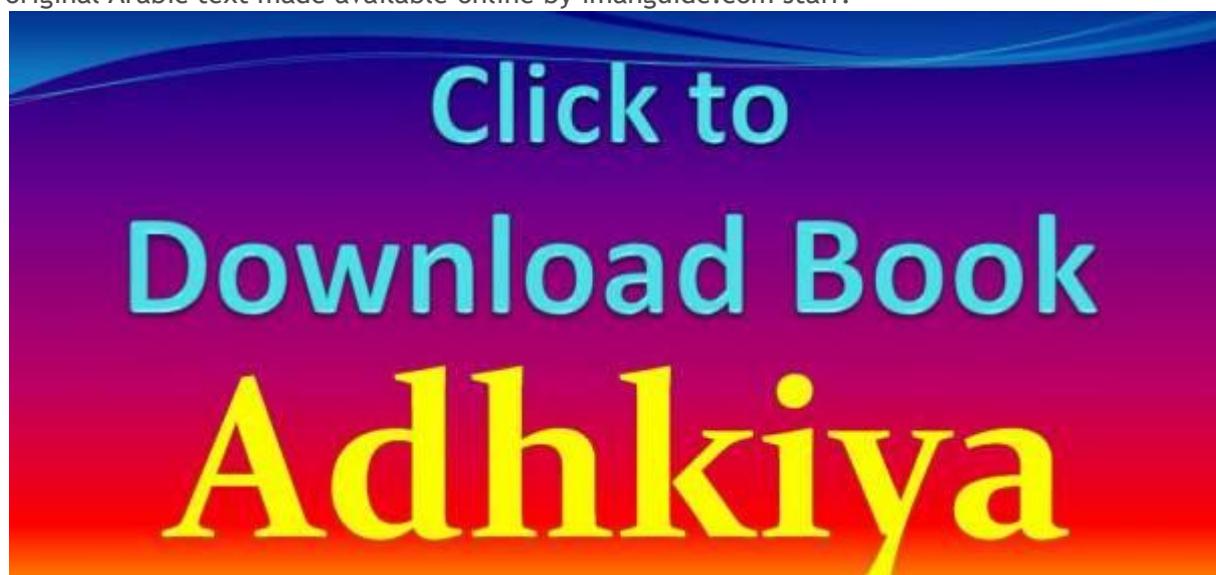


Adhkiya : The popular work of Zainuddeen Makhdoom (R.A) in Tasawwuf

Written by Abdul Shaheed Azhary

[Adhkiya](#)

This is English translation and explanation of popular book named طريق الذي الانك ياء هدايه (Guidance of Intelligents towards the way of Awlia) in Tasawwuf written by Zainuddeen Al Malabari (R). Adkia, a collection of poems in Arabic language- is the popular among the Keralite Muslims as best and simple reference to learn Islamic tasawwuf (Mysticism). It is regarded as the formal text book in tasawwuf in all Arabic Colleges in Kerala. Many commentaries and explanations are done to the poem by Arab scholars. The whole book in original Arabic text made available online by imanguide.com staff.



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1. الْحَمْدُ لِلَّهِ الْمَوْفَّقِ لِلْعُلَا حَمْدٌ يُؤَافِي بَرَّةَ الْمُتَّكَامِلَا

Praise (hamd) equal to His grace is to Allah, who favoured us with tawfeeq for doing high level good deeds

Praise (hamd) is to Allah, who favoured us; led us towards right path and high value. He gave us strength and power to worship Him. His mercy and favour are great and perfect. All praises are submitted to Him with the hope that they will be equal to his mercy and favour. But they never will be equal, because Almighty says:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ

“ And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful”

2. ثُمَّ الصَّلَاةُ عَلَى النَّبِيِّ الْمُصْطَفَى وَالْأَلِ مَعَ صَاحِبِ وَتُبَاعِ وَلَا

Swalath and Salam always submitted to the Allah's Messenger Muhammad (S.A.S), his kin, his companions, and his followers.

Swalath or swalat has many translations and used in variety of forms in different languages. In Urdu it is called Durood. In English we may call it Blessing or Salutation.

Salam follows swalat in Muslim's prayer. Salam means safety.

Swalat means differently according to one how tell Swalat .

Quran declares that Allah and angels recite Swalat for Prophet Muhammad(S.A.S).

