ANALYTICAL STUDY OF SYED ALI ḤUSSAINI'S BOOKS ON TAṢAWUF (ṢŪFISM)

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Abstract

Syed Ali Ḥussaini was an eminent religious scholar, and a prestigious spiritual mentor. He served Islam by influencing the hearts of the Muslims through his ethical and spiritual teachings. His words and practical implementation of the teachings of the Holy *Qur'an* and the *Sunnah* by his own-self, inspired the hearts and the souls of the Muslims of his era. The selfless dedication of Syed Ali Ḥussaini enlightened the dark alleys of the straying hearts and confused minds of the Muslims. His enthusiastic and strict subordination to the *Sunnah* of The Prophet (PBUH) enlivened the true spirit of Islam in this age of Science and Technology. The people, who ever came in contact with him, fell in love with his noble personality and sublime character. He has written many books on different categories, but in this article a few of his books on the category of Taṣawuf have been introduced and reviewed. It maybe concluded that he has imparted a legacy in the field of Taṣawuf, in general; and guidance to the people of Pakistan, in particular.

Keywords: Syed Ali Hussaini, Ṣūfi, Books ,Taṣawuf, Guidance

Introduction

The humble and courteous nature of Syed Ali Ḥussaini propagated Love among the people, who had ever come to him. He guided their hearts and souls towards the heights of spiritual development, which changed their lives altogether. Murat Dincer (2015) discusses the same role of a Ṣūfi as

a mentor or guide, who establishes such a relationship with his disciples that helps in healing individual problems; and possesses a nature, which helps in liberating "humans from their biological, relational, societal, and psychological boundaries". He has written many books on different topics, but his books on Taṣawuf are realy a great contribution. Some of his books on this topic are discussed and reviewed in this research to give a glimpse over his contribution.

- ***"DASTGĪR-E-SĀDIQEEN"*** **دستگیر صادقین**

This book is the Fourth (4^{th}) Edition, which was published in 1404 A.H. October 1984 A.D. It maybe regarded as a book on Ṣūfism. This book is a very precise, but comprehensive account of Ṣūfism and its significance, Role of *'Murshid'* (*Ṣūfi* Mentor) in one's life, in order to get closeness to God. The objectives of the writer have been very clearly elaborated in its preface as under:

- Evidence and Role of *'Murshid' (Ṣūfi* Mentor), as derived from the Holy *Qurān.*
- Evidence of *'Bait'* (pledging for allegiance) especially of women from the life of the Holy Prophet (PBUH).
- Significance of the Orders of Ṣūfism
- Role of *'Dhikr'*
- Basis of visit to the Holy Shrines of the *Ṣūfis*
- Evidence of *'Nazar', 'Niyāz'* and *'Giyārween Shreef'* from the Holy *Qurān.*

Syed Ali Ḥussaini discusses all these topics, while proving them with the help of the Holy *Qurān* and the *Hadith*. He, himself, elaborates that every topic has been discussed in the book in an easy and comprehensible language, while giving only main but significant ideas. He has not given too much details, in order to avoid any tedium, and an absurdly prolonged volume. So, the book consists of only Three (03) Chapters entitled as:

- Chapter 1: *Wilāyat Ke Byān Me* (The Ṣūfism)
- Chapter 2: *'Bait' Ke Byān Me* (The *'Bait'*)
- Chapter 3: *Ādāb-e-Shaikh Ke Byān Me* (Respect To *'Murshid'*)

Chapter 1 *Wilāyat Ke Byān Me* elaborates the Orders of Ṣūfism and the types of *Ṣūfis* along with their qualities, as described in the *Qurān* and the *Hadith*.

اَلَآ اِنَّ اَوْلِيَآءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ[1]

Translation: Lo! Verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve.

It provides a comprehensive information about *Ṣūfis* present in all times. Syed Ali Ḥussaini quotes a *Hadith* from *Abu Nuaem*[2] that the Holy Prophet (PBUH) says that these three hundred and fifty six (356) *Ṣūfis* are the source through whom difficulties are vanished, '*Rizq'* is distributed, non believers are defeated, the Earth brings out its plantation, rain falls and the matters of life and death are decided. Syed Ali Ḥussaini says that the knowledge of the Religious Scholars is based on Reported Arguments, whereas, the *Ṣūfis* are the Trustees of the heritage of the Prophet (PBUH) coming through observations. He discusses the indications of the *Ṣūfis*, their status as compared to the common people and the beliefs about Ṣūfism, while quoting from the *Qurān*, the *Hadith* and the lives of the Family and the Companions of the Holy Prophet (PBUH).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ[3]

Translation: O ye who believe! Be careful of your duty to Allah, and be with the truthful.

[1] *Al-Qur'an, Al-Yunus* 10:62
[2] *Al-Amãn-wal-Ulã* Pg. 19
[3] *Al-Qur'an, At-Tauba* 9:119

While quoting this verse, Syed Ali Ḥussaini comes to the point that the '*Murshid'* (*Ṣūfi* Mentor) inspires his follower enough to bring him closer to Allah.[4]

He elaborates the task of the *Ṣūfis* as under:

The scholars preach the teachings of the *Shari'a*, whereas, the *Ṣūfis* encourage and inspire through their characters. They teach their followers to practise the *Shari'a;* teach them how to exercise the '*Dhikr';* and ask them to spend hours while commemorating Allah, The Almighty, so that, the '*Dhikr'* may penetrate deep into their hearts.[5]

He also proves 'life after death' for the Prophets, the '*Siddiqeen' (Ṣūfis)* and the Martyrs through the *Qurān* and the *Hadith*. Syed Ali Ḥussaini also discusses the significance of the concept of '*Giyārween Shareef'* (11th day of every month in Islamic Calender) by proving its '*Sunnah'* practice among the Prophets.

