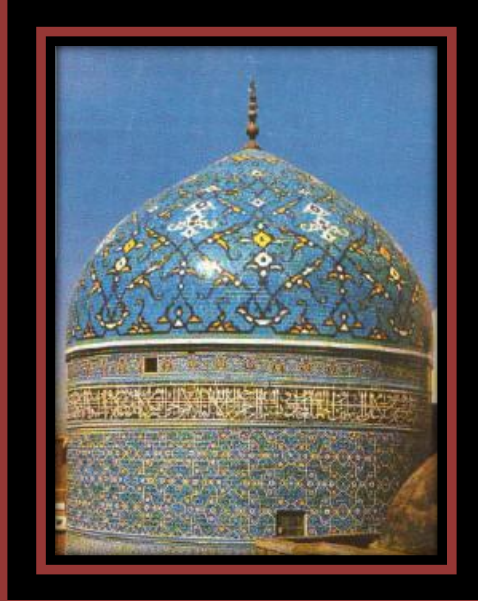


**40 ADVICES OF  
SHAYKH ‘ABD AL-QAADIR AL-JILAANI**

رضى الله تعالى عنه



**Compiled by  
Mawlana Tehseen Raza Hamdani**



**AJMERI PRESS**

# 40 Advices of Shaykh ‘Abd Al Qadir Al Jilaani

رضى اللہ تعالیٰ عنہ

Compiled by  
Tehseen Raza Hamdani  
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Composing/Typesetting/Proofreading/Reference  
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## Prologue

All praise is due to Allah Ta'ala, the Supreme, All-Powerful, who allowed his servant to complete another work that may benefit its readers and listeners. Having presented previously the '*40 Miracles of Shaykh 'Abd Al-Qaadir Al-Jilaani*' – we come to understand the charismatic stature and the magnificent position held by the great *Ghawth* رضي الله تعالى عنه in the Divine Court of Allah.

His miracles far outnumbered the miracles of other saintly figures of Islam and his profound knowledge of Islam was matchless in comparison to any jurist of the sacred Law. He was indeed personified to become a source of guidance for the misguided. He was the true path of Islamic culture. Many disbelievers embraced Islam after having witnessed the manifestations of Divine Lustres within the noble Shaykh. His words of wisdom and his works of spiritual wealth are full with clarifying answers for every sinner and every seeker. Irrespective of the type of audience, the penetrating words of the noble Shaykh have a great impact on the hearts and minds, alike. If a sinner was the recipient of his discourses, he would break down in tears with true repentance; and if the listener was a seeker of the spiritual path, he would be moved to rip his clothes to shreds. Almost a millennium has passed since the demise of the noble Shaykh but his words are still found to penetrate the hardest of hearts. It is as if the noble Shaykh is conversing directly with you, through the blackness of the ink and whiteness of the page.

Being a follower of the *Qaadiri* spiritual order or any other spiritual order – it is incumbent upon those who profess their love for the Shaykh to follow him in his teachings, his advices and his admonishments. It is hypocritical to claim one's love for the noble Shaykh meanwhile one acts in contrary to his

advices. Therefore, O Muslims, become his followers in the true sense, for this guidance is from Allah and His Messenger {ﷺ}.

I have used the English version, published by Al-Baz, of the book, '*Jalaa Al-Khawaatir*' and '*Fath Ar-Rabbaani*' to compile some of the advices and serious admonishments of the noble Shaykh. These 40 advices were collected in a way that it satisfies the reader in different subjects of concern. It is my sincere belief: if one reads these advices, acts upon them and remain steadfast on them, then for such a person Paradise becomes his abode. May Allah Ta'ala raise us on the Day of Resurrection from the group of Shaykh 'Abd Al-Qaadir Al-Jilaani رضى الله تعالى عنه and allow us entry into Paradise with the noble Shaykh – Aameen.

Salutations in abundance be upon His Eminence – Hadrat Muhammad Al-Mustafa ﷺ and his noble Family, his blessed Companions and the army of his friends.

*Khaadim al-Mashaaikh*  
Tehseen Raza Hamdani  
Nuri

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

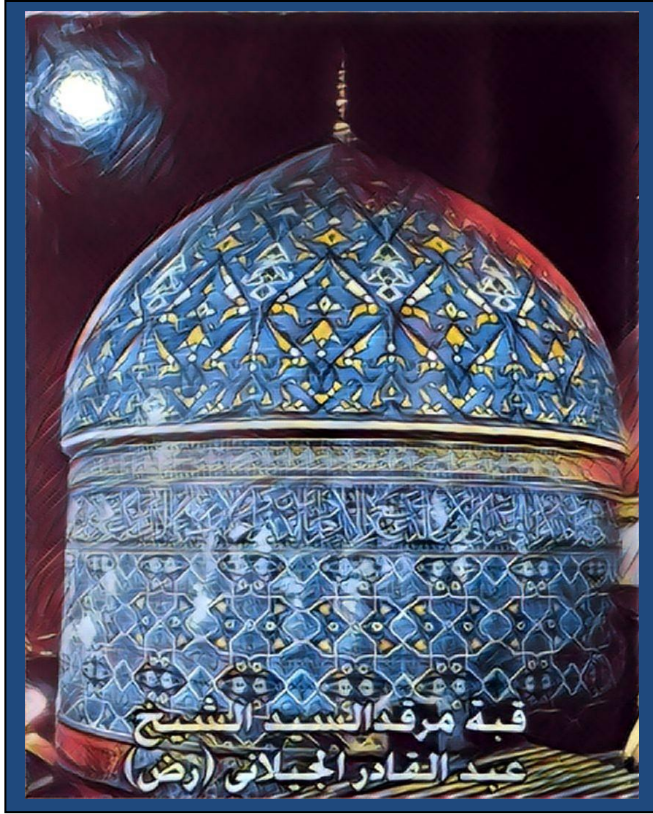




Dedicated to my master and my spiritual aid  
The Knower of Allah  
The Crown of Islam  
The noble *Qaadhi* & The elite *Mufti*

