaps he has brought some food for me." (May Allaah تَبَارَكَ وَتَعَالَىٰ protect us!)

Sufyaan Thawri رَحِمَهُ ٱللَّهُ used to say to his companions, 'Earn, because majority of those who proceed to the homes of rulers, go due to need."

O my brother! Remember this, practice upon it and follow your elders.

والحمد لله رب العلمين

139. One of the qualities of the pious predecessors was:

They loved the poor and humbled themselves before them. They disliked sitting in the gatherings of the wealthy, without despising them. The reason for this was the *hadeeth* of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ:

اللهم احيني مسكينا وامتنا مسكينا واحشرني في زمرة المساكين

O Allaah, let me live as a poor person, die as a poor person, and resurrect me in the group of the poor.

Abdullah Ibn Abbaass رَضِيَ ٱللَّهُ عَنْهُ said, "The followers of the ambiyaa عَلَيْهِمُ ٱلسَّلَامُ in every era were generally the poor and needy, compared to the rich and proud."

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would turn his attention greatly to the poor. When he would sit by them, he would place his knee on their knee and say, "I am a slave, I sit as a slave sits."

Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ said, "When a person has others walking behind him, he does not increase except in being further from Allaah تَبَارَكَ وَتَعَالَىٰ."

Abdul Aziz Ibn Rawa' رَحِمَهُ ٱللَّهُ said, "By Allaah, till today, I have not met any person worse than me in the world."

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, "We have met such people who despised sitting in the company of the wealthy and the gathering of every person unmindful of Allaah تَبَارَكَ وَتَعَالَىٰ."

Ameerul Mu'mineen Umar Ibn Khattaab رَضِيَ ٱللَّهُ عَنْهُ said, "Do not enter on those who gather worldly goods and do not spend in the path of Allaah تَبَارَكَ وَتَعَالَىٰ, because that causes Allaah تَبَارَكَ وَتَعَالَىٰ to become angry. Many times, it can happen that you will regard lowly whatever bounties are by you due to seeing their goods."

Sa'id Ibn Musayyab رَحِمَهُ ٱللَّهُ used to trade in oil. He would say, "Verily in this is independence from standing at the door of the wealthy."

Maymoon Ibn Mahraan رَحِمَهُ ٱللَّهُ said, "Company of kings (rulers) is very dangerous. If you obey them, you will place your religion in danger. If you disobey them, you will place your life in danger. Safety is that you do not know them, and they do not know you."

O my brother! Remember this. Abstain from the gatherings of the wealthy and the slaves of the world, except for some *shari'* necessity, which can be easily solved with them.

والحمد لله رب العلمين

140. One of the qualities of the pious predecessors was:

They only loved money so that they could spend it in the path of Allaah تَبَارَكَ وَتَعَالَىٰ, and not for hoarding. Instead of asking people to fulfill their needs, they would keep before them reckoning in front of Allaah تَبَارَكَ وَتَعَالَىٰ, in which they would have to account for that wealth, which possibly could be doubtful.

Sufyaan Thawry رَحِمَهُ ٱللَّهُ said, “Keeping money which is in your hand so that you can fulfill your needs is better than giving it in charity and seeking that which is in the hands of someone else. A person will also remain in goodness as long as he looks after two things (1) money for his necessities (2) *deen* for his life hereafter.”

Abu Qilaabah رَحِمَهُ ٱللَّهُ said, “Hold firmly on trade and remaining in the market, because you will remain honourable amongst your friends, as long as you are not in need of them.”

O my brother! Remember this! Whatever is in your control, spend in the path of Allaah تَبَارَكَ وَتَعَالَىٰ, and do not amass wealth, unless you keep it with the intention of spending on your family members.

والحمد لله رب العلمين

141. One of the qualities of the pious predecessors was:
They would give charity in abundance day and night with whatever wealth was over their expenses and basic needs, on condition that it was *halaal* wealth, as has been mentioned before.

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ encouraged the giving of charity, by saying, “Beware of the fire, even though it is with a piece of date. If one cannot find even this, then he should utter a good word.”

A *hadeeth* states, “A worshipper worshipped Allaah تَبَارَكَ وَتَعَالَىٰ for seventy years. Then he fell into some immoral act due to which all his actions were destroyed. He then had a bath. A poor man passed by him. He gave him some bread in charity. Due to this Allaah تَبَارَكَ وَتَعَالَىٰ forgave him and returned his actions to him.”

Another *hadeeth* states, Give charity in the morning, because calamities do not overcome it.” The sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ would not emerge for Fajr salaah except with something which they could give in charity to the first person they met, even though it was one date; onion or even a raisin.”

