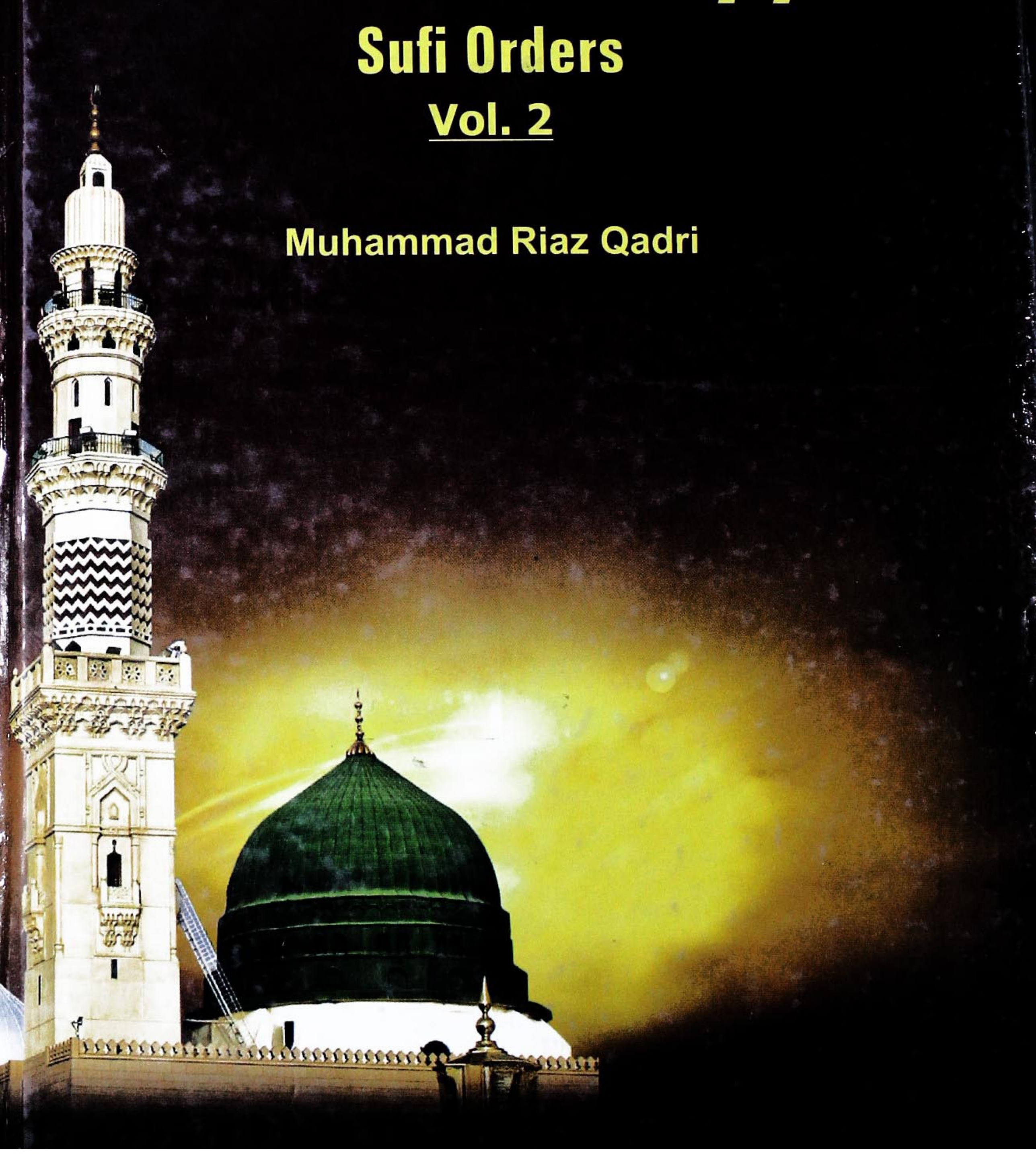
Islamic Sufism: *An account of the mysterious lives of the great saints and mystics of Islam*

Qadiriyya & Suhrawardiyya Sufi Orders

Vol. 2

Muhammad Riaz Qadri



Marfat.com

Marfat.com

ISLAMIC SUFISM

An account of the mysterious lives of the great saints and mystics of Islam.

Vol. 2

Qadiriyya and Suhrawardiyya Sufi Orders

Compiled by

Muhammad Riaz Qadri

Published by

ALLIED BOOK COMPANY

Naqi Market, 75 The Mall, Lahore.

2012

Marfat.com

© Muhammad Riaz Qadri
All Rights Reserved

No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the author or publisher.

First Published: 2012

Number of copies printed: 300

297.4
I8
301878
Vol.2

Sale & Distribution Centres:

* **ALLIED BOOK COMPANY**
Naqi Market, 75 The Mall, Lahore - Pakistan.
Ph: 36306456 - 36310907 - 36285620 - 21
E-mail: allied@lhr.comsats.net.pk, info@alliedbook.com

* **MULTI-LINE BOOKS**
Shop # 03, Ahmed Mansion, Regal Chowk, Hall Road,
Lahore - Pakistan. Ph: 37210089 - 37353564
E-mail: multiline.books@gmail.com www.multilinebooks.com

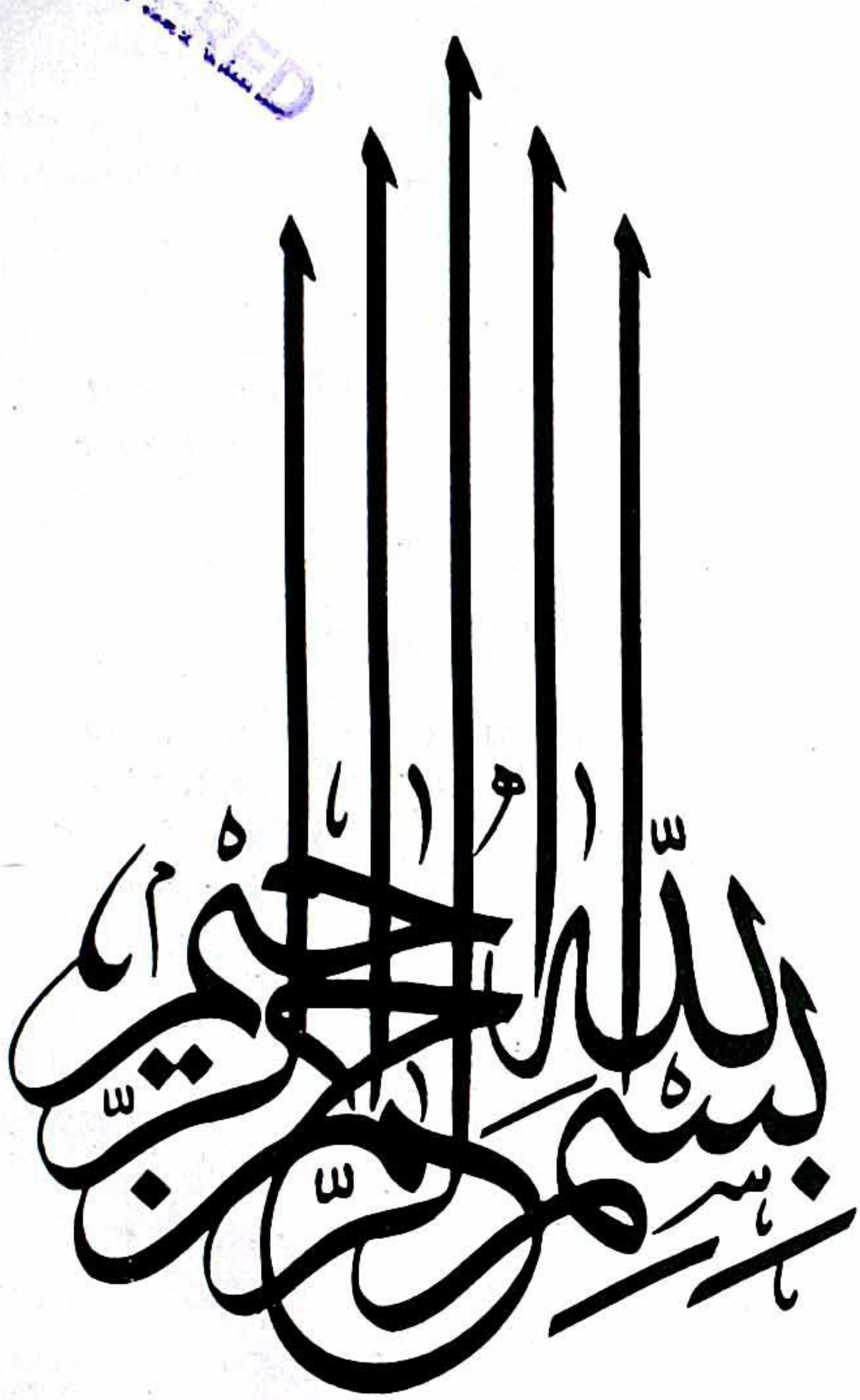
* **ACADEMIC BOOK COMPANY**
Office # 3, Al-Mustafa Plaza, 6th Road, Satellite Town,
Rawalpindi - Pakistan. Ph: 051-4412831
www.academicbookco.com
E-mail: academicbookco@gmail.com
: academicbookco@yahoo.com

In case of any difficulty in purchase, please contact
M. Riaz Qadri
042-37491136
0333-4059000

Price:

Marfat.com

DATA ENTERED



Marfat.com

To

The Total Theophany of Divine Light
The Luminous Totality of the Universe

RASULULLAH

Sallallaho alaihe wa sallam!

The Celestial Winebearer of the Kausar
The Sole Source and Fountainhead of
Islamic Mysticism (Tasawwuf)
Whose heart is the seat and source
of mystical Union with God.

Marfat.com

CONTENTS

Qadiriyya Order

An Introduction 1

1. Hazrat Shaikh Syed Abdul Qadir Jilani 12
2. Hazrat Syed Abdur Razzaq Gilani 38
3. Hazrat Shaikh Muhyiuddin Ibn Arabi 45
4. Hazrat Lal Shahbaz Qalandar 74
5. Hazrat Shah Kamal Kaithali 85
6. Hazrat Shah Sikandar Kaithali 118
7. Hazrat Naushah Ganj Bakhsh 132
8. Hazrat Mian Mir Bala Pir Lahori 149
9. Hazrat Shah Abdul Latif Barri Imam 171
10. Hazrat Sultan Bahu 181
11. Hazrat Shah Inayat Qadri Shattari 201
12. Syed Muhammad Fazaluddin Gilani 210
13. Hazrat Shah Muhammad Ghaus Lahori 226
14. Hazrat Bulhe Shah Qadri Shattari 238
15. Shah Abdul Latif Bhitai 254
16. Hazrat Sakhi Ahmad Yar Abbasi 277
17. Hazrat Khwaja Muhammad Abdullah Abbasi 296
18. Hazrat Mian Muhammad Bakhsh of Khari Sharif 313
19. Hazrat Imam Ahmad Riza Khan Brelwi 329
20. Shaikh Ziauddin Ahmad Muhajir Madni 374
21. Hazrat Khwaja Muhammad Hafizullah 389
22. Hazrat Syed Tahir Alauddin Gilani 419

Suhrawardiyya Order

An Introduction 440

1. Shaikh Shihabuddin Abu Hafs Umar Suhrawardi 443
2. Khwaja Bahauddin Zakariya Multani 460
3. Shaikh Sadruddin Muhammad Arif 478
4. Shaikh Abul-Fath Ruknuddin Alam 490
5. Shaikh Makhdoom Jahanian Jahan Gusht 503
6. Hazrat Makhdoom Noah Halaie 529

Marfat.com

1

Qadiriyya Order

An Introduction

The sixth/twelfth century saw the formation of the first greatest, renowned, luminous and ever-lasting Qadiriyya order of Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani. The *silsala* took its name after the name of Syed Abdul Qadir. This was the off-shoot of the old Junaidiya tariqa which stemmed from the great Shaikh Abul Qasim Junaid of Baghdad. He was born in the district of Jilan in Persia south of the Caspian Sea in 470 A.H. (1077-78) in the reign of Al-Muqatadi who was seventh Caliph of Abbasid dynasty. His fame soon reached incredible height. He is also called Muhyiuddin "the reviver of religion." A number of sayings of the mystics of highest ranks have affirmed the unsurpassable rank of Ghaus-e-Azam, who once under divine command, in the presence of top-ranking Sufis uttered "**My foot is on the neck of all the saints.**" He is still regarded *Ghaus-e-Azam* (the greatest help)", and the *pir-i-dastgir* "the Pir who holds one's hand" for support.

Syed Abdul Qadir's fiery orations and irresistible charisma encouraged members of the non-Muslim religious communities of Baghdad and elsewhere to convert to Islam *en masse*.

The era in which Shaikh Abdul Qadir lived is said to be a gloomy period of Islamic history. The disintegration of Muslim political power, and the degeneration of Muslim morals, had weakened the fabric of society while materialist pursuits wrecked spiritual life style of the people. The innumerable sects which emerged on the scene had created anarchy of all sorts. The horrifying activities of the Assassins, the endless conflict among the Seljuq princes, the tottering and

Marfat.com

disintegrating Abbasid power and the holocaust caused by the crusades had created an atmosphere in which Muslim society needed moral animation and spiritual regeneration.

Ghaus-e-Azam met every challenge boldly and brought about renaissance. He was succeeded by his sons named Abdul Wahab and Abdul Razzaq who continued the mission of their father. Qadiriyya order was crystallized decades after the demise of Shaikh Syed Abdul Qadir Jilani.

Initially the Qadri teaching spread in and around Baghdad, but later on this order spread in entire Arabia, Morocco, Egypt, Turkestan and India. Afterwards it crossed the boundries of continents and engulfed Europe, America and African countries. In Europe Syed Abdul Qadir is well known by the title "**The Sultan of the saints.**" Ghaus-e-Azam despite his over-occupation at the Jamia found time to travel abroad. He travelled to Africa and Indonesia and then his devotees and followings illuminated these regions with the light of Islam. Syed Abdul Hasan Nadvi comments on this phenomenon as follows: These spiritually sanctified and trained devotees of Ghaus-e-Azam played major role in the spread of Islam. In the world such countries where Islamic forces never entered or if invaded never forced local population of the subjugated lands to surrender and become Muslim, they came into the lap of Islam by the untiring efforts of the Muslim saints and mystics. As a result Islam spread in Africa, Indonesia, areas around Indian ocean, Java, China, and India. (1)

History of Morocco records that Ghaus-e-Azam travelled to that land and made them Muslim. From here he sent Qadri preachers to Africa for the spread of Islam. The inhabitants of coastal hills and mountains in Algeria who were the worshippers of nature, became Muslims at the hand of Ghaus-e-Azam. The remaining royal families of the old

Marfat.com

Roman Empire living in Tripoli embraced Islam at the hand of Ghaus-e-Azam. He also converted the desert dwellers of Ferghana Tribes of south and eastern Egypt to Islam. Islands near Indian Ocean such as Srilanka and Maldives were converted to Islam by Ghaus-e-Azam himself. A number of spots where Ghaus-e-Azam stayed in these regions are still preserved on account of their sanctity and the people hold Ghaus-e-Azam very dear to them. Allama Nur Ahmad Qadri testifies to have seen these spots. Ghaus-e-Azam travelled to Indonesia and caused large number of people in differnet provinces to embrace Islam. After his demise, the descendants of Ghaus-e-Azam completed the job all over the region. (2)

Commenting on the spread of Islam in the areas like Sindh and Baluchistan, Allama Abul Hasan Ali Nadvi says, "Many a tribe who had not become Muslims in the reign of Umayyad Caliphate were converted to Islam by the sons and spiritual successors of Ghaus-e-Azam. A famous shrine of Shaikh Syed Abdul Wahab, who is the son of Ghaus-e-Azam locates just on the opposite side of the fort of Hyderabad (Sindh). It is still a place of pilgrimage for the people and reminds us the glorious era of Shaikh Syed Abdul Qadir Jilani." (3)

T.W. Arnold has recorded that in the West Africa two orders have been especially instrumental in the spread of Islam, the Qadiriyya and the Tijaniyya. The former, the most wide-spread of the religious order of Islam, was founded in the twelfth century by al-Qadir al-Jilani. He is said to be the most popular and most universally revered of all the saints of Islam. He introduced Islam into Western Africa in the fifteenth century.(4) About the expansion of Islam in Sudan, T.W. Arnold says, "The missionary work of this order has been entirely of a peaceful character, and has relied wholly on

Marfat.com

personal example and precept, on the influence of the teacher over his pupils, on the spread of education. In this way the Qadiriyya missionaries of Sudan have shown themselves true to the principles of their founder and the universal tradition of their order. For the guiding principles, that governed the life of Abd al-Qadir, were love of his neighbour and toleration; though kings and men of wealth showered their gifts upon him, his boundless charity kept him always from them, and in none of his books or precepts are to be found any expressions of ill-will or enmity towards the Christians; whenever he spoke of the people of the Book, it was only to express his sorrow for their religious errors, and to pray that God might enlighten them. This tolerant attitude he bequeathed as a legacy to his disciples, and it has been a striking characteristic of his followers in all ages.(5)

T.W. Arnold traces the expansion of Islam in Sindh in the following words: "One of the most famous of these missionaries was the celebrated saint Sayyid Yusuf al-Din, a descendant of Abd al-Qadir Jilani, who was bidden in a dream to leave Baghdad for India and covert its inhabitants to Islam. He came to Sindh in 1422 and after labouring there for ten years, he succeeded in winning over to Islam 700 families of the Lohana caste, who followed the example of Sundarji and Hansraj. These men embraced Islam after seeing some miracles performed by the saint, and on their conversion received the names of Adamji and Taj Muhammad respecitvely. (6)

Al Chaterlier says that Shaikh Abdul Qadir's religious and mystical ideas were taken to Morocco, Egypt, Arabia, Turkestan, and India during his own lifetime by his own sons... that Qadiriyya was introduced in Fez (Morocco) by the descendants of Shaikh Ibrahim (d 592/1196) and Abd al-Aziz.

Marfat.com

Their descendants later migrated to Spain, but before the fall of Granada in 897/1492 all of them returned to Morocco. In Asia minor and Istanbul, the order was introduced by Ismail Rumi (d. 1040/1631). He founded some 40 *takiyyahs* in that region and khanqah (Sufi center in Persian-also transliterated as khanqah*)* known as *Qadri-Khanqah.* In Arabia *zawiyahs* (Sufi center in Arabic) were set up at Jeddah, Madinah, and Makkah. There was a time when the entire Nile Valley was studded with Qadri centers, and Cairo was an important center of the Qadiriyya Order. Africa, Khartoum, Sokoto, and Tripoli had numerous *zawiyahs* of the Qadris. The Qadri missionary activity has been particularly noticed among Berbers. In fact, the sack of Baghdad by Hulagu in 658/1258, the fall of Granada in 897/1492, and the rise of Ottoman Empire in 923/1517 are the three major developments of the Islamic world in the background of which the history of the Qadiriyyah Order may be traced in Africa, Central Asia, and Turkestan. (7)

In neighboring Afghanistan Qadris apparently reappeared after the downfall of Safavid Shiism in 1722. About 1828 for example, one of the numerous descendants of Abd al Qadir, Sa'd Allah Gilani moved from Baghdad to Harat. Like others in his family, he was skilled in Quranic commentary and prophetic traditions, attracting many students as a result. He managed to marry a descendant of a former Afghan ruler Ahmad Shah Abdali (or Durrani). Eventually he and his descendants acquired a Khanqah in a village about 14 kilometers south of Harat called Siyawshan. This suborder of the Qadiriyya, the Razzaqiya, functioned for a long time during the nineteenth century and into the twentieth. (8)

The order became established in Ottoman Turkey when a Qadri called Pir Ismail Rumi or Pir-i-Sani (d.1631),

Marfat.com

from Kastamuni, founded a "Qadri house" at Istanbul, followed by some forty other throughout Anatolia. He invented a special Qadri cap made of white cloth in eight parts in a cylindrical shape; he also created a *dhikr* in which the participants, standing upright, grasped each others arms, swaying back and forth in rhythmic fashion and balancing themselves first right, then left, shouting loudly as they did so to the scandal of the conservative ulama. This Rumiyah suborder was only one of many, including the Hindiyah, Khulusiyah, Nabulusiyah, and Waslatiyah, These Qadri institutions, like many others, were shut down in 1924 by Kamal Ataturk, and the orders were outlawed. Nevertheless it seems likely that the Qadiriyya continued a clandestine existence despite these prohibitions, and that it still exists in Turkey, although with a diminished membership.(9)

Qadris are also found in China, Central Asia, Kurdistan, Indonesia, Bosnia, Macedonia, Somalia and the Horn of Africa, the East African coast, Palestine, and elsewhere.(10)

The Qadiriyya order was introduced into the sub-continent of India by Mir Nur'llah bin Shah Khalilullah, a grandson of Shah Nuruddin Muhammad. Nimatullah wali bin Abdullah was born in Aleppo, Syria in 730/1330. After the death of his *Pir*, Shah Nuruddin travelled through northern Iran, Samarqand, Harat and Yazd, finally settled in Mahan in the Kirman province of Iran. Soon he was to become the town's great mystic celebrity founding the Nimatullahi order of the later Shii Sufis. His descendants in India traced their spiritual genealogy directly back to the Qadiriyya because of Shah Nimatullah's intimate relations with the Qadiriyyas of Iran.(11)

In the second half of the fifteenth century, a Qadiriyya

Marfat.com

Khanqah was established at Uch near Multan. Its founder Shaikh Muhammad al-Husaini al-Jilani was also a direct descendant of Shaikh Abdul Qadir Jilani. A native of Turkey, Shaikh Muhammad al-Husaini travelled to Khurasan, then Multan and Uch in a grand tour of the Islamic world. Deciding to stay at Uch, he returned to his homeland to collect his family. He came back also with a large retinue of followers. According to Shaikh Abdul Haqq there was a shortage of spiritual talent in Multan and naturally the Shaikh and his followers were warmly welcomed by the Multani ruler and Uch elite.(12)

Other early Qadri Sufis of the Punjab included Syed Ismail Gilani, Shaikh Bahlul Daryai and his disciple Shah Hussain Lahori. During his lifetime Shah Hussain Lahori enrolled a legion of disciples who became Qadri ambassadors in all parts of the Punjab and then in all India. He died in 1008/1599 in Lahore.

Syed Bahlul bin Syed Usman bin Syed Isa Qadri, a disciple of Syed Shamusuddin Qadri of Lahore was also an eminent sufi of the Punjab. Another Qadiriyya branch in the Punjab flourished through the efforts of a grandson of Shaikh Abdul Qadir Sani. He was Syed Muhammad Ghaus Bala Pir who claimed to be the tenth in succession from Ghaus-e-Azam Shaikh Abdul Qadir Jilani. He settled at Uch in Sindh and is regarded the first sufi who introduced Qadiriyya order there. Sultan Sikandar Lodi became his devotee. This order spread with tremendous speed and the Qadri Sufis out-numbered the Chishtis and Suhrawardis within a century. There also grew more than twenty off-shoots of this order within short period. The outstanding among them connected with Punjab are: Behlol Shahi, Maqim Shahi, Naushahi, Qasim Shahi, Hussain Shahi and Miakhel Shahi. In Punjab it was Shaikh Haji

Marfat.com

Muhammad Qadri, an outstanding Khilafa of Shah Sulaiman better known as Hazrat Naushah Ganj Baskhsh (d. 1064/1654) who founded Naushahi order. His successors are known as Naushahiyyas. His tomb locates in Tehsil Phaliya District Gujrat. The Centre of Qaisar Shahi is at Wazirabad. This sect founded by Shah Hussain, the eminent Punjabi poet is also important. The order of Miakhel was founded by Mir Muhammad Alias Mian Mir. Syed Muhammad Ghaus was succeeded by his son with the prestigious title of Syed Abdul Qadir Salis in recognition of his piety and asceticism.(13)

The towns of Pa'il and Kaithal, near Sirhind became the center of the Qadiriyya order mainly through the influence of Shah Kamal Kaithali, a spiritual descendant of Shaikh Fuzail of Baghdad and ultimately of the Ghaus-e- Azam. He died in 1573. Shah Kamal Qadri was succeeded by his grandson, Shah Sikandar Qadri (d.1614-15). Both Shah Kamal and Shah Sikandar strengthened Shaikh Abdul Ahad's interest in the Qadiriyyas although he had already initiation into the Chishtiyya order.(14)

With Uch and Lahore as bases, branches of the Qadiriyya order were founded in Kashmir. One of the early founders in that region was Shaikh Ahmad Qadri a descendant of Shaikh Bahauddin Zakariyya Multani. Shaikh Ahmad widely travelled and made lengthy trip to Makkah before settling in Lahore. Here he was initiated into the Qadiriyya order by Shaikh Muhammad. Impressed by his piety and asceticism, Baba Dawud Khaki invited him, to settle in Kashmir.

Like a number of centers in the Punjab, the Gujarati Qadiriyya order was established by a sufi who was a descendant of Shaikh Abdul Qadir Jilani. Attempt to establish Qadiriyya order in Dehli region had begun in the reign of

Marfat.com

Sultan Sikandar Lodi who invited Shaikh Abul Fath bin Jamal-uddin Makki Abbasi Qadri to settle in Agra. He is said to have inherited the Khirqah of Ghaus- e-Azam from one of the great Qadri's descendants. After him many descendants of Ghaus-e-Azam and Qadri Sufis came to Dehli and adjoining areas and settled there in the reign of Mughal dynasty. History records and acknowledges the services of Shaikh Abdul Haqq to Qadiriyya order. His most significant contribution to disseminate the teachings of Shaikh Syed Abdul Qadir Jilani is his Persian translation of a collection of 78 of his sermons called the *Futuh al Ghayb*.(15)

Another radiant order namely Qadiriyya Fazaliyya was established by Abu al-Farah Syed Muhammad Fazal- uddin Gilani at Batala (India) under the advice of Ghaus-e-Azam. He was a prolific writer who wrote over hundred books in the domain of Islamic mysticism in Arabic and Persian languages.(16)

The most powerful Qadri spiritual influence was spread in Punjab by Hazrat Mian Mir Bala Pir of Lahore. He was Khilafa of Shaikh Khidr Abdal Biyabani, who lived in jungle of Siwistan (Sindh). Some of Mian Mir's outstanding Khulafa included: Haji Nimattullah, Mian Nattha, and Mullah Shah Badakhshani, who was spiritual guide (Pir) of Prince Dara-Shukoh.(17) The spiritual legacy of Hazrat Mian Mir was transmitted to and perpetuated by Qadiriyya *Nuria silsala* in Gujranwala, and then by its spiritual centre 'Dargah Muallah Qadiriyya Ghaus ul-Asr Hazrat Khwaja Muhammad Umar Abbasi Qadri. The eminent figures of this order include: Hazrat Sakhi Ahmad Yar, Khwaja Muhammad Umar, Khwaja Muhammad Abdullah, Khwaja Muhammad Karimullah, Khwaja Muhammad Bashir, and *sajjada nisheen* Shabbir Ahmad Kamal Abbasi Qadri.(18) This centre also produced

Marfat.com

wonder Qadri Mashaikh such as Babu Ghulam Serwer Lahori and his Khulafa Khwaja Muhammad Hafeezullah, Muhammad Ashraf Khan (Ahmadabad Gujrat), Muhammad Yaqoob Khan (Bombay). Hazrat Khwaja Muhammad Rafiqullah, son of Hazrat Khwaja Muhammad Hafeezullah, is the spiritual heir and *sajjada nisheen* of high rank. This centre locates at the village Barelah Sharif in the district of Gujrat. Sufi Abdul Majeed and Sufi Muhammad Iqbal were some of the most radiant Sufi saints and Khulafa of Khwaja Hafeezullah.

Qadiriyya centre was established in Bengal by Shah Qamis who traced his spiritual descent from Syed Abdur Razzaq Gilani son of Shaikh Syed Abdul Qadir Jilani. The disciples of Diwan Abdur Rashid of Jaunpur also estalished Qadiriyya Centres in Bengal. Another eminent disciple of Diwan was Mir Syed Muhammad Qadri of Rajmahal who was succeeded by Shah Nimatullah. He founded his Qadri Khanqah in the village of Firuzpur. Shah Nimatullah died in 1666-67. He had large number of followers who propagated and promoted Qadri mystical influence in entire Bengal. In the late seventeenth and early eighteenth centuries Qadiriyya order had been introduced in almost all the regions of Indo-Pak subcontinent.(19) It reminds Ghaus-e-Azam's verse:

اَفَلَتْ شُمُوسُ الْاَوَّلِیْنَ و شَمْسنَا　　اَبْدًا عَلٰی فَلَکِ الْعُلٰی لَاتَغْرُبُ

(The sun of those saints who came before us have set, whereas sun of our spiritual glory will never set in the high firmanent.)

Marfat.com

References

.1 شاہ جیلان بے مثال مبلغ اسلام، ص 85.

.2 ابوالحسن ندوی، رجال الفکر والدۃ، ص283.

.3 شاہ جیلانی بے مثال مبلغ اسلام، ص 115-117.

4. T. Arnold. *The Preaching of Islam,* pp. 330-331.

5-6. Ibid p.227.

7. Khaliq Nizami, "The Qadiriyya Order." (in) *Encylopaedia of Islamic Spirituality,* v.2.p.9.

8-10. *Oxford Encyclopaedia of the Modern Islamic World,* v.3, pp 376-378

11-15. S.A Rizvi, *History of Sufism in India,* pp.55-66.

.16 تذکرہ مشائخ قادریہ فاضلیہ

.17 دارہ شکوہ، سکینۃ الاولیاء

.18 کندن لاہوری، سکینۃ العارفین

19. S.A. Rizvi, *History of Sufism in India,* p.146.

Marfat.com

﴿1﴾

Hazrat Shaikh Syed Abdul Qadir Jilani

The Most venerable, celebrated, spiritual ruler of the dominion of *wilayat*, chief pole of all the poles of the era قطب الاقطاب and **Sultan of the Saints,** Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani was born in the district of Jilan in Persia, South of the Caspian in 470 A.H. (1077-78). His father named Hazrat Abu Salih Jangi Dost was descendant in direct line of Hazrat Syed Imam Hasan (R.A), the grandson of the Holy Prophet ﷺ. His mother named Syedah Fatima Ummul Khair was descendant of Hazrat Syed Imam Hussain (R.A). He is thus undisputed progeny of Rasulullah (ﷺ).

His mother relates: My son was born in the month of Ramadan. I tried hard to suckle him in daytime but he refused to take milk. Throughout his childhood he would never take food during the fasting hours in the month of Ramadan. Speaking about his childhood, Ghaus-e-Azam says: Each time I felt a desire to go and play with other children that I would hear a voice say: 'Come to Me, O blessed one, come to Me.' In utter fear I would go and seek comfort in the lap of my mother.'

At the tender age of around one year, he father died and left him orphan. Thus he got basic religious education under the care of his mother and maternal grandfather Abdullah Sumi. But when Sumi died he was left alone with his mother. When he was of 5 years, his mother sent him to a local school in Jilan where he completed basic education. God had endowed him with extraordinary brilliance and memory. Before he attained 18 years of age, he had memorized the holy Qur'an and completed basic education in the area of religious sciences at his native school in Jilan.

Marfat.com

Ghaus-e-Azam relates an event which he experienced when he was a school boy. He says: when I was small boy, I was visited by an angel in the semblance of a beautiful young man daily. He would walk with me from house to school and arrange for me a place in the first row of class room. He would stay with me all the day and than take me back home. I would learn in a single day more than the other students who learnt in a week. I did not know who he was. One day I asked him to disclose his identity. He said: I am one of God's angels. He sent me to you and asked me to be with you as long as you study at Madressah.

At the age of 18 Ghaus-e-Azam was intensely occupied by the desire to acquire higher religious education and spiritual training in the company of a spiritual guide. He sought permission of his mother which was granted. While leaving home his mother advised him to observe strictly the following instructions:

☆ Always speak truth come what may.

☆ Obey Almighty's commands.

☆ Abstain from unlawful and forbidden things etc.

☆ Always be pleased with the Divine decree.

The mother knew that Baghdad would be a new place for her son with no friend or kin to support him. She sewed 40 dinars into the armpit of his garment and said: "I entrust you in the protection of the Great Protector who will protect you good. I separate myself from that who is dearest to me for God's sake."

Ghaus-e-Azam joined a caravan destined to Baghdad which was attacked by a band of 60 mounted robbers and looted all their belongings. One of the robbers questioned him if he had anything with him. Ghaus-e- Azam gave correct reply which was not considered true. The chief of the robbers

Marfat.com

was amazed when the matter was reported to him. When they searched, they found 40 dinars on his perosn. The chief asked what had made him to tell the truth? Ghaus-e-Azam said: "My mother had advised me to speak the truth come what may, I cannot disobey her." This reply shocked the chief and made him burst into tears. Instantly, he and his accomplices repented and vowed to give up life of banditry for ever. They also returned all the looted money and other things to their owners in the caravan.

Travelling about four hundred miles Ghaus-e- Azam reached Baghdad in the year 488 A.H. Admission for higher education added new phase of unending hardships and suffering in the life of Ghaus-e- Azam. It was indeed an indispensable part of academic life. The meagre amount of 40 dinars, which he had got from his mother at the time of departure, had finished. Sometimes he would receive some financial assistance from his mother and his teachers which was insufficient to cope with the situation. But he never disclosed his poverty nor ever stretched his hand to anyone to solicit help. Since he was Saiyyed, zakat or charity was forbidden to him. Shaikh Abu Abdullah Najjar relates that once Ghaus-e- Azam told him that he had to face difficulties of such dimension that if they were made to descend on mountain, it should have split into pieces. When hardships used to oppress him severely, he would lie on the ground facing the heaven and recite:

فَاِنَّ مَعَ الْعُسْرِا يُسْراًاِنَّ مَعَ الْعُسْرِ يُسْراً

(So verily with every difficulty, there is relief: verily, with every difficulty there is relief)

By reciting this verse all of his suffering would diminish. Likewise Ghaus-e-Azam relates that when he was

Marfat.com

student of Fiqh, he used to go to jungle after the class, and spent time in wilderness day and night. At that time he wore garment of wool with a small turban on the head and walked about bare-foot on the stony land and wild thorns. When hunger vexed him he would go to Tigris and eat vegetable grown on the bank of the said river but never stretched hand to beg.

It was also a routine practice with the students of the Jamia to go the village called Yaqubia, a few miles away from Baghdad to beg food grains at the time of harvest. The rich landlords used to give grains as charity to the students. Once the students urged Ghaus-e-Azam to accompany them in order to beg grains. He accompained them but in the village he met an elderly noble man called Hazrat Sharif Yaqoobi who was endowed with spiritual insight. When he saw Ghaus-e-Azam, he said: "Seekers of Truth and the pious people never beg, they don't stretch their hands before anyone. You are especially graced and favoured by the Lord Most Gracious". Hearing these remarks, he withdrew from the company of other students and returned to Baghdad, and in future never sought any help from anyone.

Once during the period of his academic life, the city of Baghdad was hit by famine, and the people subjected to starvation. Ghaus-e-Azam was too hungry and penniless. In this state of condition, he went to the river Tigris in order that he might pick some vegetables thrown by the people as garbage to satisfy his hunger. There at the bank he found many other dervishes searching food. He did not interfere in their search but came back to Baghdad and entered a mosque known as Sook-ar-Rahaaneen. There he met a stranger who was eating bread and roasted meet. He invited Ghaus-e-Azam to take part in eating but he refused. Meanwhile when it was

Marfat.com

disclosed that the stranger was eating food purchased by the money sent by Ghaus-e-Azam's mother, the latter joined him and ate to his satisfaction.

In the city, it was the practice of Ghaus-e-Azam to see mystic men off and on in order to gain spiritual knowledge and their blessings. There he met Shaikh Hammad Al-Dabbas and joined his company. For academic study, he had already got admission at the Jamia of Hazrat Shaikh Abu Saeed Makhzoomi located near Bab-al Azj in Baghdad. This institution was well renowned for its high standard. Here he studied Fiqh, Tafseer, Hadith and completed his academic education in all the areas of Islamic Traditional and Rational sciences. When he was about to complete his education in 503 A.H. his teacher Shaikh Abu Saeed predicted. "This Ajami youth shall by highly respectable saint, and at his call all the saints will acknowledge his superiority." According to another version, Ghaus-e-Azam had completed his university education at the Jamia of Shaikh Abu Saeed in 496 A.H, and then adopted ascetic life. Even during his education at the Jamia, after attending his usual studies, he would often sit on the bank of river Tigris meditating in the pursuit of Truth. However after the completion of higher education in religious sciences and in some other disciplines there starts a new era of austerties and ascetic practice (مجاہدات) in the life of the Shaikh. The sainthood (*wilayat*) requires re-built of personality in order to assume God's character traits as one's own. This necessitates rectification of character which means to prune, trim all the nasty and abnoxious characteristics (i.e. the baser elements in self- hood) in order to attain inner purification.

According to some chroniclers Ghaus-e-Azam lived in jungles and dreary places for twenty five years to complete his

Marfat.com

mystical journey. But the actual period of his ascetic life for the attainment of self-annihilation (*fana*) is spread over 15 years as he went into seclusion (retreat) after 496 A.H. However as a traveller of divine path he spent time in Karkh, Schuster, Burj Ajami, Aiwan Kasra, Madain and other deserted places.