Shaykh Al-Islam  
Muhammad Akhtar Rida Khan  
Al-Qaadiri

[May Allah sanctify his noble soul]



وَلَوْ أَلْقَيْتُ سِرِّي تَوَقَّعَ مَيِّتٍ لَقَامَ بِقُدْرَةِ الْمُؤْمِنِ تَعَالَى

*“And if I were to aim my secret over the dead,  
The dead would stand up by the Power of the Great”*

[Shaykh Abd Al-Qadir Al-Jilaani]

رضى الله تعالى عنه

## **Advice 1 – The beneficial speech**

“I speak to you as one who is not interested in what you possess in your houses, in your goods, your property and your gifts. As long as I carry on like this, you shall benefit from what I have to tell you, if Allah Wills. As long as the speaker has his eye on your turbans, your attire and your pockets, you will derive no benefit from what he has to say. As long as he is watching your outward appearance and harbouring greedy ambitious expectations of you, you will derive no benefit of what he has to say. His speech will be an empty shell with no pearl, a bone with no meat on it, a bitter pill with nothing to sweeten it, an outer form with no inner content.”<sup>1</sup>

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<sup>1</sup> Jalaa Al-Khawaatir, 1<sup>st</sup> discourse, Pg.7, Al-Baz Publishing, 1997

## Advice 2 – Knowledge

“O young man! If you were in possession of the fruit of knowledge and its blessings, you would not go running to the doors of the wealthy in order to indulge in your selfish desires. The learned person has no legs on which to run to the doors of the creation. The abstinent person has no hands with which to take people’s wealth. The lover of Allah has no eyes with which to look at any other than Him. Even if he were to meet all the creations there are, the lover who is sincere in his love would not take any pleasure in looking at them. This world does not seem important to the eyes in his head, the hereafter does not seem important to the eyes of his heart, and to the eyes of his innermost being nothing seems important but the Master!”<sup>2</sup>

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<sup>2</sup> Jalaa Al-Khawaatir, 1<sup>st</sup> discourse, Pg.9, Al-Baz Publishing, 1997

### Advice 3 – Our priorities

“Woe unto you<sup>3</sup>! You would dearly love to remain in this world forever, but nothing will fall into your hands until such a time as you put the obligatory Prayer before the business of your shop; until such a time as you put the Hereafter before your worldly interests; until such time as you put the beggar before yourself; until such time as you give priority to carrying out the commandments of Allah, to observing His prohibitions, and to enduring with patience the misfortunes that comes from Him, instead of [giving priority] to your passionate desires and habitual behaviour; until such a time as you put your response to Him ahead of your response to His creation. Be sensible! You are immersed in a futile fantasy, devoid of truth both outwardly and inwardly. You are involved in a public show with no private life. So, come closer to me!”<sup>4</sup>

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<sup>3</sup> The noble Shaykh has utilised the expression ‘*Woe unto you*’ many times in his discourses. It does not refer to cursing anyone. The contextual definition of it was directed to the audience for the purpose of acquiring attention. It refers to the understanding that whatever the Shaykh is about to say afterwards is worthy of listening attentively.

<sup>4</sup> Jalaa Al-Khawaatir, 1<sup>st</sup> discourse, Pg.9, Al-Baz Publishing, 1997

#### **Advice 4 – Being a double standard hypocrite**

“You must strive with all the might in obedience to your Absolute Master. You must make every effort to give to those who withhold from you, to connect with those who cut you off, and to pardon those who do you wrong. You must make every effort to ensure that, while your eyes are with the servants of the Lord, your heart is with the Lord of the servants. You must make every effort to ensure that you always tell the truth and never tell a lie. You must make every effort to ensure that you are always sincere and never hypocritical.”

“Do not be a two-faced, two-tongued person with two types of behaviour, one for relating to so-and-so and another for relating to somebody else. I can assure you that I have been given the authority to deal with every lying hypocrite and imposter. I have been empowered to deal with everyone who is guilty of disobedience to Allah, the most important of these being Iblis and the least significant being the ordinary sinner. I am at war with you and with everyone who goes astray, who leads others astray and who tries to persuade other people that what is false is true.”<sup>5</sup>

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<sup>5</sup> Jalaa Al-Khawaatir, 1<sup>st</sup> discourse, Pg.11, Al-Baz Publishing, 1997

## **Advice 5 – Know what you are saying**

“O young man...you must put the Angels at their ease [from recording your bad deeds] and refrain from idle talk, otherwise your sins will be piled up one on top of another, with no clear end in sight. If you go on talking without being conscious of what you are saying, you cannot know whether your words will be counted in your favour or against you. You must be consciously aware of death. There is no way for you to escape from your death. You must give up your habit of indulging in gossip and paying attention to things that do no concern you. You must curtail your expectations and reduce your greedy ambition, for you will very soon be dead. Your death may come while you are sitting right here. It may come while you are standing up. You may be carried back to your house on a bier.”<sup>6</sup>

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<sup>6</sup> Jalaa Al-Khawaatir, 1<sup>st</sup> discourse, Pg.14, Al-Baz Publishing, 1997

## Advice 6 – The Light of a Believer

“The one who is sincerely conscious of Allah, who is brought near to Him, is given a light by which he can see how near he is to his Lord Almighty, and can see the nearness of his Lord to his heart. He can see the spirits of the Angels and the Prophets, and the hearts and spirits of the truthful. He can see their spiritual states and stations. All of this is in the deepest folds of his heart and the pure clarity of his inner most being. He is always in blissful happiness with his Lord. He is a mediator, receiving from Him and distributing to the people.”<sup>7</sup>

The Prophet { ﷺ } has said:

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

*‘Beware of the penetrating insight of the [true] believer, for he sees by the Light of Allah’<sup>8</sup>*

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<sup>7</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.17, Al-Baz Publishing, 1997

<sup>8</sup> Jaami’ Tirmidhi, Kitaab At-Tafseer, Hadith no. 3127



## Advice 7 – A hypocrite hates me

“O young man! When you come into my presence, you must wrap up your personal activity and your selfish concerns. You must come in with nothing, as one who is utterly bankrupt. If you come here while you are still thinking about your work and self-interest, you will be obstructed from receiving this guidance that I am trying to convey.”