Yahyaa Ibn Muaadh رَحِمَهُ ٱللَّهُ said, "I do not know any grain which will be weighed with the mountains of the world except the grain given in charity."

Ibraahim Nakhaee رَحِمَهُ ٱللَّهُ said, "Give charity of things which are in good order, because it is inappropriate that there be a fault or defect in that which a person takes out for Allaah's sake."

Fudhayl Ibn Iyaadh رَحِمَهُ ٱللَّهُ said, "Earn *halaal* and give in charity from it, because Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever is not concerned from where he earned wealth, Allaah تَبَارَكَ وَتَعَالَىٰ will not care from which place He will enter him in the Fire."

Ibrahim Ibn Adham رَحِمَهُ ٱللَّهُ said, "Whoever attained any stage was due to his knowing what entered his stomach i.e. his bread whether it is *halaal* or not."

Wahab Ibn Wird رَحِمَهُ ٱللَّهُ said, "If anyone of you has to stand until he becomes like this pillar, Allaah تَبَارَكَ وَتَعَالَىٰ will not accept it from him until he knows what entered his stomach."

Sufyaan Thawri رَحِمَهُ ٱللَّهُ said, "Whoever gives *haraam* in charity or spends it in acts of obedience is like one who purifies his clothing with urine." He also said, "Charity will not expiate any sins unless it is derived from halaal sources."

Understand this, my brother, and make an effort to attain the qualities of *wara'* (abstinence from even doubtful).

والحمد لله رب العلمين

142. One of the qualities of the pious predecessors was:
They did not hanker after worldly positions, because of the abundance of harms and problems found within it.

Imam Shafi'ee رَحِمَهُ ٱللَّهُ said, "Whoever seeks rulership before its time; it will run away from him. Whoever leaves it, it will run after him."

Yahya Ibn Husayn رَحِمَهُ ٱللَّهُ said, "I heard Sufyaan Thawri رَحِمَهُ ٱللَّهُ saying, "Whoever seeks rulership before time; abundant knowledge will be lost to him.

This subject has been discussed in this book. Refer to it.

والحمد لله رب العلمين

143. One of the qualities of the pious predecessors was:

They would be pleased with poverty and would become perplexed with riches and ease. This quality is non-existent today, except in some *sufiyaa* who are truthful in their love for Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. All praise be to Allaah تَبَارَكَ وَتَعَالَى that I had seen one group of *buzurgs* in Egypt who would be pleased to undergo poverty and would make an abundance of *shukr*. A *hadeeth* states, "Whoever passes the day whilst he is contented, possesses good health and has provisions for that day, then it is as though he has gathered the whole world."

Abu Dardaa رَضِيَ ٱللَّهُ عَنْهُ said, "A person possessing two *dirhams* has more love of the world than the person who possesses one *dirham*."

Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said, "Three men will enter Jannah without any reckoning (1) a person who wants to wash his clothing, but he does not have an old pair to wear (2) a man who does not have two pots on his stove (3) a man who asks for a drink and he is not asked, "Which of these two do you desire?"

Once a fire occurred in Basrah. The people ran out carrying their goods. Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ emerged with his *mushaf* (copy of his Quraan) around his neck. He said, "In this manner, we will emerge from our graves tomorrow."

The poor people in the gathering of Sufyaan Thawri رَحِمَهُ ٱللَّهُ were treated like wealthy people. Once a poor man came and sat at a distance from him. Sufyaan Thawri رَحِمَهُ ٱللَّهُ said to him, "O my brother, come close. If you had been wealthy, I would not have brought you closer."

A *hadeeth* states, "Do not kill the heart with food and drink, because the heart is like a plantation which is destroyed when too much water is placed on top

of it." Another *hadeeth* states, "Digest your food with the remembrance of Allaah تَبَارَكَ وَتَعَالَى and salaah, and do not sleep after eating (i.e. without *dhikr*), or else your hearts will become hard."

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, "I said to Muhammad Ibn Waasi' رَحِمَهُ ٱللَّهُ, "Glad tidings for him who has so much food which makes him independent of people." He said to me, "Glad tidings to the one who passes the morning hungry, passes the evening hungry and still too he is happy with Allaah تَبَارَكَ وَتَعَالَى!" Thereafter he took out dry bread, moistened it with water, and ate it with salt. He then said, "A person who is contented with so much of the world, will not be in need of people."

O my brother! Understand this and follow your pious predecessors.