Chapter 2 *'Bait' Ke Byān Me* (The *'Bait'*) proves the concept of '*Bait'* from the verses of the Holy *Qurān*:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ ابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَ جَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ[6]

Translation: O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.

He quotes the renowned *Ṣūfis,* and convinces that pledging allegiance to a '*Murshid'* (*Ṣūfi* Mentor) is the only way to get rid of the spiritual deficiencies, self imperfections and the deceptions originated by Satan.[7] He proves '*Bait'* for women and the children through the *Qurān* and the *Hadith*. Syed Ali Ḥussaini discusses the types of a '*Murshid'*, the

[4] Ḥussaini , Syed Ali, *Dastgīr-e-Sādiqeen*, Pg. 52
[5] Ḥussaini , *Dastgīr-e-Sādiqeen*, Pg. 70
[6] *Al-Qur'an, Al Maidā* 5:35
[7] Ḥussaini , *Dastgīr-e-Sādiqeen*, Pg. 244

way to find a real '*Murshid'* (*Ṣūfi* Mentor), the way to pledge allegiance as per the *Sunnah* of the Holy Prophet (PBUH), the main *Ṣūfi* Orders and the example of a Ṣūfi (*Syed Abdul Qādir Gillani,* Baghdad, Iraq) authorized with four Orders, simultaneously.

Chapter 3 *Ādāb-e-Shaikh Ke Byān Me* (Respect To *'Murshid'*) is about the obligatory duties of a person, who pledges allegiance to a '*Murshid'* (*Ṣūfi* Mentor), towards his Master and his particular *Ṣūfi* Order.

Syed Ali Ḥussaini strongly recommends that submission to any Anti-*Shari'a* act is forbidden in Islam. One, who acts against the *Shari'a* can not be a *Ṣūfi*, rather, he is disobedient to Allah and His Prophet (PBUH).[8] He also discusses the duties of a *Ṣūfi*. Here he quotes *Syed Ali Hajveri*, Lahore, Pakistan from "*Kashaf-ul-Maḥjoob*": Allah manifests His Prophet (PBUH) through *Ṣūfis*, who propagate Divine Providences, guide their followers and engross themselves in this noble task completely negating their own selves.[9] Syed Ali Ḥussaini concludes that the company of a real '*Murshid'* (true *Ṣūfi*) brings his follower close to Allah. To cut short, this book is an excellent document on Ṣūfism and a remarkable guidebook to find a real *Ṣūfi* Mentor, in order to seek the closeness to Allah and His Prophet (PBUH).

- *"DHARURIYĀT-E-AHL-E-TASSAWUF"*

Syed Ali Ḥussaini demonstrates the essential requisites for the *Ṣūfis,* encompassing their knowledge and their activities in an easy language. In the preface, he discusses the significance of '*Ilm'* (knowledge) and compares the modes of its requisition by the *Ṣūfis* to those of the common Muslims. He is of the view that the foundation of the discernment

[8] Ḥussaini , *Dastgīr-e-Sādiqeen*, Pg. 344
[9] ibid Pg. 415

of the Scholars is based on their '*ilm'* (knowledge), whereas, the *Ṣūfis* rely on their observation for the understanding of their knowledge.[10]

He says that knowledge benefits only those, who follow a real '*Murshid'* (*Ṣūfi* Mentor), otherwise, they maybe misguided by Satan.[11] He defines and differentiates between the Real *Ṣūfis* and the impostors. He quotes *Imām Ja'afar Ṣādiq*: Avoid the company of three types of men___ the ignorant Scholars; the talkative and flatterer *Faqīrs* (poor); and the illiterate *Ṣūfis*.[12] He, then, differentiates between *'ilm-e-zāhir'* (Knowledge of *Shari'a*) and '*ilm-e-bātin' (Tariqât)* by elaborating the components of the *Shari'a* (The *Qurān*, the *Hadith* and '*Ijmā-e-Ummat'*) and '*Tariqât'* (Belief in Oneness of Allah, obey Allah, belief in the righteousness of His actions and His sapience. The book contains the description of the fundamental beliefs of the Muslims including the belief in '*Tauheed'* (Oneness of Allah), '*Risālat'* (the Prophet-hood), the Divine Books and the *Qurān*, the Angels, the demons, the Day of Judgement, '*Yājuj-o-Mājuj'* (Yajoj and Majoj), '*Dābā-tul-Ardh'* (Creature to be appeared in the End Days), '*Jannah'* (Paradise) and the hell. He also discusses the '*imān'* (the Belief) and the '*kufr'* (disbelief) along with a comprehensive note on sectarianism. He, then, introduces '*Ahl-e-Bait'* (the Relatives of the Holy Prophet (PBUH) and their status, as per defined and demonstrated in the *Qurān* and the *Hadith*.

إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا، كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَأَهْلَ بَيْتِى عِتْرَتِى[13]

O people! I have left two entities among you. You can not astray if you hold them tight. These are the Book of Allah__ the *Qurān* and my Progeny, my '*Ahl-e-Bait'.*

[10] Ḥussaini , *Dharuriyāt-e-Ahl-e-Tassawuf*, Pg. 12
[11] Ḥussaini , *Dharuriyāt-e-Ahl-e-Tassawuf*, Pg. 14
[12] ibid, Pg. 17
[13] Abu Isā Muhammad, *Sunan Al-Tirmidhi*, Vol. 5, Pg. 663

He also quotes *Imām Abu Hanifā* and *Imām Shāfa'i*.