(56 اب الأذن) تَسْلِيْمًا وَسَلْمًا عَلَيْهِ صَلُّوا آمَنُوا الَّذِينَ أَيُّهَا يَا نَبِيَّ عَلَى يُصَلُّونَ وَمَلَائِكَتَهُ اللَّهُ إِنَّ

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace. (Ahzab 56)

Allah's Swalat is His mercy and grace to prophet Mohammad (S.A.S), angels' Swalat is to ask Allah to confer His mercy to prophet. Ibn Hajr told in his work 'Fat-hul-bari'

وأولى الأقوال ما تقدم عن أبي العالية أن معنى صلاة الله على نبيه ثناؤه عليه وتعظيمه وصلاة الملائكة وغيرهم عليه طلب ذلك له من الله تعالى والمراد طلب الزيادة لا طلب أصل الصلاة (فتح الباري)

“The most preferable opinion is that which was mentioned previously from Abul-'Aaliyah that the meaning of Allah's Swalat on His Prophet is His praising and honoring of him, while the Swalat of the angels upon him, as well as other people, means their requesting the same thing (i.e. praise and honor) for him from Allah. However, what is intended here by their request is that of an increase in praise and honor and not the same amount as intended by the original Swalat.”

Salam means to ask Allah for the safety of prophet (S.A.S) from all kind of harm, injury, suffering and distress. No doubt his safety is safety of whole Islam and Muslims.

In short, Swalat and Salaam means to honor and praise prophet Mohammad (S.A.S), to pray for the safeguard of Islam and Muslims.

When one say Allahumma Swalli Ala Muhammad it means

Oh Allah! Praise and honour our prophet in both earth and heavens with highest form of commemoration, make his religion win all over the world, preserve his legislation(Sharia) for ever.

Importance of Taqwa (Adhkiya: 2)

Written by Abdul Shaheed Azhary

[Adhkiya](#)

Piety or righteousness (تقوى) is the basis and foundation of all happiness. Following the self passion is basic cause of all evil traps.

Piety (taqwa) is the backbone of all good deeds. Being this book Adhkiya dedicated for one who wants to be waliyy (true believer with high rank), the author Sheikh Zainuddeen (R) categorically begins with taqwa, the highest character of a Muslim.

What is taqwa or piety? Many definitions are given to taqwa. The popular one is as follows:

امتثال أوامر الله واجتناب نواهيه ظاهرا وباطنا مع استشعار التعظيم لله والهيبة والخشية والرغبة من الله تعالى (كفاية الأتقياء ص7).
To obey the orders of Allah and avoid his prohibitions both inward and outward with honour (to Allah) and fear (from Allah).

Second Khaleefa Umar (R.A) once asked Ubayy bin Ka-ab (R.A) what is taqwa?

Ubayy: did you ever pass by a way which has thorn?

Umar: Yes

Ubayy: what did you do then?

Umar: I tried my best to care myself; I put my one leg forward and another backward, fearing any thorn will hit my leg.

Ubayy: That is taqwa!

Followings are some of the understandings from this answer:

- One has to strive hard to maintain taqwa
- Prohibitions are like thorns.
- To keep up taqwa is difficult, but it can be overcome!

Quran says that way to be waliyy of Allah is to maintain taqwa. All awlia (plural of waliyy) are pious and righteous people.

إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (الأنفال 34)

Its [true] guardians are not but the righteous, but most of them do not know (Anfal 34)

Taqwa always contradict whims and self passions. Only by controlling self whims one can win satisfaction of Allah and maintain taqwa. Sheikh compared the man following the whim with being fish trapped. Usually prey get attracted to trap easily, as such a person get attracted to the passion easily, there is no way out if one trapped!

Prophet (S.A) says:

إن أخوف ما أخاف على أمتي اتباع الهوى وطول الأمل

The most feared thing to my people is the following self whim and lengthy hope.

Because whims prevents from doing good deeds and lengthy hope make man forget the life after death.

Tariqah, Sharia and Haqiqah (Adhkiya-3)

Written by Abdul Shaheed Azhary

[Adhkiya](#)

4. إِنَّ الطَّرِيقَ شَرِيعَةً وَطَرِيقَةً وَحَقِيقَةً فَاسْمَعُ لَهَا مَا مَثَلًا

The path is shariah, tariqah and haqiqah. Listen to it carefully with examples.

5. عَلَا دُرٌّ حَقِيقَةٌ تَمُّ كَالْبَحْرِ وَطَرِيقَةٌ كَسَفِينَةٍ فَشَرِيعَةٌ

Sharia is like ship and tariqah is like sea. Tariqah is as pearl in the sea.

6. أَنْجَلًا هِيَ وَالَّذِي بِالْأَمْرِ وَقِيَامُهُ الْخَالِقِ بِيَدَيْنِ أَخَذَ فَشَرِيعَةٌ

Sharia is to stick by the religion of Allah, to obey His orders and avoid his prohibitions.

7. مُتَبَتَّلًا كَرِيَاضَةٍ وَعَزِيمَةً كَالْوَرَعِ بِأَحْوِطٍ أَخَذَ وَطَرِيقَةً

Tariqah means to follow precautions, like wara'a (to avoid lawful things in fear of getting in to unlawful things) and to make strong determination, like riyadah (to exercise the soul and body to be accustomed to do good deeds) engaging in only Allah's thought.