Shaikh Usman Shafii relates that Shaikh Jilani informed him "that during this phase of mystical journey when I used to live in dreary places, Satans well-equipped, with horrible faces, and in queue would come to fire at me. But I would find immeasurable strength and resolution in me. Hidden voice would whisper into me, 'O Abdul Qadir! Get up and come out to combat with them, we shall help you.' When I would get ready to fight with them they used to run away. Once an ugly ill-shaped person emitting bad smell came to me and said "I am *iblis*, you have humiliated me and my companions. I therefore want to serve you in your company". I said: "Run away from here, I don't feel peace with you." The very moment I said this, a hidden hand hit him with such a force that he disappeared into the earth. But he came again to fight with me with burning flames. All of a sudden a rider mounted on the 'Sabza horse' gave me a sword to fight with him. Seeing this, the Satan took to his heel. For third time I saw him again sitting apart from me. He was wailing and lamenting. He then spread a number of traps of worldly temptations around me saying 'we entrap people like you in them.' Then he revealed worldly means (causes) which had surrounded me from all sides. I addressed these causes continuously for one year until all of them disappeared i,e. I recognized the Causer. Afterwards my lower self, innermost being and my resolves and powers were revealed to me. I worked to resolve and cleanse all such ailments for some years

Marfat.com

till its Satan became Muslim, and all of my affairs became divinely controlled.

However Satans still continued to visit the Shaikh to frighten him. But by the grace of God they would invariably be defeated. Son of Ghaus-e-Azam Shaikh Ziauddin Abu Nasr Musa relates that he heard his father say "that once he was roaming about in the jungle in which there was no food no water to take. He was hungry and thirsty for several days. All of a sudden a piece of cloud gathered over the sky and instantly rain started. He quenched his thirst with it. Next moment he saw a light which illuminated the entire sky. In this flash appeared a luminous apparition who said to him: "I am your God; I have approved all of your prayers and devotions and I am well pleased with you. I now make all the unlawful (forbidden) things lawful to you." Hearing this Ghaus-e- Azam said: I seek refuge with my God Almighty from the Satan the condemned." Next moment that apparition changed into smoke. Soon after this another voice from the same source came to him saying: "Abdul Qadir! Your knowledge saved you from my trick although I have led astray about 70 travellers of the mystic path." Ghaus-e- Azam again sought divine refuge and said: "There is none mightier than Allah. He is Supreme, Sovereign, the Greatest, and thereafter he said to the Satan: "O cursed! I have been saved by the grace of God Almighty."

Ghaus-e-Azam after spending around 25 years in jungles returned to Baghdad. He had also acquired spiritual knowledge in the company of Shaikh Hammad Dabbas. He had obtained spiritual benefits from his teacher Shaikh Abu Saeed Makhzoomi. But still Ghaus-e- Azam had not been initiated (Bait) in any sufi order formally. When he entered Baghdad after asceticism (مجاہدات), Abu Saeed took him to his house and fed him with his hands. After this Shaikh Abu

Marfat.com

Saeed initiated him and invested him with Khirqah of discipleship and made him his Khalifa i,e., the chief spiritual successor. Although Ghaus-e-Azam learnt the science of mystic path from Shaikh Hammad al-Dabbas, he was formally initiated in spiritual order by Abu Saeed with the award of cloak-the symbol of the mantle of Holy Prophet ﷺ. Shaikh Abu Saeed said: Indeed, Abdul Qadir Jilani, took cloak of initiation (خرقہ بیعت) from my hand, but I as well received cloak of service from his hand. Afterwards Shaikh Abu Saeed offered him teaching assignment at his Jamia and fixed some honorarium to meet necessities of life. Here he was active as mufti (jurist), teacher of religious and mystical science. He apparently taught Quranic-exegesis (تفسیر), Hadith (Traditions) and Fiqh (Islamic law and jurisprudence), but predominantly his fame spread as sprirtual guide with lofty mystical power of control (تصرفات). This reputations attracted large number of pupils from all parts of the Islamic world. His persuasive lectures and mystical discourses were changing the destiny of the people.His speeches were fraught with illuminative knowledge which had made the people spell- bound.

Shaikh Abu Saeed Mubarak had become too old and was getting weaker every day. He was satisfied with the performance of his pupil and therefore handed over charge of his Jamia to Shaikh Abdul Qadir Jilani with full confidence and died on the 18th of Muharram 513 A.H. Ghaus-e-Azam had not started allegiance work (سلسلہ بیعت) in the life of his teacher. He avoided to project himself as spiritual guide until the death of his Shaikh. Afterwards all the disciples of Shaikh Abu Saeed renewed their novitiateship (ارادت) with Ghaus-e-Azam and accepted him as their spiritual Guide. It was at this Jamia that an unending display of charismatic power (karamat) had begun and his luminous fame spread

Marfat.com

across the world.

The classes in Jamia were divided into three sessions. The morning classes devoted to the lessons in the commentary of the holy Qur'an, Hadith, Fiqh and Arabic literature, were conducted by Ghaus-e-Azam himself. Other subjects were taught by other teachers of repute. Ghaus-e-Azam remained engaged from 528 A.H to 561 in giving free education, issuing *Fatwas,* but predominently acting as Shaikh (spiritual guide) spreading light of Islam and preparing team of elect to continue his mission after his departure to next world.

It was on Friday in 511 A.H Ghaus-e-Azam was coming bare-foot from the jungle to Baghdad. In a street he met a lean and a sick person who accosted him. Both greeted each other. The person requested the great Ghaus to help him sit up. After this the Ghaus noticed that lean body of the person began to grow fat and face brightened. He asked the Shaikh whether he knew him. Surprsisingly the Shaikh said he did not know him. In response, the stranger said: "I am the religion of your grandfather. I was afflicted and now disease-stricken lying here in miserable condition, but on account of your help God has given me new life. You are Muhyiuddin i,e. 'The Reviver of the Religion." Hence the Shaikh earned this honorific title. After this encounter, the Shaikh proceeded to Jamia Mosque of Baghdad where a person came to him and gave him a pair of shoes and addressed him as Muhyiuddin. After the Friday prayer, the people in the mosque and elsewhere rushed to him kissed his hands and called him Shaikh Muhyiuddin. Before that day no one had ever addressed him by this title.

By the time Ghaus-e-Azam was born, the Abbasid Caliphate was on decline. The Caliph Al-Muqtadi was in power (1075-1094). The factors like state corruption, reign of

Marfat.com

the Thurkish Bodygurad, Qaramatiams reign of terror, Buwayhid Supremacy (a Persian dynesty), Fatimids accomplishment, and Seljuke Sultans' forceful interference had shattered the foundation of Abbasid rule, and destroyed fabrics of Islamic society. Political conditions were at stake, social and religious life was surrounded by varied dangers. A large number of Sufi saints were present but had confined themselves to the premises of Khanqahs. The spiritual way of life was almost non-existent. Not to speak of worldling Ulama (علمائے سوء), rightly guided and true Ulama and preachers could not raise their voice in wake of especially two dangers: Firstly the Abbasid Caliphs were not ready to listen any critiscism. Secondly, the Asssins-a sanguinary fraternity founded by Hasan-bin- Sabah aimed at destruction of the authority by poison and dagger. A number of saints and sages had been murdered by their hand.

Prior to the advent of Ghaus-e-Azam, Imam Ghazzali (1058-1111) had done his best ot retrieve deteriorated situation of all sorts but could achieve little. Spiritual landscape of Muslim empire, after the execution of Husain bin Mansur Hallaj had been contaminated: Shariat and Tariqat were considered poles-apart. The lives of holy men were always in danger. Ghazzali, a eminent Sufi-theologian of the time had made attempt to reconcile orthodox Islam and Sufism. After his death this mission of reconciliation was carried on and completed by Shaikl. Syed Abdul Qadir Jilani. He stressed that every believer in God must acquire three mystical qualities to become a Sufi saint. Firstly he must submit to divine decree; secondly he must observe law of Shariah; and thirdly he should remain satisfied with fate.

Shaikh Abu Saeed had advised Shaikh Syed Abdui Qadir Jilani to preach Islam, but he was reluctant and shy to

Marfat.com

speak on account of language barrier. It was on 16the Shawal 521 A.H. before the noon prayer that he saw the Holy Prophet ﷺ in dream who asked: "Why don't you not preach?" He said: "I am but a Persian, how can I speak eloquent Arabic of Baghdad!" The Holy Prophet ﷺ spat seven times in his mouth and bade him to preach, provide guidance and call people to good deeds. Then Hazrat Ali blessed him by spitting six times in his mouth. As a result gates of divine knowledge were made open to Ghaus-e-Azam, and eloquent and meaningful words and phrases began to gush out of his mouth.

Ghaus-e-Azam would deliver sermon thrice a week, viz once in the morning of Friday, second in the night of Tuesday at his own Jamia, and third in the morning of Sunday in the guest house for the exoteric scholars (علمائے ظواہر), jurists and mystic men. This practice continued for 40 years until his demise in 561 A.H.

It was during a sermon session, Ghaus-e-Azam, in utter sobriety (حالت صحو), sitting on the pulpit, in the presence of large number of people and Ulama and under divine command proclaimed" **"My foot is on the neck of all the saints."** This was heard by all the saints on earth, irrespective of era, time and space, and his glory was acknowledged by all the spiritualists of the world. This proclamation was not ecstatic utternace (*shath*) at all. This event had been affirmed by more than 15 reliable witnesses. The work '*Bahjautl Asrar*' records the names of all 40 such blessed persons who were present there at that time. For instance Shaikh Ali Haiti, one of the oldest and most revered mystic of the time stood up, went straight to the pulpit and physically put the foot of Ghaus-e-Azam on his neck. After him all the saints and Ulama who were present in the assembly bowed their heads to acknowledge the supremacy of the great Ghaus. Besides this,

Marfat.com

all the former and later Sufi saints wherever they were in the world bowed their heads in obedience, and whoever denied was immediately deposed of sainthood.

Shaikh Abu Saeed Qailawai says "when I noted this proclamation, I felt Allah's truth manifest in my heart. I saw all the saints of the world standing in his presence, filling my whole vision. Those who were living were present bodily, and those who had passed away were present in spirits. The Holy Prophet ﷺ alongwith a group of angels descended and bestowed upon of Ghaus-e-Azam robe of honour." Shaikh Makaaram says "By God when he proclaimed 'My foot is on the neck of all the saints', all auliya Allah on earth saw by their inward eyes that the banner of his poleship (*qutbiyyat*) was pitched before them, and the crown of *Ghausiyat-e-Kubra* (Chief Ghaus) was put on his head and he was wearing robe of complete spiritual power' embroidered with law of Shariah and Tariqat.' In addition to this, Hazrat Awais Qarni, Junaid Baghdadi bowed their heads in veneration. Khwaja Muinuddin Chishti, who was engrossed in devotional exercises in the mountain of Khurasan, when heard this proclamation bowed his head too low as his forehead touched the ground and said "Your both feet are on my head and eyes." Shaikh Khalifa Akbar Milki relates: I had the privilege to have the vision of he Holy Prophet ﷺ infrequently. By God I saw the Holy Prophet ﷺ and asked him 'O the Prophet of God! Shaikh Abdul Qadir has said: "My foot is on the neck of every saint; is it true?" The Prophet said: "Shaikh Abdul Qadir said the right, why he should not when he is the pole (*qutb*) and I am his guardian."

Every Sufi saint, whether earlier, contemporary or later accepted this proclamation. Howerve there is difference of opinion regarding the coverage of this utterance. But in brief,

Marfat.com

all the Sufi saints earlier, contemporary and later excluding the companions of the Holy Prophet ﷺ are covered by this utterance. For instance Khwaja Bahauddin Zakiriya Multani has praised the great Ghaus in these words:

اولیائے اولین و آخرین سرہائے خود

زیرِ پائش مہ نہندا اس حکم رب العالمین

(All the saints of the first and last era place their heads under his feet by the command of the Lord of the universe)

There is also divergence of opinion in regard to the meaning of this proclamation. But is is generally held that Ghaus-e-Azam has explained its meaning himself in his verse:

اَفَلَتْ شُمُوْسُ الْاَوَّلِیْنَ وَ شَمْسُنَا

اَبَدًا عَلٰی فَلَکِ الْعُلٰی لَا تَغْرُبُ

(The sun of those saints who came before us have set, whereas our sun of spiritual glory will never set in the high firmament)

All the great mystics of Islam have been praising the glory of the great Ghaus in different terms and meanings. Some of their remarks are recorded in nutshell as follows:

1. Shaikh Shahabuddin Umar Suharawardy has said: "There is absolutely no doubt that Shaikh Syed Abdul Qadir Jilani is the centre of saintship (*wilayat*). He enjoys special privilege amid the friends of God. The sun of his glory shall irradiate until the Day of Judgement."

2. Shaikh Syed Ahmad Rifai says: Shaikh Abdul Qadir Jilani has on the right side an ocean of Shariah (exoteric laws of Islam), on his left is the ocean of Tasawwuf (Islamic mysticism). He may saturate anyone as he desires."

3. Shah Waliullah Muhaddis Dehlvi says: "The person

Marfat.com

who after Hazrat Ali Murtada (R.A) walked on the path of mysticism and intoxication with complete firmness is only Shaikh Abdul Qadir Jilani." Again in his work *Hammat*, he writes" From amongst the saints of Islam and those belonging to other spiritual orders who were endowed with spiritual training directly either by any ancestral spiritual guides or by the Holy Prophet ﷺ, Ghaus-e-Azam stands unique to have been elevated to top most rank in the domain of sainthood. He in his tomb, enjoys full intuitive power of control (تصرف) like the living Mashaikh. And that when he returned to eternal abode (died), his real being was infused with special ability of spiritual power blended with angelic spirit to pervade and control the entire universe. Thus in his Qadiriyya order a special spiritual and esoteric life had been inspired for the benefit of all the people of spiritual taste'.

4. Hazrat Mujaddid alf-Sani Sirhindi eyes: Blessings and benedictions of *wilayat* can be attained through Ghaus-e-Azam until the day of Resurreciton, as this pivotal point is not given to anyone after him." In one of his letters, he has written: "There are two channels to arrive at Divine Presence. The first one concerns prophethood which provides access to the Apostles to reach Divine Court directly without any mediation. This channel has ended with the Khatam al-Anbiya i,e., Rasulullah ﷺ The second channel is the realm of saintship. All the Qutb, Abdal, Awtad, Najeeb, Akhyar and others, attain Divine proximity indirectly through mediation. In this channel Hazrat Ali is the chief mediator followed by his sons Hazrat Imam Hasan and Hazrat Imam Husain. Afterwards the spiritual leadership remained in the family of the Holy Prophet ﷺ wherein the twelve Imams held this office one after the other and finally Syed Abdul Qadir Jilani was blessed with this elevated rank. However in the intervening period

Marfat.com

between the twelve Imams and the advent of Shaikh Abdul Qadir Jilani, this office remained vacant until the latter was made the chief of the domain of saintship. All the saints of Islam, whatever their ranks or stations might be or whatever spiritual orders (سلاسل) they belong, have been getting spiritual inspiration through Ghaus-e-Azam Shaikh Abdul Qadir Jilani and it will continue infinitely." Mujaddid alf-Sani has also said "whatever bounty and spiritual wealth I attained, it was all transmitted through the great Ghaus."

In the gatherings of the great Ghaus number of visible and invisible audience increased rapidly. The platform for the sermon was shifted first from Jamia to Eidgah, then from the middle of Eidgah to bigger Eidgah outside the city. At a time 70000 people would attend this assembly and 400 Ulama would record his lectures. An Orientalist said: Abdul Qadir's fiery orations and irresistible charisma encouraged members of non-Muslim communities of Baghdad to convert to Islam *en masse*. About the eloquence of sermons, even non-Muslim like Dr. Margoliouth has admitted the uniqueness and sublimity of his speeches and discourses. Houstsmon's Islamic Encyclopaedia records his remarks in these words: Shaikh Abdul Qadir Jilani figures as a capable theologian and an earnest sincere and eloquent preacher. His doctrine in this work is strictly orthodox and the tone uniformely sober. There are, however some mystical interpretation of the Qur'an and the practice of repeating certain formulae (*award*). The preacher would like to close the gates of Hell and open those of the paradise to all mankind. The preacher emphatically claims to speak after divine authorization..."

A challenging and dauntless voice was thus heard first time in the Jamia Abu Saeed. It said: The walls of Islamic faith have split, the foundation shaken and the edifice was

Marfat.com

demolished by the evil forces. O you the dwellers of earth! Come forward to secure the fabric from further decay and repair its demolished parts. O you the sun and moon, day and night, you too come and join hands with us. O the pretender mystics you shun from the greed which has engulfed you. Follow the practice and conduct of Auliya Allah. The Ulama who do not live in accord with their knowledge, their example is like a donkey. Can a donkey take advantage of its burden except that it faces trouble? He who is more knowledgeable must be more God-fearing and more adorer of the Lord.

✯ Speeches and sermons earned the Shaikh remarkable success. He inspired the people to affiliate none but with God. As stated before his sermons were attracting over seventy thousand audience including Ulama and Mashaikh, accomplished auliya, ruling elite, enraptured people (*majzoob*) common folk and hidden creatures. The Jamia had become not just an institution of higher learning, it was a centre for spiritual training and inner sanctification for the followers. It was also preparing a body of trained spiriualists to convey the message of Islam across the world.

✯ It was by the virtue of Ghaus-e-Azam that social and religious life of society improved. The people took sigh of relief, the closed door of Khanqahs were opened and political stability achieved to some extent. Abbasid Caliph found asylum in the Khānqah of the great Ghaus.

It is commonly known that the Prophets were accorded evidentary miracles (*mujizat*) and the saints of Islam are accorded charismatic miracles (*Karamat*). Ali Hujwari says 'The miracles may be vouchsafed to a saint so long as he does not infringe the obligations of Shariah. In Islamic mysticism (Tasawwuf) the greatest miracle is considered the substitution of good quality for a bad one.' Shaikh Syed Abdul Qadir Jilani

Marfat.com

who is the **Sultan of the Saints** occupies the rank of Mahboob-e-Subhani. Sometimes *Karamat* were seen from him, sometimes in him. Whatever he said even inadvertantly came true. His tongue was *Kun fa Yakun* (Be, and it becomes). Ghaus-e- Azam once said "verily I (Abdul Qadir) have so much annihilated in the holy being of my ancestor that by God, this corporeal body of mine is not that of Abdul Qadir, rather it too belongs to my grandfather Rasulullah ﷺ. Shaikh Ali Haiti has said that the had not seen any saint endowed by God to reveal *Karamat* unceasingly as were seen by Ghaus-e-Azam. Thus his *Karamat* are like radiant star ever shining and illuminating the hearts of his lovers. They are innumerable to recount. The work '*Bahajat al-Asrar*' and an English work '*The Sultan of the Saints*' (by Muhammad Riaz Qadri), record a number of *Karamat* wrought by the Shaikh. In true sense these miracles (*Karamat*) etc, are not confined to the specific period he lived in, they are being witnessed even today by the people of spiritual kinship, and common people.

Imam Ahmad Riza Khan Brelwi has recorded an amazing event noted in the life of Ghaus-e-Azam which is as follows:

Abu al-Majad the grandfather of Shaikh Abi al-Amjad Mubarak relates that "One day I visited Ghaus-e-Azam and desired to witness any Karamat wrought by him. Seeing me Ghaus-e-Azam smiled and said 'very soon five perons are about to arrive here. One will be Persian having white-reddish colour and a mole on his right side cheek. From today onward he will remain alive for nine months only. A lion will tear him to pieces in Batiaj and Allah Most High will raise him from the same spot.

The second man will be an Iraqi whose complexion will be red and white, but he will be one-eyed and lame. He

Marfat.com

will remain under medical treatment with us for one month but won't recover and die here. Third man will be an Egyptian of wheatish colour having six fingers on his left hand with a sign of an injury of spear which he sustained thirty years ago. He will travel to India to trade and die there after thirty years. Fourth person will be a Syrian having wheatish colour and fingers having a *daat*. He will die after seven years, three months and seven days before your house. Fifth will be Yemeni Christian of white colour. Beneath his garments would be a cincture (i,e. infidel's thread). He left his native country three years ago and does not disclose the religion he professes. He has been spying to know the condition of Muslim Ummah.

Not long after, all the five persons visited Ghaus-e-Azam. The Persian asked for roated meat, Iraqi requested rice and meat of duck, Syrian asked for apple, Yemeni asked for half-roasted egg, but none of them expressed his desire to other persons. In no time all the dishes were presented to each according to their desires without their demands expressed by them overtly.

Abu al-Majad states: By God! I noticed carefully there was no difference in their appearance as Ghaus-e- Azam had predicted. I asked the Egyptian about his injury. He was surprised and said I sustained it thirty years ago. After having finished the meal all swooned. When they recoverd senses, the Yemeni Christian asked 'what do you say about the person who knows the secrets of Sufis?' Ghaus-e-Azam said 'I know you are Christian and have cincture (zunnar) under your clothes.' Hearing this he shrieked and stood up and became Muslim. Ghaus-e-Azam said 'Different Mashaikh saw you; they knew that you are Christian and have cincture under the clothes. But they kept quiet because they knew that you were

Marfat.com

destined to embrace Islam at my hand. He thus died as the Shaikh had predicted. Iraqi fell ill and died after one month in the corner of Khanqah of the Shaikh. I participated in his funeral prayer. The Syrian one day fell at the gate of my house and died after seven years, three months and seven days as the Shaikh had predicted.

Ghaus-e-Azam disclosed eleven hidden things about the Persian, eleven about Iraqi, fifteen about the Egyptian, nine about the Syrian, eight about Yemeni. Thus the Shaikh disclosed sixty two hidden things about the five persons in their absence including some other relevent information of their unexpressed desires.(الدولۃ المکیۃ ۔ امام احمد رضا خان بریلوی). Nothing is hidden from the invisible phenomenal spheres from the eyes of Sufi saints of high ranks.

Ghaus-e-Azam was devoted like father to all his countless followers. He knew them by names and cared for their wordly affairs alongwith their spiritual state. He would help them in trouble may they be living anywhere in the world. He kept the company of the poor and weak and never sought company of the famous and powerful people. Although he was kind and most compassionate, he was stern in his justice. He used to say: None of my followers will die before he repents. Each of my good followers will save seven of his sinful brothers from hellfire. If in the far west, the private parts of one of my followers were to be inadvertantly exposed, although I were in the far east, I would cover him before anyone could take notice. I have been given a book, which is as long as any eye could see. It contains all the names of my devotees who will follow me until the Day of Resurrection. He also said: The pious and good are in my garment, but I am in the garments of my sinful devotees.

Ghaus-e-Azam was authority, Imam in religious

Marfat.com

matters, theology, law and leader of the Shafii and Hanbali Fiqh. But above all he was and is head of Islamic mysticism (Tasawwuf). People from all walks of life were benefitted from him. His prayers were granted immediately. He was lover and beloved of the Lord. He performed and is performing countless miracles. He had mild disposition, merciful habits, soft heart, gentle nature and smiling face. He possessed best of manners and conduct. He was an embodiment of *Uswa Hasana* of the Prophet in his outer and inner life. He was generous and liberal distributing both material and spiritual wealth to the world. Even he elevated a thief to the rank of Abdal after short period of his training.

Shaikh Syed Abdul Qadir Jilani married at the age of 51. He married four times and had 27 sons and 22 daughters. In household affairs he strictly followed *Uswa Hasna* (The best model) of Rasulullah ﷺ in letter and spirit. His wives were obedient and house peaceful. He would go to the market for buying household articles. He would at times sweep the floor and sometime cook food. He brought up children with care, and strong discipline ensuring proper education and spiritual training to them.

History records his daily routine as follows: Ghaus-e-Azam would lecture on *Tafsir*, deliver sermons and discourses in the morning, and after the midday (*zuhar*) prayer would issue *Fatwas* (legal verdicts) He would distribute bread before *magrib* (sunset) prayer and after prayer take his meal. After *Isha* (night) prayer he would retire to his private chamber for voluntary prayers and devotional practices. As the time passed, he concentrated more and more to spiritual training and education of his followers. He spent most of his time in worship and sevice to humanity. He laid foundation of Qadiriyya order-the most luminous and wide-spread in the

Marfat.com

world.

Ghaus-e-Azam had assured his followers and disciples in these words: I would not leave the presence of God unless He does not accompany me my disciples (murids) to paradise. He had now completed his divinely assigned task for reviving the spirit of Islam. His spiritual influence had spread all over the world in his life time and immediately after his death through his trained emissaries. He was now nearing his departure and died on Monday the 11th of Rabi-us-Sani 561 A.H. at the age of 91. His blest radiant tomb locates at the Jamia at Babul Azj Baghdad which is a place of strong and instant spiritual irradiation for the entire Muslim Ummah. His Urs (death anniversary) is celebrated on the 11th Rabi-us-Sani every year with full sanctity.

Ghaus-e-Azam left rich legacy of literature in the area of religious sciences. Some of his mystical teachings are outlined as follows:

1. First exhort your ownself than to others.
2. How can you guide others when you are blind yourself; only man of spiritual insight can guide others.
3. Four things will destroy your faith:-
   a. You do not act on what you have the knowledge of;
   b. You act on a thing of which you have no knowledge;
   c. You don't care to attain knowledge of the thing which you already know not;
   d. You prevent others to acquire knowledge of the thing which you know not yourself.
4. Being patient, before Divine decree, sleep peacefully under the spout of destiny. When you are accustomed to it, Divine bounty and grace shall be restored to you in a way you could never yearn or expect of it.
5. Secrets and mysteries, afflictions and ailments and the

Marfat.com

concealment of alms are the trasures of righteous acts.

6. Try that your left hand must not know of the alms your right hand gives.

7. Go to the Ulama with nice discipline avoiding criticism with the intention to get benefit of the visit so that you are graced by their knowledge and blessings.

8. He who got knowledge of Allah Most High, the world, the Hereafter, and all the alterities (*aghyar*) disappeared from his heart.

9. Cleanse all others from your heart which is the locus of Allah. the Most High.

10. If you desire true success, oppose your lower-self in obedience to you Lord.

11. How much ignorant is he who got busy in the cause forgetting the Causer; he forgot the Eternal and became happy with the non-eternal.

12. The reality of spiritual poverty is that you don't stand in need of a person like you and reality of the richness is that you obviate the need of a man like you.

13. Juxtapose tomorrow with yesterday; perhaps when tomorrow comes you might not be living i.e. give importance to your present time to prepare for your future. In other words "this world is seedbed for the next world."

14. O' The rich! Don't be heedless of your tomorrow on account of your worldly wealth; it is likely when tomorrow comes you are poor.

15. The thing which instigates to hasty action is your greed to amass worldly wealth.

16. Stick to patience if you want to become pious, trusting one and become man of sound faith, since patience is the foundation of every virtue.

17. To talk about the seed and cultivation is futile at the

Marfat.com

time when people are harvesting their corps.

18. The company of bad comrades will indulge you to misconception about the virtuous.

19. Don't' be conceited at your deeds since their worth is based upon their ultimate result.

20. Don't be fearless about the worldly sea, many a man has drowned in it.

21. Keep good intention before you whether you talk or are silent. He who does not keep good intention before any action, his deeds are worthless.

22. Faqir is that whose richness owes to none except Allah the Most High (i.e. He is not rich because of his worldly wealth or power, rather the cause of his richness must only be his mystical relations with the Causer).

23. Always fear God and don't be afraid of anyone else. Commit all of your needs to Allah and beg everything of Him and trust in Him. Be steadfast on the Unity of God as there is consensus on this.

24. When the man is afflicted he tries to come out of it by his own efforts: When fails he seeks help of the creature. When he is disappointed from all sides then he recourses to Allah. At that time he is certain that only Almighty is the Master of every good and evil, profit and loss, life and death.

25. Manly man is he who cleanse his heart of all the alterities (*aghyar*), and holding sword of Divine Unity, stood at its gate in order that nothing from the creation could enter into it.

26. Heart is the Locus of Allah the Most High, Don't let others enter into it. Dispel worldly interest from the heart and give up thinking the creature as the Causer.

27. He who desires Divine-proximity must adopt sincerity.

28. Be sincere to the Lord at least for forty days; fountain

Marfat.com

of Divine knowledge and wisdom shall flow from the tongue of your heart.

29. He who adopted truth, sincerity, and piety, verily he is separated from alterities (*aghyar*).

30. That very reality, which is rejected by the religious laws of Islam, (Shariah) is satanic.

31. He who got engrossed in devotional exercises (مجاہدات) without knowledge, would be involved in humiliation instead of improvement.

32. He who acts in consonance with the knowledge, God bestows on him such knowledge which he had not attained before.

33. Righteous is one whose words are based on truth and veracious is that who keeps truthfulness in view in his words, actions and states.

34. The reality of truth is that you speak truth wherein you don't see deliverance without telling lie.

35. Judge the conformity or non-conformity of actions in relation to the injunctions of the Holy Qur'an and Sunna in order to observe friendship or enmity with anyone.

36. If you devote to the service of Almighty in the presence of wealth, then you richness would be you subordinate and you would be a respectable person in this world and the next.

37. He who desires salvation in this world and the next, must be patient and agreeable with the pre-destination (*Fate*) and complain not the tribulation with the creatures.

38. Acknowledgement of the boons and bounties, given by the real Benefactor, from the core of the heart, is the expression of gratefulness in true sense.

39. Patient Faqir is superior to the grateful rich and the grateful faqir is superior to both.

Marfat.com

40. Treat the worldlings with ego and self-respect but with the saints with humility and lowliness.

41. Unlawful earning deadens the heart whereas lawful sustenance gives life to it.

42. To keep the worldly interest intact and its procurement with the sincerity of intention is permissible, but to give it space in the heart is forbidden.

(Note: Allam Yunus Ibrahim as-Samrai and Maulana Abu-al Hasan Ali Nadvi have recorded these aphorisms (23 to 42) in their works which are extracted from *Futuh a-Ghaib* and *Fatha al-Rabbani/Nam-o-Nasb*, pp. 592-594).

Sources

1. بہیمۃ الاسرار۔ امام ابوالحسن اشطنوفی
2. افضیلت غوث اعظم۔ امام احمد رضا خاں بریلوی
3. تفریح الخاطر فی مناقب سیدنا غوث اعظم۔ شیخ عبدالقادر محی الدین الاربلی
4. زبدۃ آلاثار تلخیص بہیمۃ الاسرار۔ شیخ عبدالحق محدث دہلوی
5. سیرت غوث الثقلین۔ مولانا ابوالحامد محمد ضیاء اللہ قادری
6. شریف التواریخ۔ سید شریف احمد شرافت نوشاہی
7. شہنشاہ بغداد۔ محمد لطیف زار نوشاہی
8. فیوض غوث یزدانی ترجمہ الفتح الربانی۔ شیخ سید عبدالقادر جیلانی
9. فتوح الغیب۔ شیخ سید عبدالقادر جیلانی
10. قلائد الجواہر۔ محمد یحییٰ تادنی
11. مظہر جمال مصطفائی۔ سید نصیر الدین ہاشمی قادری
12. نام ونسب۔ سیّد نصیر الدین گیلانی
13. خلاصۃ المفاخر فی مناقب شیخ عبدالقادر۔ امام محمد عبداللہ یافعی
14. Syed Abdus Salik, *The Saint of Jilan.*

Marfat.com

15. T. Arnold, *The Preaching of Islam.*
16. Titus, Burckhardt, *An Introduction to Sufi Doctrine.*
17. Martin Lings, *What is Sufism.*
18. Maulana Abul Hasan Ali Nadvi, *History of Preaching and Endeavour.*
19. The Oxford Encyclopaedia of the Modern Islamic world.
20. Syed Athar Abbas Rizvi, *History of Sufism in India.*
21. Annemarie Schimmel, *Mystical Dimensions of Islam.*
22. Aziz Urfi, *Ghaus ul Azam Dastgir.*
23. Muhammad Riaz Qadri, *The Sultan of the Saints.*

☆☆☆☆☆

Marfat.com

﴿ 2 ﴾

Hazrat Saiyyid Abdur Razzaq Gilani

Poverty has a high rank in the way to God and that the poor are greatly esteemed by Him, as the Holy Prophet ﷺ preferred poverty (*Faqr*) and said "O God make me live lowly and die lowly and raise from the dead amongst the lowly!" He also said "Poverty is glorious to those who are worthy of it." In Sufism poverty does not mean destitution and needfulness, it indicates abdication from worldly wealth and follow the practice of Rasulullah ﷺ. Sufis of high rank in most of the cases choose that state which God chooses for them and keeps them in; if He keeps them rich they are not forgetful and if He wishes them to be poor, they are not covetous and rebellious, says Ali Hujwari. Syed Abdur Razzaq was one of the top-most spiritual figures who preferred poverty (*Faqr*) to richness and led a sublime illuminative life, mostly remote from the general public.

Shaikh Syed Abdul Razzaq Gilani was son of Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani. He was born on 18th Ziqad 528 A.H (9th September 1133) on Sunday at night. He was 18th Imam and Shaikh- e-Tariqat of Qadiriyya Sufi order and 5th son of Ghaus-e- Azam. His education and training was undertaken by Ghaus-e-Azam himself. He learned Hadith from his father in his early age. Allama Ibn-e-Najjar relates in his history that he learnt Hadith from his childhood from his father, alongwith many others and also achieved a lot on his own.

He was Hafiz of the Qur'an and Hadith. Since he was lover of Hadith, he therefore collected a large number of important and essential books on this discipline. He received much learning from Muhammad Bin Sarma, Abu-ul Fazul

Marfat.com

Ummavi, Abu ul Qasim Bin Banna, Hafiz Abul Fazl Bin Nasir, Abu Bakar Bin Zaghwani, Abu-ul Karam Bin Shahr Zori and many others of the same rank. Ibn-e-Rajab writes in his *Tabka't* that he had great aptitude in Ilm-e-Ma'rfat (Spritual science), but was more interested in Hadith.

Hafiz Muhammad Bin Abdul Wahid Hanbali says, "He was called Halbi with reference to an eastern district of Baghdad. I never saw a wiser, keener and more determined man in Baghdad." Imam Shahabuddin Abu Sha'ma writes in his History, "He was a pious, God-fearing and accomplished man contented with little." Ibn-e-Kaseer writes that "He was pious and God-fearing and there was none better among the children of Hazrat Abdul Qadir than Abdur Razzaq. He never accepted riches and statuses which others accepted. He took little care of the world and attended to the reality of after-life. He learnt Hadith from many and narrated the same to many."

The writer of *Roz-ul-Za'hir* describes that many scholars like Dahbi, Ibn-e-Najjar, Abdul Lateef and Taqi-ul-Bulda'ni have cited references on his authority. Imam Muhammad Al Dahbi writes, "When Abu Abdullah Bin Dabeesi cited Hadith on his authority, he did so with many praises. Mujadid-ud Din Bin Ibn-e-Najjar, Dia Maqdasi, Najeeb Abdul Latif, Taqi Buldani, his son Qazi-ulQuzza, Abu Saleh Nasr, etc., learnt Hadith from him. He gave permission to Shaikh Shams-ud-Din Abdur Rehman Bin Abu Umar, Ibn-e-Shib'n and a group to narrate Hadith on his authority.

For his greatness as a scholar in the matters of Hadith, he enjoyed a distinctive place among many Muftis and scholars of Iraq. He loved education and was a man of many parts. Many people were benefitted from him. The writer of *Tazkra-tul-Huffa's* writes: "I received through him the Hadith by Hazrat Abu Hurera that the Holy Prophet said that first of

Marfat.com

all the reckoning of prayers will be made from a man. If that is satisfactory then other good deeds of his will be accepted; and if it is found lacking, God will ask to see if his *nawafil* are enough and to compensate for his prayers from that account. This lacking can refer to both the number and quality of devotion of the prayer. God will make up for this lacking in both senses from his *nawafil*." (Extracted from: *The Geneology of The Razzaqia Gilaniah Family by Muhammad Hussain Azad al-Qadri*)

The writer of تاریخ مشائخ قادریہ رضویہ says "He was Mufti of Iraq on account of sublime scholarship, and profound in gnosis. His knowledge in the area of Islamic law and jurisprudence was profound, and humility and self- abasement exemplary. He was highly patient and embodiment of piety. He preferred reclusive life and spent most of life-time in retreat, remote from public. He did not come out of his house except in the wake of intense need or to offer Friday prayer. Despite poverty he was generous and kind-hearted, and loved students too much.

The writer of the book '*The Geneology of the Razzaqia Gilaniah Family*'. writes: He was a pious, God fearing, humble, patient and contented man. Noble etiquette and chastity were his habits. He was an embodiment of modesty. Hafiz Ibn-e-Rajab writes in his *Tabqat* that for 30 years he never raised his eyes to the sky and this he did out of his humility and God-fearing nature. He also wrote a book which is famous by the name of *Jila-ul-Khuwatir*.'

Shaikh Syed Razzaq relates: One-day my father and I left to offer Friday prayer. In the way we saw soldiers of Caliph taking wine loaded on the back of animals. The father with his esoteric eyes saw wine in the pitchers. He asked the soldiers to stop, but out of fear and shame they did not like to

Marfat.com

be searched. Then my father directed the animals to stop by the command of the Lord Most High. They stopped there and then and did not move ahead an inch despite many efforts made by the soldiers. As a result all the soldiers fell victim to colic (*qulanj*) disease. They fell on the ground, tossed and shrieked. They repented and appealed to the Shaikh to cast glance of compassion on them. The father took pity on them and prayed for the restoration of their health. Thus they regained health and all the stock of wine changed into vinegar. When this news reached the palace of Caliph, he too repented and gave up drinking for ever.

Shaikh Syed Abdur Razzaq said "The year my father performed Hajj, I too accompanied him. He bestowed cloak of vicegerency (خرقہ خلافت) to Shaikh Usman bin Merzooq Abu-Madeen Shuaib in the plain of Arafaat and also awarded him some *awrad*. These people would sit before my father in great respect and veneration.

Hazrat Shaikh Syed Abdur Razzaq had five sons and two daughters, namely, Hazrat Abu Saleh Nasr, Qazi-ul-Quzza; Hazrat Sheikh Abul Qasim Abd-ur-Raheem; Hazrat Sheikh Abu Muhammad Ismail; Hazrat Sheikh Abu Al Mahasin Fazl-ul-Lah; and Hazrat Sheikh Jamal-ul- Lah Hayat-ul-Mir. The names of the daughters are: Hazrat Bibi Saadet, Hazrat Umm-e-Muhammad Aisha. Our genealogy continues with Hazrat Abu Saleh Nasr, whose biography is given next.