يَا أَهْلَ بَيْتِ رَسُوْلِ اللهِ حُبُّكُمْ [14]فَرَضٌ مِنَ اللهِ فِي الْقُرْآنِ أَنْزَلَهُ

كَفَاكُمْ مِنْ عَظِيْمِ الْقَدْرِ أَنَّكُمْ مَنْ لَمْ يُصَلِّ عَلَيْكُمْ، لَا صَلَاةَ لَهُ

Translation: O '*Ahl-e-Bait'* of the Prophet of Allah (PBUH)! Your love is mandatory, as per decided by Allah in the *Qurān*. This fact is well enough to understand the acme of your stature that the prayer, without saying blessings upon you, is not acknowledged.

The beliefs detailed in this book have been presented as the essentials for the *Ṣūfis*.

- "*HIDAYĀT-E-AULIYA*"ہدایت اولیاء (ORIENTATION FOR *ṢŪFIS*)

This book provides with the Guidelines for the Muslims in order to get directed towards the close association with Allah, The Almighty. Syed Ali Ḥussaini describes in the Preface that the book is based on the persuasion, as put by his '*Murshids'* (*Ṣūfi* Mentors) *Ḥadrat* Syed Sher Shah *Ḥassani* and *Ḥadrat* Muhammad Ḥussain (May Allah sanctify their secret). He thought it essential to share these principles with the disciples of Ṣūfism, in order to channelize their journey towards Allah.

This book is divided into Eleven Chapters entitled as:

- Chapter 1: '*Māl ki hirs kā byān'* (Lust For Wealth)
- Chapter 2: *'Bukhal ki Muzzammat'* (Condemnation Of Miserliness)
- Chapter 3: *'Jāh-o-Hashmat ki dostī'* (Love For Power)
- Chapter 4: *'Malāmat Aur Madāh'* (Negation of Oneself And Praise)

[14] Mullah Ali Alquari, *Mirquāt-ul-Mafātih,* 67/1, c/o Ḥussaini , *Dharuriyāt-e-Ahl-e-Tassawuf*

- Chapter 5: *'Ibādat Aur Tā'at me Riyā'* (Ostentation In Prayers And Obedience)
- Chapter 6: *'Ghussā ka byān'* (Anger)
- Chapter 7: *'Hassad Ka byān'* (Prejudice)
- Chapter 8: *'Kibr-o-Ghuroor ka byān'* (Superbia)
- Chapter 9: *'Ujjāb ka byān'* (Egotism)
- Chapter 10: *'Maghroor Tabqon ka byān'* (Types of Proud Groups)
- Chapter 11: *'Saghirā Aur Kabirā Gunāh'* (Minor And Major Sins)

This book is a detailed account of these moral values considered obligatory for the disciples of Ṣūfism in a simple way.

Chapter 1: *'Māl ki hirs kā byān'* (Lust For Wealth) demonstrates the evils of accumulated wealth with the help of the *Hadith*. It distinguishes the positive and negative impacts of wealth. Love of wealth directly affects one's ethical motives. This lust takes away the contentment from the heart of man. Syed Ali Ḥussaini suggests that lust can be cured only through the bitterness of patience, sweetness of knowledge and trouble of actions.[15]

Chapter 2: '*Bukhal ki Muzzammat'* (Condemnation Of Miserliness) strongly condemns the miserliness, as per commanded in the *Qurān* and the *Hadith*. The manner of consumption of wealth has been clearly devised in Islam. Extremism on both ends has been criticized, and Syed Ali Ḥussaini discusses the same in an effective manner. He formulates the best way to eliminate the lust for wealth as follows:

[15] Syed Ali Ḥussaini , *Hidāyat-e-Auliyā*, Chapter 1, Pg. 15

Three attributes are needed for a man___ body is essential for the senses, senses for enlightenment, and enlightenment is required for one's heart____ in order to get close recognition of Allah.[16]

Chapter 3: *'Jāh-o-Hashmat ki dostī'* (Love For Power) criticizes the lust for power, since it blocks the way towards the acknowledgement of Islam. Syed Ali Ḥussaini declares that such a person, who loves to be powerful, always remains in distress because love of Allah leaves his heart, as soon as, lust for power enters. He suggests that a man should avoid this lust for power.

Chapter 4: '*Malāmat Aur Madāh'* (Negation of Oneself And Praise) describes how negation of one's own-self plays an important role in the life and journey of a *Ṣūfi*. This is the way, through which they remain hidden from the public. Syed Ali Ḥussaini describes phases of negation:

> "to follow the righteous path and to adopt negation intentionally".

Syed Ali Ḥussaini declares that a real and sublime *Ṣūfi* pleases at a person, who criticizes him. He regards it the highest stage in Ṣūfism.

Chapter 5: '*Ibādat Aur Tā'at me Riyā'* (Ostentation In Prayers And Obedience) states that ostentation has been regarded, in the *Qurān*, as a prodigious evil. Syed Ali Ḥussaini demonstrates its types; and the best possible way to get rid of it. He also describes three religious obligations, where ostentation may play its role. After discussing all the factors, he concludes that a *Ṣūfi* must obey Allah; and do noble deeds not for any materialistic benefits nor praises from the public. The obedience to Allah and the performance of noble deeds must only be executed purely for seeking pleasure of Allah, The Almighty.