“Woe to you! You hate me because I am telling the truth and making you face up to the truth. No one hates me except the enemy of Allah, and no one ignores me unless he is ignorant of Allah, given to lots of talk and little action. No one loves me unless he is well aware of Allah, given to plenty of action and little talk. The sincere person loves me and the hypocrite hates me. I am loved by the *Sunni*<sup>9</sup> and I am hated by the *Bid'i*<sup>10</sup>. If you love me, the benefit of all of this will accrue to you, but if you hate me, the effect it has on you will be detrimental.”<sup>11</sup>

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<sup>9</sup> A person who adheres to the Ahl As-Sunnah Wa Al-Jama'ah. In modern times it refers to the path of Ahl As-Sunnah adopted by Imam Nabhaani in the Arab world and Imam Ahmad Rida in the Indo-Pak Subcontinent.

<sup>10</sup> A person who follows any innovated beliefs and actions, such as the *Wahaabiya*, the *Deobandi* fraternity and the *Rawaafidh Shia*'.

<sup>11</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.18, Al-Baz Publishing, 1997

## Advice 8 – When to address the people?

“Woe unto you! Be sensible! Do not try to compete with the people of the Lord in your ignorance. After you have emerged from the study of the Book [the Qur’an], you will get up and speak to the people. After the blackness of the ink has rubbed off onto your body, and after careful reflection, you will speak to the people. This is a matter that requires proficiency of the outer elements and inner realities, then freedom from all the attachment.”<sup>12</sup>

“Then it requires that two necessities apply in your case: The first is that there is no one else left in your town [to preach], so you speak to the people out of necessity. The other is that you are commanded to speak by the feeling of your heart. You will then advance to this station, in order to bring the people back to the Creator!”<sup>13</sup>

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<sup>12</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.21, Al-Baz Publishing, 1997

<sup>13</sup> Al-Fath Ar-Rabbaani, 59<sup>th</sup> discourse, Al-Baz Publishing

## Advice 9 - Repentance

“O you who have abandoned righteousness! On the Day of Resurrection the righteous will be gathered unto the All-Merciful, a goodly company, riding with the Angels while their good deeds take a visible shape all around them. Each one of them will have a vehicle on which to ride, and that vehicle of his will be his deeds, while his turban will be his knowledge. Good deeds will assume attractive forms, while bad deeds will take on ugly shapes. The key to righteous devotion is repentance and steadfastness in following it through. Repentance is likewise the key to the nearness of Allah. Repentance is both the root and the branch of all that is good. That is why the righteous never let themselves be distracted from it under any circumstances. Repent, O you backsliders, O you rebellious sinners! Make peace with your Lord by means of repentance!”<sup>14</sup>

“Repentance is the life-force of the Lord of the Truth. He restores the earth to life with refreshing rain, after it has become dead, and He restores our hearts to life, after their death, through repentance and the awakening of conscience. O disobedient sinners, repent!”<sup>15</sup>

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<sup>14</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.20, Al-Baz Publishing, 1997

<sup>15</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.25, Al-Baz Publishing, 1997

## **Advice 10 – Safety from Iblis**

“If Iblis comes up to you, trying to make you change and alter course [of goodness], you must therefore appeal to your Lord for help, so that He may drive him away from you. You must appeal to Him for help, just as those who have gone before you appealed to Him for help in their time. You must do your work well, then think well of your Lord Almighty. Think well of Him and do your best to obey Him properly, for then He will have a lot to do with you. Much goodness is to be found in thinking well of Allah, His Prophets, His Messengers and the righteous among His servants.”<sup>16</sup>

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<sup>16</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.24, Al-Baz Publishing, 1997

## Advice 11 – Following the Prophet {ﷺ}

“O young man! You claim to be a Sufi, but you are disturbed and confused. The Sufi is one whose inner and outer have been purified by following the Book of Allah and the Sunnah of His Messenger {ﷺ}. The more his purity increases, the more he emerges from the ocean of his existence and abandons his own will and choice and desire because of the purity of his heart. When a person’s heart is purified, the Prophet {ﷺ} becomes an ambassador between him and his Lord, just as Jibraeel [peace be upon him] was. The foundation of goodness is following the Prophet {ﷺ} in his word and deed. The more the servant’s heart is purified, the more he will see the Prophet {ﷺ} in his sleep, commanding him to do something and forbidding him to do something else. The whole of him become a heart and his physical form is separated off. He becomes a secret with no publicity, pure clarity with no muddy confusion.”<sup>17</sup>

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<sup>17</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.24, Al-Baz Publishing, 1997

## Advice 12 - Dhikr

“O you who are dead at heart! You must devote yourselves constantly to the remembrance of your Lord [*Dhikr*], to the recitation of His Book, to following the Sunnah of His Messenger {ﷺ}, and to attendance at gatherings held for the purpose of remembrance [*majaalis al-dhikr*]. Your hearts will then be restored to life, just as the dead earth is restored to life by the refreshing rain. Constant remembrance is the cause of constant good in this world and the Hereafter. When a person’s heart is sound, remembrance becomes constant within it. It is inscribed all around it and all over it, so his eyes may sleep but his heart will be remembering his Lord. He inherits this from his Prophet {ﷺ}.”<sup>18</sup>