والحمد لله رب العلمين

144. One of the qualities of the pious predecessors was:

They would always be grieved over their shortcomings in their matters with Allaah تَبَارَكَ وَتَعَالَى, more so when seeing graves and remembering the severities of the Day of Judgement. As long as they remained in the world, they remained fearful. A *hadeeth* states, "Qiyaamah will not take place until a man passes by the grave of someone and says, "If only I was in the place of this person in the grave." The *buzurgs* used to fear that they would live to see this era and then they would not be steadfast, due to which they would be under divine anger, and thus be destroyed.

When Ameerul Mu'mineen Uthmaan رَضِيَ ٱللَّهُ عَنْهُ used to pass by any grave, he would cry so much that his blessed beard would become wet.

Mujaahid رَحِمَهُ ٱللَّهُ said, "The first thing which speaks to a deceased person is his grave. It says to him, "I am a house of strangeness. I am a house of darkness. I

am a house of worms. I have prepared this for you, what have you prepared for me?"

A *hadeeth* states, "No night passes except that a caller calls out, "O people of the grave, who are you envious of today?" They reply, "We are envious of the people in the masjid because they are fast and we cannot fast, they perform *salaah* and we cannot perform; they remember Allaah تَبَارَكَ وَتَعَالَى and we cannot remember Him."

Abu Sinaan رَحِمَهُ ٱللَّهُ stood at the grave of his son. He supplicated, "O Allaah! Verily I have forgiven him for the rights due to me, O Most Kind, I beg You to forgive him for the rights due to You."

Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ said, "I saw Muhammad Ibn Yasaar رَحِمَهُ ٱللَّهُ in a dream after his demise. I asked him, "How did Allaah تَبَارَكَ وَتَعَالَى deal with you?" His eyes began watering and he remarked, "I have seen very frightening and severe conditions." Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ fell unconscious. Whenever he would narrate this incident, he would fall down unconscious. Once when he narrated this dream, he felt unconscious and became sick. He passed away after three days.

The statement of Sufyaan Thawri رَحِمَهُ ٱللَّهُ has passed wherein he said, "Abstain from eating from the food of people because whichever man places his hand in the pot of another, he becomes lowly in his sight."

Shaqeeq Balkhi رَحِمَهُ ٱللَّهُ said, "The grave is a portion of Jannah for one who remembers it and is a pit of hell for the one who is forgetful of it."

Abdullah Ibn Mubaarak رَحِمَهُ ٱللَّهُ said, "Allaah تَبَارَكَ وَتَعَالَى will grant the sinners the ability to cry. If boats are set afloat in their tears, it will flow.

There are many statements of our pious predecessors regarding divine fear.

والحمد لله رب العلمين

145. One of the qualities of the pious predecessors was:

They would nurture their *mureeds* (disciples) with those qualities which Allaah تَبَارَكَ وَتَعَالَىٰ nurtured his close servants i.e. the *ambiyaa* عَلَيْهِمُ السَّلَامُ, *awliyaa* and the pious using references from previous scriptures, so that they would realize that to possess taqwa was demanded in every *shariah*. Our spiritual mentor, Shaikh Ali Khawwaas رَحِمَهُ اللَّهُ would generally use as reference the warnings and admonitions found in the Zabur (Psalms- scripture revealed to Dawood عَلَيْهِ السَّلَامُ). He would say to us, "Abstain from sitting with those who backbite and accompanying those who carry tales because Allaah تَبَارَكَ وَتَعَالَىٰ revealed to Nabi Daawood عَلَيْهِ السَّلَامُ, "O Daawood, glad tidings to the one who does not sit in the gatherings of those who mock and who does not accompany those who backbite and carry tales. O Daawood, the one who mentions the faults of people or intends to mention them, I will disgrace him in front of all people on the day of Qiyaamah. O Daawood, the one who lowers his gaze, protects his private parts, and controls his tongue, then by Me, he is from the very close ones."

Once I heard Shaikh Ali Khawwaas رَحِمَهُ اللَّهُ address an *aalim* (scholar), "O My brother, hold firm onto commanding of righteousness and prohibiting from evil, since this is the *zakaat* of knowledge. Allaah تَبَارَكَ وَتَعَالَىٰ revealed to Nabi Daawood عَلَيْهِ السَّلَامُ, "O Daawood, when the scholars abstain from commanding righteousness and prohibiting evil, awe will be taken away from them, and will be transferred to the foolish and evil ones. Glad tidings are for those who keep away from people, and who hide their faults. Glad tidings are for those who leave their beds at night and stand-up conversing with Me in the extreme cold, whilst people are sleeping, tucked under their blankets. Glad tidings are for those who honour Me, and do not look at the private parts of others which is forbidden, due to fear for Me. O Daawood, the least punishment I mete out to fornicators is that I remove brightness and light from their faces, and I destroy the blessings in their life. O Daawood, say to the Banee Israa'eel, "You are unmindful of Me, whereas the pens are writing, and are not unmindful of you." Say to those who lock their doors and cover themselves whilst commiting sins,