[16] Syed Ali Ḥussaini , Hidāyat-e-Auliyā, Chapter 2, Pg. 25

Chapter 6: '*Ghussā ka byān'* (Anger) is a comprehensive account of anger; and damages caused by it including quotes from the verses of the Holy *Qurān* and the *Hadith*. Syed Ali Ḥussaini declares that anger is associated with Satan; and since it was originated from fire, so it hurts one's heart. He states that anger was created in man's nature, in order to save him in the hour of calamity; but excess of anger is dangerous. It may damage sapience, and blocks the way of a man to seek the righteous path. Therefore, he suggests that a man must mediate his anger, in order to follow the *Sunnah* of the Prophets and the *Ṣūfis*.

Chapter 7: '*Hasad Ka byān'* (Prejudice) begins with the *Hadith* stating that prejudice eats up all noble deeds of a man.
A '*Murshid'* (*Ṣūfi* Mentor) guides his disciple to eliminate this evil passion from his heart once and for all.[17]

He declares that Allah has directed man to get rid of this evil, whereas, Satan instigates man to be prejudiced. Syed Ali Ḥussaini says that it depends upon the person, whether he obeys Allah; or chooses the way of Satan.[18] He is of the view that it is very hard to eliminate it; but this elimination will surely bring pleasure and contentment.

Chapter 8: '*Kibr-o-Ghuroor ka byān'* (Superbia) states that superbia is a battle against Allah. Syed Ali Ḥussaini quotes the Holy Prophet (PBUH) that nobody with pride, will enter the Paradise.[19] There is always a covert between Allah and the person involved in pride. Humility has been regarded as the best supplication before Allah.

[17] Ḥussaini , *Hidāyat-e-Auliyā*, Chapter 7, Pg. 55
[18] Ibid, Chapter 8, Pg. 56
[19] ibid, Pg. 57

Chapter 9: '*Ujab ka byān'* (Egotism) demonstrates the evil impacts of egotism on one's life. Syed Ali Ḥussaini quotes the verse of the Holy *Qurān*:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ۔[20]

Translation: Verily, the most honourable among you,
before Allah, is the one who fears Him.

He also criticizes the careless attitude of many ignorant scholars, who amuse others in religious gatherings through their non-serious discussion. They are not afraid of Allah and preach their carelessness about the Day of Judgement among the public. He describes that a person, who does not believe in Allah; or a person who believes in Allah but does not exercise noble deeds and still hopes for salvation, is living in an illusion.[21] He suggests that a man who believes in Allah, performs noble deeds and hopes for the blessings of Allah, is wise.

Chapter 10: '*Maghroor Tabqon ka byān'* (Types of Proud Groups) is a detailed account of the types of people, who are proud. First group of proud people consists of the religious scholars, who spend their whole time in acquiring knowledge, but they do not use this knowledge for their own enlightenment. It also includes such scholars, who acquire knowledge and practise it, but they do the whole task only for ostentation. Some of the scholars are such people, who are well aware of the curses of evil passions, but they are unable to get themselves out of it.

Second group includes the people always busy in prayers. Some of them perform the noble tasks for ostentation. There are also some people among them, who execute noble deeds sincerely, but they do not try to get rid of evil passions prevailing in their hearts. Syed Ali Ḥussaini states that

[20] *Al-Qurān, Al-Hujurāt* 49:13
[21] Ḥussaini , *Hidāyat-e-Auliyā,* Chapter 9, Pg. 68

these people adopt the *Shari'a,* but perform against the *Sunnah* of the Prophet (PBUH).[22]

Third group consists of proud *Ṣūfis*. Syed Ali Ḥussaini declares that the beginning of Ṣūfism is the acquisition of three attributes: humility in one's self, no desire and no anger. These attributes are acquired only through the *Shari'a*. Some of them are proud of their status as *Ṣūfis*. Some exhibit ostentation. Fourth group includes the rich and wealthy. Some of them consume money earned through illegal ways in noble tasks. There are some, who earn through legal ways but they consume their wealth for ostentation only. Some help others financially only to get fame. Some accumulate their wealth in order to build an image of pious persons for themselves.

Syed Ali Ḥussaini says that there are blessed people, who acquire knowledge and are well aware of the illusions created by Satan. They involve themselves in love of Allah.

Chapter 11: '*Saghirā Aur Kabirā Gunāh'* (Minor And Major Sins) describes and elaborates the minor and major sins. He suggests to regret upon one's sins, and request Allah for forgiveness. It will enlighten one's spirit with true faith.

He quotes the *Qurānic* verse, in order to convey the best way of asking Allah for forgiveness:

وَ لَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَ اسْتَغْفَرَ
لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا[23]

Translation: And if they commit any sin, come to the Prophet (PBUH), ask for forgiveness and the Prophet

[22] Ḥussaini , *Hidāyat-e-Auliyā*, Chapter 10, Pg. 74
[23] *Al-Qurān, An-Nisā* 4:64

also prays for them, they shall find Allah All-Forgiving, Most Merciful.

Then, Syed Ali Ḥussaini recommends to find a '*Murshid'* (*Ṣūfi* Mentor), who is the successor and trustee of the Holy Prophet (PBUH), and ask him to pray for his forgiveness. In short, this book is an account of do's and don't for the disciples of Ṣūfism, in order to make their way easier towards Allah, the Almighty.