8. بِأَنْجَلًا التَّجَلِّي نُورٌ وَمُشَاهَدٌ لِلْمَقْصِدِ لَوْصُولُهُ وَحَقِيقَةٌ

Haqiqah is to reach the desired destination and to see the nur of Allah distinctively.

Actually this is the core of a sufi saint. Sheik Zainuddeen explains this with an excellent way. In the following lines he says how to reach the stage of Haqiqah..

9. مَنْ رَامَ دُرًّا لِلْسَفِينَةِ يَرْكَبُ وَيَغْوِصُ بَحْرًا ثُمَّ دُرٌّ حَصَلًا

Whoever wants pearl should go on board (ship) and dive in the sea, and then he will get the pearl.

10. وَكَذَا الطَّرِيقَةُ وَالْحَقِيقَةُ يَا أُخِي مِنْ غَيْرِ فِعْلٍ شَرِيعَةٍ لَنْ تَحْصُلَا

As well, tariqah and Haqiqah could not be obtained unless you follow sharia

11. فَعَلَيْهِ تَزْيِينٌ لِظَاهِرِهِ الْجَلِيِّ بِشَرِيعَةٍ لِيُنَوِّرَ قَلْبًا مُجْتَلًا

Therefore, he has to decorate himself with sharia, so as to light up his heart obviously

12. وَتَزُولُ عَنْهُ طُلْمَةٌ كَيْ يُمَكِّنَا لِطَرِيقَةٍ فِي قَلْبِهِ أَنْ تَنْزِلَا

and to remove the darkness out of it. So tariqah can stay in his heart.

This is the most beautiful way to understand three basic articles of tasawwuf: tariqah, sharia and Haqiqah.

One of the popular maxims of the Sufi is

كل حقيقة خالفت الشريعة فهي زندقة

All Haqiqah that violated the law of sharia is heresy (atheism).

مَنْ تَصَوَّفَ وَلَمْ يَتَفَقَّهْ فَقَدْ تَزَنَّدَقَ، وَمَنْ تَفَقَّهَ وَلَمْ يَتَصَوَّفْ فَقَدْ تَفَسَّقَ، وَمَنْ جَمَعَ بَيْنَهُمَا فَقَدْ تَحَقَّقَ (شرح عين العلم وزين الحلم للإمام مُلا علي القاري ج1. ص33)

Malik (r) says: One who became sufi (Islamic saint) but didn't study the rule of fiqh (Islamic jurisprudence), he actually became (likely) an heretic. One who combined the both (tasawwuf and fiqh) has achieved a great goal (Mulla Ali Al Qari)

One of the masterpieces of Tasawwuf, Al Risala Al Qusheirya, says:

“Let us go to that man who is popular as waliyy...we went to him, when he entered mosque he spit out towards qibla(macca). Then Abu Yazid left the place and didn't say salaam to him. Abu Yazid told : He is not trustworthy with regards to one of the etiquettes of prophet (S.A.S), then how will he be trustworthy of his claims? (P: 16)

And once Abu Yazid told : if you look to a man given karamath(miracles) up to the extent that he is able to rise himself in the air, don't be deceived (of his karamath) unless you check him how he act upon the commands and prohibitions of Allah(P:159)

Types of Tariqah (Adhkiya-4)

Written by Abdul Shaheed Azhary

[Adhkiya](#)

13 . وَلِكُلِّ وَاحِدِهِمْ طَرِيقٌ مِنْ طُرُقٍ يَخْتَارُهُ فَيَكُونُ مِنْ ذَا وَاصِلًا

Among the many tariqahs available, each one selects his own tariqah, and thus he reaches the goal through that tariqah.

14 . كَجُلُوسِهِ بَيْنَ الْأَنْامِ مُرَبِّيًا وَكَكَثْرَةِ الْأُورَادِ كَالصَّوْمِ الصَّلَاةِ

like sitting midst the people as educator, increasing the number of wurd (accustomed worships) such as fasting and prayer

15 . وَكَخِدْمَةِ النَّاسِ وَالْحَمْلِ الْحَطْبِ لِتَصَدَّقَ بِمَحْصَلٍ مَتَمَوْلًا

and(like) service of people(ie scholars), loading wood so he can earn money and give in charity.

Whoever wants to enter the path of awlia, let him keep the following instructions.

Every waliyy has his own way to adopt tariqah. It is not restricted to reciting some kind of dikr or following a specific Sheikh. There are many ways to follow; some people prefer a way while some other people prefer another way. The author provided us with some of the popular examples.