Shaikh Syed Abdur Razzaq bestowed Khilafat to some people but it is not certain how many were benefitted. History is silent in this regard. However historians have given following three names although the first name is regarded as his sole spiritual heir:

1. Hazrat Syed Abu Saleh Nasr.

Marfat.com

2. Hazrat Syed Shaikh Jamalullah.
3. Hazrat Syed Sharafuddin.

The third son of the Shaikh Syed Abdur Razzaq named Shaikh Jamalullah resembled his grandfather Ghaus-e-Azam in facial beauty. The grandfather loved this grandson too much from the core of his heart. Thus he would often pray for his long life. He is still alive and is known by his title 'Hayat-ul-Mir' in the spiritual world. He more often sojourns in Samarkand. Countless number of Auliya Allah are his disciples. He administers one of the seventh regions of the world and takes residence in the city of Bistam. Hazrat Jamalullah says "Seeing me my grandfather would often say. 'O Jamal! Your life is long. When you approach the time of Hazrat Isa's descent, you convey my salutation to him."

Those blessed souls who joined the company of Jamalullah state that once he was asked 'No doubt God has given option of life and death to the perfect human, but we don't know how long your life would be?' He replied 'I myself don't know exactly length of my life. But it is certain that when my grandfather took me into his lap, he said "O Jamal! Convey my Salaam to Hazrat Isa (علیہ السلام). This indicates that I will be blessed to visit Hazrat Isa (A.S) and benefitted by him, and shall convey Salaam of my grandfather to him." Imamuddin Ahmad the author of تاریخ الاولیاء has written about Jamalullah 'He is present in the mountains of Iraq and some Auliya Allah met him there in the eleventh century Hijra. Hazrat Shah Abual-Maali-Qadri Lahori in his work تحفہ قادریہ states 'I learnt from some spiritualists that a son of Syed Abdur Razzaq whose name is Shaikh Jamalullah resembles his grandfather who quite often lives in the forest of Bistam and also visits city of Bistam.' Muhammad Deen Kalim, the historian of Lahore states that Shaikh Jamalullah also visited

Marfat.com

Lahore sometimes and countless people swore allegiance at his hand, i,e. became his disciples.

Hazrat Shaikh Syed Abdur Razzaq died on the 6th of Shawal, 603 A.H. (ء1207). He was buried near Hazrat Imam Ahmad Bin Hanbal near Bab-e-Harb. With reference to Ibn-e-Najjar, the writer of *Kala'id-ur-Jawahir* has noted, "When the next day his funeral prayer was announced in the streets of Baghdad, many people gathered and his funeral prayer was offered outside the city from where his bier was brought by the people on their shoulders to the great mosque of Rasa'fa and there too the prayer was offered. After that, the funeral prayers were offered at Turbet-e-Khulfa, then by the river Tigris, then in the neighborhood of Ba'b-e-Hareem and later at Khubia. After that, the funeral prayer was offered near the shrine of Hazrat Imam Ahmad bin Hanbal and he was buried there".

Hazrat Syed Abu Saleh Nasr-the eldest son of Syed Abdur Razzaq continued Qadiriyya order. His full name was Abdullah Nasr and title Imaduddin. He was born on 12 Rabi us-Sani 564 A.H in Baghdad. Some chroniclers have given 24 Rabi us-Sani, 562 A.H as his date of birth. His mother named Taj-un-Nisa Umul Karum, was daughter of Fada' yal-ul-Turkeni. She was herself a scholar of Hadith and very pious woman.

Syed Abu Saleh Nasr's early education was undertaken by his father Syed Abdur Razzaq. He learnt Hadith and Fiqh from his uncle Syed Abdul Wahab. He had great experience and expertise in debates and fatwah. He was also a great scholar, thinker, and versatile genius. He was appointed as Qazi-ul-Quzza in Madin-tul-Islam and gave religious decisions according to Hanbalite Fiqh. When he was appointed at this post in 622 A.H. he was awarded a robe and conveyance by

Marfat.com

Caliph Zahir B'Umrillah. He was a living embodiment of 'advise good and forbid evil.' When Mustansar came into power, he was removed from this post after two months. He swore spiritual allegiance at the hand of his father, and was also appointed as his Khalifa. He was Shaikh of his age, eminent jurist, and teller of Hadith, a very pious and great preacher. He was also custodian of the school and shrine of his ancestor Shaikh Syed Abdul Qadir Jilani. After the death of the Caliph Nasir Zahir, he was again appointed as Qazi-ul-Qazza, but he refused saying "I will not accept this appointment until you include Zawi-ul-Arham in the inheritance." The Caliph accepted this condition. He was also appointed care-taker of Auqaf-A'm and given every kind of authority. He used to wear a dress made with cotton. He followed his fore-father and stood firm on truth. Abu Musa Yahya and Abu Nasir Muhammad were among his children. He died on Sunday night on 16 Shawal 633 A.H and was buried in the graveyard near the shrine of Imam Ahmad Bin Hanbal. Some say he died at the age of 70 on 27 Rajab 632 A.H.

Sources

1. تاریخ مشائخ قادریہ رضویہ۔ محمد صادق قصوری
2. قلائدالجواہر۔ محمد یحییٰ تادنی۔ مترجم مولانا زبیر افضل عثمانی
3. Muhammad Hussain Azad al-Qadir, *The Geneology of the Razzaqia Gilaniah Family.*

Marfat.com

﴿ 3 ﴾

Hazrat Shaikh Muhyiuddin Ibn Arabi

The greatest of all Sufi theoreticians named Shaikh Akbar Muhammad Muhyiuddin Ibn Arabi was born in the then Islamic province Andalusia (Spain) on Monday the 17th of Ramadan 560 A.H (28th July 1165). His complete name is Abu Bakr Muhammad Ibn al-Arabi Tai Andalusi. He is surnamed Muhyiuddin. He was descendant of the famous historical figure Hatim Tai- the world renowned benefactor whose generosity and liberality is still known across the world since his advent. Ibn Arabi, who was given honorific title later by the Mashaikh as **'Shaikh Akbar'**, was son of Ali, son of Muhammad al-Arabi, son of Ahmad, son of Abdullah, the famous Hatim al-Taj. Aboriginally he was pure Arab a scion of Tai tribe. After the conquest of Spain by the Arabs, the ancestors of Ibn Arabi left their homeland and finally settled in Spain. In the West he is known as Ibn al-Arabi, in Spain as Ibn Suraqa, but in the East he is generally known as Ibn Arabi without the definite article "al", and in the world of Sufism as Shaikh Akbar.

It is related that Ali the father of Ibn Arabi was issueless for a long time. He went to Baghdad in old age to visit Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani with a request to pray for a male child. Ghaus-e- Azam cast glance at Preserved Tablet (لوح محفوظ) and noted that the petitioner was not destined to have a son. When he informed Ali-the father of Ibn Arabi, he was disappointed and asked Ghaus-e-Azam to reconsider and help him in this regard. Ghaus-e-Azam meditated again and said: "I have one more son in my loin; You join your back to that of mine." Ali did so. Ghaus-e-Azam said: "I have transmitted my son to you. A

Marfat.com

male child will born to you after nine months. You name him Muhyiuddin after my name. He will be consummate mystic shining like brilliant star on the horizon of Islamic mysticism." Thus after nine month, Ibn Arabi was born. He is known as Shaikh-e- Akbar (the greatest Spiritual guide); *Khatim al-auliya* (the Seal of the saints); *Shaikh-e-Azam* (the exalted Shaikh); *qutb al-arifin* (axis of True knowledge) *imam ul-muwahhideen* (leader of the unitarians); and *rais ul-mukashafeen* (chief of those who have intuitive ability i,e. mystical unveiling to maximum extent)

Ali, the father of Ibn Arabi was a good scholar and wanted to give his son sound education in his childhood. When the Shaikh (Ibn Arabi) was a boy of eight (in 568 A.H) his father took him to Seville for education where he studied Qur'an, Hadith, and Fiqh. He also attended the classes of Abu Bakr Muhammad to study *Kitab ut-Taisri*. Likewise he attended the classes of Ibn Zarqun and Abu Muhammad Abd al-Haq al-Azdi of Seville and many other Ulama of renown of the East and the West. He must have studied many other subjects such as metaphysical doctrines of Sufis, cosmology, some occult sciences as astrology, alchemy alongwith other rational and traditional Islamic sciences. He was permitted to narrate Hadith by a great body of Ulama among whom were Hafiz al-Salafi, Ibn al-Asakir, Abul Faraj and Ibn al-Jauzi.

As young man of 20 Ibn Arabi attained great intelligence and profound spiritual knowledge and insight. He began to travel about various cities of Andalusia, meeting saintly men and women wherever he could find them. He met two women of elevated spiritual rank: Yasmin of Marchena and Fatima of Cordova. The latter was of 95 but her face reflected radiance and beauty like that of young girl of sixteen. She acted as his spiritual guide for two years and considered

Marfat.com

herself as his spiritual mother. It was during one of these trips, while staying at Cordova at the age of 19 that he met Abul-Walid ibn Rushd (Averroes). Rushd was philosopher - the follower of the edicts of reason who became the most influential of all the Muslims thinkers of the time. On the other hand Ibn Arabi was gnostic (*arif*) of exalted rank for whom knowledge meant essentially intuitive, or inspired and vision. Both the giants met twice in their life-time in which Ibn Arabi not only dominated Rushd but proved that acquisitive knowledge has no match with the intuitive knowledge.

Until 595 A.H (1198) Ibn Arabi spent his life as wandering dervish and scholar of high rank in the various cities of Andalusia and North Africa meeting Sufis and Ulama and occasionally holding debates with such different groups as the Mutazilites. During this period he also travelled to Tunis, where he made a study of the *Khal al-nalain* (Taking off of the Sandals) and wrote a commentary upon it. He also visited Almeria where he received (according to Asin Palacios) formal initiation into Sufism. He had also initiation at the hand of Abu Madyan.

During these years Ibn Arabi prayed to God to reveal to him all that was to happen in the corporeal and spiritual worlds. God accepting his appeal, opened the world of secrets to him. About this Ibn Arabi says: "I know the name and genealogy of every *qutb* who will come until the Day of Judgement. But since to oppose what is destined is sure destruction, being compassionate I have decided to conceal this knowledge for coming generations." S.H. Nasr relates that Ibn Arabi had been getting continuously theophanic (revelatory) vision. He already had vision of the invisible hierarchy ruling the universe consisting of the Supreme Pole

Marfat.com

(*qutb*); the two imams; the four "pillars" (*awtad*) governing the four cardinal points; the seven "substitutes" (*abdal*) the influence of each of whom reigns over one of the climates; the twelve chiefs (*nuqaba*) dominating the signs of the Zodiac (a section of the heavens in which the orbits of the chief celestial bodies lie and which is divided into twelve sections...) and the eight nobles (*nujaba*) corresponding to the eight heavenly spheres. He also had a vision of all the spiritual poles of the revelations prior to the advent of Islam and realized the transcendent unity of all the traditions revealed by God to man. He also received in 595/1198 in Murica, that he saw the Divine Throne (Arash) held by the pillars of light with a bird flying around it who ordered Ibn Arabi to depart from his homeland and set out for the Orient of the Islamic world where he was to pass the rest of his days. (*Three Muslim sages, p95*)

In 598/1201, at the age of 36 Ibn Arabi travelled to Makkah for first pilgrimage. After this, he travelled to different regions. At this time he was initiated into the Divine mysteries by Khidr who initiates men directly into the spiritual life without their becoming attached to regular initiatic chain. He thus became a disciple of Khidr in addition to various Sufi masters belonging to regular Salasil. His initiation into the "line" of Khidr is shown clearly in 601/1204 when in Mosul he received Khirqah (mantle) of Khidr from Ali Ibn Jami (*Three Muslim Sages*). Ibn Arabi too had initiation into Qadiriyya order from two different sources. He had mentioned that he met Khidr three times at three different occasions in spiritual atmosphere.

Ibn Arabi travelled to Egypt, Iraq, and Damascus and stopped in Quniya (Turkey) where he met Sadruddin Qunyawi whose mother he married and who later on became one of his closest disciple whom he enriched with great amount of

Marfat.com

spiritual knowledge. From Quniya he travelled eastward towards Armenia and then south to the Euphrates valley and Baghdad where in 609/1211 he met the famous Sufi master Shihabuddin Umar Suhrawardi.

Abdullah bin Saad al-Yafai writes in his *Irshad* that Ibn Arabi met Shahabuddin Suhrawardi. Each looked at the other for a while and then parted without saying anything. After this silent meeting, Ibn Arabi was asked to give his opinion about Suhrawardi. He said "From horn to heel he is saturated with the Sunnah-the path of Muhammad." When Shaikh Suhrawardi was put the same question, he said: "Muhyiuddin is an ocean of *haqaiq* (Realities).

Ibn Arabi paid a short visit to Baghdad in around 601 A.H and stayed there only for twelve days and then he went to Makkah and remained there for about seven years and came back to Baghdad in 608 A.H. He remained in Baghdad for some time and travelled throughout Mesopotamia and Syria. His visited Mosul and came back to Makkah in 611 A.H. (Sometimes dates of his travels differ in history). At this time his fame had reached far and wide. Ulama and Sufis of great repute sought his audience and came to have his blessings and to learn realities of the cosmos. He was admired for his extensive intuitive knowledge and sainthood of exalted rank, having unlimited power of spiritual control and as the greatest of all Sufi theoreticians. He was indeed fathomless ocean of Islamic spirituality. Some people are absolutely unfair who think Ibn Arabi a dreamer or mystic of imagination. He was not dreamer but man of spiritual vision endowed with excellent intuitive perceptions peeping into the inner realities of the entire phenomenal sphere-temporal as well as celestial nor was he man of Imagination like William Wordsworth; or other British romantic poets. Rather he was man of revelation

Marfat.com

the prophets. Speaking metaphysically, each bezel is the human and spiritual nature of a prophet which serves as a vehicle for the particular aspect of Divine wisdom revealed to that prophet. (*Three Muslim Sages, pp 98-99*)

Finally, Ibn Arabi, after travelling extensively including Asia Minor where he visited all the important cities of the land and enrolled disciples and admirers, decided to settle in Damascus in 621 A.H (1223 C.E). He had become famous all over the Islamic world. The Chief Qadi of the city of Damascus Shamsuddin Ahmad served him like a slave. Likewise Zainuddin-the Chief Qadi of Malikites left job and became his disciple and gave him his daughter in marriage. Here he confined himself to teaching and writing his voluminous works such as *Futuhat*.

Ibn Arabi was prolific writer of repute who composed around 513 books and treatises-big and small in the area of Islamic sciences and some other subjects in his life time. In this field, he even surpassed many domain experts in their respective area of study. The scope of his writings was vast and diversified. Books and treatises would pour forth from his pen like waves from the ocean. His style is sometimes poetic and at other times prosic. Some of his works, like those concerned with method, are clear and simple, and others on metaphysics highly condensed, recondite and elliptical. He had a language of his own and brought into being a technical vocabulary based partly on that of the earlier Sufis, a knowledge of which is indispensable to an understand his writings. (*Three Muslim Sages, p100*). His metaphysical and gnostic doctrines warrant many things from the readers to understand. His style in abstruse beyond the comprehension of unconfidants. Ibn Arabi is far beyond the intellect of non-Muslim Western Orientalists. Nicholson says: it will not

Marfat.com

whom arcane secrets of Divine Unity were being revealed every moment and his humanity being changed into divinity. Once, when he was imprisoned, and then released, he said: "How may one be imprisoned in whose humanity divinity resides." That is why he would spread light of **"Nur-e-Muhammad"** wherever he went.

When in 598/1201 Ibn Arabi visited Makkah, he was commanded to begin the composition of *Futuhat al-Makkiyya* (The Meccan Revelations). He started this work in 599 A.H and completed it in 636 A.H just two years before his death. About this book he writes that if he had not written the *Futuhat*, he would have been set ablaze. It is the largest and monumental type of Ibn Arabi's work which consists of 560 chapters treating the principles of metaphysics, the various sacred sciences of his own spiritual experiences and revelations. It is indeed a compendium of the esoteric sciences in Islam which surpasses in scope and depth anything of its kind that has been composed before or after Ibn Arabi. He asserts that this work was written under Divine inspiration... and is not the result of free choice on his part nor of any deliberate reflection (*Three Muslim Sages, p98*)

Another mostly read and celebrated work of Ibn Arabi is *Fusus al-hikam*, 'the Bezels of Wisdom' which has 27 chapters each devoted to the basic doctrine of Islamic esotericism.(سرّیت) It was composed in 627 A.H. (1229) About this book Ibn Arabi says in its introduction: "I was inspired by a vision in 627 A.H. of the Holy Prophet ﷺ holding a book in his hand which he ordered me to take and transmit it to the world so that men might be benefitted by it." The very title 'Bezels of Wisdom' symbolizes the content of the book and each bezel contains a precious jewel which symbolizes one aspect of Divine Wisdom revealed to one of

Marfat.com

be easy to sketch even the outlines of his theosophical system until and unless...", and D.B. MacDonald said about his works as "a strange jumble of Theosophy and metaphysical paradoxes." This is because he was not like Greek and other Western philosophers whose doctrines and philosophy make the readers materialistic and throw them into dark valley of ignorance and destruction. On the other hand writings of the Ibn Arabi guide one to spiritual awareness, enlightenment and divine union. These are eye-opener. It requires inner sanctification and soul-sublimation to fully understand his metaphysical doctrines.

The basic source of his knowledge was the illumination of his heart by divine light, unveiling of divine mysteries, inspiration and illuminative intuitions, and then his rational arguments. Thus he writes under immediate and direct inspiration and mystical vision and does not owe to human intellect or any alien philosophy and doctrines, except that sometimes he uses, terms and terminologies of other writers. However, he follows within the tradition of Islam earliest Sufis such as Hallaj, Tirmidhi, Bayazid Bistami, and Ghazzali. But simultaneously, he is not unaware of Greek and other non-Muslim philosophers and their doctrines.

Being an inspired mystic of highest rank, Ibn Arabi's mystical doctrines took a new turn. He had experienced practically all the spiritual states and stations of mystic path. He expounded monistic concept of God which is known as *wahdat ul-wujud* (Unity of Being) in his main work *Futuhat-e-Makkiyya* and *Fusus al-hikam*. He is, indeed pioneer of the Sufi doctrine of '*hama ost*' (All is He) in the Muslim world. Those who consider him to have departed from the Islamic concept of monotheistic God (i,e., theory of Tawhid) or Unity of God are wrong. In esoteric sense Tawhid

Marfat.com

and *wahdat ul-wajud* are one and the same entities; it is just the change of terms or mode of expression. Thus through his well-established and acclaimed doctrine of *wahdat ul-wujud*, Ibn Arabi explains the concept of Tawhid. To him Being is one and that is Allah. Everything else is His (Allah) manifestation. Hence the world is identical with Allah. This identity of the world with Allah is conceived on the basis of the identity of His Dhat-o-Sifat or Substance and attribute-the world being only a *tajalli* or manifestation (ظہور) of His Sifat or attributes. In other world, the creation of the world is a form of emanation. The theory of emanation (also called five Divine Presenses (تنزلاتِ ستہ) of Ibn Arabi has been elaborated by his followers as well as by the later mystics, for instance Maulana Jami. The first two descents are *Ilmi* or cognitive, the last three are *khariji* or Existential. The Being is indeterminate. It is the stage of *Lataayyun* (لاتعین) of the unity. It is also called Quiddity, or Aseity or Ipseity (*Hahut*, from *Huwa, 'He'*) that is to say the Infinite Self. In the first descent, the unity becomes conscious of itself as pure being, and the consciousness of *Sifat* (attributes) is only Ijmali, i.e. general, it is implicit (hidden). In the second descent, the unity becomes conscious of itself as possessing the attributes; it is the stage of *Sifat-i-tafsili*, i.e., attributes in detail, it is explicit. These two descents seems to be conceived as conceptual or logical but not actual. Then begins the real or actual descents. The third descent is therefore *Taayyun-i-ruhi* or the determination as spirit or spirits; the unity (احد) has broken itself up into many spirits, for example angels. The fourth descent is *Taayyun-i-mithali* or ideal determination thereby the world of Ideas comes into being. The fifth descent is called *Taayyun-i-Jasadi* or physical determination (The first stage is Ahad, the second *Ahadiyyat*, the third *wahid*

Marfat.com

(Nur-e-Muhammad) the fourth the world of angels, the fifth corporeal world) These stages are only gradual realizations of the capacities that were already latent in divine attributes.

This brings out that for Ibn Arabi, Dhat (ذات) or Being (God) is identical with Sifat or attributes and Sifat express themselves in *tajalliyyat* i,e., manifestations or modes which are the world and its objects. Ibn Arabi holds that *Asma-i-Ilahi* or Divine Names are identical with the Musamma or the Named and the Musamma is the very being of Allah; and that the Divine Names although they are many, denote the same entity; and that whatever is denoted by each name separately is denoted by all of them together. God can be praised with any name or with all the names together, because all the names denotes the same Being. Just as He is manifold as regards His Names, and One as regards His Being, so He is *Ahadiyyat-i-Ma'qulah,* or a conceptual unity as regards His being and manifold as regards His existence, because the created beings are nothing but He Himself in self-emanation. Now this identification of Asma or Names and Musamma, the name is only another name for the identification of Dhat or Sifat, i,e., Being and Attributes, because Ism or name is nothing but the description of the object in virtue of an attribute of the being.

In respect of relationship between the world and God, Ibn Arabi holds that it is one of identity. Proceeding from the negation of the world, Ibn Arabi holds that the world as such is merely nominal unreal, imaginary, objectively non-existent, and that God alone exists. The world or multiplicity exists only as the modes of the unity-as His modes; it has no existence of its own. Proceeding from the side of God, Ibn Arabi maintains that the world is God; it is the modes in which the unity has differentiated itself; these modes exhaust

Marfat.com

the unity wholly; the unity has no existence over and above (separate) them: مـــابـعـد هـن الالـعـدم الـمـحـض there is absolute nothingness beyond these modes; and the mystic should not take trouble of seeking God beyond this world.

But this experience of identity is not a permanent experience. Ibn Arabi speaks about his new experience called Farq-ba'd-al-jam (Difference-after-identity فراق ووصل). One may call that which really exists God, or the world, or one may express his inability to differentiate between the two. It remains one and the same.

Ibn Arabi denies transcendence (تنزیہہ) and he denies immanence (تشبیہ) because these conceptions imply duality of existent. He puts it thus: if God is posited either as transcendent or as immanent His infinitude (*Kamal*) would be lost. Hence Tawhid should be affirmed with Tanzih (Transcendence) and *Tashbih* (Immanence) both. Again, according to Ibn Arabi, Allah is *asl* or the thing, and the world is His *Zill* or adumberation. But *Zill* is the appearance of *asl* or the thing; it is *asl* appearing, manifesting itself. Hence the world is identical with Allah.

In respect of relationship between Man and God, Ibn Arabi maintains that the relation between God and man is that of identity, of immanence of Qurb or nearness, as is affirmed in the verse of the holy Qur'an نـحـن اقـرب اليـه من حبل الوريد (We are nearer to him than his jugular vein.) It means nothing other than the fact that God himself is the very essence (reality) of the limbs and parts of man. Again, man is said to be created after the image of Allah: خـلـق الادم عـلى صورتـه. He created man after His own Image. It means that man possesses all the attributes of God. In fact it is His attributes that are manifested in man. That is why it is said:

مـن عـرف نـفســه فقد عرف ربـه one who comes to cognize his own

Marfat.com

self comes to cognize his God. That is, knowledge of self is knowledge of God.

Ibn Arabi's doctrine of *wahdat ul-wujud* also comes out in relation to his theory of the Purpose of Creation. To him, the purpose of creation is the yearning on the part of Allah to know Himself:

كنت كنزاً مخفياً فاجبت ان اعرف فخلقت الخلق . *(I was a hidden Treasure; I wished to be known, so I created the creatures.)*

The yearning to know Himself is the yearning for self-perfection. This perfection consists in expression or realization of His own Self through the temporal and eternal qualities that manifest themselves in the world-process. Thus from whatever side we start Ibn Arabi lucidly leads us to *wahdat ul-wujud*. (Excerpted and summarised from the *Mujaddid's conception of Tawhid by Dr. Burhan Ahmad Faruqi*)

Ibn Arabi rejects the concept of God's incarnation in man (*hulul*) as it entails dualism existing between God and man. He mystically distinguishes between Divine Names and Divine Attributes. Prior to God's manifestation into various forms, the Pure Essence is to be understood in term of Divine Names. The Divine Attributes are the expressed forms (manifestations) or the revelations of the Divine Names.

Ibn Arabi divides the human soul into three categories: rational, animal, and vegetative soul. The rational soul is the only perfect soul which performs all the psychological functions like willing, thinking, memorising understanding etc. The animal soul is concerned with the lower desires of instinctive character like lust and passion. The vegetative soul is associated with the physical aspect of man, i,e the qualities of assimilation and nourishment.

Ibn Arabi does not accept the doctrine of unification

Marfat.com

with God because this logically implies man's earlier 'separation' or 'apartness' from God. To him, man's union with God may be viewed only as his awareness of his existing identity with God. Man never becomes God. Man is man how much may he ascend, God is God how much may He descend.

The mystical knowledge (*marifat*) transcends empirical and rational knowledge. He says, it is the knowledge of God, the Light of Light, which is revealed in the illuminated heart of the Sufi by the grace of God. His ignorance is completely removed, and he contemplates on 'al-Haqq' (the Truth)

Some Western Orientalists hold that Islamic mysticism (Tasawwuf) has been derived from Christian, Neo-platonic and Buddhist sources whereas it is totally based on the holy Qur'an and Sunna although the elements of this faith and creed are found in other religions. They must be knowing that Reality or Truth is one and eternal. If such elements are found and practised in other religions before the advent of Islam, it does not mean that Islamic mysticism owes to them for its origin. Likewise they hold the doctrine of *wahdat ul-wujud* of Ibn Arabi a cult of pantheism and that the man who first gave vent to pantheistic expression was Mansur Hellaj, a wool-carder who ecstatically uttered "I am the Truth" (God). Non- Muslims took it in a pantheistic sense. Also he is said to have expressed the doctrine of the incarnation of the Godhead in man. In fact there is absolutely no provision or room in Ibn Arabi's doctrine of *wahdat ul-wujud* for incarnation (*Hulul*).

Likewise the doctrine of *wahdat ul-wujud* has become stumbling block for the Orientalists. They think that this doctrine is against the monotheism (Tawhid) of Islam and that when the Sufis believe in it, they adopt the cult of pantheism of Hinduism and Christianity. But in truth the Sufis are the

Marfat.com

staunchest Muslims who believe in monotheism (Tawhid) of Islam. This is indeed incompatible and contrary to Hindu or Christian brand of oneness of God called 'pantheism.' With Islamic *wahdat ul-wujud* Sufis believe purely in accordance with the Qur'an and Hadith, that one God of Monotheism is the Great Divine Being which include all beings in the universe. And the difference between *wahdat ul-wujud* of Islam and pantheism of Hinduism and Christianity is this: while according to pantheism, Rama, Krishna and Jesus Christ and for that matter, all idols can be worshipped because they are included in God's Being, whereas according to Islamic *wahdat ul-wujud,* man-worship, and idolatry is forbidden because God is unlimited and cannot be contained in the limited beings like Rama, Krishna, Jesus Christ and idols, i,e., finite can never comprehend Infinite. (excerpted from Translator's *Preface to Kashful Mahjub, tr by Maulana Wahid Bakhsh Rabbani, p xviii*)

It is vehemently evident that Ibn Arabi's metaphysical doctrines are not easy to understand. It does not require only mastery over Arabic language and careful and indepth study of entire Ibn Arabi's writings, as Nicholson or some other Orientalists hold, it needs some thing different. In the eyes of Islamic spiritualists *wahdat ul-wujud* is nothing else but pure, unalloyed Tawhid. It was not Ibn Arabi's rational and empirical approach, it was his metaphysical concept based on his contemplative vision and spiritual exaltation. He was monist and unitarian both. Those wayfarers of Divine Path, who after completing this hazardous journey achieve their goal, Tawhid is interiorized to them, the divinity of the concept *wahdat ul-wujud* is disclosed to them.

Ibn Arabi, on account of his sublime spiritual status, gained universal acclaim as being the architect of the doctrine

Marfat.com

of *wahdat ul-wujud* and one of the greatest Sufi theoreticians. He indeed meŗited the honorofic title of **Shaikh-e-Akbar** given to him unanimously by all the Sufi fraternities since centuries together.

The great mystics of Islam have been paying rich tribute to Ibn Arabi in different words and phrases. Some of them are mentioned here in nutshell:

1. Notable Mashaikh unanimously say that Ibn Arabi was the greatest Shaikh, most honourable and open hearted. He had full command over intellectual and transmitted knowledge. He was the knower of divine secrets, perfect in all the branches of learnings in vogue where human intellect failed to penetrate..

2. Extensive study of the Shaikh's writings causes one to divine nearness. He held supreme rank in sainthood and occupied the status of Siddiquiyat Kubra.

3. Hazrat Sirajuddin Makhzumi of Syria has written: Don't deny the words of Ibn Arabi since the flesh of Auliya Allah is poisonous. Those who harboured malice with the Shaikh, their faith and belief was wrecked. Some of them died as Christian. Whoever disparaged the Shaikh, died blind hearted.

4. Allama Jalaluddin Suyuti says: Ibn Arabi is the benefactor of gnostics (*arifeen*), spirit of the Divine Descents and the follower of the foot-steps of the Holy Prophet ﷺ.

5. Imam Abdul Wahab Sharani writes: Ibn Arabi was the strict follower of the Qur'an and Sunna. He used to say whoever relinquished Shariah, met tragic end.

6. Shaikh ul-Islam Hazrat Makhzumi said: Ibn Arabi was the Chief Shaikh of *ahl-sunna wal jamat.* When he was in Syria, Ulama of the time used to visit him and affirmed that he was sublime Sufi saint; and that there was no doubt of his

Marfat.com

being the preceptor of erudite Sufis (محققین).

7. Imaduddin Ibn Kathir was asked about those figures who search the mistakes of Ibn Arabi. He said: "In my opinion those who do so are themselves at great mistake. Those who denied him were inflicted in grave affliction."

8. Shaikh Qutbuddin Shirazi used to say: "Ibn Arabi is perfect in Shariah and *Haqiqa*. Only that person refutes and debates in his writings who is ignorant and does not understand his sublimity"

9. Shaikh Salahuddin Safdi in his work '*History of Egyptian Ulama*' has said: who wants to see the writings of those who have inspired knowledge, should study Ibn Arabi.

10. Shaikh Abdullah Asad Yafii has said: "Ibn Arabi is mountain of Islamic esotericism whose foot is firm and hight sky-high. There had been no like of him in his knowledge and art nor anyone could resemble him whatsoever.

Hazrat Pir Syed Mehr Ali Shah once described clairvoyance *(Kashf)* of Ibn Arabi to be of such an extent that by simply looking at a person three times from head to toe, he could study his Laten Realities or essences of things (*Ayani Thabita*) and the specific Name of the Lord relating to his *Ayani Thabita* (Destiny) and also subservient name of that specific Divine Name which controls, warrants or causes the events to happen in the terrestrial world accordingly from the day of creation to the Day of Resurrection. Not only this the Shaikh examines his abode and its rank in the Paradise or Hell. This excellence of Ibn Arabi was by the grace and virtue of Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani.

Ibn Arabi usually praised as the advocate of religious tolerance and anyone who tries to underline the "mystical ideal of tolerance" and indifference to exterior forms and rituals quotes his verses.

Marfat.com

My heart is capable of every form,
a cloister of the monk, a temple for idols,
a pasture for gazelles, the votary's Kaaba,
the tablets of the Thora, the Qur'an.
Love is the creed I hold: wherever turn
His camels, love is still my creed and faith.
(Ibn Arabi, Tarjuman. ed. by Nicholson)

So far as *Karamat* of Ibn Arabi are concerned, he never cared to wrought but were manifest at his every step. One day one of his opponents fell ill. The Shaikh went to see him. He knocked the door and asked the sick man's wife to convey his message that he wanted to pay his respects. The woman took the message and came back and said that her husband did not want to see him, and the proper place for him was to go to church. So after praying for the health, the Shaikh left for church and sat there in a corner. The priest was delivering a sermon. During sermon, the Shaikh felt that the priest had slandered Jesus by attributing to him the claim that he was the son of God. The Shaikh objected to this statement and said: Holy Jesus never said like this. On the contrary he foretold the good news of the arrival of the Prophet Ahmad ﷺ. The priest denied and the debate went on and on. Finally the Shaikh pointing to the image (picture) of Jesus on the church wall told the priest to ask Jesus himself. He would answer himself and decide the issue once for all. The priest protested that a picture could not speak. The Shaikh insisted that it would speak as God made Jesus speak while he was baby in the arms of Holy Virgin. The congregation following the heated debate became excited at this statement. The priest was forced to address the picture of Jesus. He thus said: "O Son of God! Show us the right path. Tell us which of us is right in our claim." By divine grace, the picture spoke and

Marfat.com

said: "I am not the son of God, I am His Messenger, and after me would come the last of the prophets, the Holy Ahmad ﷺ; I foretold that to you, and I repeat this good news again."

Seeing this evident miracle, the whole congregation entered the fold of Islam. Ibn Arabi, thereafter leading the crowd marched through the streets to the mosque. As they passed by the house of that sick man, he in astonishment looked out of window and noted the curious phenomenon. The Shaikh stopped and thanked the man who had insulted him saying that he was to be praised for the salvation of all these people. (*Journey to the Lord of Power, pp 8-9*)

A philosopher came to see the Shaikh. He did not believe in the miracle of the Prophets and said 'The nature of material things cannot be changed.' It was winter and a burning stove was lying before the Shaikh. The non- believer philosopher said: "People claim that the Prophet Ibrahim (A.S) was thrown into the fire and it did not harm him. The nature of fire is to burn whatever is put into it. The fire which the Qur'an mentions was not the actual fire of wood lit by Nimrod, the monarch of Mesopotamia, but it was just the fire of his wrath. By putting the Prophet Ibrahim into fire means, he was targetted to face the agony of Nimrod's wrath and anger. If it were the actual fire of wood, it would have burnt him." Hearing all this the Shaikh said: If I show you that it was the actual fire of wood and God Most High changed its nature to become cool and peace for the Prophet as the holy Qur'an has said, would you surrender and embrace Islam? To this the philosopher agreed. The Shaikh cast a spiritual glance and threw the stove full of burning coal into the lap of the philosopher. For long while he played with the burning coal and surprised that it did not harm him the least. After this the Shaikh put aside the stove from his lap and asked the

Marfat.com

philosopher to touch it again. When he extended his hand towards fire, it burnt him. The Shaikh said 'the fire is under divine command and burns as it is bidden by the Lord.' This miracle opened the eyes of the philosopher, and he immediately became Muslim.

A man from Khurasan used to disparage and abuse Shaikh Ibn Arabi. Not only this he would also abuse all the followers and devotees of the Shaikh to highest degree. Number of times the followers reported the matter to the Shaikh but he remained patient. One day all of them humbly requested the Shaikh to take notice of it and consign the man to his fate. The Shaikh asked them to bring him a dagger. He got a piece of paper which was cut into the shape of human body and slaughtered it with dagger and said: I have slaughtered that Khurasani just now, and have placed the dagger under the bridge-like roof of his house. And I have written on the roof with the dagger and his blood 'He is slain by Shaikh Ibn Arabi.' Not less than twenty men would be able to lift the roof. Hearing this account some of the people noted time and date of the action and left for Khurasan to investigate into the murder case. When they reached at the spot, the people were talking about the murder that had taken place. They all lifted the roof and found the dagger and the said statement written there. The people affirmed that it was the same time and date when murder took place. Many people who had been arrested under the accusation of murder were set free.

Divinely learned Ulama say that history of Islamic mysticism affirms that whoever condemned, abused and disparaged the great Shaikh was victimised by his ill- fate. For instance Shaikh Saleh al-Hajj Ahmad Halbi has reported that his house located near the tomb of Shaikh Ibn Arabi. One day

Marfat.com

after *Isha* (night) prayer a detractor of the Shaikh holding burning wood in his hand was approaching his shrine to burn it. He was still around nine yards away from the sepulchre when the earth split and he began to sink into it and disappeared. Late at night when the people of his house came out to search him, they were explained what had happened and also the spot where he had sunk. They dug the spot and saw the head of the dead. They attempted to dig him out, but the more they dug, the more body went on sinking into the earth. At last they abandoned the exercise and left the corpse where it was.

In recent times there was scholar Ibrahim Haleri, the Imam of the Fatih Mosque in Istanbul who was extremely orthodox and denied the teachings of Ibn Arabi. One day in heated discussion with the people, who defended the Shaikh, he stamped his foot on the floor saying: "If I were there in his time, I would have crushed his head like this!" In doing so, he stepped on a huge nail. It pierced into his foot and caused deep wound which never healed and then he died of it. Remember the Fatih Mosque had floor made of stone, not wood.

According to an oral tradition, one day Ibn Arabi in Damascus saw a beautiful young Jew boy. As he looked towards him, the boy came to him and addressed him as 'father'. From that day on, the boy never left him. The father of the boy searched and found him with the Shaikh and wanted to get him back. The boy did not recognize him and claimed that the Shaikh was his father. The father in amazement told the Shaikh that he could bring hundreds of witnesses to prove that the boy was his son. The Shaikh replied: If the boy claims that I am his father, then I am his father." The father went to court claiming his boy, showing hundreds of witnesses. When the judge asked the Shaikh if the boy was his son? The Shaikh

Marfat.com

responded that the boy be asked. The boy claimed that the Shaikh was his father. Then the Shaikh enquired of the witnesses whether the Jew boy had memorized the Qur'an? They answered: "How could a Jew boy memorize the Qur'an." The judge asked the boy to recite the Qur'an, which he did with great skill and beauty. Then the Shaikh asked the witnesses if the boy knew the traditions *(Ahadith)* of the Holy Prophet Muhammad ﷺ? They answered: How could a Jew boy know such a science which does not concern his religion!" Then the judge closely questioned the boy about the Prophetic traditions. The boy answered his every question correctly and completely. All the Jews in the court understood this evident miracle of the Shaikh and accepted Islam.