- *"ASOOL-E-AULIYĀ"* اصول اولیاء

This book is a comprehensive account on 'Ṣūfism', starting from the spiritual services rendered by the *Ṣūfis* of the Sub-Continent; and the principles regarded as necessary for the disciples of Ṣūfism. Syed Ali Ḥussaini highlights the same objective in writing this book in its preface___ some *Ṣūfis* asked him to write a book on the principles established by the *Ṣūfis,* so that it could prove an effective document in guiding the Muslims towards close association with Allah.[24]

The book contains Eleven (11) chapters entitled as:

- Chapter 1: '*Hindustān ke Auliyā Karām ke Roohāni Fœdh'* (Spiritual Benedictions of the *Ṣūfis* of the Sub-Continent)
- Chapter 2: '*Halāl Aur Pakizā Khānā'* (*Halāl* And Legitimate Food)
- Chapter 3: '*Nēk Akhlāq ki Fazilat'* (Virtue Of Good Manners)
- Chapter 4: '*Mujāhidā Aur Riādat'* (Purge And Its Practice)
- Chapter 5: '*Sabr, Shukar Aur Kufrān-e-Nē'mat'* (Patience, Thankfulness And Ingratitude)
- Chapter 6: '*Khauf Aur Rijā'* (Fear And Hope)
- Chapter 7: '*Fuqr-o-Zuhd'* (Immiseration And Asceticism)

[24] Syed Ali Ḥussaini , *Asool-e-Auliyā*, Pg. 6

- Chapter 8: '*Niyāt, Akhlās Aur Sidq'* (Intention, Earnestness And Veracity)
- Chapter 9: '*Tawakul Aur Radā'* (Trust And Gratification)
- Chapter 10: '*Maut ki Yād'* (Remembrance of Death)
- Chapter 11: '*Taffakur'* (Meditation)

In Chapter 1: '*Hindustān ke Auliyā Karām ke Roohāni Fædh'* (Spiritual Benedictions of the *Ṣūfis* of the Sub-Continent)

Syed Ali Ḥussaini elaborates the spiritual services of the *Ṣūfis* of the Sub-Continent; and their impacts on the politics in this region. The *Ṣūfis* have rendered the significant religious, ethical, and political services in the Sub-Continent. They inspired the public through their sublime characters, and spiritual benedictions. It helped in the propagation of Islam.[25] Syed Ali Ḥussaini recommends the study of their biographies, in order to get aware of the golden principles they followed in their lives.

Chapter 2: '*Halāl Aur Pakizā Khānā'* (*Halāl* And Legitimate Food) is a comprehensive account of the significance of *Halāl* and legitimate food. He states that *Halāl* food causes purgation of one's spirit, whereas, intake of prohibited food causes negligence and viscidity.[26] Syed Ali Ḥussaini quotes *Mujaddid Alif Thāni (*May Allah Sanctify his Secret*)*:

> Some disciples ask for guidance but do not care about the type of food they take. In defiance of it, they ensure their presence and engross themselves. They leave the order of Ṣūfism, if they are asked to ensure *halāl* food on account of the slackness present in their spirits.[27]

[25] Ḥussaini , *Asool-e-Auliyā*, Chapter 1, Pg 9
[26] Ḥussaini , Asool-e-Auliyā,, Chapter 2, Pg 12
[27] ibid, Pg 13

Chapter 3: '*Nēk Akhlāq ki Fazilat'* (Virtue Of Good Manners) has been divided in five (5) heads. It describes the merits of Good Manners; and demerits of Bad Manners. Syed Ali Ḥussaini states that these three (3) factors maybe the source of good manners:

First, a man maybe born with good manners by the grace of Allah. Second, he may exercise them with continuous practice. Third, he sits in the company of noble people, assimilates good manners and exercises them involuntarily, even if, good manners are not yet absorbed completely in his spirit.[28]

He also indicates the symbols of a virtuous person; and enumerates the best ways of how to inculcate good manners in the children.

Chapter 4: '*Mujāhidā Aur Riādat'* (Purge And Its Practice) مجاہدہ اور ریاضت has been discussed in twenty (20) heads. It begins with a note of significance of a '*Murshid'* (*Ṣūfi* Mentor), in order to recognize what to surrender and what to practise. He describes the merits of hunger; and damages of satiety, as well as, their role in one's journey of Ṣūfism. He brings examples from the lives of the Prophets, and the renowned *Ṣūfis in order* to endorse this principle. Syed Ali Ḥussaini elaborates the relationship between hunger and Ṣūfism: hunger purifies one's spirit and urges it to surrender. He does not advocate extreme state at any side, since the purpose of hunger is to prepare one's spirit for supplication.[29] Syed Ali Ḥussaini also discusses purgation regarding the role of women, marriage and abstraction from marriage. He associates purgation with silence and less talk; and distinguishes it from garrulousness and talkativeness. He describes the damages caused by the curse, ridicule, false promises, telling lies and backbiting.

[28] ibid, Chapter 3, Pg. 18
[29] ibid, Chapter 4, Pg. 36

Chapter 5: '*Sabr, Shukar Aur Kufrān-e-Nē'mat'* (Patience, Thankfulness And Ingratitude) contains twelve (12) headings. It elaborates the significance of patience, while quoting the verses of the Holy *Qurān* and the *Hadith*. Syed Ali Ḥussaini states that patience is mandatory at every stage of obedience.[30] He recommends patience, in order to protect one's self from disobedience; and to get rid of each type of lust.

Later, he describes the significance of thankfulness, its mode and its role in bringing one in close association with Allah. Here, he quotes *Shibli* of Baghdad, Iraq: Thankfulness is to look for The Creator, and not to focus on the blessings.[31]

He states that one, who consumes blessings of Allah, in order to seek His pleasure, is truly thankful. He demonstrates that the consumption of the blessings in activities prohibited by the *Shari'a,* is ingratitude. He, then, enumerates various blessings of Allah created in the best interest of man; and classifies them in four categories. He also gives a detailed account of different phases of 'Hereafter Bliss', and regards it the real blessing for a person.