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<sup>18</sup> Jalaa Al-Khawaatir, 2<sup>nd</sup> discourse, Pg.25, Al-Baz Publishing, 1997

### Advice 13 - Humbleness

“You must always be humble, for whenever you behave with humility, you will be purified, enhanced and raised to a higher spiritual plane. If you do not conduct yourself with humility, on the other hand, it can only mean that you are ignorant of Allah, His Messengers and His Saints, His Law, His Knowledge, His Destiny and His Power, in the sphere of this world and also in the realm of the Hereafter. How often do you listen without understanding what you hear, without putting it into practice, and without even making a sincere effort to pay attention? So why do you come here at all? Your presence and your absence are one and the same! When you come to be with me here, but with no intention of acting on what I have to say, you are merely being a nuisance to the other people present. As long as you are stuck there in your place of business, you feel depressed because your plans have not been working out, but then you come here to me and your depression leaves you. It is replaced by a sense of euphoria. You listen, but it is as if you had not heard.

O you who own so much property, forget about your property! Come and sit here, in the midst of the poor. Be humble in the presence of Allah and in their presence. O you who possess noble lineage, forget about your lineage and come here! The genuinely noble lineage is devotion to righteousness.”<sup>19</sup>

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<sup>19</sup>Jalaa Al-Khawaatir, 3<sup>rd</sup> discourse, Pg.28, Al-Baz Publishing, 1997

## Advice 14 – Lawful diet

“There is nothing good in any of you, O boy, O youth, O Shaykh, O seeker, as long as you have not purified your diet from every morsel of unlawful food. Most of you eat food that is at least contaminated, if not downright unlawful. When someone eats forbidden food, his heart becomes completely dark. When a person eats things of doubtful quality, his heart becomes very murky. Your lower selves and your passionate desires will simply dismiss any scruples you may have about the eating of forbidden food. The lower self and the passions are quite impulsive when it comes to the pursuit of carnal pleasures and delights, to which they are readily addicted. Suppose you have been in the habit of feeding your lower self with grits, and it tries to persuade you to give it honey for a change. Your response to this should be to make it eat barley bread, until its one and only desire is to have you put it back onto its old diet of grits. When your lower self is not subjugated to pious restraint in its diet, it may be compared to a hen – a hen that goes pecking around in the garbage dumps, so that its intake is a mixture of polluted matter and pure food. If someone proposes to eat the flesh of this hen, or the eggs it lays, he must keep the hen in a confined space and provide it with pure food, for only then will the bird and its eggs become fit to eat. You must likewise restrain your lower self from eating forbidden food, and provide it with a pure and lawful diet, until it has lost all the flesh it developed from its unlawful intake.”<sup>20</sup>

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<sup>20</sup> Jalaa Al-Khawaatir, 3<sup>rd</sup> discourse, Pg.29, Al-Baz Publishing, 1997



## Advice 15 – The way to remain patient

“You must always remember the hunger of those who are starving, the nakedness of those who have no clothes to wear, the sickness of those who are ill, and the plight of those who are locked up in prison, for then you will attach far less importance to your own trials and tribulations. You must remember the foreknowledge that Allah has about you, His interest in your welfare, and the destiny He has foreordained for you, for then you will feel the sense of shame in His presence. When things become very difficult for you, you must reflect on your sins, turn from them in repentance, and say to your own lower self: *‘Because of your sinfulness, the Lord of Truth has made life difficult for you. If you repent your sins and do your duty, the Lord of Truth will grant you a way out of every care and every difficult hardship.’*”<sup>21</sup>

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<sup>21</sup> Jalaa Al-Khawaatir, 5<sup>th</sup> discourse, Pg.46, Al-Baz Publishing, 1997

## Advice 16 – Avoid much talk

“You really ought to desist from much merry talk and gossip and wasting money. Do not spend too much time in the company of neighbours, friends and acquaintances without a good reason, for this is foolish. Most of what passes between two people is telling of lies and backbiting, and it takes two to stage a sinful revolt. None of you should go out of the house except to attend to your own essential interests or those of your family. Do make the effort not to be the first to speak, but rather let your words be a response to someone who asks you about something – provided there is some mutual benefit to be gained by responding to him, otherwise you should not answer his question. If you happen to meet a Muslim brother of yours, do not ask him: ‘Where are you heading for now, and where are you coming from?’ Perhaps he does not want to tell you what he is up to, in which case he may lie about it, and then you will be the one to blame for prompting him to tell a lie.

Be quiet in the presence of the Recording Angels, and do not dictate statements to them which you should not be making. Your dictation to them should consist of the *Tasbih*, *Tilaawah*, and statements concerning your own best interests and the best interests of the people. Wash away their ink with your tears, and blunt their pens with your pronunciation of the *Tawheed*. Then leave them sitting at the door, while you go inside to enter the presence of your Lord.”<sup>22</sup>

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<sup>22</sup> Jalaa Al-Khawaatir, 6<sup>th</sup> discourse, Pg.57, Al-Baz Publishing, 1997

## Advice 17 – Follow the *Shari’ah*

“You must keep the fast and perform the five daily Prayers regularly at their prescribed times, as you must observe all the rules of the sacred Law [*Shari’ah*]. When you have discharged the obligatory duties [*Faraaid*], your attention should draw towards the supererogatory things [*Nawaafil*]<sup>23</sup>. You must practice strict observances [*azima*]<sup>24</sup> and avoid special concessions [*rukhsa*]<sup>25</sup>. When a person always takes advantage of special concessions and gives up strict observance, it is to be feared that he is risking the total loss of his religion.”<sup>26</sup>

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<sup>23</sup> This statement clearly indicates that obligatory duties, as commanded by the *Shari’ah*, are a conditional prerequisite before practicing things that are voluntary. The ignorant pseudo-Sufis and the so-called spiritual guides of modern times should take heed from these words of the Leader of all spiritual guides.