The Shaikh was very generous having no match, no like of him. He had inherited generosity from his famous ancestor Hatim Taj. When he left Makkah by the end of 611 A.H. (1214-15) and reached Aleppo, the Christian Governor of Asia Minor received him with great honour and offered him a large house to live in. One day a beggar approached him and asked him to give something in the name of Allah. Ibn Arabi said that he had nothing to give except the house in which he was living and offered the house to the beggar. The beggar accepted the offer and the Shaikh vacated the house immediately.

A man in Damascus used to imprecate (or abused) the Shaikh daily. He suddently died. The matter was reported to Shaikh who saw him burning in Hell. He went to his grave, sat there, recited *Kalima: La ilaha illa Allah* seventy thousand times and sent its credit to his soul. God accepted his invocation and pardoned the wrong doer, he entered paradise.

The Shaikh was married. His first wife named Maryam was daughter of Muhammad son of Abdoon, son of

Marfat.com

Abdur Rehman. She was radiant mystic endowed with unveiling and contemplation. He had two sons named: Saaduddin and Amaduddin. Both were divinely learned persons and perfect saints. Saaduddin was born at Malta in the month of Ramadan in 618 A.H. He was a good poet and left a Diwan behind him. He died in Damascus in 656 A.H (1258). The other son Amaduddin died in 667 A.H. Ibn Arabi had only one daughter, who in her childhood, was well-versed in the knowledge of Shariah and was luminous like star in Islamic spirituality. She was endowed with Kashf in childhood which was amazing even for the radiant mystics.

Despite much weakness in old age, Ibn Arabi continued writing books. He left rich literary legacy. The chroniclers have recorded list of 513 books written by the Shaikh. However *Fusus ul-Hikam* and *Futuhat-e- Makkiyya* are his monumental works. He died at the zenith of his glory, loved and honoured throughout the Islamic world. He died on 22 Rabius Sani 638 A.H (1240) on Friday night in the house of Qazi Muhyiuddin Muhammad Zakiuddin at the age of 79 years and six days and buried below Mount Qasiyun now called Salah north of Damascus. After his burial, his tomb became centre of spiritual illumination for the visitors. In the 16the century Sultan Salim II of Ottoman Empire built a grand mausaleum upon his grave.

Mystical writings and discourses of Ibn Arabi are full of intuitive and illuminative knowledge revealing secrets of His divinity. Some of his metaphysical teachings are recorded here in brief:

1. Sufism is assuming the character traits of God.
2. None loves God but God, and there is no lover and no beloved but God. Lovers grasp this when they reach the point of contemplating God in everything that exists.

Marfat.com

3. The soul sees that it sees Him only through Him, not through itself, and that it loves Him only through Him, not through itself. So He it is who loves Himself; it is not the soul that loves Him. The soul gazes upon Him in every existent by means of His very eye.

4. It is He who is manifest within every beloved to the eye of lover and there is no existent thing that is not a lover. So, the cosmos is all lover and beloved, and all of it goes back to Him. In the same way, no one is worshipped but He, for no worshipper worships anything without imaging divinity within it. Otherwise, he would not worship it.

5. The mark of divine love is love for all beings in every domain, spiritual, sensory, imaginal, and imaginary. Every domain has an eye that it receives from His name Light, an eye with which it looks upon His name Beautiful. Hence Ibn Arabi considers love to be the highest station of the soul and subordinates to it every possible human perfection.

6. In his "*Epistle On unity*", Ibn Arabi says: "None grasps Him save He Himself. None knows Him but He Himself... He knows Himself by Himself... Other than-He cannot grasp Him. His impenetrable veil is His Own Oneness. Other-than-He does not cloak Him. His veil is His very existence. He is veiled by His Oneness in a manner that cannot be explained. Other-than-he does not see Him; whether prophets, envoy, or perfect saint or angel near unto Him. His prophet is He Himself. His envoy is He. He messages is He. His word is He. He has sent word of His ipseity (Hahoot, He, the infinite Self) by Himself, from Himself to Himself.

7. He is the very existence of the First and the very existence of the Last, and the very existence of the Outward and the very existence of the Inward, so that there is no first nor last, nor outward nor inward except Him, without those

Marfat.com

becoming Him or His becoming them. His veil, that is phenomenal existence, is but the concealment of His existence in His Oneness, without any attributes. In His state of unity, God exists in Himself and in His state of multiplicity, He exists through Himself.

8. "We ourselves are the attributes by which we describe God; our existence is merely objectification of His existence. God is necesary to us in order that we may exist, while we are nccesary to Him in order that He may be manifested to Himself.

9. The existence of the beggar is His existence and the existence of the sick is His existence. He is still Ruler as well as ruled and Creator as well as created. Now it is admitted and acknowledged that this existence is His existence and that the existence of all created things, both accidents and substances, is His existence.

10. The whole cosmos is the locus of manifestation of the divine names. In reality, he says, "There is nothing in existence but His names. He means to say that all things come from God, all things manifest God, all things signify God, all things display God, all things are not other then God. "All are He." Those who exist through something other than themselves are in fact nonexistent.

11. God created no being unless living and rationally speaking, whether it be an inanimate thing, a plant, or an animal, in the higher or the lower world. The proof text of this in His words: *'There is nothing that does not glorify Him in praise, but you do not understand their glorification* (17:44).

12. God created Adam upon His form, so He ascribed to him all of His own most beautiful names. Through the strength of these names, he was able to carry the Trust offered to him. The reality of his divine form did not allow him to

Marfat.com

reject the Trust, as did the heavens, the earth and the mountains, all of which refused to bear it.

13. Adam emerged in the form of the name God, because this name contains all the divine names. Thus the human beings, though small in body, contains all the meanings. Since God has let us know that Adam alone was created in His form," it is as if He is saying, 'All My names become manifest only in the human configuration.

14. Ibn Arabi reminds us that Qur'an says: "*He is with you wherever you are"* (57:4), not that we are with Him wherever He is. Perfect human beings... travel with their Lord through a divine unveiling and a realized witness whereby they are with the Real, just as God is with us wherever we are. Having entered the shoreless oceans of their own selves, they travel with God wherever He goes.

15. When the mystics reach the utmost limits of the spiritual path, they enter the ocean of divine knowledge (*marifat*), where all is bewilderment- not the bewilderment of being lost, but the bewilderment of having found all everything in as endless outpouring. "Guidance", says Ibn Arabi, "is to be led to bewilderment then you will know that the whole affair is bewilderment, that bewilderment is agitation and movement in life. There is no rest, no death, only existence, nothing of non-existence.

16. Ibn Arabi describes the status of man in the scheme of God's manifestation. He says though there are no degrees of spiritual perfection in creation, yet 'man' holds a central place in the universe. He holds a microcosmic character and can be considered representative of the entire cosmos. Cosmos within man may be compared to a mirror which is yet to be polished. Man's coming into existence makes the process of creation complete.

Marfat.com

17. The first light appears out of the veil of the Unseen and from knowledge to concrete existence, it is the light of our Prophet Muhammad ﷺ. Ibn Arabi compares Muhammad ﷺ, the *siraj munir,* to the sun inferring from this that "the intelligence '*uqul',* the spirits, *arwah,* the intuitions, *basair,* and the essence, *dhowat* are nourished by the luminous essence of Mustafa, the Elect, who is the Sun of Existence.

18. The real vicegerent (khalifa) of God is the Spirit of Muhammad which is for ever manifesting itself in the forms of prophets and saints. They all manifest "General vicegerency." All the saints derive knowledge (*marifat*) from the Spirit of Muhammad ﷺ.

19. Ibn Arabi uses the term *wali* (saint) to include all apostles and prophets. He says, an apostle is pre-eminently a saint who is charged with the external duty of delivering a message from God, and a prophet is a *wali* who is distinguished from the rest of the *auliya* on account of his possessing unique knowledge of the unseen worlds.

20. *Wilayat* (saintship) is the basis of all spiritual ranks and the only element common to all of them. He adds, it is originally a divine Attribute (for God calls Himself *al-wali),* and if we apply the term of men, it is only to those who have realised their essential oneness with Him. It is more general than either Prophecy (*nubuwwat*) or Apostleship (*risalat);*

21. Ibn Arabi provides long and frequent commentaries on various sayings of the Holy Prophet ﷺ to show his superiority over all other Prophets and Messengers and friends of God. A few references are recorded here:-

i. Thus the Prophet said that on the Day of Resurrection he will be singled out for the "banner of praise" and the "praiseworthy station." He was given "the knowledge of those of old and the later folk." He said, "I will be the master of

Marfat.com

mankind on the Day of Resurrection." He "was given the all-comprehensive words (*jawami al-kalim*)" and "was a Prophet when Adam was between water and clay."

ii. Muhammad was the greatest locus of divine self-disclosure, and thereby he came to know "the knowledge of the ancients and later folk." Among those of old was Adam, who had knowledge of the names. Muhammad was given the all- comprehensive words, and the words of God are never exhausted.

22. Ibn Arabi alludes in the following passage as how all the poles (*qutb*) proceed from the light of Muhammad ﷺ. He says:- "The Most perfect of the Poles is the Muhammadan Pole. The ones below him are divided hierarchically according to the rank of the Prophets whose heirs they are; for there are the heirs of Jesus, of Abraham, of Joseph, of Noah, and so on; and the position of each pole is determined by the position of the Prophet whose heir he is, but all of them proceed from the 'tabernacle' (*mishkat,* which is of course the 'tabernacle of light', *mishkat al-anwar,* so designated in verse 24:35) of Muhammad. Thus, some are superior to others, but this superiority relates only to their spiritual knowledge, and there is no distinction to be made between them as regards their office (*qutbiyya*) and the government of the universe (*tadbir al-wujud).*

23. Being is subject to continual annihilation and continual renewal. Ibn Arabi says: "Man does not spontaneously arrive at a clear idea of the fact that at each 'breath' he is not and then again is.. in 'the Renewing of Creation at each breath' the instant of annihilation coincides with the instant of the manifestation of its like."

24. Fate, he says, is the decree of God concerning things, which is conditioned by His knowledge of them; and His

Marfat.com

knowledge of them depends on what they give Him of their essential nature. Determination (*Qadar*) is the temporal limitation of thing with its essential nature. Whatsoever's fate decrees concerning a things, is decreed (not by an external agent, but) by means of the thing itself. This is the essence of the mystery of Determination (*sirru l-Qadar*). The secret of predestination is the greatest of all sciences and God Almighty reveals it to only those whom He has particularly selected for complete gnosis.

Sources

1. محی الدین ابن عربی۔ڈاکٹر محسن جہانگیری۔مترجم احمد جاوید، سہیل عمر
2. اتنبیہہ البطربی فی تنزیہہ ابن عربی۔مولانا اشرف علی تھانوی
3. الدرالثمین فی مناقب الشیخ محی الدین ابن عربی۔ابوالحسن علی بن ابراہیم قاری بغدادی
4. انوارالوحدت۔صوفی محمد انور قادری
5. جامع کراماتِ اولیاء (حصہ اول) علامہ یوسف نبہانی
6. شیخ اکبر محی الدین ابن عربی۔(سوانح) محمد ریاض قادری
7. فصوص الحکم۔ترجمہ وشرح حضرت باباذہین شاہ تاجی
8. فتوحات مکیہ ابن عربی۔ترجمہ وشرح مولوی محمد فضل خاں
9. ترغیب والعلم والعرفان فی شرح فصوص الحکم والایقان۔محمد ریاض قادری
10. Ibn Arabi. Tr.by Rabia Terri Harris, *Journey to the Lord of Power: a Sufi Manual on Retreat.*
11. S.A.Q Husaini, *The Pantheistic Monism of Ibnal-Arabi.*
12. Michal Chodkiewicz, *Seal of the Saints.*
13. M. Riaz Qadri, *Sayings and Teachings of the great*

Marfat.com

mystics of Islam.

14. Dr. Burhan Ahmad Faruqi, *The Mujjaddid's conception of Tawhid.*

15. S.H. Nasr, *Three Muslim sages.*

16. *Whoso Knoweth Himself: Treatise on Being (Risal-t-ul-wujudiyyah by Ibn Arabi,* Translated by T.H. Weir BD.

17. Abdul Haq Ansari. (Islamic Studies 38:2 (1999) IRI Islamabad.), *Ibn Arabi: The Doctrine of Wahdat ul-Wujud.*

18. Annemarie Schimmel, *Mystical Dimensons of Islam.*

19. William C. Chittick, *The Sufi Path of Knowledge: Ibn al-Arabi's Metaphysics of Imagination.*

Marfat.com

﴿ 4 ﴾

Hazrat Lal Shahbaz Qalandar

"I know nothing else except love, devotion and ecstasy", said Lal Shahbaz Qalandar, (To be referred hereafter as Hazrat Qalandar) makes evidently clear that he was an ardent lover of God, immersed in devotional exercises and rituals i,e. compulsory and voluntary prayers and having drunk from the tavern of Divine unity, spent most of his lifetime in intoxicated state.

Some auliya Allah, in Islamic saints and mystics, are called or are titled Qalandar, so much so their original names are less known to the public. It is appropriate to dwell for a while on the word "Qalandar" to elucidate its meaning and practical shape. It is held that in Syriac language it is a name of God. Others claim its derivation in the Persian "Kalantar", a chief man. According to another version, this term is derived from the Turkish "Qarinda" or "Qalandari" both meaning musical instruments, or it is connected with another Turkish word 'qal' meaning pure. Some say the words "Qalandar" and Sufi are identical in meaning. In Arabic tongue "Qalandar" is written a "Kalandar", which means untrimmed and engraved. It denotes that Qalandars like to live in shabby condition so that onlookers, being hateful of their way of life, might not interfere in their occupation and remain apart from them. Some say that Qalandar is one who performs only obligatory rituals and spends rest of his time in devotional exercises i,e., litanies. (جواہر غیبی) Syed Ashraf Jahangir Simnani defines Qalandar: "Seekers concerning Qalandariyya order are alienated from worldly temptation and entanglements. Being detached from the world, they strictely observe law of Shariah and are complete and perfect model of the knowledge of

Marfat.com

Divine Names".

The first man known to be called Qalandar, in history is Abdul Aziz Makki. It is generally believed that he was a companion of the Holy Prophet ﷺ. According to Sufi legend, he is not only still alive, but is said to have been living through the ages from the time of Abraham until now. In Pakpatan (Pakistan) close to the shrine of Baba Farid Ganj Shakar, a small mound (*sardaba*) is pointed out as the place inside of which he is immersed in a state of unconsciousness by the effect of *Habs-i-Dam (Breathless dhikr)*.

In Islamic mysticism Qalandaryyat is 'way of life', 'name of persuasion' as well as source and spiritual creed practised and observed by the seekers and spiritual adept (*Kamileen*) of any Sufi order. It is also a sect in Sufism and its followers adopt sometimes different way of life quite distinct from other Sufis in different countries. In sixth (12th-13th) century they were seen as wandering *dervishes* who had become part and parcel of local religious landscape in both central Asia and Anatolia. The Qalandars usually did not organize themselves in centralized orders but wore distinctive garments, practised wandering and followed the unwritten rules that set them apart from the rest of the Sufis. They disappeared from Anatolia for sometime, yet in tenth/sixteenth century survived in Central Asia and in Eastern Turkestan until the beginning of this century.

Although the Qalandariyya movement originated and spread primarily in eastern lands of Islam, they also asserted themselves in Damascus and Damietta (Egypt) in the early decades of seventh/thirteen century. The founder of this movement named the Persian Jamaluddin Sawi or Savi (d.630/1223) provided his followers with a distinctive identity such as shaving the hair, beard, moustache and eyebrows,

Marfat.com

eyelashes and leading a wandering life. Jamal had started his career as conventional Sufi master, preaching Sufism "from golden pulpit richly studded with jewels', but later he abandoned institutionalized Sufism, his comfortable position at Khanqah and began to room about the land in the company of forty *dervishes*. He turned his back on this world, gave up his property and social life etc. Contrary to his reclusive lifestyle, his disciples formed a community of wandering *dervishes*. In the process, concessions were made to the exigencies of everyday life and the necessity to sustain the nascent Qalandari community. Contrary to Jamal's early advice that encouraged Qalandars to survive on wild weeds and fruits and to go around naked with only leaves to cover the loins, he later issued a dispensation that allowed his followers to accept pious donations and wear heavy woollen garments to cover their private parts.

Jamaluddin's legacy transmitted mainly in an oral form, stressed reclusive lifestyle, and extreme asceticism the unimportance of learning and a deep contempt for all established patterns of social life for both secular and religious authorities. Jamal's followers in Anatolia came to be knows as "the wearers of sack-cloth". Since the movement was anti-establishment by its very nature, it formed a number of small localized groups that were found apart from Anatolia, in Persia and India. An extreme version of Qalandari piety is represented by the Haydariyya Brotherhood that flourished in the Ottoman empire in the nine-tenth century A.H. They "covered themselves with sacks, coarse felt, or sheep-skins" and wore "iron rings on their ears, necks wrists, and gentials." *(Extracts from Islamic mysticism by Alexander Knysh, pp.273-74)*

In sum, Qalandars are rigorous ascetics. More often

Marfat.com

they adop different forms and shapes in order to conceal their identity. But one thing is quite certain that they are tavern hunters, spiritually drunk and intoxicated souls having remotest concern with worldly affairs. Since they are enraptured, they seldom provide guidence to others. Though they don't keep beard, or shave their eyebrow and eyelashes and adopt *malamati* colour, but it is not mandated on all. Some well-famour Qalandars are highly learned persons. The spiritualists such as Shamusuddin Tabrazi, Maulana Rumi, Fakhruddin Iraqi, Hafiz Sherazi, Rabia Basri and Amir Husayni fall in the category of Qalandar. In India Alauddin Ali Ahmad Sabir Kalayari, Naseer-uddin Chiragh Dehli, Sharafuddin Bu Ali, Lal Shahbaz, Ghaus Ali Shah have been regarded as top- ranking mystics and Qalandars of their times.

Hazrat Syed Hafiz Haji Makhdoom Shaikh Al-Kabir Muhammad Usman Marwandvi better known by his appellation **'Lal Shahbaz Qalandar'** was born in 573 A.H (1177) at Marwand, a small town being a suburb of Tabriz in the province of Azerbaijan. Marwand was capital of this province at that time. His ancestors migrated from Iraq to Meshed in Iran, and then to Marwand. The father of Hazrat Qalandar named Syed Kabiruddin was a pious man, and his mother, who was daughter of the ruler of Marwand Sultan Shah, was pious and God-wary woman. Hazrat Qalandar was a direct descandant of Hazrat Imam Jaffar Sadiq. (R.A).

Syed Kabiruddin, the father of Hazrat Qalandar was renowned savant of the time. Hazrat Qalandar therefore completed his early education under the care of his parents. By the age of seven he had committed the holy Qur'an to his memory and became Hafiz. Then he acquired knowledge in the area of Persian and Arabic languages and literature. Afterwards he completed his formal education in religious

Marfat.com

sciences under the guidance of Shaikh Mansoor. Due to the patronage and guidance of his father, Hazrat Qalandar got chance to attend assemblies of divines and great scholars of the time which helped change of his mind from worldly affairs to religious matters and he started taking interest in Sufi way of life since his adolescence.

Arriving at the age of puberty, Hazrat Qalandar swore oath of allegiance at the hand of Shaikh Baba Ibrahim Wali Sabzwari who was a direct descendant of Hazrat Imam Musa Kazim (R.A) and a disciple and Khilafa of Shaikh Syed Mujjarrid who was Mufti of Egypt. At this stage of life, Hazrat Qalandar was fully equipped with formal education in rational and traditional sciences and other disciplines in vogue. After initiation (*Bait*) his quest for Ultimate Truth started. As matter of principle, he had to undertake rigorous ascetic practices for sanctification and sublimation of soul. After spending a year or so he got the cognition of Divine Knowledge (*marifat*) and Reality (*haqiqat*). His spiritual guide took keen interest in the training process of his disciple and within one year, he bestowed Khilafat on Hazrat Qalandar and also gave him a stone. "Sang Maftool", as token and symbol of his affection which he would hang around his neck touching his chest out of love and reverence for his Shaikh. Most probably his Shaikh also conferred honorofic title of **"Lal Shahbaz"**, (Royal falcon) of mystic way on him.

Hazrat Qalandar, now on the second phase of spiritual training, left for *Haramain Sharifain*. He visited Makkah, the Exalted and Madinah, the Radiant and performed Hajj. He also visited holy cities of Nejef Ashraf and Karbala Muallah and Baghdad Sharif. After the completion of this tour, he left Marwand for India travelling through the Mekran coast. En route he stayed in the valley of Panj-Goor, Pasni, Lahoot-

Marfat.com

Lamakan and finally reached Multan. In this region, he met Khwaja Bahauddin Zakariya Suhrawardi and swore oath of allegiance at his hand. He also met Hazrat Baba Farid Ganj Shakar, Makhdoom Jalaluddin Surkh Bukhari. He too had number of meetings with Shaikh Sadruddin Arif in Multan and attended *sama* gathering with him many a time. In these encounters Hazrat Qalandar accrued great amount of spiritual benefits from the accomplished mystics of the time. It was during this period that Hazrat Qalandar came into contact with Prince Muhammad Khan Shaheed, the Governor of Multan who was son of Sultan Ghayas-uddin Balban. Muhammad Khan was so much impressed by Hazrat Qalandar that he requested the latter to stay permanently in Multan, and even built a Khanqah for him. Hazrat Qalandar stayed in Multan for some time and then set out for India and met Hazrat Shaikh Sharaf-uddin Bu Ali Qalandar at Panipat. He advised Hazrat Qalandar to go to "Siwistan" now called 'Sehwan Sharif' in Sindh which was a spot of deep darkness of infidelity, ignorance and stray social life at that time and kindle lamp of Tawhid there. He also said that in Hind there were three hundred Qalandars sufficient for the region and that his services were intensely needed in Sindh.

Hazrat Qalandar destined to Sindh and reached a place called "Laki" where Hazrat Shah Saddar was living. After paying him respect, he proceeded to Sehwan which was ruled by a corrupt, evil-natured and ruthless Hindu Raja Jessar, also called Charbat. Sehwan, at that time was indeed a shame for humanity. It was a den of idolatry, lechery, vices, immorality, prostitution and gambling. Hazrat Qalandar chose a central place in the heart of this evil city of Sehwan surrounded by the evil-spirited Raja Jessar and his ignoble, immoral and drunkard friends and supporters.

Marfat.com

Although gradually and steadily, through the sprititual miraculous sway and exemplary conduct of Hazrat Qalandar, ice began to melt and dawn of Islamic faith and belief began to appear. Seeing this gradual change in the outlook of the city, Raja Jessar became disturbed. He deployed all sorts of mischievous tactics to provoke and unseat Hazrat Qalandar in order to make him vacate the city and move elsewhere. The matter got aggravated and reached to the point of armed conflict. The Raja collected all of his forces and day came when battle took place between infidels and believers, truth and falshood, morality and immorality, good and evil. The forces of Muslim believers represented through Hazrat Qalandar and Sultan Nasiruddin Mahmood's army routed the army of Raja Jessar completely in 649 A.H. As a result filth of idolatry and immorality was removed and the banner of Islam was hoisted in the evil infested city of Sehwan Sharif and its surrounding areas.

After the defeat of Raja Jessar, Hazrat Qalandar began his programme of Islamic teachings and way of life. A chronicler recounts his traits and attributes in these words: He was a Hafiz, savant, divine, missionery figure, poet, linguist, tavern hunter and a great mystic and mujahid. He would constantly remain in a state of *sukr* (intoxication) contemplating his Beloved. He was follower of unitive metaphysics of Ibn Arabi, professed school of intoxicated mysticism of Bistami and Mansoor Hallaj as is vehemently evident from his poetical works. It is rightly said that he was living example of *wahdat ul-wujud*, a stage which transcends all states and stations.

Hazrat Qalandar always wore red clothes and had piercing red eyes reflecting his glowing radiant spiritual state. His flaming eyes were the centre of public attraction. It was all

Marfat.com

nothing but Tawhid interiorized and realized. Despite deep absorption such spiritual figures don't neglect Shariah and Sunna. They know the source and fountain-head of their spiritual elevation is the court of Rasulullah ﷺ without which no one can deem of saintship. Those who hold the impression that Qalandars, in state of ecstasy (*sukr*) care not canonical law of Islam i,e., Shariah and Fiqh are wrong.

Hazrat Qalandar used to perform ecstatic dance (*dhammal*) in his lifetime in a state of rapture. It is similar to the whirling dance of *dervishes* of Rumi sect i,e., Maulaviyya Sufi order with some difference. Rumi's followers swing right and left rhythmically whereas in *dhammal* the whole body moves in devotion, the mind concentrating on the Almighty and Glorious and the eyes shed flood of tears. There is a complete coordination between soul, mind and body-all the three elements work together in rapturous state. *Dhammal* dance is performed accompanied by the heating of big drums. This state of trance can be understood in the words of Hazrat Qalandar as follows: "For the sake of the love of the Friend, I dance over fire, sometimes I roll in the dust, and sometimes dance on the thorns. I have become notorious in your love. I beseech you to come to me, I am not afraid of this disrepute, and dancing in every Bazar."

It is a regular feature at the dargah of Hazrat Qalandar that the drums of *dhammal* are still beaten at dawn and sunset daily in the memory of *Mast-o-Mast* Qalandar as an act of homage and devotion to his sacred memory.

Hazrat Qalandar did not adopt solely reclusive lifestyle; he would tour entire region of Sindh frequently for the spread of Islam. However, he spent last part of his life more and more in Divine worship, devotional exercises, overwhemed by absorption.

Marfat.com

Some of the portions of the Persian poetry of Hazrat Qalandar are quoted here in order to make us understand, his thoughts and teachings:

1. I am the sovereign of all countries
I am the destroyer of every thing
I kill this and strike that nobody can challenge it
I am the key of the Mysteries of God
I am above all sins and follies of human beings
I am the beauty of the Light of God
From the very dawn of creation I am God intoxi- cated soul.

2. The vision of Reality is the cure of my agony. The seeing eye is the conclusive evidence for us. (These words are complete absorption in the thought of God).

3. It is certain that there is no light, but the light of Muhammad:

For this reason the light of Muhammad is so high and sublime.

(The above words are words of love and devotion for the Holy Prophet ﷺ defining his highest spiritual and divine status as Noor Aleh Noor).

4. I am burning with beloved's love, every moment. At the moment I am writing on dust and in the other, I am dancing on thorns. (These are words of complete ecstasy).

5. I have come to a raging river, where man is in great travail;

How strange it is that there is neither a boat nor a boatman.

Shariat (law) is the boat and tariqat (way) is the sails.

Haqiqat (reality) is the anchor, and reason alone can find no way.

To me its waters appear blood red, I fear that river: I

30878

Marfat.com

told my heart not to be timid, and since there is no go, (i,e. no escape)
One has to cross over.

6. I am that pearl which lay hidden in the ocean of God's power
I was with Moses on the mount of toor, when he talked to God
I am both on land and sea even.
I was also with Alexandar in his camp
I was with Prophet Ismail as well as with Prophet Ibrahim
I was also present with Ismail at the time of his sacrifice
At one moment I sing from the throne, at the other I laugh even at the gallows.

7. I vanished duality from my mind and saw both the worlds as one, so I see one, seek one, know one, and proclaim one.

According to Hazrat Hafiz Syed Waris Ali Shah Sahib, one of the great mystics of the 19th century, the world is governed by the sentiments of the Lovers of God. According to a living mystic Qibla Sufi Mirza Akhtar Baig Affection (Muhabbat) makes man a man, Thinking (*Aql*) makes man confused, Knowledge (*Ilm*) makes satanic, and Love (*Ishq*) makes man a man. *(Excerpted from Hazrat Lal Shahbaz Qalandar of Sehwan-Sharif, by Inam Muhammad)*

Hazrat Qalandar Lal Shahbaz passed away on the 21st of Shaban 673 A.H (1274) at the age of 112 and buried in his own Khanqah. In the reign of Sultan Feroz Shah Tughluq a beautiful mausoleum was built in 757 A.H. by Malik Bahktiauddin, the Ruler of Sehwan Sharif. As a last word of

Marfat.com

advice, Hazrat Qalandar asked Syed Ali Shah Sarmast and Hazrat Abdullah Shah Abdal to profess Qalandari Sufi Tariqat (mystic way). Since the passing away of Hazrat Qalandar, the shrine had been looked after by the Syed families prior to taking over by the Auqaf Department. However, the Department has done concrete, fine, and solid work of renovation of the shrine and now it stands as one of the best in the Sub-continent of Indo-Pak. The Three-day 756th annual Urs of Hazrat Qalandar Lal Shahbaz was celebrated on August 21, 2008 in Sehwan Sharif.

Sources

1. تذکرہ صوفیائے سندھ۔اعجاز الحق قدوسی
2. تذکرہ اولیائے پاکستان عالم فقری
3. Inam Muhammad, *Hazrat Lal Shahbaz Qalandar of Sehwan-Sharif.*
4. Alexander Knysh, *Islamic mysticism.*
5. Mr. Abdullah Dasti, *Hazrat Lal Shahbaz Qalandar.*
6. Maulana Ghulam Mustafa Qasmi, *Hazrat Qalandar Lal Shahbaz.*
7. A.M. Akhtar Najri, *Hazrat Lal Shahbaz Qalandar.*
8. Qalandar Lal Shahbaz. Dept of Public Relation Govt. of Sind 1971.

Marfat.com

﴿ 5 ﴾

Hazrat Shah Kamal Kaithali

The most luminous and celebrated spiritual figure about whom Hazrat Mujaddid Alf-Sani remarked: "when I cast my esoteric glance at the galaxy of Qadri Mashaikh, I do not find more radiant and glorious spiritualist than Shah Kamal Qadri Kaithali after Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani. Truely speaking my glance does not rest at his brilliance."

He means to say that Shah Kamal is face to face to Divine Light and has merged his identity into the Supreme Lord whose rays are unbearable even for auliya Allah. He was indeed a roar of Qadri lion in the subcontinent of India. Someone has said: Shah Kamal was indeed a reflection of Divine Plenitude on earth.

Hazrat Syed Shah Kamal Qadri Kaithali was born on Friday 3rd Shawal 895 A.H (20 August 1489) in Baghdad. He was son of Sayyidna Shah Haji Umar. Shah Kamal belonged to the majestic family of the Holy Prophet ﷺ. His geneology goes back to Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani through twelve generations. He was spiritual descendant (disciple) of Hazrat Shah Fuzail of Baghdad and ultimately of Ghaus-e- Azam through eleven generations.

Hazrat Shah Haji Umar, the father of Shah Kamal was renowned physician in the city of Baghdad. He had no match after having attained education in rational and traditional sciences, and philosophy. His entire tribe was highly educated and a number of saints and sages had been embodiment of exoteric and esoteric knowledge in his ancestry. This is why all the members of his family were revered by the people of Baghdad and his own medical practice was in full swing.

Marfat.com

When Shah Kamal was born his parents named him Shah Kamaluddin Hasan. His *Kuniyyat* (patronymic appellation) was Abu al-Barakat, but is better known by a number of honorific titles such as *Awtad, Qutb al-Irshad, Ghaus al-Afaaq, Sultan ul-Salikeen* and so forth. By the advent of this fascinating spiritual figure, Qadiriyya Sufi order flourished far and wide in India.

The chroniclers havn't given detail of his academic education. But from his epistles, it is not difficult to conclude that he had attained complete mastery over religious sciences, transmitted and intellectual and other disciplines in vogue. His learning in the areas of Arabic and Persian languages and literature was perfect. But Islamic chroniclers affirm that before attaining the age of puberty, he would spend most of his time in jungle and desolate places like a wandering *dervishes* to study the mysteries of nature. More often he used to remain absent from home for many days.

It is related that once Shah Kamal was absent from home for number of days. His parents were worried about his long absence. One day his father Haji Umar left in search of him, but could not find. Afterwards he made many attempts and ultimately found him sitting under a tree immersed deeply in ecstasy (*ocean of wahdat*). He was indeed engrossed in the contemplative vision of His epiphany (تجلیات) with the least consciousness around him. Without taking notice of his father's presence, and without talking to him, he left the spot for an unknown place. His father felt it better to leave him instead of forcing him to come back home. When he came back, he explained the rapturous state of his wife and other members. He told them that 'our Kamal appears to have alienated himself from worldly affairs and is steeply drowned in *dervishhood.*'

Marfat.com

Not long after the birth of Shah Kamal, Hazrat Shah Fuzail Qadri *Zanda Pir* came to see the child. Addressing his father he said: Thanks God, prediction of Ghaus-e-Azam came true and the Lord Most High endowed you with a son who would be a radiant mystic of Islam and spiritual guide to the large number of Muslims. Bring him up with great care since he would gain acme in sainthood and his flight to the end of heavens. His name is Kamal and in sainthood he will also be Kamal.

When God desires to enrich anyone of His servants by inspired knowledge (*ilm-ladunni*) time, age or date become immaterial. The recipient starts experiencing mystical infusion or divine irradiation in any age in *awaisis* (hidden) manner although at ripe time he is directed to search a spiritual guide and under his care undertake ascetic practices and self-mortification. Such blessed souls owe their spiritual awakening direct to God. Same was the case with Shah Kamal whose inner state was sustaining transformation at an early age. Thus when his father noticed change in his son, he immediately gave him under the case of Hazrat Shah Fuzail for training. His biographers state that Shah Kamal was being trained esoterically in *awaisis* manner by Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani without any secondary means or medium. Initiation (*Bait*) at the hand of Shah Fuzail was just a formality to fulfil ritual obligation.

Hazrat Shah Fuzail was well-known by the title: 'Zanda Pir'. He was not only spiritual guide of Shah Kamal but was his uncle in kinship. His family lineage goes back to Ghaus-e-Azam through ten generations. He was born in Baghdad on 14th Safar 871 A.H (24 Sept. 1446) on Wednesday. After undergoing spiritual training for sixteen years, his spiritual guide Hazrat Shah Ghada-Rehman invested

Marfat.com

him with Khirqah Khilafat (cloak of successor- ship) on 14 Rabiul Sani 907 A.H (1st June 1482) at the time of Asr. He died on 17 Muharram 934 A.H (24 Oct. 1527) on Thursday and buried at Thatta in Sindh. The author of قصر عارفان says that Shah Fuzail died in Baghdad. But it is confirmed that he came to India alongwith Hazrat Shah Kamal, Hazrat Syed Abdullah, Hazrat Shah Mubin, and Hazrat Shukrullah Shirazi and died in Thatta. His tomb is a place of spiritual enlightenment for the aspirants and common people. The author of قصر عارفان states when time of his departure to next world neared, he directed his attendents to prepare grave for him. On the appointed day he took bath, and handed down sacred relics such as hair of the Holy Prophet ﷺ, comb of Hazrat Ali (R.A) to Shah Kamal and also gave him Khirqah Khilafat and bade him to go to Hindustan immediately. He further said: Our descendants havn't come yet. If they come to know, they will quarrel with you. Afterwards he wore the shroud and laid in the grave prepared for him. Hazrat Shah Kamal acted as Imam to offer his funeral prayer and left for Hindustan. Short after, his sons arrived there and ran after Shah Kamal and demanded sacred relices from him. Shah placed all the items on the ground and asked them to pick up and take away if they could. But they failed to pick anything. Shah said: I am taking all these things by the order of my spiritual guide. Being dejected they all returned to Baghdad and Shah Kamal set out for Hindustan.

Hazrat Shah Fuzail was son of Hazrat Syed Usman who was saint and scholar of high rank. Once, when Shah Fuzail was still a child and playing outside his house, Hazrat Shah Ghada-Rehman came to his house. He saw the child, wiped his hand on his face and kissed him. He asked his father Syed Usman that this child would be a perfect saint of repute of his time. When he grew up, he completed his education in

Marfat.com

outer and inner sciences and attained Khirqah Khilafat in Qadiriyya Sufi order. He wandered many regions of the world. In his youth, he roamed about central Asia, Iran, Turkistan. He also went to *haramain sharifain* (Makkah and Madinah) number of times and performed Hajj. He travelled to different cities to propogate and spread light of Islam and provide guidance to the stray and ignorant folks. Hazrat Shah Kamal accompanied him in some of his travels and also performed Hajj number of times with him. In the end Shah Fuzail came to Thatta (Sindh) and established a training centre for the spiritual guidance of the masses. He had many followers, but he loved Shah Kamal too much.

Hazrat Shah Fuzail, once in his lifetime, went to a city in Sindh which abounded in polythesists. There was a big Hindu temple near his lodge where the worshippers would ring *naqus* (conch) many a time with little pause which would disturb Shah's engrossment in divine adoration. One day at dawn, he came out of his cell and saw a Hindu priest standing at the gate of temple who used to ring conch. Shah emotionally looked towards him and said: 'why do you tease people of God by ringing the conch.' All of sudden he felt stomach pain and died the same day. Seeing this incident many a Hindu abdicated their religion and embraced Islam.

In the wake of his highly exalted spiritual rank, wandering life, his fame spread far and wide within and without his country. That is why people thronged his Khanqah day and night. It is related that number of his devotees ran into lakhs. He bestowed Khilafat (vice gerency) to eighteen fortunate disciples of whom Hazrat Shah Kamal was the greatest successor. Besides this there were twenty two formally authorized persons who were allowed to initiated people and provide guidance on his behalf. Hazrat Syed

Marfat.com

Abdullah (known as Ashabi) Hazrat Shah Mubin, and Shaikh Shukrullah Shirazi were also his Khulafa of repute after Hazrat Shah Kamal.