1. The first example given here is to work as an instructor, teacher, lecturer or in any kind of educational field giving clear instructions to the way of Allah along with controlling his movements and activities.
2. Second example is engaging himself in the worship of Allah like performing Salah (prayer) or Sawm (fasting). He has to do them in large quantity.
3. The third example is serving the people. The word people indicates to religious scholars and sufis. (Ref: Hidaytul Azkiya)
4. The fourth example is working hard to earn some money for feeding the poor and destitute. He carries the wood from the forest to make firewood and sells it in the market. Then he spends in charity the money he earned.

Brief of preface (Adhkiya-5)

Written by Abdul Shaheed Azhary

[Adhkiya](#)

These eleven lines are regarded as the preface of the book. The entire book is designed for those who want to get success in the next world. One has to prepare himself to obtain this goal. First step is to make his inner feelings and thoughts clear of any kind of dirt and the vices. The easiest way to do so is to adopt one of the pious Muslim (Sheikh) as his master, and obey his commands and rulings.

Here comes the complexity of such a way. As per Islamic belief only prophets are infallibles. Without doubt the prophet Muhammad (S.A.S) is infallible and unerring. Then only way is to discover a sheikh who strictly follows the Prophet Muhammad (S.A.S) and apply his Sharia' in his life.

One who is veteran in sharia' is called faqeeh, or jurist. Hundreds of books compiled explaining different aspects of fiqh. Four major schools of thought formed thorough out Islamic history with the name 'Mad-hab'. They are Hanafi, Shafi, Maliki, and Hanbali. Detailed study of Mad-hab is the beyond scope of this book.

According to author, only faqeeh (jurist) is entitled to be a sheikh. His knowledge of fiqh should be applied practically in his life. Tariqah means to get some easy way to enforce and apply the knowledge of fiqh in his life. Eventually he may reach Haqiqah, the core of tasawwuf. One of the major misconceptions about tariqah is that it is the short cut to the way of Allah, without the care of Sharia'. In fact, tariqah is the short cut way to apply sharia in the practical life.

What is tariqah? Popular thought is that it is following a sheikh and obeying his rules and commands. The author comes with different thought. Tariqah may be educating people, serving them, increasing prayer and fasting and so on.

Haqiqah is not easy to catch. If the hard work is the pre-requisite of tariqah, the special care and tawfeeq from Allah is the prerequisite of Haqiqah. It is hard to dive in the sea and discover pearl in the depth, yet all the experts in diving may not find the pearl.

Before entering into the core of the book, the author clarifies that what he is going to explain is the way of awliya, the saints of Islam who attained the rank of wilayah. One who wants to obtain this rank should be careful of these following instructions.

Tawbah (Adhikya - 6)

Written by Abdul Shaheed Azhary

[Adhkiya](#)

Tawbah (Repentance)

17. اسْتَقْبَلًا فِيمَا الدُّنْبُ تَرَكَ وَيَعْزَمُ مُقْلَعًا بِالنَّدَامَةِ مُتَابًا أُطْبَبَ .

Seek the repentance (Tawbah) with remorse and leaving off (from current sin), and with a strong determination to avoid all sins in the future.

18. وَكَمَلًا عَفَاؤَ الْأَرْكَانِ وَلِهَذِهِ الْأَدَمِيِّ حَقَّ كُلِّ مَنْ وَيَرَاءَهُ .

and (in case if you have sin connected with human being) innocence of every human's right. Take care of these (four) terms and accomplish them perfectly.

19. وَتَسَاهُلًا جَرَى تَقْصِيرًا تَنْهَكَ الَّتِي بِالْمَحَاسَبَةِ دَوَامًا وَقِهِ .

Always preserve them strictly and check yourself instantly so as to not repeat the dereliction that easily occurred (from you).

20. تَكْسِبًا لَا فَاجْهَدُنْ جَمِيعًا الْأَعْضَا .- وَسَانِرِ وَاللِّسَانَ عَيْنٍ وَبِحَفِظِ .

Protect the eye, tongue and all organs; exert yourself and don't be lazy.

21. أَشْمَلًا مَعَ أَجْدِ الْخَيْرِ كُلِّ وَأَسَاسُ طَاعَةِ لِكُلِّ مِفْتَاحِ فَالتَّوْبُ .

Repentance is the key of all worship, basis of all the best acts.

22. مُهْرُؤَلًا فَتَدَارَكُنْ مَجْلِسٍ فِي صُحْبَةِ أَوْ بَعْفَلَةٍ ابْتُلَيْتَ فِ إِنْ .

If you are afflicted with negligence or friendship in a gathering, hurry up to rectify (it).