He also discusses man towards the faults regarding thankfulness. He brings many examples from the lives of the Prophets and the *Ṣūfis*.

Chapter 6: '*Khauf Aur Rijā'* (Fear And Hope) includes Eight divisions. It demonstrates the significance of 'Fear' and 'Hope'. It is stated that fear and hope are two supporting entities for a *Ṣūfi,* which can take him to the heights of his destination. Syed Ali Ḥussaini regards 'Hope' as the string, that pulls man ahead; and 'Fear' as the whip striking him every time. He describes 'Hope' with an example:

[30] Ḥussaini , *Asool-e-Auliyā,* Chapter 5, Pg. 67
[31] Ḥussaini , Asool-e-Auliyã, Chapter 5, Pg. 77

> When a person sows good seeds in a soft and fertile ground, cuts weeds, water them regularly and seeks for the blessings of Allah, he is called to be hopeful.[32]

One, who does not repent on his sins but seeks for forgiveness, is not to be called hopeful.

Later, he describes 'Fear of Allah' as the primal factor that results into purity and piety.[33] Syed Ali Ḥussaini quotes an incident, when "a few people asked Imām Hassan (Allah be pleased with him) about a group of men, who frighten them to the maximum". He recommended them to "keep the company of those people who frighten in this world, so that you could remain fearless on the Day of Judgement. It is better to keep their company instead of those, who keep you fearless today but would make you afraid on the Day of Judgement".[34]

Syed Ali Ḥussaini mentions the confusion of some people, who question the significance of 'Fear' and 'Hope'. He states that these are the medications, which cure illness found in the nature of man; and medication can not be called 'better' rather it is called efficacious.[35]

Chapter 7: '*Fuqr-o-Zuhd'* (Immiseration And Asceticism) has been presented in Ten (10) topics. It starts with quoting a verse from the Holy *Qurān*:

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ[36]

> Translation: "O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise".

[32] ibid, Chapter 6, Pg. 106
[33] ibid, Pg. 118
[34] Ḥussaini , Asool-e-Auliyã, Pg. 121
[35] ibid, Chapter 7, Pg. 131
[36] *Al-Qur'an, Al-Fātir* 35:15

The *Ṣūfis* pronounce that person a '*Faqīr'* (needy), who recognizes this fact, as described in the above quoted verse, in its full spirit and accepts with readiness that he does not own anything in this world.[37] Syed Ali Ḥussaini quotes a Hadith:

> The Holy Prophet (PBUH) says that he is a blessed man, who has witnessed the righteous path of Islam, and is satisfied with what he has been given.[38]

He states that the manner of immiseration is Acceptance, since its expression is a complaint; and it does not suit a *Ṣūfi*.

Later, he demonstrates asceticism, in which, man regards this world as something flimsy, and trades it only for the World Hereafter. This trade has been regarded as the blessed trade in the Holy *Qurān*. The Holy Prophet (PBUH) encourages a *Ṣūfi* to become ascetic, so that Allah may declare him His friend.[39] Syed Ali Ḥussaini also enumerates different phases and stages of Asceticism.

Chapter 8: '*Niyat, Akhlās Aur Sidq'* (Intention, Earnestness And Veracity) describes the significance of intention, earnestness and veracity under Five (5) heads. Syed Ali Ḥussaini regards intention, as the basis of all deeds and explains the working of intention. He states that intention must be pure in its essence, because it leads towards Earnestness which is supreme; and Veracity is very much close to Earnestness. One, who attains perfection in it, is ranked as veracious.[40] Later, he describes five different types of veracity.

Chapter 9: '*Tawakul Aur Radā'* (Trust And Gratification) is a comprehensive document on the significance of 'Trust' and 'Gratification',

[37] Ḥussaini , *Asool-e-Auliyā*, Chapter 7, Pg. 132
[38] Ḥussaini , *Asool-e-Auliyã*, Pg. 137
[39] ibid, Pg. 154
[40] ibid, Chapter 8, Pg. 181

its reality, status and its functions. The Muslims have been educated to build a trust upon Allah. The reality of Oneness is based on Trust upon Allah; and Trust is based on the *Shari'a*. It is a state of one's heart which is a blessing of Allah.[41] Syed Ali Ḥussaini demonstrates its different stages, while describing their significance along with their impacts on the life of a *Ṣūfī*. He quotes examples from the lives of the Companions of the Holy Prophet (PBUH) and the *Ṣūfīs,* which help in strengthening the Trust and Gratification in one's heart. He declares that Trust can not be true in the absence of true belief in Allah.[42] Simultaneously, he elucidates that the avoidance of the blessings of Allah is forbidden. In this regard, he says that using medicine in order to cure a disease is not a mistrust, rather, it is a type of Trust upon Allah, while relying upon the sources created by Allah for the said purpose.[43]

Later, he discusses the significance of Gratification. He quotes a *Hadith* stating that patience in the time of distress, thankfulness on blessings and satisfaction upon the Divine Providence are the symbols of Faith in Allah.[44] He brings examples from the lives of the *Ṣūfis* and concludes that goodness lies in the satisfaction in the Divine Providence.