“If I wish, I can destroy them, and cause the earth to swallow them.” O Daawood, say to the Bani Israa’eel, “Fear Me, I will place awe and acceptance in their faces, and I will place their enemies under their feet, like a ram under the knife.” O Daawood, the sign of the person I love is that his speech is less and his *istighfaar* (repentance) is in abundance O Daawood, protect your gaze from the sins of the believers, the world will become subservient to you. O Daawood, My anger has surrounded the fornicators who destroy the respect of the believers.O Daawood, say to the Bani Israaeel that they should not disobey Me in secret and they should not make Me more despicable in their eyes than My servants, otherwise I will punish them with the Fire.”

O Daawood, be like a compassionate father to an orphan. I will increase your sustenance and forgive your sins.”

“O Daawood, say to the Bani Israaeel, “Do not destroy the reputation and honour of people. This will make the heart blind and dead. Blessed is he who looks to his own faults, and then corrects it. O Daawood, turn your full attention to Me, I will make the heads of kings lowered before you and I will don your face with awe.”

“O Daawood, how many eloquent tongues were unable to utter *kaalimah shahaadah* at the time of death because of humiliating and degrading people.”

O Daawood, say to the Bani Israaeel, “Return the rights due to them before death, because I have taken an oath on Myself that I will resurrect that person upon whom there are rights in such a way that there will be a chain of fire around his neck which will brand him for every right due upon him.”

“O Daawood, say to the Bani Israaeel, “Protect your eyes. Many people see their friends involved in some immoral act, then they expose them, whereas they have done even worse actions, and I did not disgrace them. If I wished, I could have disgraced them.”

“O Daawood, blessed are those who are ashamed to disobey Me in solitude.”

“O Daawood, accompany those who cry a lot and leave those who are low in nature.”

“O Daawood, if My servants had to be aware of My anger over them when they disobey Me, they would have died. However, I conceal My anger from them, due to mercy for them.”

“O Daawood, whoever disobeys Me in solitude, I will inform the creation of his evil actions, disgrace him and enter him into the Fire.”

والحمد لله رب العلمين

146. One of the qualities of the pious predecessors was:
They regarded to be true whatever others who disliked them said about them, out of fear of regarding themselves to be pure and free from faults.

Maalik Ibn Deenaar رَحِمَهُ ٱللَّهُ said, “For one year, my *nafs* fought with me regarding my claim of *ikhlaas* (sincerity). I kept saying to it, “You are lying”. Once I was walking in the street of Basrah. One woman said to another, “If you wish to see a show-off, then that is Maalik Ibn Dinaar رَحِمَهُ ٱللَّهُ, look at him.” I became happy with this help which I attained against my *nafs*.” I said, “O *nafs*, listen to your evil title from this pious lady.” Thereafter, he used to say, “Whoever wishes to look at a show-off, then let him look at me.”

Fudayl Ibn Iyaad رَحِمَهُ ٱللَّهُ said, “My taking an oath that I am a show-off is more beloved to me than my taking an oath that I am not a show-off.” He would many times rebuke himself and say, “O Fudayl, in your youth you were an open and flagrant sinner, and now in your middle-age, you have become a hypocrite and show-off. By Allaah! An open and flagrant sinner is a lighter sinner by Allaah تَبَارَكَ وَتَعَالَى than a hypocrite and show-off because a sinner waits for forgiveness from Allaah تَبَارَكَ وَتَعَالَى, contrary to a show-off and hypocrite, because these are such sins which very few are aware of them being sins, until they repent.

والحمد لله رب العلمين

147. One of the qualities of the pious predecessors was:
They would mention the good qualities of their contemporaries who disliked them and were jealous of them. Those people's enmity and jealousy did not prevent them from mentioning them favourably.

All praise to Allaah تَبَارَكَ وَتَعَالَى that I have been bestowed with this quality. I continuously mention the virtues and ranks of those *ulama* and *sufiyaa* who have enmity with me and are jealous of me. The enmity and jealousy are from their side, not mine, because I do not possess enmity for any Muslim for my own self. They possess enmity for me because I do not assist them in those things that create enmity e.g. leaving of salaah, drinking of alcohol, speaking evil of people behind their backs, or fighting with them in worldly matters etc. This is despite their intense enmity with me. I have made this like a proof of Allaah تَبَارَكَ وَتَعَالَى's favour upon me because most people are not ready to even pronounce the name of his enemy on his tongue, let alone mentioning his virtues amongst contemporaries. We have mentioned some of their harms, which they afflicted on me in my book "Al-Minan". Some made effort to kill me, some tried to expel me from Egypt and some added in my books such beliefs that are contrary to *Ahlus-Sunnah Wal-Jamaa'h*, and then published it in Egypt and Hijaaz, attributing it to me, as I have mentioned in the *khutbah* of this book. Some went to Paasha Ali Wazir, the governor of Egypt and attributed such false statements to me, which is not appropriate for any Muslim to utter.