Tawbah or repentance has significant importance in Islamic life. The author promised us that he is going to explain the path to Allah and began it with repentance. This topic has been delivered very carefully in almost all sufi books. One of the great book in tasawwuf, Ihya-Uloomu El Din which is authored by one of the far-famed icon of tasawwuf Sheikh Gazzali (R.A), illustrates the core of tawbah in lengthy pages. According to him tawbah has some specific condition and if they are fulfilled the tawabha should be accepted. He divided the people in to four categories:

1. People who repents and keeps his repentance intact for all his remaining life. He does not revert to his sins again. This is of the highest rank, worth to be called calm soul (الذنفس المطمئنة)

2. Second category is those people who repent and follows the path of integrity (istiqama) in the major obedient acts and abandon all major sins (kaba-er). But sins catch him and he suffers, however, in the course of time, from it without any intention to do it. Whenever it occurs, he blames himself and renew his resolution to be most careful to avoid circumstances which leads him to such acts. This category is worthy to be called reproachful soul (الذنفس اللوامة).

They are the one which Qur-an points to in the following verse:

(والذين إذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم) (آل عمران : 135)

‘And who, when they commit an indecency or wrong themselves, remember Allah and pray forgiveness for their sins. (Al Imran 135).

3. The third category is that of one who repents and persists in integrity for a while. After that he commits sins with intent being unable to curb his appetites. Along this, he continue in his worships and obedient acts and avoid some sins despite drive and opportunity to commit them. He wishes only that Allah enables him and protects him from the evil, but he is tempted and puts off repentance. This category is called tempted soul (الذنفس المسولة). As Quran said

(وآخرون اعترفوا بذنوبهم خلطوا عملا صالحا وآخر سيئا) (التوبة : 102)

And others have confessed their sins; they have mixed a righteous deed with another evil (Tawbah 102)

4. The fourth category is those people who repent and proceeds, for a while, in integrity (istiqamah) but then he reverts to the temptation of sin or sins without admonishing his soul to repent and without regret for his action. Rather he becomes absorbed heedlessly in following his appetites. He is called the owner of evil inciting soul (الذنفس سوء الأمانة). Quran says:

(ولو ترى إذ المجرمون ناكسوا رؤوسهم عند ربهم ربنا أبصرنا وسمعنا فارجعنا نعمل صالحا) (السجدة : 12)

If thou couldst see the guilty hanging their heads before their lord!. ‘Our lord, we have seen and heard; now return us, that we may do righteousness. (Sajdah 12).

Tawbah has four conditions(terms) to be accepted:

1. Leaving and renunciation of sin
2. Regret over having committed sin
3. Firm determination not to return to sin
4. (if sin violated another person’s right) compensation of others’ rights.

For example, if one Muslim drinks alcohol tawbah of drinking means:

1. Leaving off the drinking itself.
2. Regret over this bad habit of drinking.
3. Firm resolve not to drink it in the future.

If one Muslim didn't pray Fajr prayer, then his tawbah is to perform it as soon as possible and practice above said three conditions, because leaving this sin means to perform it as soon as possible. The same apply to zakah, haj and so on.

If a Muslim oppressed his fellow being, his tawbah is to ask forgiveness and practice above said three conditions. If a Muslim cheated his fellow in business and earned money out it, his tawbah is, along with above said three conditions, to inform about cheating and give back money to him, because these sins are related to human being.

Tawbah is a continuous phenomenon need to be practiced throughout life. He should check himself what he has done and try to get rid of all sins in future.

Imam Gazzali says: "As for sins, he should trace his hearing, eyesight, tongue, stomach, hand, foot, pudendum and the rest of his limbs, from the beginning of his majority, then look through all his days and hours and detail to himself a record of his transgressions until they all are established, the minor and the major, and he should sift them. Some of them are between God and himself, i.e., do not entail injustice to man. This includes such acts as gazing at a woman unlawful to the man, sitting in a mosque despite a major ritual impurity(janabah), touching Quran before performing an ablution, entertaining a heresy, drinking a wine, listening to entertainment, etc. all unconnected with harm to another person.

Repentance of these comes through remorse and contrition, also by reckoning their measure as regards magnitude and duration, and seeking for each of these sins a corresponding good deed. He performs good deeds in proportion to the measure of the transgression relying on the Prophet's saying 'Fear God wherever you be and follow an evil deed with a good one to wipe it out'. God, moreover, has said ... surely the good deeds will drive away the evil deeds'

Listening to entertainments is atoned by listening to the recitation of the Quran and dhikr sessions. Sitting in a mosque in a impure state is atoned by retreat at a mosque for engaging in worship. Touching Quran while unclean is atoned by deference to Quran, extensive reading from it, kissing it often, and by making a copy of the Book and making it an endowment. The consumption of wine is atoned by charitable donation of a licit beverage which is better and liked by him.

.... As for his actual possessions, let him return to the rightful owner that which is known to belong to that owner. Property, whose rightful owner is not known, should be distributed charitably. If lawful possessions become mixed up with unlawful ones, he must do his best to learn the amount of the illicit property, and distribute charity in that amount.