Chapter 10: '*Maut ki Yād'* (Remembrance of Death) establishes the fact that one, who remembers death frequently, gets oneself prepared for the Day of Judgement. It is stated that a wise man always considers him close to death.[45] Syed Ali Ḥussaini quotes a *Ṣūfī* that this world is a dream;

[41] Ḥussaini , *Asool-e-Auliyā,* Chapter 9, Pg. 186
[42] ibid, Pg 213
[43] ibid, Pg. 216
[44] ibid, Pg. 222
[45] ibid, Chapter 10, Pg. 235

the world Hereafter is an awakening, and death is a middle state. We are living in a world of loud thoughts.[46]

Chapter 11: '*Taffakur'* (Meditation) reveals its significance for a *Ṣūfi*. Syed Ali Ḥussaini states that meditation in the Personage of Allah is not allowed, whereas, meditation in His creations has been ordered. Syed Ali Ḥussaini states that man was created in the darkness of ignorance, so he needs a Light to get out of this darkness. A Light of Recognition is needed to get to the Righteous path.[47] He also describes the implications and stages of meditation.

In the end, Syed Ali Ḥussaini asks man to learn the righteous way of Love of Allah from a real '*Murshid'* (*Ṣūfi* Mentor). The book can be categorized as the best encyclopedic knowledge; and a comprehensive guide on Ṣūfism and its principles. It offers a *Ṣūfi* disciple to know much about Ṣūfism, so that he maybe saved from the false notions about Ṣūfism and *Ṣūfis* prevailing in the society.

- "*DUNYĀ-O-TARKĀN-E-DUNYĀ"* دنیا و تارکان دنیا

This is a masterpiece for the learners and the followers of Ṣūfism. Many of the people regard Ṣūfism as a religious practice, which can be done only by leaving the world; relieving oneself from all the liabilities and responsibilities of human life; thus discarding all the pleasures and the blessings bestowed upon man in this life. This book talks about this confusion and answers to this question, which comes immediately in the mind after reading the title of the book.

In this book, Syed Ali Ḥussaini tells what to reject and what to accept in order to please Allah, The Almighty. He brings into light the

[46] ibid, Chapter 10, Pg. 237
[47] Ḥussaini , *Asool-e-Auliyā*, Chapter 11, Pg. 239

honourable characters of the *Ahl-e-Bai't* of the Holy Prophet (PBUH), his Holy Companions____ *Sahābā Karām, Tāba'īn* and *Tabā'-Tāba'īn* (their successors), in order to make the readers understand the phenomenon of seclusion in its true spirit and form.

He starts his argument by quoting a *Hadith* from *Tirmidhi Shreef*: [48]

قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " أَلاَ إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلاَّ ذِكْرَ اللَّهِ وَمَا وَالاَهُ وَعَالِمًا أَوْ مُتَعَلِّمًا

Translation: *Abu Hurairah* narrated that the Messenger of Allah (PBUH) said: "Lo, indeed the world is cursed. What is in it is cursed, except for the remembrance of Allah, what is conducive to that, the knowledgeable person and the learning person".

He quotes many *Hadiths,* which guide the Muslims to avoid the love of the world to the maximum. He convinces the reader to realize the fact that this world is only a passage towards the final destination___ the world hereafter. A man is successful only if his heart is filled with the love of Allah, whereas, if he falls in love with this mortal world he is a failure. He says that Allah had created 'wish' in man before He created 'intellect'; and sent the Prophets with the Books containing the guiding principles for man. This was planned to make man follow the rules, in order to live a successful life, one liked by Allah, The Almighty.[49]

Syed Ali Ḥussaini quotes the *Qurānic* verse saying:

قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِى الْقُرْبٰىؕ-[50]

[48] Abu Isa Muhammad, *Sunan Tirmidhi*, Vol. 4, Book 10, Kitāb Al-Zuhd, Hadith 2322, Online Accessed on Sep.2022, @ https://islamicurdubooks.com/hadith/hadith-.php?hadith_number=2322&bookid=6&tarqeem=1

[49] Syed Ali Ḥussaini , *Dunyā-o-Tarkān-e-Dunyā* , Chapter: "*Dunyā Ki Pehchān*" (Recognition Of This World), Pg. 10, 11

[50] *Al-Qurān, Ash-Shurā* 42:23

> Translation: Say (O Muhammad (PBUH), unto mankind): I ask of you no fee therefor, except the love of those near of kinfolk.

He quotes the *Hadiths* stating that one, who wants to reach the destination successfully, must follow the path, as guided by the Sacred Progeny of the Holy Prophet (PBUH). He cites a statement of *Syed Junaid Baghdādi* that *Ḥadrat Ali* is our mentor in *Tariqât* and Ṣūfism.[51]

Syed Ali Ḥussaini quotes the citation of *Imām Muhammad Bāqir* (Allah be pleased with him) from the Sacred Progeny of the Holy Prophet (PBUH), who interpreted the *Qurānic* verse:

فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَ يُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى-[52]

> "Translation: Whoever rejects evil and believes in Allah, hath grasped a firm hand-hold".

Imām Muhammad Bāqir (Allah be pleased with him) says that everything___that hinders the remembrance of Allah, The Almighty__ is evil. So, if one wants to open one's heart to the secrets of '*Ilm-e-Bātini'* (Esoteric Knowledge), he must find out this evil, and eliminate it once and for all.[53]

Syed Ali Ḥussaini quotes *Ḥadrat Abu Bakar Ṣiddique* (Allah be pleased with him):

There is no loss if this world or its belongings are withdrawn from you. You should not pay attention to them because your attention towards these things will keep you away from Allah.[54]

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[51] *Dunyā-o-Tarkān-e-Dunyā*, "*Junāb Rasool-e-Kareem ke Ahl-e-Bait-e-Athaar*" (The Sacred Progeny Of The Holy Prophet), Pg. 18