<sup>24</sup> The observance of the agreed upon ruling of a particular Fiqh Madhab in all circumstances

<sup>25</sup> The choice of adopting an easier ruling based on certain conditions. The noble Shaykh discourages people to use *Rukhsa* all the times for the fear that the person will take the *Shariah* very lightly.

<sup>26</sup> Jalaa Al-Khawaatir, 7<sup>th</sup> discourse, Pg.62, Al-Baz Publishing, 1997

## Advice 18 - Modesty

“You folks are so impudent and so insolent in your attitude toward your Lord. To combine modesty toward the creation with insolence toward the Creator can only be described as foolish delusion. The true meaning of modesty is that you feel a sense of shame in relation to your Lord in both your private moments and your public lives. Modesty toward your fellow men is therefore a consequence, not a basic principle. The true believer feels a sense of shame in relation to the Creator, while the hypocrite feels a sense of shame in relation to the creation. May Allah not grant you His blessing, O hypocrites, for all too often your whole preoccupation is with cultivating your relations with the creation<sup>27</sup> and sabotaging your relations with the Lord of the Truth!”<sup>28</sup>

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<sup>27</sup> The creation referred to here and above is in reference to the worldly people and all those things that remove a person from the remembrance of Allah. As for the Prophets, Saints and anything that sparks the remembrance of Allah will, ultimately, be a relationship with Allah Almighty.

<sup>28</sup> Jalaa Al-Khawaatir, 8<sup>th</sup> discourse, Pg.65, Al-Baz Publishing, 1997

## **Advice 19 – This world**

“This world is fleeting, transitory. It is the abode of disasters and misfortunes. It can offer no one a life free of care, especially if he is a wise man. As the saying goes, it offers no solace for the eye of the wise man, the eye of one who remembers death. If someone finds himself close up against a lion with its jaws wide open, how can he feel nice and cosy and drop off to sleep? O heedless ones, the grave has its jaws open wide. The lion of death and its serpent have their jaws open wide. The executioner of the Sultan of Destiny has his sword in his hand, as he awaits His command. Only one in a million has this kind of wisdom, vigilant without a trace of negligence.”<sup>29</sup>

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<sup>29</sup> Jalaa Al-Khawaatir, 8<sup>th</sup> discourse, Pg.68, Al-Baz Publishing, 1997

## Advice 20 – Sacrifice your passionate desire

“A certain Shaykh once said to his disciples:

*‘If you suffer unjust treatment, do not act unjustly. If you are praised, do not feel too pleased about it. If you are criticised, do not feel too depressed. If you are accused of telling lies, do not get angry. If you are betrayed, do not betray another.’*

What a splendid saying this is! He was instructing them to sacrifice their lower selves and their passionate desires.”<sup>30</sup>

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<sup>30</sup> Jalaa Al-Khawaatir, 8<sup>th</sup> discourse, Pg.69, Al-Baz Publishing, 1997

## Advice 21 – The ignorant Sufi

“You<sup>31</sup> are nothing but the lower self, natural inclination and passion. You spend time in the company of strange women and boys; then you say, *I am not interested in them*’. You are lying. Neither the Sacred Law [*Shari’ah*] nor reason [Aql] will agree with you. You are adding fire to fire, firewood to firewood, so the house of your religion [*Deen*] and your faith [*Imaan*] will surely be set ablaze. Disapproval of this by the sacred law is universally applicable, with no one being exempt from it.”

“You must acquire faith, experience recognition of Allah [*ma’rifa*] and the strength of nearness, then become the physician to creatures, acting on behalf of the Lord of Truth. Woe unto you! How can you touch and handle snakes, when you are not an expert in the art of snake-charming and have not taken the antidote to its poison? Blind, how can you treat people’s eyes? Dumb, how can you teach people? Ignorant, how can you practice the religion? If someone is not a chamberlain, how can he conduct people to the king’s door? There is nothing more to be said, until the Resurrection comes and you see the wonders.”<sup>32</sup>

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<sup>31</sup> The Shaykh is addressing the pretenders of Sufism and the ignorant pseudo-Sufis who consider themselves to be the guiding stars

<sup>32</sup> Jalaa Al-Khawaatir, 8<sup>th</sup> discourse, Pg.67, Al-Baz Publishing, 1997

## Advice 22 – The deception of this world

“Leave the lower self [*nafs*] to this world, the heart to the Hereafter, and the innermost being to the Master. Do not approach this world with confidence, for it is actually a serpent in beautiful disguise. It lures people with its charming appearance then it destroys them. You must be utterly sincere in obeying your Lord Almighty, in befriending and serving your righteous brothers, and in refusing to indulge the appetites of the flesh. You must affirm the Oneness of the Lord of Truth until not a single atom of the entire creation is left within your heart, and you wish for nothing except that which is compatible with the affirmation of Divine Unity. The entire remedy lies in affirming that the Lord of Truth is One, and in shunning the serpent of this world.”<sup>33</sup>

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<sup>33</sup> Jalaa Al-Khawaatir, 9<sup>th</sup> discourse, Pg.71, Al-Baz Publishing, 1997



### **Advice 23 – The intelligent person**

“The intelligent person amongst you will not seek happiness in this world, nor in children, family, wealth, foodstuffs, articles of clothing, vehicles, or sexual opportunities. All of this is mere delusion.”