As for such verbal offense against heart, as having tormented people or defamed them, he must seek out everyone who suffered from his tongue or whose heart be hurt by his actions, and seek to seek to expiate his sins with each, one by one.

(Ihya Uloom El Din- Kitab Al Tawbah).

Tawbah is not easy; in fact it covers the concept of taqwa as well. One who maintains taqwa in his life can claim that his tawbah is perfect and accepted, because the strong determination to avoid sins should lead him to taqwa.

There are many worldly factors that deters from performing tawbah; bad friendship and company being the worst of them. If any disaster afflicts the human being he usually tends to ask God for the recovery and safety, meanwhile he is not even thinking about God when he commits sins! He just considers sin as normal as drinking tea. He thinks the men around him as vehicle of his amusement and entertainment. He also thinks of the postponement of tawbah!, best practice is to commit more sins and get rid of them with one tawbah!. This trend is really vulnerable to hazardous outcomes. Who knows the date of death?

For these reasons the author says one has to hasten to perform repentance as soon as he commits sin, and when he forgot to do tawbah because of the worldly factors he should try to recover it as soon as possible.

Contentment (qana'a) {Adhkiya-7}

Written by Abdul Shaheed Azhary

[Adhkiya](#)

وَمَنَازِلًا وَمَلَائِسَ مَطْعَمٍ مِنْ وَالْفَاخِرِ الْمُشْتَهَى بِنُرْكِ وَأَقْنَعُ

Satisfy with quitting the lust and luxury in food, clothing and house.

مَنْ يَطْلُبُ مَا لَيْسَ يَعْينُهُ فَقَدْ فَاتَ الَّذِي يَعْينُهُ مِنْ غَيْرِ انْتِزَالٍ

If anyone seek what is not needed for him, then surely he will loose what is needed for him without any delay.

Contentment means to satisfy with what Allah has given, even if it is slight; not to look to what is in the other's hand. It is regarded as the mark of sincere faith in Allah. Prophet says:

قد أفلح من أسلم، ورزق كفافاً، وقنعه الله بما آتاه – مسلم

Verily, successful person is one who has submitted to Allah (became Muslim), given what is enough for him and Allah made him satisfy with what He has given.

Here, Prophet (S.A.S) pointed out three things to be succesfull:

1.

1.

1. to be a Muslim
2. to be given what he needs(necessary things).
3. to be satisfied with what he was given.

Having too much money does not indicate the happiness such as, missing luxurious life does not mean the sorrow or grief. One has to make up himself and satisfy with what Allah has given to him, then he will enjoy real happiness.

In another Hadith, we read like this

ليس الغنى عن كثرة العَرَضِ، ولكن الغنى غنى النفس [متفق عليه].

the richness does not mean having too much money, but richness is abstinence of selfishness and greed.

Prophet (S.A.S) says:

(وارضَ بما قسم الله لك تكن أغنى الناس) [الترمذي وأحمد].

.you will become the richest man (then) ,atisfy with what Allah has allocated to youS

Contentment prevents one from begging. He is always rich in his inner minds. It make him percieve Baraka in his life, without conviction or Qana'a one cannot feel baraka in food, clothing, house or any other parts of his life.

Turmudi and Ibn Maja report a hadith as follows:

من أصبح منكم آمناً في سربه، معافى في جسده، عنده قوت يومه، فكأنما حيزت له الدنيا [الترمذي وابن ماجه]

One who is secure in his property, healthy in his body and have one-day bread(food) is like a man who possesses whole world!.

But this conviction applies only to worldly matters. As for the worship related good things, one has to strive hard to get reward from Allah; he is allowed to compete with others with the hope of increasing his ibadah.

As well, conviction does not mean the state of surrender to the status-quo and live in despair and helplessness. Rather, it is the request to explore the talents within oneself and not to look into others wealth and be greedy of it.

There is a short story that explains what is the result of greed and lust.

There were three men who were walking in a road and found the treasure, and agreed to divide it equally among them. But before dividing they felt very hungry and they sent one of them to the city to bring food for them. They agreed each other to keep the news secret, so that another person from outside will not come. During the absent of the third one who went to bring food, two men agreed to kill him on his arrival so that they can divide themselves. At the same time, the third man put poison in the food so that he can possess whole treasure. What both parties planned was done and all of three people died.

Zuhd/ Asceticism (Adhkiya-8)

Written by Abdul Shaheed Azhary

[Adhkiya](#)

بِالْمَالِ لَا فَفَدُ لَهُ تَكُ أَغْفَلَا

وَأَرْهَدُ وَذَا فَفَدُ عِلَاقَةَ قَلْبِكِ

Renounce (the world) and turn to Allah. This does not mean to loose the money itself, but to loose the relations of your heart towards money. Be intelligent!.