As stated before Shah Kamal, on account of intense longing, yearning and glowing mystical state didn't stay at one place in his early life. Frequently he used to leave Baghdad to visit different regions. After initiation at the hand of Shah Fuzail, he contined this practice. Sometimes he reached Samarkand, Tashkand and Bukhara and other time he wandered in the deserts of Arabia. He also travelled to Rum, Syria, Egypt, Tripoli and other deserts of the regions. During this journey the people noted number of miracles wrought by him. He was *salik-magzoob*. About his enraptured state (مجذوبیت) the writer of زبدۃ المقامات states: In these days Shah Kamal, in rapturous state, would live in jungle and desolate places day and night. He never ate or drank anything for many months. Sometimes in a desolate plain a well-inhabited city appeared; the inhabitants took him to city reverently. They would arrange elaborate feasts in his honour. Shah spent night in the city, but that city would disappear from the earth all of sudden in the morning. Shah Kamal used to say often: "I desired to spend solitary life in jungles and deserts far away from human habitation in silence engrossed in Remembrance of Allah, but the responsibility Almighty devolved on me hindered it."

One day during this wandering period of life Shah Kamal passed by a village. He saw a man named Sijjan who was feeding his animals with leaves of beri tree. He had two breads with him. Shah Kamal asked him: If you give one bread to a *dervish* you will gain great reward in this world and the Hereafter. Sijjan replied: 'You are getting fat by eating unearned breads, still you keep eye on my breads which are

Marfat.com

hardly sufficient for me.' Shah Kamal did not take ill of his remarks and left. He had hardly travelled a few miles when Sijjan, taking his ax, cloak, staff, and breads, helplessly ran after Shah. In this panic- like state all these things fell from his hands of which he did not know. After covering long distance, he met Shah and placed his head on his feet and apologised. Next moment every thing from *Arish* to beneath the earth was manifest to him. After the completion of esoteric training, he accompanied Shah in his wandering life and ultimately got Khirqah Khilafat.

As stated before Hazrat Shah Fuzail, after investing Shah Kamal with cloak of succession bade him to go to Hindustan. Ibrahim Lodhi was reigning the region at that time but his government was on decline. Intrigues and subversive activites against crown were going on in full swing and invasion by Zahiruddin Baber was very much expected. Religion of Islam which was flourishing fast across Hindustan before Ibrahim Lodhi, was now facing crisis. Bhakti movement too was contributing its share to harm the cause of Islam. Hindu customs and rituals had penetrated in Islamic society. Men of God and righteous were waiting the advent of some eminent spiritual figure to help retrieve the situation. Shah Kamal left Iraq and travelling through Iran Najf, Tabrez, Isfahan, and crossing the Gomal Pass entered the soil of Hindustan. It was during the last days of King Ibrahim Lodhi rule falling between 927 A.H. to 928 A.H (1522-1523). In the first instance he stayed at Thatta (Sindh) which locates between Karachi and Hyderabad. This city was highly populated and renowned centre for world trade, advanced civilization, art and learning. The seekers of knowledge and international traders would come to this city from far off regions. Exoteric theologians, jurists, and Muhaddithin had

Marfat.com

thronged the city. A number of *Sadaat* families adherent to Sunna and Shariah were already living there since long. Hazrat Shah Kamal stayed there for two years during which he undertook many *chillas* (40-day retreats). He subjugated a world by his austerities, ascetic practices, and inner radiance. It is firmly related that rapturous state, and immersion deeply into the sea of Divine Unity would often overwhelm him but not at the cost of abandoning the laws of Shariah. He would regain his consciousness to offer obligatory prayers at the fixed times. At the time of absorption (جذب) no raiment whatsoever was on his person except a Sufi gown (جبہ). In those days a great literalist scholar named Syed Muhammad was man of repute in the area of Thatta. He had a sister who was pious and fully dedicated to divine worship. Syed Muhammad was indeed great theologian in religious sciences who had established a Madressah and would deliver lecture in Quranic study daily. Shah Kamal would also attend his lectures frequently. Sometimes they debated on some religious matters. Syed Muhammad sometimes did not agree at certain mystical points expressed by Shah. He thought such things repugnant to the teachings of Shariah. More often he used to disparage Shah in his absence. Not only with Shah Sahib, he would also criticize other mystics of Islam, but whenever Shah Kamal was present in his gathering, he would praise him. This sort of relationship continued for many months. One day Rasulullah ﷺ graced his sister with his blessed vision and bade her to swear allegiance to *majzoob* Shah Kamal. She discussed this matter with her brother who said: 'It is just a guile of Satan.' Next day Rasulullah ﷺ graced his sister again with the same vision and advised her to swear allegiance to Shah Kamal. She submitted to the Holy Prophet: Ya Rasulullah ﷺ! You have said: "Ulama of my Ummah are the

Marfat.com

heirs of the Prophets. If I act upon your advice, my brother will oppose me." The Holy Prophet ﷺ said: "You need not worry; your brother will also be put on the right path." The same night in dream Rasulullah ﷺ met her brother Syed Muhammad and asked him: You have been made strict adherent to Shariah for the sake of that *majzoob* (Shah Kamal); you had better relinquish his opposition and seek right guidance from him." When reality was made manifest to Syed Muhammad, he repented at his misconception and acknowledged outer and inner sublimity of Shah Sahib. Next day early in the morning he visited Shah Kamal and apologized. Thereafter he and his sister both entered into the fold of his discipleship. Besides this many of his students and other teachers swore alligence to Shah Kamal. Afterwards Syed Muhammad completed his initiatory journey (سلوک) under the guidance of his Shaikh and got Khirqah Khilafat. In Thatta, elite and common folk became his devotees and non-Muslim in large number embraced Islam at his hand.

Time came when Shah departed Thatta and travelled to Multan. Here the deputy of King Sher Shah Suri accorded him warm welcome, and provided him many amenities of life including fine residence. But Shah Sahib did not accept anything from the royal offer and preferred to live in a cottage. After spending some time in Multan, Shah Sahib went to Ludhiana and flooded it by the radiance of Islam. One day Shah Sahib after having used *miswak* (stick used to clean the teeth) threw it on the ground which eventually got roots and grew up in the shape of a green tree. This tree afterwards displayed miraculous healing power. Whoever in the area sustained any ailment, would use its rind (*chhal*) and leaves regain complete health.

After sometime Shah Kamal said good-bye to

Marfat.com

Ludhiana and destined to Pail which is situated twelve or thirteen miles away from Sirhind. It was the abode of Hazrat Shaikh Abdul Ahad, the father of Hazrat Mujaddid Alf-i-Sani. He pledged allegiance (Bait) to Shah Kamal and got Khirqah Khilafat. Shah Sahib was in quest of suitable place to lodge permanently. Ultimately he reached Kaithal by the end of 927 Hijra and made it abode for permanent residence. During this journey Hazrat Shukrullah Shirazi, Hazrat Syed Shah Abdullah, and Hazrat Shah Mubin all the times accompanied Shah Kamal.

Kaithal is situated on the eastern side of Punjab 124 miles away from the old city of Dehli. Near it locates historic city of Thaneswar and Panipat where three famous battles were fought. Tomb of Raziya Sultana, daughter of Sultan Shamusuddin Iltetmish locates here. In the reign of Salatin this city carried utmost importance on many grounds. This city was inhabitated and devastated many a time in history on account of turmoils. Mughal Emperor Akbar gave it new shape and built a fort there. The city of Kaithal abounds in Hindu temples and also shrines of the great mystics of Islam, who travelled to Hindustan and some of them settled permanently in Kaithal and served the cause of Islam and were finally buried there. But before the arrival of Shah Kamal the city had once again plunged into darkness of infidelity and ignorance. Hindu and Sikh culture and their religions had overwhelmed the people. They indulged in all sorts of misdeeds, merriments and sport totally alienated from religious obligations. Especially two great spiritualists such as Khwaja Abdul Rashid Shah Wilayat and Syed Kamaluddin Tirmidhi had done remarkable service to spread light of Islam in the area and put the people on straight path, but it had become part of history. That is why Shah Kamal was bidden

Marfat.com

by his Shaikh Shah Fuzail to go to Hindustan in order to retrieve past glory of Islam. Before his death Khwaja Abdul Rashid had predicted: "After sometime a lion will come to this soil who will enrich the people by spiritual wealth. Beware from the severity of his wrath." Shaikh Jalaluddin Thaneswari said: "Shah Kamal is the leader of ardent lovers." An erstwhile British Settlement Commissioner in his work 'بندوبست ضلع کرنال' remarked: "Shah Kamal and his descendants are great memorable figures of this region." This assignment was destined to be completed by Shah Kamal and his worthy descendents. Every dark cloud has silver linings. The advent of Shah Kamal on the soil of Kaithal dispersed the dark clouds of infidelity in short time. He made the masses drink wine of Divine unity. By his radiant being, he eradicated all such customs and rituals which were against the teachings of Islam. People thronged this magnetic personality day and night. No one returned empty-handed. How many were turned up to be great mystics of Islam, no one knows the exact figure. His miraculous radiant state was amazing for the Muslims and non-Muslims alike. He gave new life to the celebrated universal Qadiriyya Sufi order across the entire Hindustan. Saiyid Athar Abbas Rizvi in his work '*A History of Sufism in India'*, writes: "The towns of Pail and Kaithal near Sirhind became the centres of the Qadiriyya *silsila,* mainly through the influence of Shaikh Kamal a spiritual descendant of Shaikh Fuzail of Baghdad and ultimately also of the Ghaus-e-Azam". Shah Kamal was although Awaisi by birth and trained by Ghaus-e-Azam in this manner, had formal initiation at the hand of Shah Fuzail. Passionately fond of travelling during his stay at Thaneswar, he met Shaikh Abdul Ahad, the father of Mujaddid Alf-Sani, who invited him to visit Pail. They became friends. But Shah never held *malamati* creed as some

Marfat.com

chroniclers think. He was indeed intoxicated type of saint like Bayazid Bistami but could competently discuss mystical problems with anyone in depth. Although the biographers havn't given detail of his formal education, his close attachment and discipleship with Hazrat Shah Fuzail, an erudite savant and sage of the time and later on his number of letters written to his sons and others, vehemently assert profoundity of his exoteric and esoteric knowledge and deep spiritual state. Shah Kamal was also unique in respect of innermost being which had become locus of divine visitations (روحانی واردات). Once for three or four days he would come and go home silently with his head bowed down. His privy friend Fatha Khan asked the reason of this mysterious state. He said: "Divine effulgence (*tajjaliyaat*) are descending so heavily on me that they had injured my head severely burning the flesh on it. I have no strength to raise my head." Shaikh Abdul Ahad father of Hazrat Mujaddid Alf-Sani says: "Hazrat Shah Kamal conferred on me rank of *Firdiyyat* which is the apex of spiritual station given to certain auliya Allah. He was a man of strong inner state and great in miraculous power." Hazrat Tahir Bandagi has said: "Hazrat Shah Kamal Qadri Kaithali and Shah Skinder are indeed sovereign in the realm of saintship; no one can recount their spiritual power." Hazrat Mujaddid too has said: "I do not find so illuminated mystic in Qadiriyya Order like Shah Kamal after Shaikh Syed Abdul Qadir Jilani." Once Shaikh Jalaluddin Thaneswari said: "God has given the inmost hearts and spiritual states of auliya Allah under the control of Shah Kamal." Hazrat Shah Miran once visited the tomb of Shah Kamal in the company of mob. When he got near it, he asked the people either you go first or let him go there alone first. The people asked the reason. He said: "it is irreverent to visit this tomb in elegance and dignity. Here

Marfat.com

humility and lowliness suits." He thus entered the tomb alone. While he was standing holding the threshold, someone from behind stroked him. When turned his face, he saw an *Abdal* looking angrily at him who said: "Why have you created barrier between us?" Shah Miran immediately withdrew while awe overwhelmed him.

Khwaja Habibullah Sirhindi in his work گلزارخوارق states that "once I went to Multan in search of job. After visiting the shrine of Hazrat Bahauddin Zakiriya I came to see Hazrat Shaikh Kabir, the *sajjada nishin* of the time. He asked me which of the Sufi orders I relate to?' I said 'I am attendant at the door-court of Hazrat Shah Kamal Qadri Kaithali.' Hearing this he said: That Shah Kamal who changes the spiritual state of auliya Allah and confiscates it whenever he likes.' I embarrassed to hear these remarks. Then he said: "You need not worry. The spiritual rank of Shah Kamal is so elevated that whoever amongst the auliya falls victim to his fury loses his sainthood and becomes void. One day he cast an angry glance at me. Meanwhile Hazrat Bahauddin put his hand on my shoulder and secured me from his spiritual sway and sweep."

Hazrat Shah Kamal was a pristine example for the humaneness. No one could vie with his austerities and self -mortification which he undertook during the formative phase of his life. Excellent and exquisite were his traits and habits. How severe he looked apparently, how soft, mild, merciful and accommoding he was in his innermost being. His own fascinating spiritual figure was enough for the non-Muslims to enter the fold of Islam. Still he was an embodiment of *faqr* (spiritual poverty). The same characteristics he inculcated in his devotees. He was proud of his practice in following *uswa hasana* (beautiful model) of the Holy Prophet ﷺ. Despite his

Marfat.com

intoxicated state prevailing over him, most of the time, he never neglected Sunna and Shariah. Nor had he any interest in food or drink or any kind of ostentation. Once in a state of rapture Shah was wandering in a jungle of Punjab. Suddently he met an aspirant of Truth who kept Shah his guest for the night. He wrapped six sweet breads in a piece of cloth and followed Shah after he had left in the morning. At desolate place he tied the cloth on a tree and came back to his lodge after having sought permission from Shah. After around six months he desired to see the passage he treaded in the company of Shah. He left his house and reached the tree on which he had tied the breads. Meanwhile Shah also came there. To his surprise, he saw the piece of cloth hanging there with all the six breads. Surprisingly he asked Shah Sahib about the matter. He replied: "God Most High sends me fresh breads by His own grace; I don't stand in need of your breads." The *dervish* requested: I may also be blessed with the food from the invisible world to which Shah Sahib said: "If I give you just one loaf of that bread, you won't be able to even stand up from here and forget your wife and children."

The author of '*Derbar Qadri*' has stated that Shah Kamal would always advise his disciples to serve the poor and shun the rich. Whatever '*Futu*' (unasked for offerings) came to his Khanqah, he used to distribute it amongst the poor immediately and never kept anything for his personal use. His family more often faced hunger sometimes for days on end. Once king Sher Shah Suri presented eleven hundred *Ashrafi* as votive offering but Shah Sahib refused to accept and wrote him back 'I consider you my friend, but you sent me such thing which is carrion near God.'

Once Shah Kamal, while wandering arrived at Aghra and stayed with Ameerul-Umarah Syed Hamid temporarily.

Marfat.com

Mullah Mubarak Nagauri came to pay`homage and requested Shah Sahib to pray for him and give piece of advice. In response Shah Sahib advised him to get busy in teaching and never go to the court of kings nor visit the rich for sake of money.

Shah Kamal was always pleased to serve the poor and needy folk. Once famine befell the city and the people faced starvation. Seeing the pitiable condition of the people, Shah relinquished taking any food. One day an attendant brought something to eat but Shah refused to take and remarked: 'We dont like to eat anything while the people are dying of hunger.' When the devotees insisted too much, he sent for his special attendant Shaikh Sajjan and bade him to prepare one *deg* (a big pot) of *dalya* (half- ground grain) daily. When *deg* was prepared, he covered it with a piece of cloth and asked his attendants to call the people and distribute it to them daily in the morning and evening. This practice continued for long time until famine ended and the people became affluent. In sum, Shah Sahib always stood by the people through thick and thin.

Saintship in respect of its esoteric meaning denotes severity (*Jalal*). In Chishtiyya order the name of Hazrat Makhdoom Alauddin Sabir Kalyari and in Qadiriyya order the name of Hazrat Shah Kamal are celebrated because of their utmost glowing radiant states and severity' It was the result of Shah Kamal's sainthood that radiant Sufi saints dared not enter Kaithal from the distance of twenty to twenty five miles without his permission. Someone asked Ghaus Ali Shah Qalandar Panipati: what were the spiritual ranks of Alauddin Ali Sabir Kalyari Chishti?, Hazrat Shah Kamal Qadri, and Sharfuddin Bu Ali Qalandar? He said: Shah Kamal Kaithali was busy in wandering the phenomenal world and Bu Ali

Marfat.com

Shah in wandering the hidden world. All these three spiritulists remained submerged in the sea of wonderment (مقام حیرت).

It is related that in the town of Kaithal a big group of jurists (expounders of Muslim Law) lived there who were proud of their knowledge in legal science. They were so many in number that five hundred litters were being used for their travelling purpose. The advent and then popularity of Hazrat Shah Kamal at Kaithal lit fire of jealously in them. They started disparaging Shah with unbecoming remarks about him, but the great saint never took notice of their frivolity. One day while Shah Sahib was performing ablution in the mosque, a jurist entered there. When Shah wiped his hands on the head, the jurist angrily said: Don't you know how to perform *Mas-h*; do it properly! Shah Sahib repeated this action thrice with more and more care, but Mufti, (jurist) out of his self-conceit, was not prepared to agree. Every time he disapproved the action by which severity (Jalal) overcame Shah Kamal. He then dipped his head into water-tank and asked jurist 'is it now right?' The very moment he uttered these words the jurist fell and lost his life instantly. However this incident did not retrieve the situation. This whip of warning caused the jurists class to take revenge and they came out with fresh intrigues and allegations against Shah. One day Shah Sahib uttered from his veridical tongue: 'God uprooted the jurists.' As a result all the families of jurists were exterminated one by one in short time.

Mirza Muhammad Akhtar in the work '*Tadhkara Auliya-i-Hind*' has written: once a disciple of Shah Kamal undertook various austerities for many years in the hope to have descent of divine illumination but such revelation was still denied to him. He thought that no saint was more elevated

Marfat.com

than Shaikh Najmuddin Kubra in this era who, by his one esoteric glance, could make the seeker radiant mystic. Shah Kamal, although living hundred of miles away intuitioned the thought of his disciple and cast esoteric glance at him. But the disciple could not withstand intensity of irradiation and died there and then.

In the city of Multan Shaikh Isa Bukhari was well known for his strong spiritual state and knower of divine secrets. A time came when poverty and destitution overpowered him. More often his family lived without food for many days. People of Siyal tribe in Multan would hold auliya in great esteem. They requested Hazrat Shah Kamal 'if Shaikh Isa agrees, we are ready to give some fields to him for cultivation; it would change his lot.' Shah Sahib asked Shaikh Isa to accept this offer. He thus got piece of land and cultivated it by working hard day and night and lived in the company of Shah Sahib. When time of reaping the field arrived, Shah Sahib asked him: Go, reap the field and go back. After reaping, Shaikh Isa reached in the presence of Shah very late. When asked the reason of coming late, he replied irreverently to Shah Sahib which annoyed him. Shah Kamal asked one of his disciples Taj Din, who was an employee of governor of Multan to come into his room. He asked Taj Din to put off clothes of Shaikh Isa and burn them in fire. By doing this Shaikh Isa lost all of his charismatic power and intuitive knowledge forthwith which he had gained uptill now.

It is related that Shah Kamal, once in army uniform, riding a horse, went to see Shaikh Jalaluddin Thanswari. There was an inn in front of the gate of Shaikh's house. When arrived, Shah asked caretaker woman of inn to look after his horse. She replied: "Hundreds of people come daily to visit the Shaikh, how can we do this job for everyone." Hazrat Shah

Marfat.com

Sahib lashed her and she fell unconscious. Hazrat Shah met Jalaluddin and sought clarification of an intricate legal issue. Shaikh Jalaluddin said: what a military man has to do with such issue? Shah said 'I too want this problem to be cleared to me.' The Shaikh said then you come to me when I am alone here.' Shah Sahib said: "On an ignorant person this legal issue can be clarified in lonliness and not publically. And to deny explanation to the knower of secret is not good." Saying this Shah Sahib stood up and came to the inn where the woman, who was lashed, started kissing his feet. The people warned her that 'he is the same person who lashed her.' She said 'you don't know this man, the very moment he whipped me, I found myself in the celestial world listening praise of Allah by the angels.' Afterwards Shah left inn. On the other hand Shaikh Jalaluddin intuitioned that a great spiritualist, being displeased left him. He immediately ran after Shah and got him at some distance. Holding rein of his horse in hand, he apologised. Shah Sahib said: "O Shaikh your spiritual state and that of your disciples is my hand. Seeing your tearful eyes, I restore it to you." Thereafter Shaikh Jalaluddin accompanied Shah Kamal on foot to the town of Kaithal.

With the passage of time state the severity of Hazrat Shah Kamal changed into mercy, and forbearance. The elements of clemency and mildness took its roots in him. He explained this change in him to his son Hazrat Shah Musa Abu al-Makaram in a letter. He prayed that God may create his inner state like that of Hazrat Ibrahim Khalilullah (A.S.) Now a time came in the life of Hazrat Shah in which a number of aspirants, who were facing predicament in their mystical quest were benefitted by him. For instance, Sher Shah Multani, Shaikh Bahauddin Faridi, and many other were immensely enriched by his clement spiritual glance.

Marfat.com

Shah Kamal had dignified and awe-inspiring personality. But he was simple and God fearing in his life. He always wore simple clothes, but red gown in his rapturous state. He would say: "I wear red dress to please my Lord. I am like a dead body in the hand of washer who turns him at his will. Likewise I am entirely controlled by my Lord in my action, will and wish. I don't know why red clothes have been made specific for me." He used woodenclog (کھڑاویں) as footwear, but in the state of absorption (جذب) he lived bare-footed. His spiritual excellence was acceptable to Ulama, but they apposed his red dress. Whenever they wanted to express their disapproval, their tongues became shut. Once they planned to offer ready-made white dress to Shah Sahib. When he wore, it instantly turned red automatically. Then Hazrat Shah, in state of severity said: You thought I colour the clothes myself. Now you have seen with your own eyes who is the dyer. Think me helpless in this matter.

Hazrat Shah Kamal after wandering, visiting and staying many regions and cities of the world finally settled permanently at Kaithal in Humayun Garden. He loved this place too much and finally died in the same lodge on Monday 29the Jamadi-us-Sani 981 A.H (26th Oct. 1573) at the age of 86. Some chroniclers although differ about his date of death, but the date as 981 A.H. entails consensus. It also affirms the year 895 A.H. his date of birth. Biographers have recorded strange incident in respect of his death. It was routine practice with Shah Sahib to remain confined in his cell for months togather mainly immersed in contemplation and divine worship. Sometimes this seclusion was expanded over six months continuously. On the 29th of Jamadi us Sani, 981 A.H. his son, for certain purpose came near the cell and peeped into it through a hole and found his father in breatheless asleep. He

Marfat.com

gathered some friends and forced open the door. They checked the pulse which affirmed that he had passed away. Now scream and lamantation overtook the city on wider scale and the people in countless number thronged the Khanqah. When the washer attempted to give Shah burial bath, the body motioned which caused the washer awe-stricken and he fell unconscious. Awhile after Hazrat Shah helped him (washer) recover and asked him 'has news of our death spread in the entire city?' The washer replied in affirmative. Thus Shah said: "OK, now we go." Saying this he stopped breathing and his radiant soul flew to heavenly sphere.

All auliay Allah, common and the elect, present in the earth, contemporary Jinns, hidden men (رجال الغیب) and mob running into lakhs participated in his funeral prayer. His bier was brought near a water-tank named 'Budh Kadar' and buried according to the law of Shariah. A man of spiritual state relates that he saw many groups of auliya Allah flying towards certain direction. When he asked someone where they were going; he was told: *Ghaus ul-Afaq* (Pole of the world) has died. He again asked who was that? He was disclosed: "Hazrat Shah Kamal Qadri Kaithali." His tomb is place of pilgrimage for the elect and common folks and indeed a centre of spiritual irradiation for the seekers of Truth. His *Urs* (nuptial festival) is celebrated from 29th Jamadi us-Sani to Ist Rajb for three days every year.

Many volumes can be written on the Karamat wrought by Shah Kamal in his lifetime and after his departure to celestial world. Speaking truely, lives of such spiritual figures are not less than a miracle wrought by Rasulullah himself but for those who understand meaning of Islamic mysticism. Once Hazrat Mujaddid Alf-Sani in childhood fell seriously ill. All were disappointed of his life. By chance during his illness,

Marfat.com

Shah Kamal came to his father Shaikh Abdul Ahad. He placed the child in the lap of Shah Sahib and also explained their own anxiety about his life. Shah Sahib put his salvia into child's mouth and said: "You need not worry at all. He will gain long life and most elevated spiritual rank in realm of saintship. I have accepted him as my own son." Mujaddid immediately regained health and all the traces of his ailment disappeared forthwith.

Once Shaikh Abdul Ahad sustained fatal disease. All sorts of medical treatments were tried but he could not recover. In state of utmost anxiety and disappointment he sent message to Hazrat Shah Kamal 'This poor fellow is suffering unbearable disease; physicians too are disappointed in my treatment. Cure looks impossible without your compassionate glance. Kindly take pity on me.' Hazrat Shah Kamal, after receiving this message, asked for water and performed *wudu* (ablution) afresh. When he was rubbing his head, two persons in royal robes appeared there. Maulana Maudood and Fathe Ali Khan asked them 'who they were.' They said 'we are servants of God.' Likwise when Shah was washing his right foot, two persons more in the same dress with folded hands appeared there. They were asked who they were? They replied: Shah Kamal Qadri has called them for the sake of Shaikh Abdul Ahad. Hazrat Shah offered two Rakats of voluntary prayer and thereafter he asked them to disclose their reality as who amongst them was responsible for the pitiable condition of Shaikh Abdul Ahad. Reverently they replied: we eight persons are appointed to inflict affliction in the corporeal world. We are controlling different esoteric states of servants of God by the command of the Lord. Then directing towards one person, they disclosed 'This fellow is imposed on the state of Abdul Ahad.' The said person also affirmed their statement.

Marfat.com

Shah Kamal said: 'For my sake take pity on Abdul Ahad, since he is very much in trouble.' The said person explained "I am duty-bound to execute what is bidden to me by the Lord; I cannot relinquish my duty." (i,e. I cannot relieve him at my own accord.) Shah Kamal again said: You are right, but Shaikh Abdul Ahad is one of the elect (spiritual elite), somehow or other you cure him. He replied: I am ready to execute your order in any circumstances, but I need one-month grace period. Saying this, the man disappeared. Shaikh Ahad remained ill for one month more, and spent this period in great trouble. He disclosed later that he used to feel wind-storm blowing in his body during this period. After one month, the sound of violent wind-storm ceased and he heard hidden voice say: Convey my salutation to Hazrat Shah Kamal Qadri Kaithali. Next day when Shaikh Abdul Ahad got up in the morning, no traces of illness and weakness were left. He bowed before the Lord Most High in thankfulness and went to see Hazrat Shah Kamal and narrated him the entire account in detail.

During the early period of white rule in India, the British were appointed as the Commissioners and Deputy Commissioners every where in the dominion. Once a British officer, named C.H. Buk was appointed as Deputy Commissioner of Kaithal town. He was cynic, ill-mannered and discourteous type of man who hated Indian and never tolerated anything irksome to his disposition. His official residence located in front of the tomb of Hazrat Shah Kamal where drum used to be beaten regularly day and night. He ordered no drum would be beaten, and no musical instrument (*baja*) sounded at marriage ceremony and that the deflauters would be punished. Some elite of the city apprised him of the situation but he did not pay heed to their advice. One day in

Marfat.com

the court; in the presence of lawyers, he revealed his anxiety in these words: An old man does not allow us to sleep peacefully at night. He pulls us down from our beddings many a time at night. Now we want to apologize him." Thus he sought advice of the lawyers as how to visit the shrine of Shah Kamal. When apprised, he came to visit; and at the distance of ten yards took off his shoes and entered alone. He kept on standing there with utmost reverence and folded hands for some time and then came out. He distributed sweet amongst the attendants of the tomb and then advised the drum-beater to beat drum according to their routine practice, and said remember that sound of drum beating must reach his ears failing which he would be punished. He also fixed some stipend for the drum-beater from his own pocket. This routine practice continued as long as the British officer stayed at Kaithal on duty.

Hazrat Shah Kamal had three sons named: Shah Imaduddin, Shah Musa Abu al-Makaram, and Shah Nuruddin, and three daughters named: Bibi Salih, Bibi Shah Khatoon, and Bibi Nihan. All of his children were pious, virtuous and endowed with good conduct. All the sons were illuminated with formal education and intuitive knowledge. His elder son Shah Imaduddin was especially consummate Sufi saint and had strong spiritual state. His one spiritual glance was considered sufficient for his disciples to complete initiatic journey (سلوک) and reach the goal. His austerities were exemplary and inner state strong through which he could see his devotees from far off place. Thus one day while engrossed in contemplation, he saw a sinking ship and its passengers shouting the name of Shah Kamal to come to their rescue. Just by the gesture of his hand he rescued the ship from sinking in sea-storm. However his father Shah Kamal objected his action and asked why he did so. He replied: 'I felt it ashamed that

Marfat.com

people call your name and we ignore it.' Shah Kamal said: Did you not see the Preserved Tablet? To wrought *Karamat* needs prior permission which you neglected." Thus all of his spiritual power and inner enlightenment was confiscated there and then by his father. Shah Kamal had conferred Khirqah Khilafat on him but not the successorship (i,e. the office of *sajjada nisheen*) which was afterwards given to his son Shah Sikandar Qadri. Hazrat Shah Imaduddin, on account of his father's fury left Kaithal and adopted wandering life for long time. He returned to Kaithal after the death of his father and remained alive for three or five years. He died on 12th Ramadan 986 A.H (12th Nov, 1578) and buried on the eastern side of his father's tomb.

Likewise one day the youngest son Syed Nuruddin was playing on the wall. He was sitting on it in the posture of rider of the horse. He asked the wall: 'You walk my horse.' The wall started moving. Shah Kamal intuitively came to know of this game. He called for the son and said: You have disclosed yourself before time, and wiped his hand on his chest. Next moment the child died.

Hazrat Shah Musa Abu al-Makarm was the middle son. He had memorised the holy Qur'an in his early life and was well-educated in rational, traditional and other sciences in vogue. To the age of 18 he had completed his formal study and spent most of his time in divine worship. Since he had seen the fate of his elder and younger brothers, he would remain fearful of the severity of disposition (جلالی طبیعت) of his father. One day he silently left Kaithal and destined to Kot Qoboola in order to live apart from his father, lest he should not fall victim to his wrath. He would travel many miles daily but find himself still in the area of Kaithal next day. This condition prevailed continuously for three days. After this he

Marfat.com

returned to Kaithal. When Shah Kamal realized predicament and anxiety of his son, he took pity on him. He accepted him in his discipleship, bestowed Khirqah Khilafat and spiritual jurisdiction (*wilayat*) of the area of Kot Qoboola (Pakpatan). When he fell into suspense, Shah Kamal wrote him: "spiritual suzerainty of Kot Qoboola is awared to you although this area belongs to Baba Farid Ganj Shakar. But truncating some area of this territory, Baba will give to you as offering to Ghaus-e-Azam. Thus you reside there and invite the people to right path". Next day people saw an absorptionist (*majzoob*) named Baba Haider cleaning the streets of the said area with his beard. When asked why he was doing so? He said: 'A lion is coming from Baghdad.'

Hazrat Shah Musa spent his entire life in Kot Qoboola disseminating Islamic teachings. His advent in the area was blessing for the Muslim and non-Muslim. He dispelled darkness of infidelity and ignorance from the area; made the Muslim God-wary, pious and virtuous in words and deeds. Thousands non-Muslim embraced Islam at his hand.

As stated before Shah Musa had left his native town and lived apart from his father before his initiation (*Bait*) and bestowal of Khilafat. But Shah Kamal used to invite him in his presence in order to teach and train him in the secrets of gnostical science and for spiritual englightenment. One of his significant letters written to him is briefly translated as follows:

You have't come to see me since long. I desire that you come so that I may teach you some secrets precepts of sainthood and Tasawwuf for your further training and education which, hitherto, were not taught to you fully. Also after taking oath of allegiance systematically, you will be invested with mantle of vicegerency (khilafat). It is the

Marfat.com

practice of Mashaikh to initiate after puberty. You were previously initiated in your childhood and the hair were cut which you might have forgot. Secondly you are already initiated at my hand. If you are inclined towards someone else, it would cause displeasure to me and great loss of spiritual inspiration that you have attained from me. You won't be able to learn some secrets of sainthood unless you come to me nor your *dervishhood* will be complete and permanent. You won't be able to attain complete and purest Divine Unification (Tawhid) until I hand over vicegerency to you, and teach you that final word without which sainthood never achieves perfection nor can you attain highest spiritual rank without it. There does not exist doubt in your excellent spiritual state, but remember Divine Essence is infinite. There is perfection one after the other. He who is considered Infinite is also eternal. There is no end of mystic path, it is an endless journey. Nor is there any extreme of His Glory. He whose two days are alike is at loss.

Despite so much grace, love and conferments from his father, Hazrat Shah Musa rarely visited Kaithal owning to the same fear of confiscation of luminous state he had gained in his early life until Shah Kamal assured him change in his dispostion from severity to clemency and mildness.

Hazrat Shah Musa died on 25th Ramadan 985 A.H (6th Dec., 1577) on Friday and buried in Kot Qoboola. His tomb too is place of pilgrimage for the pilgrims. He had two sons named: Hazrat Shah Fuzail and Hazrat Shah Qamber. Both were radiant Sufi saints and both loved Shah Sikandar too much. Spiritual lineage of Hazrat Shah Musa is continued through his son Hazrat Shah Fuzail. At present Hazrat Syed Dewan Ghulam Dastgeer is *sajjada nisheen* of his Dargah.

Hazrat Shah Kamal achieved remarkable success in

Marfat.com

missionary life. He converted one lakh and fifty thousand non-Muslim to Islam during his wandering life, and far more than this figure, he converted people to Islam in entire Hindustan. The Khulafa of Hazrat Shah are said to be countless. The writer of 'Al-Kamal' has given the names of 25 top-ranking consummate mystics who were bestowed Khirqah Khilafat by Shah Kamal which included the names of Hazrat Shah Sikandar Qadri Kaithali, Hazrat Shah Musa Abu-al Mukaram, Hazrat Shaikh Abdul Ahad Kabuli Sirhandi, Mullah Muhammad Mudarris Sindhi and so forth.

A number of epistles that Shah Kamal wrote to his sons, friends, and devotees etc. contain glimpse of his spiritual teachings in the form of discourses and direct talks with the friends and mystic men. Some of them are translated here for common interest:

1. In the religion of *Faqr (*Tasawwuf*)* essence and attribute, and family lineage tantamount to conceit and self-praize. Our liegelord (Rasulullah ﷺ) is chief of the progeny of Adam. He always considered himself meekly. Our ancestry can by traced back through twelve successive generations to Shaikh Syed Abdul Qadir Jilani, and we have got vicegerency (khilafat) from the same court also. Our native town is Kufa and we have come to Baghdad to stroll. We never talk of family lineage because it is repugnant to the spirit of Sufism. I have explained all this just for your sake.

2. In response to a letter he wrote: "Respite for the lovers of God is unlawful i,e., peace for the hearts of *auliya Allah* is unbecoming. He whose today is alike yesterday, is at loss. O Son! Neither severity *(jalal)* of the lovers is sensual nor their clemency (*hilm*) is humane. The common people think differently in terms of wrath and clemency, but the lovers of God don't see anyone else except the Lord in severity and

Marfat.com

clemency. They always remain engrossed in His Essence.

3. Once he said to Shaikh Jalaluddin Thansiri: "It is incumbent on *Faqir* not to talk anything of the world with *Faqir*. If you want to know about the king, it is better for you to sit and inquire from the people walking in the street." At another occasion, he said to Jalauddin: "*Faqir* is blessing for the people not a troublesome figure for them. You are immersed in contemplation of Divine beauty, but the people are suffering for want of food. It does not behove *Faqir*."

4. Once addressing three hiddent men, he said: "God has given such power to the Sufi saints that they look at the phenomenal world but no one can see them. They don't stand in need to travel since they have encircled the entire universe but are out of it themselves. They may go anywhere at will in no time."

5. Shah Kamal wrote to Shaikh Abdul Kabuli. O Dear! Dive into the sea of violent love. If tide of the sea throws you on the sea-shore, it is good and it is a great success. But if driven into the abyss of the sea, no one would criticise you nor shall we do. If time is wasted while sitting at the sea-shore, you shall deserve dead fish. And if like diver dive into the depth of the sea, you shall be deserving radiant pearl.

6. The nature of many evil deeds is that they engender love. Since, the servant errs by nature, and love is the attribute of God, the nature of sins of the aspirants of Divine pavilion and His passionate love is also different. He who is busy all the time in his household affairs, his converse, in respect to Tawhid is futile for him. The excellence of the spiritual elite lies in the fact that when, after attaining unitive life, they arrive at the most elevated rank, they are lost in the infinite ocean of Tawhid and lose their consciousness. After this when God desires that they should serve mankind, they come to

Marfat.com

sense. Thus you too adopt the same course of life. Live apparently with the people, but inwardly immersed in His invocation.

7. Once a governor named Ali Khan sent fifty rupees to him through Mullah Hussain. Shah Kamal refused to accept and said: "O Idiot! Don't blacken your face by sending worldly wealth to *dervish*. Shun from such acts." Ali Khan, later on apologised.

8. O son! "It is only immature mystics who say that such an such *dervish* has too many children, but the lovers of God are not bound by the big family like the common people." He said again: "The more spiritual elite have children, the more are they absorbed in His adoration. Rather their engrossment increases every moment. To shun children and to live apart from them, is the practice of unripe and immature mystics. The lovers are never separate from their Beloved (God) for a moment and are immersed in His contemplation and refulgence (*tajjaliyyat*) unceasingly.