“The true believer finds happiness in the strength of his faith [*Imaan*] and certitude [*Yaqeen*], and in the arrival of his heart at the door of the nearness of his Glorious Lord!”<sup>34</sup>

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<sup>34</sup> Jalaa Al-Khawaatir, 9<sup>th</sup> discourse, Pg.72, Al-Baz Publishing, 1997

## Advice 24 – The ethics of a disciple

“Woe unto you! You claim to be my disciple, yet you keep your property hidden from me. You are lying when make such a claim. The disciple has neither a shirt nor turban, neither gold nor money to his name in relation to his Shaykh. He just eats at his table whatever he tells him to eat. He has no existence of his own, as he waits for his Shaykh to tell him what he must do and what he must not do, because he acknowledges that this comes from Allah Almighty. His best interests are being looked after by his Shaykh, and he is held on a tight rein. If you harbour any doubts<sup>35</sup> about your Shaykh, you should not stay in his company, for it will do you no good to share his companionship or become his disciple. When a sick person has doubts about his physician, he cannot be cured by his treatment.”<sup>36</sup>

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<sup>35</sup> These doubts should be very well substantiated with lawful evidence. Mere supposition is the playground of the Devil and the Devil will infuse whisperings within the heart of the disciples, in order to discredit the Shaykh. Therefore, when one sees anything out of the ordinary from his Shaykh, he should not question it unless there is condemning proof substantiated by the Sacred Law of Islam. If such a Shaykh acts clearly in contrary to the *Shari'ah* knowingly, and its sin is well established then for the disciples of such people the author advises them to leave the company of such a Shaykh.

<sup>36</sup> Al-Fath Ar-Rabbaani, 62<sup>nd</sup> Discourse, Pg. 454, Al-Baz, 1997

## Advice 25 – The reality of your life

“All you want is to live a life of ease and comfort, but the end of all of this is death. Your property will very soon be gone, as will your span of life. Your eyesight will soon grow dim, your mental faculties will deteriorate, and your capacity for eating and drinking will diminish. You will see the pleasures of the flesh, but you will not be capable of indulging in them to the slightest extent. Your wife and children will come to hate you and wish for you to die. Care and grief will be heaped upon you. This world will depart and the Hereafter will come to meet you. If you have a good deed to your credit there, the Hereafter will bid you welcome and enfold you in its bosom, but if this is not the case, then the grave will be your lodging place and the Fire of Hell will be your custodian. What is this crazy delusion [that you have about this world]? The Prophet { ﷺ } used to say:

العيش عيش الاخرة

*“The real life is the life of Hereafter”*

“He repeated this over and over again, to himself and to his Companions. Learn from me, O ignorant ones! Follow me, for I am your guide to the path of right conduct.”<sup>37</sup>

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<sup>37</sup> Jalaa Al-Khawaatir, 12<sup>th</sup> discourse, Al-Baz Publishing, 1997

## Advice 26 – On Dua’

“O servants of Allah! Be sensible, and make a serious effort to get to know the One you serve before death comes to you. Ask Him to supply your needs, both by day and night. To put a request to Him is an act of worship, whether He gives or does not give you what you ask for. You must not harbour doubts about Him. Do not get impatient for a response, and do not get bored with asking. Put your requests to Him with an attitude of humble submission, and do not complain to Him if you do not receive an immediate response. He is more Aware of your best interests than you are.”<sup>38</sup>

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<sup>38</sup> Jalaa Al-Khawaatir, 14<sup>th</sup> discourse, Al-Baz Publishing, 1997

## Advice 27 – On helping the beggars

“This property you hold in your possession does not really belong to you. It is a deposit entrusted to your custody. It is meant to be shared between you and the poor. Do not try to appropriate the deposit you hold in trust for its Owner, for He may remove it from your control. Whichever one of you cooks a pot of food, he must not eat from it alone. He must share the meal with his neighbour, with the beggar who comes to his door, and with the guest to whom he offers with hospitality. Beggars should never be turned away, as long as one has the capacity for making them welcome and providing them with something to eat. The Prophet {ﷺ} said,

*‘If someone turns the beggar away from his door, without having a valid excuse to offer, the guardian Angels will not come near his door for forty mornings’*

You have disgraced your tongues! At the very moment when those poor beggars appear on the scene, Allah is ready to enrich you and assist you. But you turn them away, even though you could in fact give them something. How can you be sure that He will not make life easier for them, and more difficult for you?<sup>39</sup>

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<sup>39</sup> Jalaal Al-Khawaatir, 14<sup>th</sup> discourse, Al-Baz Publishing, 1997

## Advice 28 – Love for Allah Almighty

“When someone loves Allah, Most High, that person no longer has a will of his own, because the lover [*muhibb*] can have no will in the company of his Beloved [*Mahbub*], since he is just like the slave in the presence of his master. The slave is in bondage to his master. He cannot contradict his master. He cannot oppose his master in anything at all. Woe unto you! You are neither a lover nor a loved one. You have experienced neither the taste of loving [*mahabbah*] nor the taste of being loved [*mahbubiya*]. The lover is restless and wary, while the loved one is calm. The lover is in a state of distress, while the loved one is in a state of composure. You lay claim to love, yet you go to sleep and forget about your Beloved. As Allah, the Glorious, has said in a *Hadith Qudsi*,

*‘A liar is he who claims to love Me, yet he goes to sleep and forgets Me as soon as the night sets in.’*<sup>40</sup>

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<sup>40</sup> Jalaa Al-Khawaatir, 15<sup>th</sup> discourse, Al-Baz Publishing, 1997