وَالزُّهْدُ أَحْسَنُ مَنْصِبٍ بَعْدَ التَّقَىٰ وَبِهِ يَتَأَلَّ مَقَامُ أَرْبَابِ الْعَالَمِ

Asceticism (zuh'd) is the best of the positions next to piety(taqwa). One can reach the supreme position by adopting zuh'd in his life.

الطَّرِيقُ أَيْنَ قَائِلٌ دُنْيَا وَمُحِبُّ

The lover of dunya (this world) says where is the way? where is the salvation? as if he is intoxicant drinker.

وَأَتْرَكَ مِنَ الْأَزْوَاجِ مَنْ مَا سَاعَدَتْ فِي طَاعَةِ اللَّهِ وَأَخْتَرُ عَزُوبًا فَضِيلًا

Quit the spouse who does not help in obedience of Allah, and (then) you select the celibate which is better.

لِاسْتِئْذَانِ الدُّنْيَا خِصَالٌ أَرْبَعٌ عَفْرٌ لِجَهْلِ الْقَوْمِ مُنْعَكٌ تَجْهَلًا

For the safety of this world there are four qualities to follow up, (1) forgive the wrong done against ignorance of the people (2) prevent yourself from being ignorant

وَتَكُونَ مِنْ سَنِيبِ الْإِنْسَانِي آيسًا وَلَسَنِيبِ نَفْسِكَ لِلْإِنْسَانِي بَادِلًا

Despair of the wealth of (other) people and be generous of your wealth to them

وَتَعْلَمُنْ عِلْمًا يَصْحَحُ طَاعَةَ وَعَقِيدَةً وَمُرَكَّبِي الْقَلْبِ اصْفَلًا

study science that makes the worship(ilm fiqh) and beleif (ilm aqeedah) valid; and refine your heart (study ilm tasawwuf)

هَذِ الثَّلَاثَةُ فَرَضٌ عَيْنٍ فَأَعْرِفْنِ وَأَعْمَلْ بِهَا تَحْصُلْ نَجَاةً وَاعْتِلًا

These three (sciences) are personal obligations (fard ain). Study and practice them so that you will be success and high-ranked.

In well known tasawwuf book 'Al Qushairiyya' a definition of zuh'd that attributed to Imam Junaid given as follows:

الزهد استصغار الدنيا ومحو آثارها من القلب

Zuh'd means to belittle this world (dunya) and remove its traces from the heart.

Zuh'd is the best way to gain the satisfaction of Allah, and not a goal itself according to the learned scholars. It means some times a Sheikh (sufi educator) may order his mureed (his discipline or student) to lead a little bit difficult life and practice some kind of mujhadat, ie eat little food, wear simple clothes or give a lot in charity...; these orders should be treated as medications to purify his heart from the attachment of this world(dunya), they are just a medium of getting into the way of Allah.

According to this concept, one can maintain zuh'd in all walks of life. Business, marriage, job, and organizational/social activities are not against keeping zhu'd. The substance of zuh'd is to consider wealth as nothing in terms of its attachment to heart. Either having money neither lack of money bothers him. It is a state of love of Allah that make him neglect everything other than Allah.

One of the hadith reported by Ibn Maja read like this:

فقد روى سهل بن سعد الساعدي رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله دلني على عمل إذا عملته أحبني الله وأحبنى الناس قال له: "أزهد في الدنيا يحبك الله، وأزهد فيما في أيدي الناس يحبك" [رواه ابن ماجه في كتاب الزهد].

Sah'l(R) says: a man came to the the prophet (S.A.S) and said: 'Oh prophet of Allah, inform me an act for doing which Allah will and the people love me!'

Prophet answered ' renounce this world, Allah will love you, abstain from what is with the people, they will love you'

one of the popular sayings of sufi is

ليس الزهد أن تترك الدنيا من يدك وهي في قلبك، وإنما الزهد أن تتركها من قلبك وهي في يدك

Zuh'd is not to quit dunya from your hand while it is in your heart, but zuh'd is to quit it from your heart while it is still available in your hand.

The author points out to four important facts of success in life.

1. to forgive the injustice of the people.
2. to abstain from doing the injustice to the people.
3. not to look towards the wealth of the people.
4. to be generous of his wealth and give in charity as much as possible.

He also recommends to study three basic branches of knowledge : Aqeeda (islamic theology), fiqh (islamic jurisprudection) and tasawwuf (islamic mysticism). They are fard ain or personal obligation of every Muslim.