The basis of all these difficulties were three people of Egypt who were known to be learned and pious. All of them have passed to the mercy of Allaah تَبَارَكَ وَتَعَالَى. I have absolved them in both the worlds. The only reason for mentioning this is so that my friends can emulate me in bearing difficulties from their contemporaries. The amazing thing is that all three disliked one another. However, they all gathered to oppose me, because I partnered them in fame due to knowledge and piety, nothing else. For this reason, they tried to cause harm to me in different ways. However, the remaining residents of Egypt were very kind to me. I have mentioned their status and rank in "Tabaqaatul-Ulama

Was-Soofiyaa" contrary to what they did to me, making apparent the qualities of forgiveness, overlooking and tolerance which Allaah تَبَارَكَ وَتَعَالَىٰ bestowed upon me, and so that my brothers may follow me. I do not know of any of my contemporaries who have preceded me in this quality. In fact, it is narrated from some of them that they went against their enemies, repaying them likewise. All praise is only due to Allaah تَبَارَكَ وَتَعَالَىٰ who imbued us with this quality of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and who made us from those who do not repel evil with evil but forgive and forget.

والحمد لله رب العلمين

148. One of the qualities of the pious predecessors was:

If they came to know of any sin they would perpetrate in the future, by means of *kashf*, then they would humble themselves before Allaah تَبَارَكَ وَتَعَالَىٰ , show themselves as being devoid of any strength or power; and would utter in their *duaas* and *sajdah*, "O Allaah, if what I have come to know is established in my destiny, then conceal it from people, and do not take us to task for it in this world and the hereafter. This will be one of Your favours upon us. If it is not written in our destiny then remove it from our thoughts." Some would say whilst prostrating, "O Allaah! You know that it is not in my power to remove any thing decreed upon me. O Most Merciful, besides you, none can forgive sins."

O my brother! Ponder over this and practice.

والحمد لله رب العلمين

149. One of the qualities of the pious predecessors was:

They would use different words and would write more formally, possessing noble intentions, and not so that people could praise them saying that "So-and-so does not have any shortcomings in his book." O my brother, remember that if any person takes a lot of effort in writing and writes beautifully, then too definitely he will forget one condition in a certain *masalah*, or he will mention something in brief which requires detail. Thus, Allaah تَبَارَكَ وَتَعَالَىٰ states

ولو كان من عند غير الله لوجدوا فيه اختلافًا كثيرًا

If the Qur'aan had to be from any being besides Allaah, they would have found within it many differences.

Shaikh Muhyuddeen Ibn Arabi رَحِمَهُ ٱللَّهُ said, "I never wrote a book after great deliberation. I only write in my book that which Allaah تَبَارَكَ وَتَعَالَىٰ inspires me with."

Shaikh Ali Khawwaas رَحِمَهُ ٱللَّهُ said, "The reason why man's speech is not free from error, changes or disparity is that he is not in a continuous state of wakefulness. Thus, he falls into error and unmindfulness."

Ahmad Zaahid رَحِمَهُ ٱللَّهُ said, "True respect is that a servant does not desire that no objection ever be raised against him, but he should actually run away from trying to imitate Allaah تَبَارَكَ وَتَعَالَىٰ's speech as far as possible."

I have now completed this book,

تنبيه المغترين اواخر القرن العاشر علي ما خالفوا فيه سلفهم الطاهر

Warning to those who are in deception in the last portion of the tenth century in those matters which they have opposed their pure predecessors.

All praise to Allaah تَبَارَكَ وَتَعَالَىٰ who granted us understanding otherwise we would not have been guided had He not guided us. We make *duaa* to Allaah تَبَارَكَ وَتَعَالَىٰ that He causes this book to be beneficial to our friends, and may He grant all of us a noble death. May our last words be:

اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله

May Allaah تَبَارَكَ وَتَعَالَىٰ rain down His mercy on Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and all the previous messengers!

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Madrassah Arabia Islamiah, Azaadville.

May Allaah تَبَارَكَ وَتَعَالَى forgive our shortcomings and accept this work through the blessings of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and our elders. Aameen.

Moosa Kajee