9. In response to a letter, he wrote "My inner spiritual state is not the result of any guidance from the ego; rather whatever is there, is the outcome of Divine providence. Whatever is hidden behind the veil, is evident in the Divine mystery and planning. Whatever He does, He does Himself. We have no concern with anything of His doing. The commoners send thousands of blames and reproach them vehemently, and this is traditional since olden time. This is Sunna of Allah, the Prophets, Rasulullah ﷺ and his companions since eternity and the ways of God are not changeable. O Son! Start learning in the school of selflessness. You won't be able to get at the mystery of the lovers of God unless you read *Alif* (first letter of Arabic) of this school.

10. O Son listen carefully! Don't dwell with the sincere,

Marfat.com

nor with the ascetics, nor with the folk of Hereafter, nor with the worldlings. Rather nullify your ownself; become ardent lover. Dwell with those who are annihilated and enraptured. Be dust and become of dust.

11. O Son listen carefully! Don't be an abstinent, nor righteous, nor wicked, nor liegelord (*Aqa),* nor trader, nor rich, nor poor, nor worldling, nor religious. If you want to become something, then be like: "Your life and death is for the Lord's sake." "Wherever you see, there is Face of your Lord." At this state only uncongenial person is engaged in argumentation." *Salamun Alaikum, Salamun Alaikum* (peace be upon you)! My heart, my soul, my secret are directed towards you (Lord).

12. O Son! The more spiritual attachment of the disciple increases with his Shaikh, the more light and glory of spiritual inspiration of the latter increases in the heart of *Mureed.* It is certain that amount of love increases on account of primordial gnosis and then sweetness of passionate love displays its vision. The light of the spiritual Guide becomes Divine theophany (*tajalli*) for the sincere disciple. At this stage the disciple is called Pir-worshipper. That is why it is said that worshipper of *Pir* is better than the worshipper of God, because the disciple, at this stage remains engrossed in the contemplation of Allah Most High and becomes divine worshipper in true sense of the term. And he who fakely claims this state, is engrossed in contemplation of himself and his own essence (ego); and this is self-worship which is far from deificaiton of God. The more one loves this *Murshid,* the more perfection and beauty he attains.

13. O Son! The lover of God never remains hidden and the cauldron seldom remains unbubbled. The mouth scums. Helpless lover too implores like this. Be engrossed in the pursuit of mysteries and become confidant of Divine court.

Marfat.com

Time, at pre-determined stage, signals to get up and drink primordial wine and be stimulated. That when the reality is disclosed, the prophet is prophet and *wali* is *wali.* The prophet receives revelations, and (saint) is the privy of the hidden secrets of his absorption. The prophet's duty is to preach and the same preaching becomes education for wali. The prophet is endowed with *Mujizat* (evidentiary miracles) and *wali* with *karamat.* The Prophet is man of prophethood and wali man of sainthood. For the prophet is extreme and for *wali* stay. Both enjoy Divine Presence.

14. Listen! Here lies a secret whose privy person is *rind* (drunkard). There is no confidant of this secret except him. You annihilate yourself, abandon the temporal world and become His confidant. That Sun seldom shines here. Whatever was promised there, is not fulfilled here.

15. O Son! Those who entered the Divine Path, the Lord made them rich. Poverty and richness are the raiments of their bodies, the wealth of the world cannot overwhelm them. The pollution of the temporal world cannot contaminate their resolution. They, in the love of God, abandoned hearth and home and worldly wealth, and became fully liberated. This was the first step of them in the way of love of God. The second step was that they nullified their beings completely. Then they live in the state of not-being. Life and death is immaterial for them. They live in Him. This is enough to understand.

16. O Dear! If anyone is submerged into the sea of Tawhid, then where stands humanity! Neither he nor that survives. He is the First and the Last, the Manifest and Hidden. And He encompasses all things. Thus he who is engrossed in His Majesty and Beauty is triumphant in true sense and deserves exalted ranks. When anyone is

Marfat.com

extinguished, only He (God) remains. The step between humanity and non-God is eliminated. When only He is left then who is to perish! There is eternality after eternality. Destruction is destined to the person who is separate and distant from Allah Most High. And law is there for the separate to abide far away. Those who are knowers of the meaning of Majesty and Beauty (*Jalal* and *Jamal*) are deprived of His Presence at the end. Changes occur in His severity and clemency. But there is no provision for them here. Poet Abu al-Hassan has said: "Beauty and perfection (*kamal*) are called metaphorical (unreal) beloved and they don't search the Real between them." It is difficult to search the independent while being captive of himself. Perfection without consummate Shaikh is called imperfection at this stage. At this stage perfection in faith and worldly affairs is named as decline. Those who develop love affairs with transitory and double-faced world and sometime pride at religious leadership and worldly estate and count themselves present in the Divine court; their enslavement in these things causes their down-fall. He who is knower of the pure word of Tawhid is secure from decline. Infinity (*kamal*) is that which is the quality of His Essence. And this infinity is enriched by the word Tawhid.

17. O Dear! There are three degrees of epiphany (*Tajalli*) for the wayfarer of the mystic path. Firstly it is exterior, secondly interior, and thirdly beyond exterior and interior. The first stage is the contemplation of the Real in which the traveller sees his own being. At the interior stage, the traveller remains seated, and his soul travels and comes back. O Dear! This is the station of *Ruh-ul- quds* (the holy Spirit). If the soul gets purification, it comes back to its own station. But this is a cosmic station. The purified soul has another station. It travels

Marfat.com

to its own stations, but beyond that it is not allowed to go. Beyond cosmic region, it is divinity. After annihilation and subsistence, there is everlasting vision. Whatever refulgence (*Tajalli*) is seen here, it is beyond exterior and interior orbits. The Holy Prophet ﷺ at the station of "Two Bows Length or Near" got Divine proximity and became confidant of His mysteries. This station is beyond the exterior and interior realms. No one except the Apostle is the privy of that secrecy. The Prophet ﷺ did not disclose a little of that mystery to his Companions and the world. Whatever he saw no one could see ever and whatever he listened no one could listen. Thus the proximity which Rasulullah got, is spaceless and directionless. Here, there is no concept of time and space, neither this nor that. Mashaikh are totally unaware of this mystery. At this stage they ask for more and drink primordial wine of Divine Unity in the tavern of Tawhid, and remain silent.

Sources

1. الکمال۔ سید خورشید حُسین بخاری
2. دربارِ قادری۔ محمود علی مائل
3. زبدۃ المقامات۔ خواجہ محمد ہاشم کشمی
4. قصرِ عارفاں۔ احمد علی
5. مکتوباتِ حضرت شاہ کمال
6. مبداء و معاد۔ شیخ احمد سرہندی
7. Athar Abbas Rizvi, *A History of Sufism in India.*

Marfat.com

﴿ 6 ﴾

Hazrat Shah Sikandar Kaithali

Immensely luminous figure with high spiritual profile, more and more illuminated by divine light right from his childhood, rather since birth, Shah Sikandar is grandson of Hazrat Shah Kamal Qadri Kaithali who at the age of 12 was conferred Khirqah Khilafat (successorship) while he was playing outdoor and no one knew the sublimity of the boy. His life is very much eye- opener for those who hold Islamic mysticism (Tasawwuf) as something alien or super-imposed or subservient to Greek, Jews. Christian, Hindu thoughts and doctrines.

One day some Khulafa and close friends of Shah Kamal, such as Shaikh Abdul Ahad Kabuli, Hazrat Aman-ullah Hassain, Hazrat Mulla Imam Paili and Hazrat Shaikh Hasan Dihlawi, sitting in his presence and in a state of anxiety expressed their apprehension in these words: "Destiny in repect of your three sons is not agreeable for the spiritual successorship. The eldest son Shah Imaduddin has lost sainthood and left for Deccan; the middle son Shah Abd al-Makaram has been bestowed *wilayat* of Kot Qoboola, his younger son Shah Nuruddin has died in childhood, the office of your successorship looks vacant, to whom shall we recourse for spiritual guidance after you?" Hazrat Shah Kamal said: You need not worry at all. My successor shall soon come into picture who will radiate light luminating the world. Even Mujaddid of the time will also be benefitted by his spiritual influence." This prediction very much came true in short time.

On the 16th of Shaban 963 A.H. (26th June 1556) on Thursday at dawn, the midwife reported to Shah Kamal that a son was born to Shah Imaduddin. Shah Kamal asked her to

Marfat.com

bring infant to him wrapped in cloth. When brought, Shah took him in his lap and said: "This is my spiritual heir and his name is Sikandar." Then he put his finger into his mouth who sucked it. It caused tranmission of spiritual inspirtion into the innermost heart of the child. In Islamic mysticism (Tasawwuf) a lamp lights a lamp and source of this light is not other than *nur-Muhammad,* the fountain-head and well-spring of Islamic spirituality who is divine light incarnate and *siraj munir*. It does not have even the remotest concern with alien doctrines and ideologies, or with the acquisitive knowledge and learning of any kind.

Shah Sikandar was son of Shah Imaduddin, the eldest son of Hazrat Shah Kamal Qadri. Shah Imaduddin died on 12th Ramadan 986 A.H (1578). He had only one son Hazrat Shah Sikandar Kaithali and two daughters named Bibi Ismat, and Bibi Allahbandi. Family lineage of Shah Sikander is the same as that of Shah Kamal Kaithali.

Shah Sikandar was born with innate excellent traits and characteristics. He was indeed pious, virtuous with praise-worthy conduct. In the month of Ramadan, like Ghaus-e-Azam, he refused to suckle during day-time. When he was 4, his grandfather Shah Kamal sent him to competent teachers for primary education with whom he spent only a few days and soon returned from the Madressah. It happened that one day his teacher went out of school to do certain personal work. In his absence, the children began to play. Shah Sikandar too joined them in play. Meanwhile the teacher came back and saw some strange spiritual figures playing with Shah Sikandar who disappeared to see him. He was wonder-struck to see the phenomenon. He asked Sikandar 'You are not born to play.' Afterwards he met Shah Kamal and requested: "Your son seems to have sublime position and charismatic power. I

Marfat.com

have been appointed his teacher, but I fear that I might not suffer owing to some irreverent treatment with him by me. It would be better if you arrange some other worthy teacher for him." Shah Kamal said: The boy was sent to you with some purpose behind, otherwise, God Most High is his real teachers". Thus on the very same day his formal exoteric education was stopped. Thereafter he was not sent to any school or put to any teacher for the attainment of formal education. All sorts of outer and inner sciences were revealed to him by divine grace and confement. A group of literalist scholars (علمائے ظاہر) would always remain in his presence. For instance Qazi Sadruddin Lahori, Sadruddin Gujarati, Mullah Abdur Rehman, and Mullah Hadi etc.

One day in 975-976 Hijra, in the morning, Shah Kamal was performing ablution (*wudu*) by the bank of water-tank. Meanwhile a child of around 12 years comes near, putting on his turban on the head, and holding his staff (عصا) in hand walks in dignified manner, and looks towards the old man similingly as if he seeks applause for his innocent action from him. This was young boy Shah Sikandar and his old grandfather Shah Kamal Kaithali.

Hazrat Kamal cast glance of love and affection at the child and said: O Dear I wanted to see you and be happy for some days later but you made haste in this respect. Therefore you are given Khirqah Khilafat just now. Congratulation to you! I conferred on you my turban, staff and appoint you my spiritual heir.

Hazrat Shah Sikandar was brought up in spiritual environments in the lap of his grandfather. He was divinely learned man in true sense whose illuminative knowledge entirely owed to Divine providence. That is why Ulama used to recourse to him in any religious matter and issue. For those

Marfat.com

spiritualists who were devotees or attached to Hazrat Shah Kamal always looked towards him for spiritual guidance. Shah Sikandar was so competent in esotericism (سرِیّت) that aspirants never remained dissatisfied in the absence of Shah Kamal. He fulfilled his duty as *sajjad nisheen* to the expectation of the masses satisfactorily. After the award of Khirqah Khilafat, he undertook ascetic practices and self-mortification for long time. It was his daily routine to engross in contemplation and devotional exercises for most of the time. The writer of زبدۃ المقامات states: "He was man of high aspiration and true heir of his grandfather in esoteric state, spiritual enlightenment and charismatic power who fulfilled his duty successfully for long time." In the realm of Tasawwuf, there have been many infinite spiritual elite. But the infinity (کمال) of that infinite is acknowledged who has the ability to further produce infinite sufi saints. Shah Sikandar by the virtue and grace of his grandfather and like him had this ability to the maximum extent; whoever approached him got his share filled to the brim of his receptacle. That is why many biographers have remarked 'He was a glowing sun in the firmament of saintship whose rays of light illuminated the entire India. Even the dark hearts turned bright by his radiant glance. He was a cloud of mercy and benevolence who satiated humanity regardless of their faith and creed or country of origin. He strictly followed Sunna and Shariah throughout his life. His lectures and exhortations were attracting, Ulama, jurists, muhaddithin, scholastic theologians (متکلمین), and common folks equally. The Ulama would discuss difficult issues with him and obtain guideline. That is why his renown crossed Indian boarder and spread in foreign countries in short time. Any savant, with profoundity of his knowledge, when contronted him became dumb- founded. This was entirely due

Marfat.com

to his spiritual exaltation and transcendental experience.

His son Hazrat Shah Muhibbullah Ilyas Zuhidi says: Following the practice of Ghaus-e-Azam, my father, would lecture thrice in a week: firstly on Monday at night, secondly on Friday in day-time, and thirdly on Wednesday in morning time. His style of speech was attractive, clear, dignified and in high voice. People would sit and listen his lectures with rapt attention. In his speech he never criticised, and disparaged anyone. His trained disciples too benefitted the masses in the same manner. Divine worship replaced idol-worship, illumination replaced darkness of ignorance and oppression. Renowned spiritualists like Hazrat Mujaddid Alf-Sani, Shaikh Tahir Bandagi, and Shaikh ul-Islam Behari were enriched and ennobled by the spiritual glance of Shah Sikandar. It is related that once Hazrat Mujaddid Alf-Sani, during formative phase of his spiritual life, visited threshold of Shah Sikander. Shah asked Mujaddid to wash his dogs in the water-tank. When he completed the job, Shah said: You washed our dogs, we washed your innermost heart, i,e. purified your lowerself, sanctified and sublimated it.

Once Hazrat Mujaddid said: "I can look towards sun, but I cannot look towards the heart of Shah Sikandar the grandson of Shah Kamal because it shines so dazzlingly that I havn't access to it." It means his heart had become abode of divine light to such an extent that no one could withstand its rays.

Hazrat Shaikh Tahir Bandagi remarked: Hazrat Shah Sikandar, the beloved of God, is one of those eminent auliya Allah who were endowed with amazing miraculous power. The spiritual summit he achieved is rarely found in the cluster of former spiritualists.

Hazrat Shaikh Abdul Ahad Kabuli relates that one day

Marfat.com

Hazrat Shah Kamal said: People talk about Hazrat Baba Farid Ganj Shakar and Khwaja Nizamuddin Auliya but they are unaware of our sons who are not less than any top-ranking Mashaikh."

Hazrat Shaikh Nizamuddin Balkhi Thaneswari said: "The sublimity and glory which Shah Sikandar possesses amongst the auliya of the time, is rarely seen anywhere."

Hazrat Shah Sikandar Qadri Kaithali had such majestic and dignified personality that whenever he would go outside, other auliya used to hide themselves and change their routes. One day Shah happened to pass through a dreary land where a man of spiritual state lived. When he saw Shak Sikandar, he turned towards other direction. One of the attendants asked Hazrat Shah why he did so? Shah said: The reason is obvious: "When sun rises, the stars disappear."

How much magnificent and illuminative sainthood Shah Sikandar was endowed with, is illustrated by some of the incidents the historians have recorded in history. These are described here in sum.

One night while he was engrossed in divine adoration on a hilly place close to the tomb of Shah Kamal, four thieves appeared there. They asked him to guide the way to the city and how far is it from here. Shah took all the four persons in his mantle and casting one esoteric glance changed them into perfect mystics and sent them on duty to different places.

Hazrat Shaikh Tahir Bandagi states: while living in the company of Hazrat Shah Sikander, I used to undertake many chillas (40-day retreats). During this period, while immersed in contemplation, I saw Shah Sikandar sitting on the top of a mountain with a heap of pearls and diamonds lying before him. A huge crowd of people had thronged there to whom he was distributing pearls with both hands. The more he

Marfat.com

distributed, the more pearls and diamonds increased instead of occurring any shortage. When I was relieved from the state of contemplation, I went to visit Shah and explained him my revelation. Hearing this he said: Dear Tahir! what you have seen is the result of endless benefiction of Hazrat Ghaus-e-Azam on us.

One-day Baba Steelpuri was sitting in the presence of Shah Sikandar and said: "O my lord, whatever spiritual beneficence and exaltation have I gained from the court of Shah Kamal are countless. But now you are the heir of his legacy. I beg something of your court now." Shah at that time was wearing quilt. He drew a thread from it, coiled it round his finger and then gave it to Baba Steelpuri who tied it round his cap which looked like circle. This circle then became mark of distinction amongst Hindu Fuqara and an honour for Baba Steelpuri.

One day Shah Sikandar bade Tahir Bandagi to proclaim in the entire city of Lahore: 'Whoever desires male-child, bring offering to Shah Sikandar.' Drums were beaten and people were informed in the city. Thousands came with offerings. Shah would accept and say: "Go, you will get son." Some blind-hearted rogues derided the proclamation. They sent a boy in the guise of woman with offering. Shah accepted the offering and said: "Go you will get son." The detractors again laughed at Shah saying 'he could not know whether the visitor was boy or woman etc.' At the end an old lady came with the same request. Shah Sahib said: 'Decreed number (for boys) has now ended.' The woman started wailing and weeping and said 'should I go back deprived of when all have turned successful?' Shah took pity on her, accepted her offering and said 'you come to me again after sometime.' Male children were born to all those who had approached him. The

Marfat.com

boy who came in the guise of woman too experienced labour pain and began to scream of it bitterly. The people of his locality gathered and came to know of his mischief and arrogant behaviour he had wrought with Shah Sikandar. Thus they brought the boy in the presence of Shah Sahib and sought forgiveness and compassion for him. He forgave him. Meanwhile that old woman arrived there. Shah asked her to move behind the back of that boy by which the pregnancy was shifted to her womb and the boy got rid of labour pain and later the woman bore son. This incident caused countless people of Lahore enter discipleship of Shah Sikandar.

A Hindu devotee used to attend gathering of Shah Sahib daily. But for some days he did not come. Shah inquired about him and came to know that he was sick. He went to his house to enquire after his health. The moment he saw Shah Sahib, he uttered *Kalima Tayib* and died. Shah came back. His kins prepared pyre to burn his corpse but failed. They ultimately buried him.

One day Shah Sikandar was sitting in a big gathering. A few *dervishes* from Baitullah Sharif arrived there. During talk, they said: Ya Hazrat, we saw you in the sanctum of Kaaba Sharif. Shah Sahib said 'you are right, but you have forgot your promise, keep this matter secret, don't make it open.' The *dervishes* repented and sought forgiveness. Shah Sahib said: Wherever the men of God sit, Allah Most High causes Baitullah Sharif, Divine Throne (*Arsh*) and Footstool (*Kursi*) appear before them and enriched them with such spiritual power that through it they can see whatever is found in the universe."

Shah Sikandar asked one of his disciples 'Don't do anything without repeating Allah! Allah! in your heart. Not before long, he visited Shah Sahib who again stressed him to

Marfat.com

observe the same practice. The disciple strictly followed the instruction with the result that his heart was ceaselessly engrossed in *dhikrullah*. Once he fell down from the roof and injured. The sound of *dhikrullah* was coming from the drops of his blood which fell on the ground. The sound never subsided throughout his life.

Hazrat Shah Sikandar would frequently come to the Madressah of Shaikh Tahir Bandagi. One day when Shah Sahib came he was busy in teaching the book '*Mutauwal*' a book on the subject of rhetoric or eloquence (*ilm-e-Balaghat*) to his students, but was confused at certain difficult point. Shaikh was in a state of predicament to elaborate the point that Shah Sikandar entered the class room. Without hesitation and without reflection, he instantly explained the text to the students. All, including Shaikh Tahir were surprised at his erudition and profoundity of knowledge. They all felt that there was nothing difficult in the book. Remember that Shah Sikandar did not attend any Madressah for academic education except for a few days.

It was routine practice of Qazi Sadruddin Lahorei to convey reward of his recital to the soul of Ghaus-e- Azam. Once in dream Ghaus-e-Azam directed Qazi in these words: "You make it regular practice to visit Shah Sikandar Kaithali since his tongue is that of mine."

It is also related that once in hot summer Shah Sahib set out for Sirhind to visit Mujaddid Alf-Sani. When he reached there, it was noon and the sun in full swing reflecting scorching heat over the creation and Hazrat Mujaddid had retired to his cell for after-noon nap (*qailulah*). The moment he came to know of Shah Sahib's arrival, he rushingly came out to welcome him in befitting reverence. He sent his attendant to fetch fresh water from the well. When brought, he

Marfat.com

washed feet of Shah Sahib with his own hands. It was expression of his thankfullness to Shah Sahib to have come in the scorching heat of sun.

Shah Sahib always shunned company of royalty and upper class. He would visit them sometimes out of sheer courtesy. Once a governor of the provance came to visit Shah Sahib and sought advice as 'how to seek divine proximity.' Shah Sahib said: we seek refuge of God from *dervishes* and we beg divine refuge from the worldling.

Once Shah Sahib left for Ramgarh. On the recommendation of Hazrat Miran Shah, a Hindu Thakur (landlord) came to visit him. He son was down in a cureless disease. Shah Sahib said: You need not worry; your son will regain complete health provided he enters fold of Islam. Thakur accepted this condition. Shah Sahib put his saliva into the water for his son to drink. By the grace of God, the boy recovered health fully. Not only the Thakur, but his entire family embraced Islam.

Shah Sahib spent married life and hence demonstrated that there is no hermitism in Islamic way of life. At first he married the daughter of his uncle Hazrat Shah Musa named Zanib Khatoon, but she died earlier. Then he married the second daughter of his uncle named Doost Khatoon. These marriages strengthened ties of kinship with his uncle's family which apparently looked estranged after Shah Musa had left Kaithal for Kot Qoboola. The second wife bore two sons names: Syed Gada Rehman Abbas and Syed Muhibbullah Ilyas. Shah Sikandar married third time the daughter of Syed Ali Ahmad bin Syed Ali Asghar Behlwal named Alim Khatoon. Only one daughter named Bibi Sughra was born to her.

Hidden world is hidden to those who are unaware of

Marfat.com

or hidden from themselves. Preserved Tablet (لوح محفوظ) is never veiled from the eyes of radiant sufi saints of Islam. It was on 13 Jamadi ul-Awal 1023 A.H (22nd June 1614) Shah took bath and offered prayer. Afterwards he engrossed in prostration for longer while and prayed for the entire family and his devotees. Then he called for both of his sons Hazrat Shah Gada Rehman and Shah Muhibbullah and gave them last admonitions and handed them the sacred relics which were given to him by his grandfather Shah Kamal. Next day after sun-rise his soul left for blissful celestial abode. He died at the age of sixty one. His tomb locates in separate compound from that of Shah Kamal Kaithali. His tomb is too focus of pilgrimage for the aspirants, Muslims and non-Muslim folks. The personality of Hazrat Shah Kamal was dominated by the trait of severity (جلال) whereas on the contrary, Shah Sikandar was dominantly clement, merciful and mild in disposition. The same difference is noted from the tombs of both the sublime mystics. His Urs (death anniversary) is celebrated on the tenth of Jamadi ul-Awal every year.

As stated earlier, Shah Sikandar left two sons. Both were trained and consummate Sufi saints. Both had initiation (Bait) at the hand of their father. Both undertook ascetic practices and devotional exercises for purification and sanctification of souls for long time. Esoterically both had strong state, and charismatic power. The elder son Shah Gada Rehman served as spiritual heir of his father and took active part in dissemination of mystic knowledge and spread of Islam. He died in 1031 A.H., and buried near the tomb of his father. He too had countless number of disciples who served the cause of Islam.

Hazrat Shah Muhibbullah Ilyas Zuhadi was the younger son who lived a long life and after the death of his

Marfat.com

elder brother became *sajjada nisheen.* Spiritual lineage of Shah Sikandar's family continued through him. He was well-conversant in rational, traditional and mystical sciences. He would spend his days in teachings and night in divine worship. People from far off places would come to him to consult and discuss intricate problems of Fiqh, Tasawwuf, philosophy and logic. One day a *Sadhu* came to him and asked: 'Show me your God.' Shah Muhibb said 'you come at night.' *Sadhu* came at the appointed time. Shah Sahib spread a coloured mantle before him and asked him 'what is the colour of it?' He said: 'How can I tell you the colour in the darkness of the night; it needs some light.' Shah Sahib said: O you the ignorant! If there is no divine light in the heart, nothing in the world can be seen. What more manifestation of His Light do you require to see Him! Your eye-sight does not have so much vitality to witness descent of His theophany (nur). He said 'if this is the case let dark night be changed into radiant day.' Shah Sahib said: If God Almighty desires, He can change night into day. The very moment Shah Sahib uttered these words such a divine light descended that it made deserts and mountain luminous and *Sadhu* fell unconscious. When he recovered senses he became Muslim and named Abdur Rehman.

When time of departure to next world came near to Muibbullah, a *majzoob* (enraptured person) destined to visit him in order to know about his sickness. But on the way he got news that Shah Muhibbullah had passed away. He said: Praise be to Allah! A friend met his Friend. Shah Muhibbullah died on Ist Muharran 1086 A.H (1675) and buried close to his father's tomb.

Hazrat Tahir Bandagi used to say: Both sons of Hazrat Shah Sikandar were pearls of divine wisdom who had attained

Marfat.com

highest level of sainthood in their childhood.

Some salient points of Shah Sikandar's teachings follows:

1. Be steadfast in observance of Sunna and Shariah.
2. All the movements of human being must be for the pleasure of Allah Most High.
3. Try to suppress sensual appetites as much as you can.
4. Honour, dignity, richness, sincerity, and trust lie in the fact that you don't attach hope to any son of Adam.
5. Don't be a burden on the shoulder of the creation as God does not accept such persons as friends and this bad habit causes obstruction in certainty and trust in God.
6. No one is better remover of the afflictions than God Almighty and Glorious. Thus shun complaining of your tribulations and problems to the people.
7. Lie is a like a sore which, by slow process, swallows up the good deeds.
8. Abandon all sorts of sins whether hidden or evident and secure also you limbs, lest your good deeds should destroy.
9. Jealousy is a fire which burns the good deeds to ashes.
10. Whip of warning (*Ibrat*) is an affectionate teacher and a compassionate admonisher.
11. Sympathize with the folk of Allah (holy men); it will elevate your rank.
12. Meet the need of the indigents; it causes deliverance from poverty. Thankfulness is gate to Divine blessings and grace.
13. Company of *auliya Allah* generates that kind of benefits which are not attainable from the heap of books.
14. In response to a complaint regarding tribulations, he said: Affliction is a blessing is disguise. This is why the elect

Marfat.com

are implicated in it. One has to face great hardships in the way to God. Therefore, patience and perseverance are incumbent on the voyager.

15. Proud and conceited man will never smell fragrance of gnosis (*Marifat*) of God.

16. *Dervish* is that who is not inclined to the temporal and the celestial worlds as these things don't concern the heart.

17. The traveller of the mystic path should never be forgetful of His adoration. The traveller who inhales without invocation, wastes his spiritual state. Also, at the time of His invocation satanic whisperings and carnaltiy should be avoided. When you get this quality, appetitive desires vanish by the light of invocation (*dhikr*) and the heart is overwhelmed by the light of His rememberance.

18. He would often stress that iteration of the Supreme Name (Allah) is the best and excellent of all other invocations, and litanies.

19. There are three kinds of hearts. One is inclined to corporeal world; the second to the Hereafter, and the third only quests Allah Glorified is He.

20. When the condition of heart was discussed in the assembly, he would say: "Heart is like mirror. When it is sooted by the veils of sins, it is darkened. When these veils are stripped off, it reflects face once again.

Sources

1. تذکرہ حضرت شاہ سکندر کیتھلی۔ پروفیسر خورشید بخاری
2. دربار قادری

Marfat.com

7

Hazrat Naushah Ganj Bakhsh

A spiritual stalwart of Qadiriyya order in Punjab whose life amply demonstrates the divinity of inner dimension of Islam, Hazrat Naushah was born on the first Ramadan 959 A.H. (1552) in the village Ghuganawali, district Gujrat. He is the founder of Naushahiyya Sufi order. His original name is Hajji Muhammad named after divine instruction. He was son of Hazrat Alauddin who was holy man of repute in his time. He performed Hajj seven times on foot. Once when he was about to depart for Hijaz, he gave instruction to his family to name the son Hajji Muhammad. His *Kuniyyat* (family name) is Abu al-Hashim, and appellation Naushah. Sadaqat Kunjahi writes: "His family was popular in abstinence, piousness and glowing saintship." His ancestors aboriginally belonged to Baghdad who migrated to Indo-Pak subcontinent sometime in the past, and settled at Ghuganawali in the district Gujrat. Ghauganawali locates in Tahsil Phaliya. This family having strong spiritual perspective had been enjoying great respect and veneration of the villagers living around there. Sadaqat Kunjahi writes: 'The mother of Hazrat Naushah was more sublimated than Rabiya Basriyya in her spiritual attainment. When Hazrat Naushah was born, Sultan Islam Sher Shah Soori was in power. Biographers have recorded a number of predictions conveyed to his parents through varied sources. For instance Chaudhri Sultan Ali writes: Shakhi Shah Sulaiman, having received news of his birth from divine sanctuary, conveyed it to his mother, and advised her to name the son Muhammad after the name of *Sarwar-i-Kaunain*(ﷺ) . He also said 'the son will be an embodiment of light which will illuminate the world.' Hazrat Syed Mubarak Haqani said

Marfat.com

to Shaikh Muhammad Maroof ' A *dervish* shall enter into your discipleship who will establish Naushahiyya Sufi order.' Mirza Ahmad Baig Lahori writes: Hazrat Syed Rahimuddin, the uncle of Hazrat Naushah predicted to his brother Hajji Syed Alauddin: 'A son will born to you who will be the king of Islamic faith.'

Hazrat Naushah was protected and looked after by some invisible creatures. Mirza Ahmad Baig writes: Once in his infancy, a woman tried to pick him up from the cradle. But when she got near him, she saw a black snake wrapped around his body. She shrieked and ran towards his mother to report. When she came snake had disappeared. Later it was revealed that the woman's hands were uncleaned. Once Hazrat Sakhi Shah Sulaiman said to his mother: 'O Bibi, angels are guardians of your son.'

When Hazrat Naushah came of age, he was sent to Madressah (located in Jagotar village) of Hafiz Qaimuddin who was an erudite scholar and Qari of repute. He had mastery over all the sciences in vogue. He was also a Sufi saint whose inner most heart incessantly engrossed in *dhikrullah.* Under his care Hazrat Naushah memorized the holy Qur'an in six months. In the beginning Hazrat Naushah faced some difficulties in Quranic recital (pronunciation). By chance, one night he saw two angels who said to him: "Mian Hajji Muhammad, we are angels sent by God to teach you the art of reading Qur'an. You open your month.' When opened, one of the angel put his finger into his mouth and taught him pronunciation of different words. Afterwards Hazrat Naushah completed his education in the principle of derivative, rational and traditional sciences. After the completion, his teachers issued him certificate and sent him off and he returned to Noshehra.

Marfat.com

There is no doubt that auliya Allah are born with inborn *nur wilayat.* People observe their mysterious lives since their advent on earth. Hazrat Naushah would remain busy in the recital of holy Qur'an, night vigils and voluntary prayers in his early age. He spent six years near the bank of a river engaged in *dhikrullah* day and night in a mosque in reciting Qur'an at Noshehra. At the age of seventeen, after acquiring extoric knowledge, he adopted reclusive life. He went to Sanderbar jungle and immersed in ascetic practices and self-mortification. It created in him intense longing and yearning to quest Ultimate Truth.

After the passage of sometime, Hazrat Naushah alongwith his some companions set out for wandering different regions. He visited great shrine of Hazrat Data Ganj Bakhsh Hujwari and was benefitted immensely. He also met with some living Mashaikh. In Lahore he also met Hazrat Shaikh Abdul Wahab Muttaqi Qadri Shadhili, who was staying in the mosque at that time. This meeting also brought him some benefits. At the age of 29 he was divinely impulsed to seek company of consummate spiritual guide for initiation. He learnt much about the spiritual excellence of Mian Karimuddin resident of Jokalian who was notable Khalifa of Hazrat Sakhi Shah Sulaiman. Hazrat Naushah felt strong inner drive to visit Mian Karimuddin. When met he took him and introduced to his Shaikh Shah Sulaiman at Bahlwal Sharif. Shah Sahib said: 'we know him very well and we have been waiting for him since long.' At first glance condition of Hazrat Naushah changed. Then Shah asked Naushah to sit before him. He then took his hand in his own hand and initiated him in systematic manner and invested with him Khirqah Khilafat. After initiation, addressing the audience he said: 'I was waiting for this gentleman since long; spiritual benediction decreed to

Marfat.com

him since eternity was lying with me as his trust. Today I have handed down that trust to him i,e. fulfilled my responsibility enjoined on me.'

Qazi Raziuddin Kunjahi relates: One glance of Sakhi Sulaiman made Hazrat Naushah *majzoob* (enraptured). This condition lasted three months which caused him to lay on one side without taking any food, drink, or talking with anyone. Afterwards his Shaikh cast glance of compassion at him by which he came to sense, i,e., state of intoxication vanished and sobriety gained. Mirza Ahmad Baig writes: 'In these three months, he traversed all the stages of self-annihilation (*fana*) and subsistence (*baqa*) arrived at the final goal, i,e. mortality ended and immortaliy gained. He came out of rapturous state and became normal for the service of humanity. He then came back to Noshehra. Afterwards, according to divine injunction: سیـــرو فـــيِ الامُـــرَدضِ and following practice of some auliya, he spent sometime like wandering *dervish*. He visited Hindustan, Sindh, Africa, Arab and non-Arab regions. He also met Hazrat Khidr (A.S) in a mosque in Egypt and a mysterious *dervish* at mount Alqa.

The writer of book titled: 'سرِ مکتوم' states: When Shah Sulaiman conferred Khilafat on him, he presented Hazrat Naushah in the court of Rasulullah, when a meeting was being held there. The four righteous Caliphs, and four hidden (celestial) Caliphs were also present in that court. Shah Sulaiman appealed in the court in these words: 'Ya Rasulullah, this is my child, please accept him.' The Holy Prophet ﷺ accepted him and enriched him with great wealth of his grace and beneficence. He was thus benefitted by the graces of the Prophet's *nabuwwat* and *wilayat*.

As stated before Hazrat Naushah used to live in the village of Ghauganawali located in Tehsil Phaliya. His Pir

Marfat.com

Shah Sulaiman ordered him to make village Noshehra Tarraran centre for the guidance of the people and missionary activites. Thus Hazrat left his native place and shifted to new place as bidden by his Shaikh and made it his permanent abode of residence. In short time Noshehra Tarraran became cynosure and people from across the world thronged this centre in large number. In the beginning Hazrat Naushah started teaching programme. Allama Hafiz Nur Muhammad Sialkoti attained his formal education from this school in the same period. Allama Hafiz states 'In the beginning the people of the area considered him just a literalist scholar in religious sciences and no one knew his radiant esoteric state. But his charismatic personality could not remain hidden from public eyes for long time The people of mystical persuasion and travellers of divine path got wind of his spiritual luminous rank and started seeking his discipleship coming from the vicinity of Noshehra and far off regions.

Sometime later the name of Noshehra Tarraran changed into Sahin Pal Sharif and his renown spread beyond Indo-Pak subcontinent comprising the regions of Punjab, Sindh, Kashmir, Kandhar and Afghanistan. Thousands from these areas thronged him in quest of spiritual benediction. Some turned to be *ghaus* and *qutb* under his training. For instance Syed Shah Muhammad *qutb* of Kandhar, Khwaja Muhammad Fazail *qutb* of Kabul and Hafiz Muhammad Tahir *qutb* of Kashmir, were irradiated in the company of Hazrat Naushah. He was indeed Ganj Bakhsh in this sense of spiritual transmission.

Mughal Emperor Akbar was ruling India when Hazrat Naushah started his missionary work in the area of teaching, preaching and disseminating spiritual knowledge. Biographers vehemently assert that no one could escape empty handed

Marfat.com

from the spiritual sway of Hazrat whether they were in quest of spirituality or exoteric knowledge. Some Western Orientalists such as Prof. Arnold in his work '*Preaching of Islam*', have admitted that over two lakhs Hindus embraced Islam at his hand. His veridical tongue discoursed eloquently on the divinity of Islamic teachings and mystic way of life which was attracting Muslims and non-Muslims alike. He also prepared a strong body of his Khulafa, well-trained in spiritual science and illuminated in their inmost beings who were sent to the different countries of the world to preach Islam. The chroniclers also record names of some most eminent figures who acquired exoteric knowledge in religious sciences from his academy. For instence: Maulana Abdul Hakim Sialkoti, Mullah Kamal-uddin Kashmiri (teacher of Mujaddid Alf-Sani) Hajji Maktabdar Sialkoti, Allama Khushi Muhammad Kunjahi, Hazrat Allama Raziuddin Kunjahi and so forth.

In his youth, when Hazrat Naushah used to spend most of his time in jungle in quest of Truth, his mother was worried about his engrossment. She thought that marriage might change his mind towards worldly affairs. One day, his mother, alongwith some notable persons of his tribe left for jungle in quest of his son. When found she brought him back to home and arranged his marriage with the daughter of Hazrat Shaikh Fatha Muhammad-a resident of village Noshehra Tarraran. However the married life could not create any hurdle in his march towards the attainment of spiritual summit.