Commitment towards Sunnah (Adhkiya-9)

Written by Abdul Shaheed Azhary

[Adhkiya](#)

حَافِظٌ عَلَى سُنَنِ وَأَدَابِ أَتَتْ مَأْتُورَةً عَنْ خَيْرِ مَنْ جَاءَ مُرْسَلًا

Keep the authentic traditions and ethics that reported from the prophet (S.A.S)

إِنَّ التَّصَوُّفَ كُلَّهُ لَهُو الْأَدَبُ وَمِنَ الْعَوَارِفِ فَاطْلُبْنَاهُ وَعَوَّلَا

Tasawwuf (mysticism) is nothing but ethics, seek it from pious sufis (or study it from the book 'awaarif') and keep in touch.

إِذْ لَا دَلِيلَ عَلَى الطَّرِيقِ إِلَى الْإِلَهِ إِلَّا مُتَابَعَةَ الرَّسُولِ الْمُكْمِلًا

There is not way to Allah except following the prophet who is perfect in every sense.

فَتَتَّبِعَنَّ وَتَابِعَنَّ لَا تُغْدِلَا فِي حَالِهِ وَقَعَالِهِ وَمَقَالِهِ

Follow him in his status, acts and sayings, don't deviate.

وَطَرِيقُ كُلِّ مَشَايخٍ قَدْ فُيِدَتْ بِكِتَابِ رَبِّي وَالْحَدِيثِ تَأْصُلًا

All tariqah of sheikhs (awliya) is strongly tied with the Book of my Lord (Allah) and hadith (sayings of prophet Muhammad (S.A.S))

طَالِعَ رِيَاضَ الصَّالِحِينَ وَاحْكَمَنُ مَا فِيهِ تَطْفُرُ بِالسَّعَادَةِ وَاعْمَلَا

Read and refer to the book 'Riyadu ssaalihin' and master in it. Practice what is in it you will be successful.

وَاهْتَمَّ بِالْفَرَضِ الَّذِي لَا يُقْرَبُ مِنْ ذِي الْعَطَاءِ بِمِثْلِ ذَلِكَ أَكْمَلَا

Be careful of the obligation (fard), because nothing could bring you perfectly closer to Allah as fard do.

مَا زَالَ عَبْدِي بِالنَّوَافِلِ يُقْرَبُ حَتَّى أَكُونَ لَهُ يَدًا وَالْأَرْجُلَا
وَالسَّمْعَ مِنْهُ ثُمَّ عَيْنًا بَاصِرَةً أَيْ بِمِثْلِ ذَلِكَ فِي الْمَطَالِبِ هَرُولًا

(Allah says...) My slave (believer) continues to draw closer to Me with doing acts of sunnah (recommended acts/nafl), until I hurry up to help him in his needs as his hand, legs, ear and eye eager to do.

The author here points out the importance of practicing sunnah (nafl) of prophet Muhammad (S.A.S) in our life. It is very important to study the good behaviour from the life of prophet (S.A.S). According to author, tasawwuf means to practice good behaviour in our life, or imitating the prophet in every aspect of our life. But we need to get a master to practice it in our life. Any master who is not committed to the sayings of prophet or who teaches against the principles of prophet's teaching, then that kind of master should be avoided. All tariqah are based on the Qur-an and Sunnah, otherwise they are fake tariqahs.

The follow up of the prophet (S.A.S) is very important in the life of a Muslim. His acts, sayings should be strictly followed. The famous book compiled by Imam Nawawi (R) , Riyadu Ssaliheen, is famous and popular one with regard to study of prophet's sayings. At the same time, one should not forget to perform the fard (wajib), because fard is better than sunnah. Even performing an act of sunnah thousands times is not equal to perform an act of fard.

The more one perform the act of sunnah (nafl), the more Allah take care of him and He will help him.

Prophet says:

فإذا أحده حتى بال نوافل إلي ي تقرب ع بدني وما زال عليه، أف تر ضته مما إلي أحب ب شيء ع بدني لي تقرب وما وإذا بها يمشي ال تي وقدمه بها ي بطش ال تي ويده به ي بصر الذي وبصره به ي سمع الذي سمعه ك نت أحد ب ته أعنته اسد تعاندي وإذا له لأغ فرن اسد تغ فرني وإذا لأعط ي نه أ نيس

My slave approaches Me with nothing more beloved to Me than what I have made obligatory upon him, and My slave keeps drawing nearer to Me with voluntary works until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his foot with which he walks. If he asks me, I will surely give to him, and if he seeks refuge in Me, I will surely protect him” (Fath al-Bari, 11.34041, hadith 6502)

This hadith may be meant for followings:

if the slave perform nafil in addition to obligatory things,

1. He will answer his prayers and requests.
2. He will protect him from doing wrong and guide him with regard to his hearing, seeing and striking.
3. The slave will listen and look in to what Allah is pleased with it, and use his hand and foot for what Allah has ordered to do.