## **Advice 29 – Conceal the faults of others**

“As far as most of you are concerned, I notice that when you see something bad [in others] you make it widely known, but that when you see something good [in others] you keep it a secret. You must not act like this. Are you not designated with taking care of your fellow human beings? You must lodge people under the protective shelter of Allah. You must leave people free from your control. It is with their Lord that they will have to settle their accounts. If you were really aware of the Creator, you would treat His creation with compassion and overlook their faults. If you were really aware of His door, your hearts would turn away from the door of anyone other than Him. If you recognised Him as the source of blessings, you would give thanks to Him and forget about thanking anyone else.”<sup>41</sup>

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<sup>41</sup> Jalaa Al-Khawaatir, 16<sup>th</sup> discourse, Al-Baz Publishing, 1997

### **Advice 30 – Wake up and pay attention!**

“Woe unto you! The shirt of your Islam is torn to shreds. The robe of your faith is soiled. You are naked. Your heart is ignorant. Your innermost being is confused. Your heart is not opened wide to Islam. Your inner form is a wasteland while your outer figure is flourishing. Your record sheets have all been written on. This world of yours, which you love so much, is about to move away from you, while the grave and the Hereafter are coming toward you. Wake up and pay attention to the state of your affairs and what you will soon have to face. Your death may happen today, or even in this very hour, intervening between you and your expectations.”<sup>42</sup>

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<sup>42</sup> Jalaa Al-Khawaatir, 19<sup>th</sup> discourse, Al-Baz Publishing, 1997



### Advice 31 – The elite saints

“Among the saints [*awliya*], there are those who partake in their own day of the food and drink of the Garden of Paradise and who see everything that it contains. Then there are those who pass beyond eating and drinking, become detached and invisible from the creation, and continue to inhabit the Earth without dying, like Ilyas and Khidr<sup>43</sup>. Allah has a considerable number of such invisible ones on the Earth, able to see people while people cannot see them. The saints among them constitute the majority, while the elite figures among them are a small minority, just a few isolated individuals, whose favour everyone comes seeking. It is through their intermediation that the Earth becomes fruitful, that rain falls from the sky, and that people are shielded from disaster.”<sup>44</sup>

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<sup>43</sup> Hadrat Ilyas and Hadrat Khidr [peace be upon them] are the two Prophets, from the four Prophets, who have not yet tasted death. They are physically alive and they perform Hajj every year with others. Nobody recognises them except for those who are authorised to do so. Hadrat Khidr [peace be upon him] is in charge of the terrestrial landscape of this Earth and Hadrat Ilyas [peace be upon him] supervises the oceans. The other two Prophets are Hadrat Isa and Hadrat Idris [peace be upon them]. These Prophets have not tasted death physically but they will do so eventually, because death is the Promise of Allah that will come to pass on every individual.

<sup>44</sup> Jalaa Al-Khawaatir, 23<sup>rd</sup> discourse, Al-Baz Publishing, 1997

### Advice 32 – During trials and tribulations

“When trials and tribulations come your way, you must be ready to greet them with faith, patience, submission, and the joyful affirmation of ‘*La Ilaaha Illallah*’. You must endure them with patience and in His company<sup>45</sup>, for then their days will soon be gone and their moments will pass into oblivion. O seeker! Do not run away from the door of the One you seek, on account of the arrows of His trial and tribulation. Hold your ground, for then you will come in contact with the One you seek. When the seeker is put to test and made to suffer, he needs a qualified doctor to treat him during his ordeal, someone who will instruct him to bear it with patience and be thankful for it, who will tell him what medicine to take, who will tell him turn away from his lower self and stop giving in to its demands. If the seeker sincerely accepts the advice of his Shaykh, Allah will put an end to his ordeal sooner or later.”<sup>46</sup>

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<sup>45</sup> In His remembrance

<sup>46</sup> Jalaa Al-Khawaatir, 24<sup>th</sup> discourse, Al-Baz Publishing, 1997

### **Advice 33 – Good attitude**

“If you really knew me well, you would never be out of my presence. You would follow me in whichever direction I might take. You would be quite incapable of leaving, regardless of whether I put you to work in my service or gave things to you, whether I made you poor or made you rich, whether I tired you out or set you at your ease. The basic requirement in all of this is that you should have a good attitude and correct behaviour towards Him. Both of these are entirely lacking in your case, so how can you be worthy of my companionship? How can you derive any benefit from what I have to say? You must cultivate the good manners of companionship and fellowship with the Creator as well as with His creation.”<sup>47</sup>

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<sup>47</sup> Jalaa Al-Khawaatir, 25<sup>th</sup> discourse, Al-Baz Publishing, 1997

### **Advice 34 – An unclean heart**

“The light of hearts is purity – the purity of hearts and innermost beings and private conscience. If your heart is not clean, if your private conscience is not clean, what benefit can you derive from the cleanliness of your outer body? Even if you bathed yourself a thousand times each day, not the slightest trace of dirt would be washed away from your heart. Sinful acts of disobedience have a bad smell, which makes it easy for them to be detected by those who see by the light of Allah, but they have an attitude of tolerance toward their fellow people and do not put them to shame.”<sup>48</sup>

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<sup>48</sup> Jalaa Al-Khawaatir, 26<sup>th</sup> discourse, Al-Baz Publishing, 1997

### **Advice 35 – Spirituality without the *Shari'ah***

“Much of the reasoning [*ijtihad*] that is applied to matters of religious worship is done without proper knowledge. There are many servants of Allah who exercise their rational faculties by night and day, in spite of the fact that they are quite ignorant of what it takes to be thoroughly proficient in religious science. This kind of theological discussion requires a thorough grasp of the principles of religious knowledge, meaning the divine ordinance and decree. But they are discussing the reality [of spirituality] without any reference to the *Shari'ah*, which means that they are guilty of atheistic heresy. This is why it has been said that any article of *Haqiqa* [reality] that is not acknowledged by the *Shari'ah* is nothing but an atheistic heresy.”<sup>49</sup>