The radiant Sufi saints are vouchsafed intuitive power (قوتِ تصرف) by God Almighty according their ranks. Hazrat Naushah too was endowed with amazing charismatic power which he alway exercised in the service to humanity. Hazrat Shaikh Nur Muhammad Sialkoti relates: One day Hazrat Naushah went to jungle for walk. I was also with him.

Marfat.com

Meanwhile it started raining and we stayed in a village. Hazrat slept there, and I went out to slake thirst at a well. A couple riding a camel also arrived at the well for water. I asked them 'where are you coming from and where are you going?' The man said 'we are coming from Khushab and destined to visit Hazrat Naushah Sahib. I informed them that Hazrat in very much here and is taking rest. They came with me. When Hazrat got up, the man stood before him with folded hands. Hazrat asked 'who are you and what do want?' He said 'I belong to Baloch tribe. My wife is with me who has lost her eye-sight. The physicians have done their best, but her ailment was not cured by anyone. Someone directed us to approach you for treatment. Kindly take pity on us.' Hazrat said 'bring you wife and seat her before me.' When she was made to sit before him, Hazrat engaged in talks with us, and asked the woman to face him, A while after Hazrat asked her 'Do you see anything?' She said 'I can now see a little.' Hazrat again talked with us and again asked her 'can you see now?' She said 'You face is now quite visible to me.' After awhile he asked her again. She replied 'My eye-sight is now fully restored and I can see everything far and near.' Thus by the grace of Hazrat's graceful glance, she was completely cured and the couple left blissfully.

Hazrat Mulla Shah Badakhshi was an accomplished Khalifa of Hazrat Mian Mir Bala Pir of Lahore. His disciple named Hafiz Muhammad Tahir Kashmiri unfortunately could not gain spiritual enlightenment with the result that he relinquished Islamic faith and became Hindu. Mufti Ghulam Serwar Lahori states: He wore cincture (*Zunnar*) round his neck and joined the company of Hindu Jogis and roamed about begging everywhere. By chance, one day this group reached Khanqah of Hazrat Naushah. Hazrat gave the group

Marfat.com

dry food i,e., flour and grain to cook and eat at their own. But he called Hafiz Tahir by his name and said: You come here, your share is with me.' His one piercing glance changed the destiny of Tahir. He immediately broke *Zunnar* and embraced Islam again. Previously he was disciple of Mulla Shah and now a devotee of Hazrat Naushah Ganj Bakhsh.

It is related that once Hazrat Naushah, in the company of his Pir Sakhi Shah Sulaiman, during walk reached Dherwal village. The *numberdar* of the village approached them and appealed in these words: 'My son is seriously ill for the last 40 days. He does not eat anything except a spoon of water. He remains unconscious most of the time. We have lost hope of his life. If you help, he might recover.' Hazrat Shah Sulaiman said: You need not worry, he will regain health fully.' You take our *dervish*, he will cure him. Shah Sulaiman directed Nausha to go as 'great jobs are done by the great people.' In obedience to his Pir, Hazrat Naushah left for patient's house and sat close to his bed. Hazrat asked 'can he speak?' His mother said 'he cannot open eye, not to speak of talk.' Hazrat asked his mother 'you try to talk with him'. She said to the patient: My son, Shah Hajji Muhammad has come, you open eyes and see him. When he opened eyes and saw the face of Hazrat, he felt circulation of blood and some life in his body. Hazrat asked 'Do you want to eat something?' The patient said 'If there is some *Khichri* (a dish made with split pulse and rice boiled together) I might take.' The dish was prepared immediately. Then Hazrat asked 'Help him to sit up.' He thus sat and ate the rice. Hazrat then asked him: 'Hazrat Shah Sulaiman has come in your village, would you like to go to see him?' He said: 'If anyone supports me I might go.' Hazrat advised his father to support his son by armpits and help him to walk slowly.' When they went out of Havali, Hazrat asked his father to leave the boy and let him

Marfat.com

walk at his own. Thus without any support he walked, and all reached in the presence of Hazrat Shah Sulaiman who was pleased to see them. Shah asked Naushah: spiritual stalwarts always do like this. You are wrestler. The same day Shah Sulaiman awarded title of '*Pahlwan Sakhi*' to Hazrat Nausha Ganj Bakhsh.

It is rightly said 'no one can imagine physical strenght of wali Allah. It is related that once Hazrat Naushah went to Lahore. By chance royal wrestler named Sher Ali Khan had also come to Lahore who once defeating a renowned Afghani wrestler had earned great name. Hazrat Naushah wanted to see him. He alongwith some of his companions went to his arena and saw him wrestling with his trainees. Since God had given tall stature and robust body to Hazrat, when Sher Ali saw him he thought the young man desired to fight with his wrestlers. He asked Hazrat to wrestle with anyone of his trainees. Hazrat said: No I would like to wrestle with you not with your trainees. Thus Hazrat entered the arena with his dress on and got hand of the royal wrestler in his own hand and squeezed it gently but it bleeded. He comprehanded that it was not the strength of human rather it was power of *nur-e-wilayat*. He accepted defeat and kissed the feet of Hazrat Naushah.

Hazrat Naushah was robust and vigorous in body structure and also best warrior. He was at home in archery. Maulavi Nur Ahmad Chishti writes: when Naushah was twelve years of age, he looked as if he aged twenty-two. It was because of his strong physical structure. In his youth, he took part in many battles (jihad) and defeated infidel forces. Once a group of dacoits attacked the village. A severe battle took places between the dacoits and the villagers in which the latter were defeated. Hazrat Nausha stood firm and continued firing arrows from his bow at them single handed fearlessly until the

Marfat.com

invaders surrendered.

Hazrat Naushah was treasure mine of spiritual influence. Mirza Ahmad Baig states: His one esoteric glance was enough to engross the seekers in *dhikr* of the heart. Seeing Naushah's excellence in this regard, a contemporary holy man Shaikh Abdus Salaam sent his disciple to him with these remarks: 'In blinking of an eye you cause the seekers attain sainthood. If this practice of your continued, prestige of other *dervishes* will come to an end.' Hazrat Naushah asked the visitor to sit in the mosque and issued direction to the residents of his village to light their lamps from the lamp of the mosque tonight. All the villagers obeyed his instruction. When all the lamps were lit, Hazrat asked the visitor to tell: Has any decrease occurred in the light of the mosque's lamp?' He said: Ya Hazrat, it made no difference.' Hazrat then asked the visitor: 'go and tell your Shaikh likewise.'

It is related a person named Rehmatullah visited Hazrat Naushah in respect of seeking solution to his problem. When he returned, he was listening *dhikrullah* from the leaves of the trees. Whoever came near him was engaged in divine adoration.

Once a Hindu Jogi alongwith his many followers came to visit Hazrat Naushah and started showing his different tricks. He changed in three shapes: Old man, young man, and a child, and claimed that he spent twelve years in learning each art and 36 years in retreat for all the three. Hazrat asked him: 'You have wasted your life asto change shape or form is not infinity (*Kamal*). He who dyes himself in divine love and on whom he casts glance, makes him lover, perfect in true sense.' Afterwards Hazrat took pity on him and cast esoteric glance at him. He fell down at the feet of Hazrat and broke his cincture (infidel's girdle). He and all of his followers embraced Islam

Marfat.com

then and there.

Hazrat always used to offer obligatory prayers in congregation in the mosque Even he would offer *Tahajjud* prayer in mosque. He also acted as Imam in the mosque. He would advise his disciples and devotees to strictly adhere to Sunna and Shariah. That is why his followers turned to be great adherent to holy Shariah. Hazrat always condemned such *dervishes* who had adopted lives repugnant to law of Shariah. He used to say: Negligent of Shariah can never attain sainthood.

Hazrat always stressed to acquire formal education. Once his Khalifa Pir Muhammad Sachyar Noshehravi asked him 'what is the first duty of the seeker of truth?' Hazrat replied: 'Acquisition of knowledge.' At school in Noshehra, Hazrat would teach student himself. His biographers have said: When Hazrat sent his elder son Akbar to Lahore, and younger son Muhammad Hashim to Sialkot to seek admission in the Madressah of Maulana Abdul Hakim, he advised them: 'Listen, during your academic education, if you receive news of my death, offer *Fateha* for me there and don't return prior to the completion of your study.'

As stated in the beginning, the real name of Hazrat Naushah was 'Hajji Muhammad'. The appellations of 'Ganj Bakhsh', and 'Naushah' were bestowed on him from divine court. Hazrat Mirza Ahmad Baig states: The title 'Naushah' was given to him from divine court, when, on account of violent love of God, he was absorbed in intoxicated state in a deserted well far away from habitation. He spent forty days in that well. A shepherd by chance saw him and got him out of well. When he found traces of life in him, he poured some milk into his mouth. Thus after some while he recovered his senses, but he snubbed the shephered. Meanwhile he heard an

Marfat.com

invisible voice saying 'You are Naushah, naushah, given highest rank of sainthood.' He was then directed to go under a dry tree. When he went, the tree immediately turned green and leaves of the trees started uttering Naushah! Naushah! When he left for the village, human, jinn, beasts and angels were listened uttering Naushah! Naushah! Thus both the titles Naushah and Ganj Bakhsh were conferred on him in his intoxicated spiritual state.

Maulavi Muhammad Sadiq Ali Mujaddidi writes:

آپ نوشہ گنج بخش مجدد الف غوثِ صمدانی اور قطب الاقطاب ہیں آپ

One can conclude that Naushah and Mujaddid are synonymous or are identical in meaning. Biographers state that Hazrat Naushah was Mujaddid, but not like of other Mujaddids but Mujaddid endowed with the robe of Mujaddidiyyat as one can differentiate between hundred and thousand.

Hazrat Mujaddid Alf Sani has defined 'Mujaddid Alf' in these words: "Know after every hundred years one Mujaddid is born, but Mujaddid of one hundred years is different from Mujaddid who is born after one thousand years. And there is great difference between the two. And Mujaddid is that luminous figure through whom spiritual influence is transmitted to others, may they be *qutb, awtad, abdal* etc. of the time (i,e. they are all his beneficiaries) God Almighty makes one of His bondsman an elect of the elects so that all human beings are benefitted by his grace."

Hazrat Pir Nawab Ali Naushahi writes that Hazrat Naushah Ganj Bakhsh was Mujaddid-Akbars of one thousand years. Maulavi Ahmad Ali states Hazrat Naushah was *'Rehmani Pir' and 'Nurani faqir'*.

All the biographers are unanimous that the biggest

Marfat.com

achievement of Hazrat Naushah was his successful campaign of preaching Islam and dissemination of Islamic life and thought and service to humanity by himself and by his trained followers.

Despite having stout muscular body, he was endowed with genorosity, mild and benign disposition. He was kind to his guests, the poor, the needy and widows. His refectory (langar khana) would remain open all the time for everyone. It was also his regular practice to keep guest in his lodge and serve him personally. But in the early period, when any guest stayed in the mosque, he would serve him there. When he walked, he would never see right and left, rather keep his eyes straight. He would take steps slowly engrossed in *dhikrullah.* Needless to repeat, he never skipped obligatory and voluntary prayers including Tahajjud (mid-night prayer) in addition to recital of litanies (*awrad*) He spent day and night in obedience to Sunna. He would more often wear black rug (کملی) following Sunna of the Holy Prophet ﷺ. He had taste for *sama* (audition) sometimes with and sometimes without music.

Hazrat Naushah had two sons and one daughter named: Berkhurdar Shah, Muhammad Hashim Daryadil, Bibi Saira.

Hazrat Naushah wrote poetry in Urdu, Punjabi and Persian tongues. His Diwan in Urdu and Punjabi tongues are well-known.

Hazrat Naushah Ganj Bakhsh passed away on 5th Rabiul Awal 1064 A.H (1654) at the age of one hundred and five years. It was the time when Mughal Emperor Shahjahan was in power. His grand tomb locates at the village Runmel in Tahsil Phaliya district Gujrat.

Hazrat had the intention to nominate his elder son

Marfat.com

Berkhurdar Shah as his spiritual heir, but he refused to accept the heavy responsibility. Thus Hazrat Hashim was appointed as his *sajjada nisheen.* He died on 22nd Zul hajjah 1092 A.H. (or 15 Zi qad 1092 A.H.) He was called *Daryadil* because of his wider hospitality.

Syed Abu al-Kamal Berk Naushahi has given names of 17 persons on whom Hazrat Naushah conferred Khilafat. However the following four names stand eminent:

1. Hazrat Syed Khwaja Muhammad Fuzail.
2. Hazrat Shaikh Abdur Rehman.
3. Hazrat Syed Salih Muhammad.
4. Hazrat Shaikh Pir Muhammad.

Some of teachings of Hazrat Naushah are briefly described as follows:

1. The corporeal world is so much poisonous that its venom is more dangerous than any other poison and its outer form is different from all the poisonous snakes. Its lover is pleased only after he has got it and its afflicted too searches cure in its attainment.

2. O *Dervish*! Try to shun the delusion of *iblis.* Expel greed of this hateful world from the heart and fill it with the love of God which is the most valuable thing for mankind.

3. All kinds of litanies and praises, ceaseless remembrance of God, *dhikr* of negation and affirmation, which the folk of Allah invoke, cause them to protect from aimless occupations, so that every breath, they take might not be heedless of God. Knowledge of God (*marifat*) concerns with the faculty of man. Unless they abdicate worldly interest and dive into the sea of Oneness (Divine unity) and have the cognition of their own selfhood and His Godhead, just recitation of litanies and remembrance won't help. Real mission is to safeguard one's own thinking. It is thought which

Marfat.com

provides guidance; it is likened with the heart.

4. Remember, Divine Union is not possible to attain without the purification of inmost being. *Laila* had her vein opened, *Majnun,* bleeded. What kind of *dhikr* he was engrossed in? Human mind is contaminated by evil thinking. *Auliya Allah* have prescribed remembrance just to help disciples concentrate on Him and become steadfast.

5. If you have inclination to achieve object in life, then get rid of worldly entanglement, and remove veil of heedlessness, and you will then find right path instantly and arrive at your real destination.

6. O *Dervish*! I tell you a secret of the Divine Court. It is an imperishable treasure mine which I open to you. Listen with the ear of the heart. When you get aware of the mystery of *hama oost* (All is God) you will be accepted in His sanctuary. It is only thought that separates you from Him and joins you with Him. Your existence owes to His Essence and Attributes. You cannot open your tongue without His permission. Your nose cannot smell without His permission. You cannot breathe without Him for single moment. Who makes you to see and hear in your body? How the balance of four humours (four liquids in the body) of human body is sustained! Only *hakim-e-mutlaq* (The Supreme Sage) knows these secrets. Heaven revolves by His Commad. It is only He who makes us sit in the mosque and temple. Good and evil come from His command. All desires are from Him, but he is free from desires. Guidance to every path is in His hand. He is Knower of everything. No space is void of Him, but he is spaceless. Sobers and intoxicated, drinker and *saki* (cupbearer) jurists and idolaters all belong to Him. The creation is helpless and the Creator Almighty. He does what He wishes. All our movements are in His command. Think yourself a whirlwind

Marfat.com

and air is within it. It is moving it up and down. Thus O'the gentlemen! Know that we are indeed like dust wind. He may keep us as He likes.

7. O *Dervish*! Religion of *Faqr* is that you have no concern with anyone. All is from Him. Unless the faith of dervish in *hama oost* (All is He) is not firmly established, he must not count himself in the category of *dervish*. And whatever the foremost *auliya Allah* have written in books, you keep in touch with them.

8. *O Dervish*! See the temple of this world. In every idol, there is sculptor and an idol breaker. When you open your inner eyes, you will see all are His mirror, you will see your own face in every beauty. O *Faqir*! When you arrive at this station, you will become spaceless. Neither this nor that will survive, nor your own abode. Desire for life and fear of death won't exist. In every sound and every instrument your songs will be sung.

9. I am not a Shaikh nor drinker, nor *Qalandar*. I remained indigent in the world and now leaving it in indigence.

10. O Friend! I don't see anything in the phenomenal world except Absolute Being. Nothing is visible except God. This station is called subsistence into subsistence.

11. O *Dervish! Hama oost* is the most elevated station in Divine knowledge (*marifat*): there do not exist 'we' and 'you', 'being' and not being'. His light shines like candle in all direction equally. In every face His Being is reflected. He is Omnipresent. Candle and moth are one. The subject and object are one.

12. *Dervish* who goes beyond the exterior phenomenon, gets at hidden meanings; he does not see anything except His Essence beneath everything. He sees Him everywhere. The

Marfat.com

creation becomes extinct in his eyes. Nothing exists in the universe except the Creator in his eyes.

13. Perfect spiritual guide is that who provides guidance to his devotee less by the words of month more by his esoteric glance. He should improve his internal state continually until he attains perfection.

14. *Dervish* must not expose his internal state nor unveil his intuitive knowledge. If esoteric states of other people are revealed to him, he should conceal them.

15. Our glance, by the grace of God, has gone beyond Arsh and Footstool. Nothing other than Truth, is visible in our eyes.

16. Intense love is like fire. He who submeges in it becomes fire. And he whose soul contains light of intense love, never dies.

17. Perfect gnostic (*arif*) is like magnet who attracts people through rapturous state and unites them with God. i,e., helps to attain unitive life.

18. When *Mureed* (seeker) becomes *Murad* (sought), his Shaikh (spiritual guide) venerates him, and welcomes him.

19. Through *sama* (audition) the seeker arrives at the station of his Shaikh. But don't indulge in *sama* more than it is essentially needed. Stop it when the mind is satiated.

Sources

1. نوشہ گنج بخش۔ سید ابوالکمال برق نوشاہی
2. تذکرہ اولیائے پاکستان۔ عالم فقری
3. شریف التواریخ

Marfat.com

﴿ 8 ﴾

Hazrat Mian Mir Bala Pir Lahori

An eminent Sufi saint of repute and theologian of erudite knowledge who enriched the vast territory of the Punjab with the legacy of Qadri spiritual wealth, is familiarly known as Hazrat Mian Mir. He and his disciples were religious scholars (*alims*) and spiritualists, but later they abandoned their careers as theologians and chose to live as ascetics adopting reclusive lifestyle and won great acclaim amongst the masses. *Faqr (dervishhood)* of Hazrat Mian Mir was unmatched, excellent and unrivalled in the history of Islamic mysticism. A great Sufi Qalandar related: A time came when Qadri spiritual influence looked receded in the Punjab. It was the advent of Hazrat Mian Mir which reinvigorated Qadri Sufi order and made it the strongest current for the people of mystical persuasion. No other Sufi order could then edge over it thereafter.

Hazrat Mian Mir was born in 938 A.H. (1531) in Sewistan, a town which locates between Thatta and Bhakr. He was the descendant of the second Caliph Hazrat Umar Farooq (R.A). His father named Hazrat Qazi Sain Ditta and his grandfather Hazrat Qazi Qalandar Farooqi were great scholars, divinely learned figures and outstanding radiant mystics of the era. His mother Hazrat Fatima was also a consummate spiritualist with strong inner state. She was regarded as Rabia of her time. Her prayers were granted. Her father Qazi Qadin was an eminent religious scholar who adopted asceticism and retreat in the last phase of his life. Family lineage of Hazrat Mian Mir is traced back to Hazrat Umar, the Caliph through 28 descents and spiritual kinship to Ghaus -e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani through his son Syed Abdur

Marfat.com

Razzaq.

Hazrat Mian Mir had four brothers named: Qazi Bolan, Qazi Usman, Qazi Tahir, Qazi Muhammad, and two sisters named: Hazrat Bibi Jamal Khatoon and Hazrat Bibi Jamal Badi. His fifth brother Lutfullah died just few days after birth. It is related that mother of Hazrat Mian Mir once prayed to God after saying mid-night prayer to bestow her a son who should be gnostic (*arif*) of eminence and an ascetic figure of repute engaged in His adoration day and night. She heard a heavenly voice: 'God will bestow one son, and one daughter to you of the same spiritual excellence and ability.' Hazrat Bibi Jamal achieved sainthood, and Hazrat Mian Mir emerged as luminous spiritual figure of Qadiriyya order in the sub-continent of India. Hazrat Mian Mir is known also by some other appellations such as: Shah Mir, Mian Geeyo, Hazrat Bala Pir, Ghaus Sani, Shaikh ul-Islam, Sun of Auliya. Hazrat Mian Mir also became famous as Pir of Kings.

Hazrat Mian Mir was orphaned at the age of seven. He then started attaining formal education from his mother and in very short time angelic world was revealed to him. He relations with the temporal world got estranged and he inclined towards ascetic life. Afterwards, he abdicated all worldly engagements; sought permission from his mother and left home in pursuit of divine light. He had not yet attained age of puberty; he was only 12. His wandering life in quest of spiritual treasure took him to the mountain of Sewistan where, one day he met in desolate jungle Hazrat Khidr Abdal Biyabani who was indeed most radiant saint and divinely learned mysterious spiritual figure of Qadiriyya order. When Hazrat Mian Mir arrived there, he found an oven which was hot inside with a stone lying on top of it. He first thought to spend night in the oven but divined soon that the said oven

Marfat.com

belonged to a Ghaus of the era and it would be irreverence to sit in it. In the same state of anxiety he passed three days and nights waiting for Hazrat Khidr Biyabani Qadri. When Hazrat appeared there after three days, he inquired of Hazrat Mian Mir 'how long he had been there?' Hazrat Mian Mir said: 'For three days I had been here.' Hazrat Khidr said: "I was very much here but I did not see you." It was just due to engrossment of Khidr that he could take no notice of anyone's presence there. However Hazrat Khidr treated him affectionately and allowed him to stay with him. Afterwards Hazrat Mian Mir swore oath of allegiance to Hazrat Khidr and became his disciple formally. The Shaikh immediately immersed him in devotional exercise (*wazaif*). His initiatory journey had begun and this traveller of the mystic path was flying to achieve goal with tremendous speed. An elevated Shrine of Khidr Abdal Biyabani locates in the centre of River Indus at the famous place Saad Bailah in the way of Rohri behind the bride of the river.

In the company of Spiritual Guide, secrets of divine unity were unveiled to him. Hazrat Khidr had adopted ascetic and remote life. He was spending his life at the foot of a mountain heavily engrossed in meditation and ecstasy. He would eat fruit of jungle, wear *langot* and was leading totally ascetic life. Once Governor of Sewistan came to pay homage to him and offered any service to be rendered. Hazrat Khidr said: "Yes! Don't throw your shadow on me; take it away. This is what I need." The Governor again asked: "You pray for me." He said: God may not give you time in life that you become oblivious of Him." The Governor got embarrassed and left him. This unique spiritual figure of Qadiriyya Sufi order i,e., Hazrat Khidr Sewistani was considered Ghaus of the era-the axis of the age.

Marfat.com

After the completion of initiatory journey (سلوک) Hazrat Khidr nominated Mian Mir his spiritual successor (*Khilafa*) and advised him that henceforth he did not stand in need of his company; he could go and live anywhere he liked.

Although Mian Mir had initiation (*Bait*) at the hand of Hazrat Khidr, he was *awasi* in himself. He was the most radiant star on the horizon of sainthood in India. Before coming into the discipleship of Khidr Biyabani angelic world (عالم ملکوت) had already been revealed to him. No body could know or understand the velocity of flight of this felcon; it remained concealed from the eyes of even the elect. He was *awasi* in the sense, that he was being trained esoterically by Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani himself without any mediation. In Islamic mysticism, formal allegiance and training is also essential so that apparent spiritual kinship remains established and obligations of Shariah fulfilled.

Thus after the completion of initiatory journey and by the permission of his Shaikh Hazrat Khidr, Mian Mir left for Lahore. His arrival at Lahore dates 1575 A.H. at the age of 25.

When Mian Mir reached Lahore it was the time when Mughal Emperor Jalaluddin Muhammad Akbar was in power. Mian was sent to Lahore to acquire formal education in religious sciences. In this city he used to stay in different mosques. Here he attained education according to prescribed courses of study under the care of different competent teachers. Maulana Sa'adullah Lahori was one of the eminent teachers who taught Mian Mir. He was a great exoteric scholar of repute of the time. Maulana Naimatullah Lahori who was a student of Maulana Sa'adullah also taught Mian Mir for number of years. Dara-Shukoh relates that Maulana Naimatullah used to say: 'Hazrat Mian Mir had been my

Marfat.com

student for many years and I guided him well. He gained from all of my learning and education, but I could not have cognition of his sublime spiritual state in this period; this was indeed a great concealment of his esoteric state on his part." The name of Maulana Mufti Abdus-Salaam is also mentioned as one of his teachers. The accomplishment of formal education in the area of intellected and transmitted sciences (معقولات ومنقولات) earned Mian Mir great name amongst the scholars of the time.

Afterwards period of austerities and ascetic practices starts in the life of Hazrat Mian Mir. Hazrat used to visit shrines of the Mashaikh of Lahore daily and then leave for jungles and desolate places for inner peace and to shun involuntary thoughts. He would engross in devotional exercises there away from the eyes of passers- by. When some devotees accompanied him, he made them sit separately under trees to be engrossed in *dhikrullah.* At the time of obligatory prayers, they would get together to offer prayer in congregation. He used to advise his followers to shun association with the people. In his lodge, he would close door of his cell for night vigils. Sometimes one or two friends were allowed to accompany him at night, otherwise he would sit alone facing Kaaba. The following couplet was often recited by him:

کسی کو غافل از حق یک زمانست در آندم کافر است امّا نہانست

(The person who becomes oblivious of *dhikrullah* for a single moment, he is infidel though impliedly.)

Prince Dara Shukoh has specifically mentioned three places in Lahore where Hazrat Mian Mir used to engross himself: (1) near the tomb of Hazrat Shah Blawal Qadri under the shadow of trees where he spent time at noon. (2) At

Marfat.com

Barahdari of Kamran which locates on the Western side of river Ravi. (3) In the graveyard of Bibi Pakdamana under the shadow of jujube (Beri) tree. Although Hazrat Mian Mir had initiation with notable radiant mystic Shaikh Khidr Abdal Biyabani, he was *awasi* himself. He was esoterically trained by Ghaus-e-Azam himself. This spiritual training caused him to achieve highest spiritual rank amid auliya Allah.

Hazrat Mian Mir never slept at night for years on end. Dara-Shukoh relates that he learnt from a gnostic (*arif*) named Shaikh Qutb: 'Hazrat Mian Mir never felt the need to sleep at night.' He would remain engrossed deeply in breath-less recollection (*dhikrullah*) to the extent that he took one breath only for the whole night till sunrise. Only in the last part of life after the age of 80 he would inhale and exhale four-times in the night. Thus his absorption in *dhikrullah* remains unmatched in the history.

In the city of Lahore, the fame of Hazrat Mian Mir spread far and near. A crowd of people began to throng him every time. This naturally disturbed his absorption in divine adoration which he could not afford for long time. Thus one day all of sudden he left for Sirhind. There he sustained severe pain in his knees and also many other physical ailments attacked him which appeared incurable. One night, he sought spiritual assistance of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani. In dream, he saw Ghaus- e-Azam accompanied by Hazrat Khidr (A.S) coming to inquire of his health. Hazrat Mian Mir submitted about his ill-health. Hazrat Ghaus-e-Azam wiped his hand softly over his body and gave him arch-like pot full of water and asked him to drink. By drinking that water state of ecstasy occupied him. When that state ended, he felt relief and totally cured of all diseases.

It is related that during serious illness, there was no

Marfat.com

one to look after Hazrat Mian Mir. All his kins too left him. When Haji Naimatullah Sirhindi came to know of loneliness and helplessness of Mian, he with great fervour and enthusiasm reached his lodge to attend him. He did his utmost to serve Mian Mir in his illness so much so he also performed duty of sweeper himself. When by the grace and prayer of Ghaus-e-Azam and Hazrat Khidr (A.S) he was fully cured, he one day asked Haji Naimatullah: "I don't possess worldly wealth, however if you want I can show you Divine Path." Haji readily agreed. Hazrat Mian Mir cast esoteric glance at him for a week which caused him achieve exalted spiritual rank.

After living in Sirhind for one year Hazrat Mian Mir returned to Lahore and settled in the quarter where the gardeners lived known as muhalla Baghbanpura and later known to be Khafipura. He lived there till his death. Although his presence gradually became known in short time, he tried to avoid crowd of people nor accepted financial assistance of anyone. When returning gifts, he would always say that the giver had mistaken him for a beggar while in fact he was rich with God. During his stay in this locality, it was his routine practice to go out into the jungle in day time, then retire to his cell at night. Later he remained confined in his cell walking with the help of a stick believing in the assistance of God above. His Faqr (*wilayat*) was so magnificent and faith so strong that he did not like Sufis like Shaikh Bahauddin Zakiriya Multani Suhrawardi who was recipient of lavish gifts. It is related that he said: "If Bahauddin had been in my time, I would have directed him to abdicate all worldly wealth and grandeur and then come to me so that I could teach him what is Faqr." This statement vehemently asserts Qalandariyyat of highest rank of Hazrat Mian Mir and his unlimited

Marfat.com

dervishhood with no match no like of him.

Hazrat Mian Mir would not initiate people in large number. Whoever came to visit him in order to get initiation (*Bait*), he would say: Mystical quest is not an easy job. You cannot attain divinity unless you abdicate humanity i,e. you have to become unique and excellent in order to arrive at Truth. Two things cannot be contained at a time in one heart. But whoever came with full determination to travel mystic path, he would advise him austerity and asceticism. When he would initiate anyone, he would recite the following couplet:

شرط اوّل در طریق معرفت دانی کہ چیست
ترک کردن ہر دو عالم را و پشتِ پا زدن

(Do you know what is the first condition to travel mystic path to acheive gnosis? It is to forsake both the worlds and to trample them under foot.)

In the Qadiriyya order of Hazrat Mian Mir *Tajrid* (detachment) and *Tafrid* (singularity) carried much importance. He who became perfect in *Tajrid* achieved his goal in short time. Mian Mir said: "As it is evident that if one hair of a person remains uncleaned and all other limbs of the body are washed, defilement still stands intact and that person cannot be declared purified completely. Likewise if a man has relinquished worldly attractions but one mundane anxiety still inflicts him, he is never absolved from relationship (association) nor can such person be called singular; his inner impurity remains firmly stand permanently."

ز تو گرہست مُوی ماندہ بر جا　　بدان یک مُوی مانی بند برپای
تو تا یکبارگی جان در نبازی　　بجُب دانم ترا و تا نمازی

(If one hair of your head remians uncleaned you will remain fettered on account of that hair. I won't consider you

Marfat.com

totally purgated unless you sacrifice your life in one stroke)

Whenever anyone came to visit Hazrat Mian Mir, he would ask him: How are you and what is the purpose or your coming here? If he responded 'I have come just to visit you', he would console him and say, You sit here. After awhile he would raise his hand in supplication and then allow him to go. If the visitor said 'I have come in quest of God', he would turn his face to other side and did not allow him to sit near him, rather asked him to leave saying: "O Dear! Quest for the Lord Most High is not an easy job. It is an uphill task. You won't be able to arrive at the Abode of Light unless you get singular i,e., you have to become single in order to find the Singular (Wahid, the Only Being)

Prince Dara Shukoh mentions the experience of Mulla Shah, a disciple of Mian Mir who related: "In the beginning when I came from Badakhshan, I heard the name of Mian Mir and felt too much attracted towards him. I presented myself before him, but he did not care a little. I kept on visiting him three years continuously, still he did not pay attention to me. After putting me on trial for long time he initiated me and absorbed me in devotional exercise. This was the special *modus operandi* of Hazrat Mian Mir." Now it is the same practice of my Pir Mullah Shah Badakshani, says Dara-Shukoh. The Prince elaborates that in the beginning they adopt loving attitude and expect the same attitude of the aspirant. After sometime when they find him steadfast in divine love, become his lovers themselves, and the aspirant becomes their beloved. But it is just his trial as some of the aspirants lose spiritual aspiration with the passage of time. Hazrat Mian Mir used to recite the following couplet:

کسے را امتحان ناکردہ صدبار نگر دانی تو اُورا صاحب اسرار

Marfat.com

(Don't think a man confidant of divine secrets until he is put to test hundred times)

It is related that Hazrat Mian Mir used to remain hungry continuously for a week or two but never disclosed his state of poverty to anyone. He would say: For thirty years in succession, nothing was cooked in my house. His sustenance was according to a Quranic verse:

وَفِی اسَّمَآءِ رز قُکُمْ وَمَا تُوْعَدُوْن

(Your sustenance that has been promised to you is in the heaven)

Hazrat Mian Mir relates: After the passage of long time, my brother came to see me. I was worried to see him as there was nothing in my house to eat nor any disciple of mine was present who could bring some food from the market. I asked my brother to sit in my cell so that I could arrange food for him. I went to the garden, offered two rakats of voluntary prayer and supplicated in divine court: O my Lord! a guest has come to my house. I seated him there in the hope of you; there is no one to help me and kind to me." Meanwhile he heard a hidden voice say 'Your need has been fulfilled before you offered prayer.' Instantly my brother came and said 'after you had left a man came and brought food; and he is waiting for you.' When I returned to my cell, I saw a beautiful young man. He saluted me and in low voice he said 'The Lord Most High and compassionate has sent food and some money for you by His Grace. He also said 'Anything you need in future you beg of Me (God), We shall grant you.' I asked him who he was? He answered 'I am servant of God.' My brother and I got busy in taking food. We invited the visitor also to join us in meal, but he refused saying 'I am fasting.' When we finished the meal, he took the pots, saluted and left. I meditated over the identity of

Marfat.com

that person and came to know he was an angel.

Hazrat Mian Mir spent most of his time in spiritual absorption. He would eat a little in 24 hours and that too he did not know what he had taken. In the state of absorption he would often ask 'what day is today, and what month is going at present?' It is rightly said 'The nourishment of auliya Allah is arranged from the invisible world; they are not bound to eat worldly food. Their basic food is *dhikrullah* in which they remain engrossed all the time.

In the later phase of life, Hazrat Mian Mir would accept offering (فتوح) to limited extend. He kept some portion of it for himself and distributed the rest to the poor and needy folk. Sometimes he would recite the following couplet:

گر شود عالم پُر از خون مال مال　　کے خُورد مردِ خدا اِلاَّ حلال

(If the entire world is repleted with blood and affluence, still man of God won't eat anything but lawful food)

The Kings, emperors, nobles, elect and common folk held great faith and inclination towards Mian Mir and brought large amounts of offering with them to present. He would not accept anything from the kings and the rich. If anyone of them brought cash with him, Hazrat Mian responded: "Do you think me a beggar to offer the money? I am neither beggar nor deserving, rather I am rich. That man is never begger who solely depends on God. You take away your money and distribute it amongst the poor." No one ever considered this world so much detestable as Hazrat Mian thought. In his youth he spent days in desolate places and jungles. After offering evening prayer, he would return to his lodge and lock the door from inside. In his old age when he sustained knee-pain and felt trouble to move about,, he would spend days also inside his lodge. He used to say if anyone continued to knock the

Marfat.com

door of a generous ceaselessly, at last he is allowed to enter into it one day.

Hazrat Mian Sahib used to talk less. He disliked the friends who engaged in talks during walk, and forbade them and said: To be engaged in talks causes forgetfulness in *dhikrullah.* Why do you deprive yourself of remembrance of Allah just for gab. He would also advise his followers to shun walking in the bazar in two persons. If you walk alone, you will remain engaged in *dhikrullah.*

Not single moment past in the life of Hazrat Mian Mir without conscious awareness (حضوری). Sometimes He recited the following verse:

یک نفس بی او برآوردن خطاست　　چہ بہ کج زُو باز مانی چہ براست

چوں تُرا خود اندک آمد بند راہ　　چہ بہ کوہی باز مانی چہ بہ بکاہ

(It is a blunder to breathe without *dhikrullah* may you turn your face from Him or turn towards Him. When Divine Path in closed to you, may it be on account of mountain or a straw, matters not)

Guru Arjen Dev requested Hazrat Mian to lay foundation stone of Darbar Sahib-Amritsar (Golden Temple). Hazrat Shaikh went and laid foundation stone with his holy hands, while the foundation brick was laid a bit slanted. The mason picked up the brick and set it straight. Guru Arjen Dev got angry and censured the mason as to why he did so. He predicted that Darbar would be ruined once and rebuilt again. Thus during the reign of Ahmad Shah Abdali in 1721 Gurudwara was devastated and rebuilt again after four years.

Many a king and emperor would frequently visit door-court of Hazrat Mian Mir. Jalaluddin Akbar, despite holding heretic faith and belief venerated him too much. Emperor Jahangir used to get peace of mind just by

Marfat.com

mentioning his name. But emperor Shah Jahan remained top-most beneficiary of the Shaikh. It was due to the prayer of the Shaikh that his (Shah Jahan) period was regarded a golden period of Mughal empire.

Once Emperor Jahangir humbly invited him to visit Agra. Hazrat Mian Mir accepted his invitation and left for Agra. The emperor welcomed him with deep honour and regard but the grandeur of palace could not impress him. He advised the emperor to observe command and interdictions (اوامرونواہی) strictly. The emperor inquired of him any need to be fulfilled by him. Hazrat Mian Mir replied: "You allow me to go and never trouble me to come again." When Shah Jahan succeeded emperor Jahangir, he came twice to Dargah of Hazrat Mian Mir and joined his order to become firm devotee. Hazrat Mian Mir realized him his duty towards God and the subject of his empire. When for the first time Shah Jahan alongwith prince Dara Shikoh came to visit Hazrat Mian Mir, he asked Dara that he would consider Mian Mir perfect saint if he offered them fresh grapes. When they arrived at Dargah, Hazrat Mian Mir offered them bunch of fresh grapes though it was not the season of this fruit.