[52] *Al-Qurān, Al-Baqarā* 2:256

[53] *Dunyā-o-Tarān-e-Dunyā*, "*Junāb Rasool-e-Kareem ke Ahl-e-Bait-e-Athār"* (The Sacred Progeny of The Holy Prophet), Pg. 33

[54] Ḥussaini , Dunyā-o-Tarkān-e-Dunyā, "*Bahādur Sahābā Karām*" (The Brave Companions Of The Holy Prophet), Pg. 40

He cites *Ḥadrat Umar* (Allah be pleased with him): Seclusion is better than evil company. He categorizes the seclusion in two: one is to avoid the people, and the other is to leave the relationship. Avoiding the people means to live alone, keeping people away from oneself. It helps to keep oneself at a distance from the people, as well as, making them free from one's evil. Leaving the relationship is the matter of heart, so one can experience it while living among the people.[55]

He then discusses about '*Ahl-e-Suffāh'* and *'Tāba'een'*. He quotes *Ḥadrat Awais Qarni* (Allah be pleased with him): "One, who lives in seclusion is safe".[56]Syed Ali Ḥussaini quotes *Shaikh* Ḥassan *Basri* (May Allah sanctify his secret) that there are some impostors, who deceive the innocent people in the disguise of the *Ṣūfis*. He says that the noble people love the *Ṣūfis* and try to keep their company, since, they know it very well that the *Ṣūfis* follow the righteous path; and are the source of the blessings of Allah in both of the worlds.[57] He cites an incident from the life of *Imām Abu Hanifa,* who once decided to go in seclusion. He saw a dream that the Holy Prophet (PBUH) asked him to leave the idea of seclusion, since he had been created to revive the *Sunnah*.[58]

Later, he quotes many incidents from the lives of a number of *Ṣūfis,* whose company enlightened and purified the spirits of all those who had come to them. He says that the real *Ṣūfis* are like the blessed rain from Allah, the Almighty. He is of the view that the *Ṣūfis* are the source of good fortune in both of the worlds. In order to endorse his view, he quotes the *Qurānic* verse:

[55] ibid, Pg. 42, 43
[56] ibid, '*Tāba'een'* (The Successors Of The *Sahābā Karaam*), Pg. 54
[57] ibid, Pg. 59
[58] Ḥussaini , Dunyā-o-Tarkān-e-Dunyā, '*Tabā-Tāba'een-o-Aulyā Karām'* (The Successors And The *Ṣūfis*), Pg. 66

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَ ابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَ جَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ[59]

Translation: "Lo! ye who believe! Do your duty to Allah, seek the means approach unto Him, and strive hard in His cause, so that you may be successful".

Syed Ali Ḥussaini quotes the *Hadith*:

إذا رأيتم الرجل ويطير في الهواء و ياكل النار يمشي على الماء و ان ترک سنة من سنتی فاضربہ بالنعلين

Translation: "If you find a person who flies in the air, eats fire and walks on water, but he has left my *Sunnah*, you must hit him with the shoes (must not pay attention to him)".

He says that it is not a game rather it (Ṣūfism) is a secret, one of the secrets of Allah.[60] He states that '*Bait-e-Tariqat'* is such a significant bond that all *Ṣūfis* including *Syed Abdul Qādir Jillani* and *Shaikh Mujaddid Alif Thāni* (May Allah sanctify their secrets) followed this rule, as directed by the Holy *Qurān*. He then clarifies the doubts regarding the pledge of women through the *Qurānic* verses.

Later, he states that like any other field of life, many impostors have disguised themselves as the *Ṣūfis*. They deceive the people and cause a major loss to them financially, morally and religiously. One must beware of such impostors. He says that the real *Ṣūfis* save men from evils; and guide them to the righteous path. They are in the close relationship with Allah as stated in the *Qurān*:

اَلَآ اِنَّ اَوْلِيَآءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ[61]

[59] *Al-Qurān, Al-Ma'idā* 5:35
[60] *Dunyā-o-Tārkān-e-Dunyā*, '*Bait-e-Tariqat ka Athbāt'* (The Evidence Of Pledge Of Allegiance), Pg. 89
[61] *Al-Qurān, Al-Yunus* 10:62

Translation: "! Verily, the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve".

He quotes a *Hadith*:[62]

مَنْ اَذَلَّ لِیْ وَلِیًّا (وَفِیْ رِوَایَۃٍ: مَنْ آذٰی لِیْ وَلِیًّا) فَقَدِ اسْتَحَلَّ مُحَارَبَتِیْ

Translation: "One who gives trouble to any of My '*wali'* (friend), he has started a battle against Me (Allah)".

In short, this is an excellent document of ways and methods to get closer to Allah, the Almighty. It shows, as to how a disciple can get along the righteous path. Syed Ali Ḥussaini has clarified all the doubts regarding Ṣūfism, seclusion and '*Bait'* (Pledging the Allegiance) in a very easy way.

CONCLUSION

In this age of moral disorder and religious confusions, the modern man seeks for a shortcut to get closer to Allah. But being unaware of many aspects of religion, he may easily be trapped by socalled religious scholars and impostors. The only shelter that can provide with spiritual satisfaction and closeness to Allah, is the company of the Ṣūfis who guide the people towards the righteous path and build a strong relationship between Allah and a man. Thus, these books written by Syed Ali Ḥussaini not only provide with spiritual food of thought, but also guide towards true Ṣūfism, which ultimately brings one closer to Allah, the Almighty.

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[62] Ibn-e-Hanbal, Ahmad, *Musnad Ahmad*, Hadith No. 24723, c/o Ḥussaini , *Dunyā-o-Tārkān-e-Dunyā*