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<sup>49</sup> Jalaa Al-Khawaatir, 27<sup>th</sup> discourse, Al-Baz Publishing, 1997

### Advice 36 – Pretence of piety

“Most of you are out of touch with reality. You are pretending to practice Islam, when in actual fact you are doing nothing of the sort. Woe unto you! The mere name of Islam will do you no good at all. You may be performing the required observances, but only on the surface, devoid of inner content, so your performance does not amount to anything of value. Your external form may be there in the *Mihraab* [prayer niche in a Mosque], but your inner being is putting on a show and your outer self is playing the hypocrite. From a superficial point of view, your conduct is considered pious and devout, even though all the while your inner being is full of things that are unlawful. This constitutes worship as far as your physical frame is concerned. Its performance will render you exempt from punishment under the Sacred Law, since you have not committed any obvious infringement of that Law, but true knowledge will condemn you to agony and chastisement. You may see yourself as having dodged the penalty today, but who will let you get away with it tomorrow at the Resurrection? You see yourself safe from the view of the legal scholars, but how can you hide from the sight of the people of awareness, when they see your reality by the light of Allah?”<sup>50</sup>

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<sup>50</sup> Jalaa Al-Khawaatir, 29<sup>th</sup> discourse, Al-Baz Publishing, 1997

### **Advice 37 – The Holy Qur’an**

“You must listen attentively to the Qur’an, and put what you hear into practice. The Lord of Truth has only sent it down so that you may use it to get in touch with Him. It has two ends, one end being in His Hand of Divine Power and the other end is in your hands. If you put it into practice, He will cause your hearts to climb up to Him. He will install your hearts in the abode of His nearness, while you are still here in this world, before you pass on to the Hereafter.”

“The Qur’an is an illuminating sun, so you must install it in the houses of your hearts, in order to let it shine its light for you. Woe unto you! If you put out the lamps, how can you see what is right there in front of you, in the darkness of the night?”<sup>51</sup>

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<sup>51</sup> Jalaa Al-Khawaatir, 29<sup>th</sup> discourse, Al-Baz Publishing, 1997

## Advice 38 – On Ramadan

“As written in the Arabic script, the word *Ramadan* is made up of five letters, namely, *ra*, *mim*, *daad*, *alif* and *noon*. The initial *ra* stands for *Rahma* [mercy] and *Ra’fa* [compassionate kindness]. The *mim* stands for *Mujazaat* [recompense], *Mahabba* [love] and *Minna* [grace]. The *daad* stands for *Damaan* [guarantee] - the assurance of spiritual reward. The *alif* is the first letter of the Arabic word *Ulfa*, meaning intimate affection and nearness. The final *noon* stands for *Nur* [light] and *Nawaal* [receiving of benefits]. If you give this month of fasting its due, and perform its requirements as you should, all of these things will come to you from the Lord of Truth. In this world, you will receive them as an illumination for your hearts, and as a blessing and benefit to be enjoyed both outwardly and inwardly. In the Hereafter, you will receive that which no eye has ever seen and no ear has ever heard of, and which has never occurred to any human heart.”

“O keeper of fast! Give the poor and the needy a share of your food, for this will increase your spiritual reward, and it will be a sign that your fast has been accepted by Allah when the time comes for you to break the fast.”

“In this month there is a night which is most splendid night in the whole year, and this the Night of Power. It has signs by which its advent is apparent to the righteous among the servants of Allah.”<sup>52</sup>

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<sup>52</sup> Jalaa Al-Khawaatir, 30<sup>th</sup> discourse, Al-Baz Publishing, 1997



### **Advice 39 – Sincerity in everything**

“Surely you must have witnessed a scene like the one I am about to describe: A father has decided to put his son to the test, so he makes the boy go out of the house, locks the door in his face, and then waits to see what he will do about it. He sees that his son has dealt with the situation by not budging from the doorstep, that is, he remains seated there at the doorstep; instead of going next door, complaining about him to the neighbours, and forgetting his training in good ethics. So the father reopens the door, takes him in his arms and hugs him, and then proceeds to treat him with extra-special kindness.

“Whoever a person may be, if he is not sincere in his conduct, not so much as a single atom of the nearness of Allah will fall into his hands.”<sup>53</sup>

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<sup>53</sup> Jalaa Al-Khawaatir, 31<sup>st</sup> discourse, Al-Baz Publishing, 1997

## **Advice 40 – Speech of an inner pearl**

“Hypocrisy has already settled firmly on your heart. You need to surrender your self-will, to repent, and to cut the rope that binds you to unbelief. Be sensible! You will see clearly once the dust has been cleared from your eyes. If anyone hears what I have to say, puts it into practice and does so sincerely, he will become one of those who are drawn near to the Lord, because it is a speech of an inner pearl, containing no outer shell”<sup>54</sup>

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<sup>54</sup> Jalaa Al-Khawaatir, 1<sup>st</sup> discourse, Pg.12, Al-Baz Publishing, 1997

## **Epilogue**

The people of insight have advised that companionship of the friends of Allah causes one's heart to erupt with the fire of Divine Love that provides a soothing light from His Power. If no such personal company is found then read the words and the books of the friends of Allah, for this will provide you with the same benefit as their personal companionship.

May Allah Ta'ala purify us and allow us to enter His Proximity!



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“If anyone hears what I have to say, puts it into practice and does so sincerely, he will become one of those who are drawn near to the Lord, because it is a speech of an inner pearl, containing no outer shell”

**Shaykh Abd Al-Qadir Al-Jilaani**  
**[May Allah Ta’ala sanctify his secrets]**