At another time Shah Jahan, alongwith his four sons: Dara Shikoh, Shuja, Murad and Aurangzeb came to seek blessings of Hazrat Mian Mir. When all sat down, Mian Mir placed plate full of dalya (Half-ground grain) before them. Shah Jahan, Dara, Shuja, and Murad ate very little of it, but Aurangzeb ate all the rest. Then Hazrat Mian Mir said: "Dalya-dish was in true sense state of Hindustan. All of you ate in the measure of your time in power; finally Aurangzeb will sit in throne and rule over India."

Although Aurangzeb gained blessings of Hazrat Mian Mir, and captured throne, he was not liked by the great saint.

Marfat.com

One day Hazrat Mian Mir instructed his attendant to allow no one enter his private cell. Meanwhile Aurangzeb came and sought permission to see Hazrat Mian Mir. The attendant did not allow him. Out of fury he wrote as follows:

در درویش را دربان نہ باید

(Lodge of Dervish should not have door-keeper)

and signed his name at the bottom. Still Hazrat Mian Mir did not allow him to enter, instead he wrote instantly on it:

باید باید تا سگِ دنیا نہ آید

(Door-Keeper must be there, so that worldly dog may not enter)

Aurangzeb read it , got annoyed too much and left the Dargah in full fury.

Once Emperor Jahangir requested Hazrat Mian Mir to pray that his heart give up interest in worldliness. The Shaikh said: When you do a good deed which comfort the lives of the Muslims, you pray to God yourself and never beg of God other than God and he recited the following verse

ہم خدا خواہی وہم دُنیائے دُون این خیال است ومحال است وجنون

(You quest for God and also the world both; this desire is just a fancy and foolishness to covet)

Dara Shukoh relates: I dreamt one night that Hazrat Mian Mir is taking rest out of his house. I approached him and saluted. He got hold of my hand and directed me to come close to him. He made my chest naked and also his own and pressed the place of my heart to his own and said: 'Take your trust from me.' Unlimited light from his holy body penetrated into my chest so much so that I thought these rays of light were sufficient for me. My heart repleted full to brim from that day, it had no capacity to accommodate more light otherwise it

Marfat.com

would have split. Since that day, I feel my inmost being full of light and full of mystical perception (*dhawq*).

Hazrat Mian Sahib was strick observant of obligatory, Sunnat-ul-Muakkidah and Tahajjud prayers and kept fasts ceaselessly. All his followers had the same practices without fail. Quite often he used to recite the following verse:

بہ زُہد و ورع کوش و صدق و صفا و لیکن میفزای بر مصطفےٰ ﷺ

(Exert yourself in renunciation and moral scrupulosity; sincertiy and piety. But remember no one could ever surpass Rasulullah ﷺ in these traits)

Hazrat Mian Mir followed Shariah and Sunna strictly throughout his life and his disciples did likewise. He insisted that the first stage in mystic journey was obedience to the Shariah. The traveller must obey the canonical law of Islam (Shariah) according to his capacity and be steadfast in it. By the grace of it, desire to achieve high rank in Tariqat will be created in his heart. When he is able to fulfil the obligation of Tariqat, God will rend veil of humanness (creaturehood) from the eyes of his heart and then the meaning of Reality shall be made manifest to him which relates to the dominion of soul. Thus Shariah helps to regulate worldly affairs and leads to the stage of Tariqat i,e. mysticism. Also Tariqat is the way to purify lower-soul (*nafs*) which impulses evil deeds. When purified, it becomes source of mystical perception of the *Haqiqa* i,e. Divine Reality. The heart becomes void of non-god and gets proximity to Divine Court, the Abode of Light.

Hazrat Mian Mir kept hidden the issues relating to Tawhid from the general public. He was votary of the metaphysical doctrine of *wahdat ul-wujud* (unity of Being) and lectured on Ibn Arabi's books *Fususul Hakim* and

Marfat.com

Futuhaat-e-Makkiya for long time. He had also memorized considerable portions of these books.

Hazrat Mian Mir had exquisite taste for audition (*sama*). When the singers arrived he would ask them to perform. But he never kept the singers permanently with him nor ever invited them to come for the job. Since he strictly observed Shariah, he never indulged in ecstatic dance. After the *sama* when he became happy, his face glittered by the reflection of divine light, the hair of the beard stood erect. In this state of condition he never displayed rapturous states rather looked majestic, steadfast and awe-inspiring. No physical movements or raising hands was ever noticed in him.

Eye-sight of the Shaikh had been affected in his last days, but pupils of the eyes were in good health. It too indicates divine strategy. If the bodily eyes have contemplative vision of God it would indicate disunion or distraction (تفرقہ), if eyes of intelligence (باطنی آنکھ) contemplate Him, it would mean divine union or unitive life in him. A time comes in the life of Sufi saint, when outer and inner eyes become one. This is technically called state of *'ain ul-ayaan.'* The Shaikh had therefore closed bodily eyes to avoid seeing non-god and used spiritual eye of the heart to contemplate Divine Beauty.

Hazrat Mian Mir did not like to wear raiments of *dervishes* such as patched frock (Khirqah). He used cheap turban and cotton-shirt in stead of Khirqah. When it looked a bit dirty, he would go to the river and wash it himself. He would always admonish his disciples to wear simple but neat and clean clothes and turban. No disciple was ever allowed to wear Khirqah. He used to say: wear such clothes that no one could recognize you to have creed of *dervishes.* He used mat made of palm leaves (Borya) spread on the floor in his lodge. His *Faqr (dervishhood)* was so rich that he had no interest in

Marfat.com

luxury and comforts of life. No one could imagine range of his *dervishhood.* That is why he said: "I am surprised what kind of sainthood Shaikh Bahauddin Zakariya Multani held. Would that he come again into the world, and I to teach him what is sainthood." Once a holyman said "Hazrat Mian Mir is UNO of Islamic spirituality in the area of Punjab."

After residing in Lahore for sixty years, Hazrat Mian Mir sustained sever attack of dysentery. Throughout his life of ascetic nature, he always opposed to seek human help of any kind. Likwise in severe illness, which continued for five years he refused to allow the governor of Lahore's physician to visit him. The time of departure to the Abode of Light had arrived. He died on the 7th of Rabi ul-Awal 1045 A.H on Tuesday at the age of 88.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

Thus his date of birth should be 957 A.H (not 938 A.H.) If 938 A.H is considered his date of birth and date of death as 1045 A.H then his age should he 107 years. There is no difference of opinion is respect of his date, month and year of death although date of birth is controversial. The last ceremonies were performed by his disciples and servants while the governor Wazir Khan and notable citizens of Lahore joined the funeral prayer and procession.

Shaikh ul-Islam Hazrat Abdullah Ansari says: By God, there is no Deity except Him, for the blest soul, there is no better, blissful and relaxing day than the moment in which Izrail appears and asks the dying person: "You need not worry, you are going to encounter the Rehman (the Compassionate) and the Rahim (Most Merciful) and to your native abode. You will be getting exalted rank in that place." This terrestrial world is a temporary station and a prison. The believer

Marfat.com

Muslim stays here temporarily. Stay in the temporal world is just an apology. When it is finished, door of Ultimate Reality is made open, and eternal life is attained.

The radiant soul of Hazrat Mian Mir flew to the Domain of Divine (Lahut) as if a drop is submerged into ocean.

Hazrat Mian Mir would often say: After my death bury me in saline soil so that no trace of my bones in left, and don't make my grave in shape of sepulchre, nor sell my bones nor make it trading centre.

Prince Dara Shukoh wanted to build a beautiful shrine but his desire remained unfulfilled and he died. Afterwards Emperor Aurangzeb built small but a beautiful tomb. The *ghusl* is done on the last Wednesday of the month of Safar. Thousands of people participate in *Urs* (death anniversary) being held on the 7th-8th Rabi ul Awal every years.

Hazrat Mian Mir did not leave any literary heritage, but his talks formal and informal contain sea of intuitive knowledge. Some of his sayings and teachings are recorded as follows:

1. Quest for the Truth is not an easy job. Unless you become single in His quest you won't be able to complete initiatic journey (سلوک) nor realize Tawhid.
2. Accomplished Sufi saint is that in whose eyes stone and jewel are alike.
3. He who becomes oblivious of God for a single moment, is as good as an infidel although in implied sense.
4. Don't take anyone holding miraculous power as waliallah unless he is put to test hundred times.
5. Death of auliya Allah, in true scense is the death of their lower-souls. When it is annihilated, they get eternal life i,e., their mortality is changed into immortality.

Marfat.com

6. Intuitive power (تصرف) of auliya Allah is unlimited. It is alike in their worldly life and hereafter. (It is rather intensified manyfold after their departure to celestial abode)

7. Sufi in the state of ecstasy is annihilated of his own being and subsists in the Absolute Being. Garments donned should be such that no one could recognise that you are traveller of mystic path or accomplished sufi saint. He always condemned the conventional patched frock the Sufis wear.

8. To be engaged in vain talks makes one heedless of *dhikrullah.*

9. Discourse on the subject of Tawhid (Divine unity) is like illusion. O son! who can be saturated by an illusion. If a vulgar talks about Tawhid what will he get except defame. He means to say Tawhid is a metaphysical subject beyond the comprehension of common men. It demands realization not the discussion or argumentation.

10. Mansur Hallaj was less manly man (مرد) that he disclosed divine secret. There are such sublime spiritualists in the fold of Islam, that should they drink oceans of wine of Unity (*wahdat*) belch not.

The Shaikh did not marry and remained celibate throughout his life. However he left a body of strong disciples who had exalted spiritual ranks in Qadiriyya order and caused the spread of Islam far and wide in the subcontinent of India. The names of some outstanding spiritual successors are given as follows:

1. Hajji Nimatullah Sirhindi.

2. Mian Nattha of Sirhind. He could communicate with leaves, animals and all sorts of animate and inanimate objects.

3. Hajji Mustafa of Sirhind.

4. Mullah Ibrahim Ruhi. He was a scholar and a keen traveller who rejected these pursuits as well as those of

Marfat.com

theology after initiation by Mian Mir.

5. Mullah Khwaja Kalan, a notable scholar of Lahore.

6. Hajji Salih Kashmiri was also a distinguished disciple.

7. Mullah Khwaja Bihari, became famous in Lahore. He basically belonged to Patna. On one occasion he gave a miraculous demonstration of what he understood of *wahdat ul-wujud.* In the middle of winter he and a number of sufi friends were gathered around a fire. A mystic from Lahore called Mahmud, asked Mullah Khwaja to give his opinion on the concept of *wahdat ul-wujud.* Instantly Mullah jumped into the fire asserting that his action could be identified with *wahdat ul-wujud.* He remained there for some time but the fire even did not touch his clothes. When he came out of fire, people rushed up to him tearing off every shred of clothing. Mullah would sometimes lapse into a rapturous state while talking.

Mian Hajji Muhammad Banyani, Shaikh Ahmad of Sunnam of the Punjab, Mian Abdul Maali, Syed Abdur Rehman Mirza Madari emerged as eminent disciples with strongest esoteric state. They all served the cause of Islamic mysticism and Qadri persuasion.

However the most eminent of all disciples of Mian Mir was Mullah Shah Badakhshani. He was Pir, (spiritual guide) of Prince Dara Shukoh. He was also called Hazrat Akhwund. After training and elevation to higher level, Hazrat Mian Mir had allowed him to stay in Srinagar during the summer and spend the winters with him in Lahore. During this period in his life Mullah Shah was engrossed in the sea of *wahdat ul-wujud* to such an extent that his utterances in ecstatic state began to match those of Bayazid Bistami and Mansur Hallaj. Mian Mir was singularly proud of Mullah Shah and predicted that the Qadiriyya order and his own brand of

Marfat.com

spiritual discipline would gain acclaim world-wide through him. Nothing was ever cooked in his house and lamp too remained unlit. He liked darkness too much.

Once during winter Mullah Shah was sitting on a top of a hill in Kashmir in ecstatic state. He was half naked. Heavy snow was falling everywhere. When it touched his body, it melted instantly on account of heat overpowered his entire being. Meanwhile, Prince Dara Shukoh, who had not been initiated yet happened to pass by that way. He saw a saint in this condition. He kept on seeing him for a short while and then left. Next day, he came again at that spot and saw the saint in the same ecstatic state. Snow was ceaselessly falling on his body and turned into water. The Prince continued his visit to that spot for fourteen days and noted the same phenomenon. He was utterly surprised to observe the sublimity of the *dervish*. After some days he came to Lahore and visited Hazrat Mian Mir. He asked the Prince to narrate detail of his visit to Kashmir Valley. Dara instantly recounted phenomenon of *dervish* sitting in heavy snow-fall in Kashmir. Mian Sahib asked Prince Dara: "Do you want to meet him? Dara answered 'Yes I want to see him again.' Mian Mir called in a bit loud voice: 'O Mullah Shah come here! Next moment Mullah Shah was present before Hazrat Mian Mir with his head bowed down. Mian Sahib inquired of Dara: 'Do you want to become disciple of Mullah?' He replied in affirmative. Thus Mian Sahib bade Mullah Shah to take oath of allegiance of Dara. Mullah Shah obeyed and initiated Prince Dara there and then. Whenever the Prince visited Mullah Shah, he found him sitting in his lodge in darkness. When asked why he did not light a lamp? He said 'I love darkness.'

Marfat.com

Sources

1. سکینۃ الاولیا۔ داراشکوہ
2. سکینۃ العارفین۔ کندن لاہوری
3. تذکرہ حضرت میاں میر میاں محمد دین کلیم قادری
4. Amir-ul-Asr Khwaja Muhammad Bashir Abbasi Qadri, *Mir-e-Faqr: a life sketch of Sartaj-ul-Auliya Hazrat Shaikh Mian Mir Qadri.*
5. Saiyid Athar Abbas Rizvi, *A history of Sufism in India (v.2).*

Marfat.com

﴿ 9 ﴾

Hazrat Shah Abdul Latif Barri Imam

A consummate mystic of Qadiriyya order Hazrat Barri Imam spent half of his life in the attainment of formal education, teachings and dissemination of Islamic sciences, and other half in retreats and intoxicated state of condition. His real name was Shah Abdul Latif but popularly known as Barri Imam-title given to him most probably by his spiritual guide. Born in 1026 A.H (1617) in the reign of Mughal Emperor Jahangir in the village Chooliyan Kursal, Tehsil Chakwal in district Jhelum. He was son of Shah Mahmood and his mother named Bibi Ghulam Fatimah. He was direct abscendant of Hazrat Imam Musa Kazim (R.A) and hence progeny of the Holy Prophet ﷺ.

Barri Imam had two brothers named Dervish Shah and Chhota Shah and one sister. Mian Muhammad Bakhsh of Khari Sharif in his work '*Tadhkara Moqimi"* has addressed him as *Qutb al-aqtab* and said 'Shah Latif and Pir Shah Ghazi of Khari Sharif were fellow-initiate (پیر بھائی).

Barri Imam was still a child when his father, on certain ground, migrated from Kursal and settled in Islamabad whose old name was Bagh Kalan. Right from his childhood Barri Imam evinced sign of sainthood. His forehead was reflecting what was held in his inmost being. In his early life Barri Imam adopted profession of land- cultivation in which he father was occupied. He used to take flock of cattle for grazing in the pastures, and himself engrossed in *dhikrullah*. Tending and grazing sheep and goats or cattle is considered highest noble occupation usually adopted by some holy men in their early lives. This shepherding is considered a part of spiritual training so as to shepherd humanity in the later part of life.

Marfat.com

One day his cattle entered the field of a Hindu landlord and grazed it to the end while Barri Imam was deeply immersed in recollection (*dhikr*) of God. When the owner of field took notice of the situation, he complained to his father Shah Mahmood to redress the loss. His father alongwith the landlord went to field to assess the loss. They found Barri Imam sleeping under a tree. The father stroked him to get up and told him the loss of crop. Imam said "There has occurred absolutely no loss to the crop; please go and check yourself." When Shah Mahmood, alongwith his son and the landlord reached the field, to their utter surprise, no sign of loss was found; the crop, rather looked more pleasantly green. Seeing this valid *Karamat*, the landlord, alongwith his family and kins entered the fold of Islam.

The venerable father of Barri Imam Hazrat Syed Mahmood was perfect mystic of his time. After his migration to Aabpara (Islamabad) he started his programme of guidance and teaching the public which continued till his death in 1082 A.H. (1671) at the age of eighty seven. His tomb locates near Aabpara. Other three graves are stated to be of his wife, daughter and a son. A large number of people go there daily to pay homage to the departed souls.

Barri Imam was well-equipped with exoteric Islamic sciences. His father sent him to Ghorghashti, district Campblepur for the attainment of formal education where he studied exegesis (*tafsir*) Ahdith, Shariah (Islamic law and jurisprudence) logic and mathematics. Besides this, he studied medicine. After completing the formal education, he for sometime adopted wandering life. Among the countries and places he visited comprise: Kashmir, Mushad, Najaf-e-Ashraf Karbela, Baghdad, Bukhara, Egypt, Damascus, Makkah, the Exalted and Madinah, the Radiant. At the age of 25, after

Marfat.com

having performed Hajj, he returned home.

Now his quest for Ultimate Truth began. He destined to search a radiant spiritual guide to help tread divine path. He swore oath of allegiance at the hand of Hazrat Hayat-ul-Mir who belonged to Qadiriyya Sufi order. His full name was Syed Jamalullah Shah, Hayat ul-Mir, Zanda Pir who was grandson of Ghaus-e-Azam Shaikh Syed Qadir Jilani. It is related that Ghaus-e-Azam prayed for his eternal life and is stated to be still living in some form. The chroniclers have stated that Hazrat Shah Moqeem Hujravi also pledged allegiance at the hand of Hayat-ul-Mir in Lahore in the cemetery of Miani Sahib. Also lot of people there too became his disciples and gained spiritual benediction from him. In the work entitled "تحقیقاتِ چشتی" it is given that Hayat-ul-Mir, was born in 522 A.H. (1128). Its writer, with reference to a work "الاذکار الاخبار" states, that Ghaus-e-Azam at the time of his demise called Hayat-ul-Mir and said "you will enjoy long life and see with your own eyes Imam Mehdi (R.A) and Hazrat Isa (A.S). When you happen to see them, convey my salutation to them." It is related that Hayat-ul-Mir's meeting places locate in Afghanistan, Kashmir, and Indo- Pak sub-continent in hundreds, but his burial spot is not known. He too is called by the name of Pir Baba Wali Khandari.

Hazrat Ghulam Hussain Shah Bukhari in his work "*Karamat Shah Latif Barri*" states: 'after initiating Shah Barri, Hazrat Hayat-ul-Mir departed for Hasan Abdal for spiritual retreat (*chilla*) in a big mountain where he caused many fountains flow in the vicinity." Hayat-ul-Mir 'Zinda Pir' is present everywhere, in every form and every colour for the gnostics (*arifeen*). Many of his *Karamat* are well- known to the people but he is invisible to the common eyes. The cell in which he observed spiritual retreat (*Chilla*) is still preserved

Marfat.com

for the public to visit. Hazrat Barri Imam also gained spiritual benefit from some other great mystics. All the documentations which are available, the oldest one dates 1559 A.D. It bears the word Barri suffixed with the original name of Shah Abdul Latif.

Shah Barri Imam married Bibi Damin Khatoon daughter of Nur Muhammad resident of Rahi Sayyidan village in district Hazara which is situated eight miles away in the northen side of Nurpur Shahan. After the marriage, he shifted to a village named Kanghar where one of his disciples built a house for him. Shah Barri Imam stayed there nine or ten years. A daughter named Maqbool Khatoon was born to him, but she died at the age of seven. His wife too died there soon after and buried in the same house. Afterwards Shah Barri Imam relinquished the world and adopted reclusive life style engaged entirely in divine worship.

Later Shah Barri Imam got weary of the village Kanghar. Fire of Divine love was now raging in his inmost being. He left the village and shifted to Neelam Bhutu where large number of believers were residing. Here he spent some time in missionary work and then withdrew to undertake severe ascetic practice in a stream. It is related that he spent twelve years in water engrossed in recollection (*dhikr*) of God. It was indeed an agonizing type of asceticism expanded over 12 years in water in which the fish devoured entire flesh of his body but he could not sense it. His spiritual guide Hayat-ul-Mir through intuition came to know that Barri had lost consciousness and patience. He rushed to Neelam Bhutu and bade him come out of water. He then asked one of his disciple to bring pudding which both Pir and Mureed (spiritual guide and his disciple) ate together near stream. Shah Barri recovered fully, prostrated and thanked God Almighty,

Marfat.com

Glorious for the completion of his mission (retreat) successfully. Thereafter his Shaikh Hayat-ul-Mir advised him to turn to humankind and fulfil duties towards God's creature.

There are many versions in respect of his title "Barri Imam". One is that he did arduous ascetic exercises in stream or lake for many years. Thus he was called 'Imam of Bahr' which later on changed into Barr or Barri. In 1881 C.E., Muhammad Shah Mushadi, in describing his genealogy said: Imam spent long life in rivers, jungle and desolate places immersed in divine worship day and night and lived on wild weeds and grass only. He was very much exempt (Barri) of food and drink; that is why he was named as Barri. The King Aurangzed exempted the area of Potohar from land-revenue. This brought him title of Barri. But the most authentic version is that Barri Imam undertook lengthy retreat (*chilla*) in a cave near Neelam Bhutu during which his spiritual guide Hayat-ul-Mir came there and standing at the entrance of cave called him and got him out and said: From today I appoint you my deputy (Imam) for this land (Barr). Thence he became well-known by the title "Imam Barri."

After ending his *chilla* (retreat) in Neelam Bhutu, and on the advice of his Shaikh Hayat-ul-Mir, Hazrat Barri Imam settled down at a place which was then called 'Chorpur' (den of thieves), but later came to be known as Nurpur Shahan for the service of Islam. Here he set up three institutions: Khanqah (hospice), madressah (seminary), and a mosque. Khanqah was centre for spiritual training of the *dervishes.* At madressah he would teach the holy Qur'an and deliver lecture himself. Formal education in the areas of Islamic sciences, Arabic and Persian languages, was imparted to the students. Imam had arranged to provide free lodging and food to the resident students. He also undertook missionary tours frequently to the

Marfat.com

adjoining areas to spread Islam and dispel darkness of ignorance and infidelity. It is related that Shah Barri Imam also went to a town named Dhirkot where thousands of people entered in the fold of Islam at his hand. Especially two tribes namely Satti and Tahawar lived there. The former tribe embraced Islam while the latter turned against Barri Imam and bent upon hostility and war with Satti tribe. A fierce battle ultimately took place between the two in which Satti tribe routed the army of Tahawar. Shah Barri Imam continued his missionary work for years together. By his efforts, the family of Raja Rawal, the farmers, Hindu priests, Sikhs in large number embraced Islam at his hand so much so that the entire region of Pothowar became illuminated by the light of Islam. It is related that one day while Shah Barri Imam was sitting under a barren Shisham tree which had no leaves and branches. By chance a caravan of Hindu pilgrims passed by that way. They were also carrying heavy luggage on their shoulders. Shah Barri Imam asked them where they were going? They said: 'We are going to river Ganga to take bath in order to cleanse our sins and evil deeds." Shah Barri replied: Evil deeds cannot be eliminated just by taking bath in the river; it requires divine worship, penitence and virtuous acts to get rid of sins." The Hindu pilgrims laughed at these words and said: "You worship your God under this dry tree since long, but He did not take pity on you to change the dry tree into green one." Barri Imam smiled at their discourse and said "it is an ordinary thing for the Lord to do so; He can change it in no time." No sooner Imam uttered these words than the tree changed into green form. All the Hindu pilgrims were taken aback to see this amazing miracle and became Muslim at his hand forthwith.

Some people of this carvan i,e. neo-Muslims while

Marfat.com

going back to their homes passed by a village named Baghan where Hazrat Shah Mahmood, the father of Barri Imam lived at that time and narrated him the incident of meeting a *dervish* at 'chorpur'. Shah Mahmood in the company of some friends came to see the *dervish* and found his son sitting there. He asked him to return home. Shah Barri Imam said: Now I am not in a position to go back. I am so much absorbed in devotional exercise and duty that I cannot move an inch at my will and wish. However I will come when allowed." Hearing this Shah Mahmood came back. After a week, Shah Barri Imam too came to the village Baghan to see his parents, but returned soon saying 'my permanent abode is now Nurpur Shahan (Islamabad) which was once called 'Chorpur'.

It is related that a holy man named Phanae Shah Bukhari of Uch Sharif heard many a *Karamat* of Barri Imam. He said 'how can he (Barri) interfere in our spiritual jurisdiction, we shall confiscate all of his spiritual powers!" He arranged a large army to invade Pindi. Shah Barri divined all the phenomenon and advised his followers to get ready to face the challenge. When the army of Phanae Shah neared Jhelum, Shah Barri raised his forefinger upward which paralysed half the body of Phanae Shah. He immediately recoursed to Hazrat Meher Shah Khurasani through esoteric communication and sought his help. Shah Khurasani spiritually turned to Shah Barri with a petition to forgive Phanae Shah and deliver him from affliction. Shah Barri relieved him from his seizure and sent message to him 'if you want to visit me, come here as a guest.' When huge army arrived there, the followers of Shah Barri got worried as how to entertain them. They reported the matter to Shah Barri and sought his advice. Shah asked them to bring some flour in an earthen pletter. He kneaded it with his own hands and covered it with a piece of cloth and asked

Marfat.com

his servants to bake breads endlessly without removing the cover. Thus Shah Barri entertained the entire army.

It is also related that once Bahadur Shah Awal, the emperor of Dehli came to pay homage to Shah Barri and presented him invaluable gems and jewels. Shah said 'I don't stand in need of such things; these things befit the worldling dogs.' Bahadur Shah got angry and insisted to accept his offering. On this Shah Barri said 'I don't consider your jewels equal to the value of iotas of sand.' Bahadur Shah had never heard such talks in his lifetime and got irritated. Shah Barri asked him to shut his eyes and engross in meditation and see beneath his prayer-mat. To his wonder, Bahadur Shah saw heaps of gems and jewels lying under the mat. He then requested Shah Barri to give him parting advice. He said: 'observe injunctions of Qur'an, Shariah and Sunna strictly and be kind to your subjects, and work for the cause of Islam.'

Shah Barri had gained popularity far and wide. It made many envious of him. Once Mughal emperor Shahjahan set out on military campaign to Hazara district. The detractors informed him about Shah Barri as the growing menace for his kingdom. He sent his son prince Aurangzeb with a contingent of army to investigate and arrest the *dervish* if the situation demanded. When the prince arrived there Shah Barri was busy in teaching the students. He cared little about the prince and the army at his door, rather kept on teaching according to academic schedule. The prince was highly impressed by the conduct of *dervish* and requested him to pray for him. Shah Barri instructed him and urged him to obey Allah and His Messenger and observe His commands and interdictions. He said: "prayer is weapon of the believers. Allah is annoyed with those who neglect it. He also urged the prince to earn lawful sustenance as illegal (*haram*) morsel is highly undesireable in

Marfat.com

all circumstances.". He also gave a number of other religious instructions for his future life. The prince felt elated and satisfied with the meeting and reported the matter to his father.

Shah Barri Imam died in 1117 A.H (1708) and buried in Nurpur Shahan (Islamabad). His tomb locates in the north-eastern side of Islamabad city at the foot of Margalla Hills. His Urs (death anniversary) is celebrated in April or May every year. In 1975 Federal Ministry of Religious Affairs took charge of *dargah* Sharif. Prior to this there used to be held dancing programme for many days on the eve of Urs. A number of groups comprising lady dancers, under the patronage of influential lords would come and perform their programmes in order to earn money. When government of Pakistan took over charge, all such hateful activities were stopped. Department of Auqaf spent lot to erect, renovate and improve building structures and made many other arrangement for the celebration of Urs in dignified and pious manner.

The chroniclers have recorded the following names as the big beneficiaries of Shah Barri's spiritual treasure:

1. Mittae Shah
2. Dervish Shah
3. Inayat Shah
4. Shah Hussain

History also discloses some other names of the persons who were among the chief beneficiaries in addition to the four mentioned above. These are as follows:

1. Syed Ghaus Ali Shah Qadri Qalandari.
2. Shaikh Behlool Qadri.
3. Dervish Muhammad.
4. Syed Azam Ali Shah Babari.
5. Khan Ahmad Shah Qadri.
6. Shah Malu.

Marfat.com

These fortunate spiritualists are regarded his Khulafa but no chronicler has given name of the person who was appointed as *sajjada-nishin* (i,e spiritual heir) of Hazrat Shah Abdul Latif Barri Imam.

Sources

1. انوارلطیف تذکرہ شاہ لطیف بری۔ سیّد آل احمد رضوی
2. حضرت شاہ عبداللطیف المعروف امام بری۔ وزارت مذہبی امور شعبہ اوقاف۔ اسلام آباد
3. شاہ لطیف بری۔ پروفیسر منظور الحق صدیقی
4. تذکرہ مشائخ قادریہ۔ محمد دین کلیم قادری
5. تذکرہ اولیائے پاکستان۔ عالم فقری
6. Lt Col Syed Ishfaq Ali, *The Saints of the Punjab.*

Marfat.com

10

Hazrat Sultan Bahu

One of the top-ranking and celebrated mystics of the Punjab, Hazrat Sultan Bahu, also called Sultan ul-Arifeen, on account of his sublimity, is a unique spiritual figure in the sense that his most luminous sainthood came into picture right from his advent when he was just a child and the non-Muslims feared his presence in the street. The rays of his dazzling light were piercing into the bodies of the lookers teaching them Tawhid. Sultan Bahu son of Bayezid Muhammad, belonged to Awan family and his tribe relates to Awan Hashami Alvi who were the descendants of Hazrat Amir Zubair son of Hazrat Ali Murtada (R.A) the fourth Caliph after the Holy Prophet (ﷺ). Hazrat Amir Shah son of Qutb Shah was the first who was called by the title Awan. Awan tribe is therefore offspring of Hazrat Qutb Shah. Thus Sultan Bahu is descendant of Hazrat Ali (R.A) through 31 successive generations. In the Umayyad Caliphate Sadaat and Alvi tribes were subjected to severe oppression and cruelty. Especially Yazid, out of his personal malice murdered large number of descendants of these holy families by which they were forced to migrate to other countries. When Hajjaj bin Yusuf was in power, he assassinated over hundred thousand companions, Sadaat, Alvis etc. In the light of political upheavels these families migrated to different regions of Iran and Turkistan. Since Awan tribe was closely related to Sadaat of Bani Fatima, they would always help the latter in all vicissitudes and were called Awan, the helpers. Hence the appellations 'Alvi and Hashami' were changed into Awan. Afterwards from these two countries i,e., Iran and Turkistan they migrated to Khurasan and settled in the vicinity of Harat. Sadaat of Bani Fatima preferred

Marfat.com

secluded life. They heavily remained engaged in Divine worship whereas Hashami Alvi tribe, having some martial spirit, seized fort in Harat. Thus for three or four generations they lived in Harat until the death of Qutb Shah in this area. Then on account of some family dissention and feud, this Awan tribe and Sadaat of Bani Fatima travelled to the hills of Kalabagh near the bank of river Atk in Punjab region. The ancestors of Sultan Bahu belonged to the nobles of Malik Sowan families of Awan tribe who settled in Kalabagh and Sehal. They were *mansabdars* in the royal court of Mughal Kings from one generation to another. The father of Sultan Bahu a resident of Jhang district, was also *mansabdar*. Shah Jahan had conferred on him Kahar Janan jagir in donation.

Hazrat Sultan Bahu was born at Sharekot in Jhang district in the year 1039 A.H. (1629-30) in the reign of Mughal Emperor Shah Jahan. No writer has given exact date of his birth, but it is certain that he died in 1691 A.D at the age of 63. Some chroniclers made attempt to calculate his date of birth and concluded that it was 1630 or 1631 A.D. His mother named Bibi Raasti was not simply a devout woman, but a waliyya in true sense, as Bahu has said:

Bliss of God for Raasti be,
for with truth is gifted she.

It was his mother who named her son Bahu which is highly significant in esoteric sense. *Ba* means 'with' and *Hu* means 'God'. The name thus means 'United with God'. On the basis of Bahu's Persian work *Aeen-ul-Faqr,* the writer of *Manaqib-i-Sultani* writes that he was greatly indebted to his mother for giving him the eloquent name Bahu, which with the addition of one dot under *Ba*, becomes Ya hu. Ya hu means 'O' and is an invocation through which Sufi saints implore Divine mercy and grace.

Marfat.com

The prefix Sultan was not originally a part of Bahu's name. It was not simply because of his moral character or impressive personality that he acquired the appellation Sultan. The lexical meaning or definition of the word Sultan is 'Power, authority' or the holder of power, authority.' Bahu is (not was) indeed Sultan holding sovereign spiritual power like a felcon in the air. It is related that his face was radiant and personality so charismatically dynamic that on seeing him even the heretics and athesists became inclined towards God. He in his infancy, in the month of Ramadan would not suckle milk in day time. His spiritual sovereignty was manifest since his childhood. The author of *Manaqib-i-Sultani* relates that 'Bahu was such an amazing figure in childhood that a kind of radiance spread around his face and whenever a Hindu witnessed it, he was so much impressed by it, that he immediately renounced his own religion and became Muslim. This miracle wrought only by his radiant face so much frightened Hindu Community that they sent a delegation to his father with an appeal to keep his son Bahu indoor, except at scheduled hours. The father accepted their request and Bahu was kept indoor to avoid disturbance.

Bahu did not attend any school to acquire formal education. He received his early education at home; his saintly mother was entirely responsible for it. Despite his lack of formal education, he wrote 140 books in Arabic and Persian in the domain of Islamic mysticism (Tasawwuf). The main cause behind pausity of this formal education was that he would experience incipient ecstasy as a result of mystical infusion from the invisible right from his childhood. Bahu has said himself: "the intensity of divine effulgence descended on me in early age to such an extent that I could find no time to acquire formal education. These inner revelations (*Futuhaat*)

Marfat.com

were so enormous that many a volume could not contain them." That is why Bahu did not undertake austerities and self-mortification practices nor engaged in recital of litanies *(awrad)*. At this age he spent most of his life time submerged in the sea of His Unicity (وحدانیت). Despite having radiant inmost and influx of revelation, Sultan Bahu never neglected rituals (obligatory and voluntary prayer), even he did not ignore *mustahub* acts. His outer and inner states were drowned in Shariah and Sunna. He never trangressed canonical law of Islam.

After Bahu had reached the age of puberty, one day while he was standing near his town Shorekot, a horse- rider approached and seated Bahu behind him. He asked the rider who he was and where he was being taken. The rider disclosed: "My name is Ali and I am bidden to take you to the court of Rasulullah ﷺ." When he reached the court, he saw the Holy Prophet ﷺ sitting in the company of all the four righteous Caliphs and some people of *Ahl al-Bait*. In the first instance, Hazrat Abu Bakr got up and cast spiritual glance at Bahu and left. Then the Caliph Umar (R.A) and Usman (R.A) repeated the same action and left. Bahu thought that Hazrat Ali would be directed by the Prophet to initiate him because he was the first to have taken him to the court of Rasulullah ﷺ. But he was sitting quiet. Thereafter Rasulullah extended his both hands towards Bahu and took oath of allegiance. The result of this initiation (*Bait*) was that all the veils existing between him and the earthly and celestial spheres were rent. He could see whatever was existing in heaven and earth. Afterwards Hazrat Fatima az-Zahra (R.A) asked him 'You are my son.' Then Bahu kissed the feet of Hazrat Imam Hasan (R.A) and Hazrat Imam Hussain (R.A) and accepted their servitude. When all this process was completed, the Holy

Marfat.com

Prophet ﷺ advised Bahu to provide right guidance to the creatures of God as his spiritual rank would be elevated to higher degrees day by day, rather every moment till eternity of eternites (ابدالاباد), as it was the will God. At the end, Rasulullah ﷺ handed him over to Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani who honoured him with a robe and advised to provide guidance to the public.

Hazrat Sultan Bahu states "what I experienced in this regard was not a dream. Whatever I saw and got was all in complete wakefulness, and I saw with my bodily eyes." Thenceforth, influx of divine inspiration and illumination was intensified manifold and he used to remain engrossed in the contemplative vision of the Lord and witnessed His Majesty and Beauty. Bahu, in this state of his esoteric sublimity, would cause travellers of mystic path achieved their destination without undertaking long practices of austerities and devotional exercises.

Meeting with H. Shah Habib

It is related that after Bahu had married and had many children, his mother asked him: "O my son, God has created you for His gnosis (*marifat*) and not to be indulged in worldliness. You go and quest for a spiritual guide." Bahu said: "I have already swore oath of allegiance at the holy hands of Rasulullah ﷺ and have attained *marifat*." The mother said: "Despite this, initiation (*Bait*) at the hand of some living spiritual preceptor is indispensable to tread Divine Path." Sultan Bahu said to his mother: You are sufficient for me as spiritual guide." But she declined on the ground that Islam does not allow woman to be spiritual preceptor and that he had better go and find a male guide." Thereupon he left his wives and family and went to Lahore and met Hazrat Shah Habib in a village named Baghdad located near the bank of the river Ravi. Sultan Bahu saw a unique practice in his Khanqah. He

Marfat.com

had kept a boiler full of lukewarm water over a burner. He asked every new aspirant to put his hand into the boiler which would cause unveiling (کشف) to him forthwith, and achieve his object. Seeing all this Bahu kept quiet. Shah Habib asked him why he didn't put his hand into the boiler? Bahu said: I have seen the condition of those who are putting hand in the boiler; and that it does not serve his purpose." At this Shah Habib said 'You stay in our Khanqah for some day and undertake ascetic practice, I assign you the duty to bring water for the mosque.'

Sultan Bahu asked the *dervishes* to bring him a water-skin. When given, he brought water in it which filled not only the container of the mosque to brim, but it flooded the entire courtyeard of the mosque. When the *dervishes* reported the matter to their Shaikh Shah Habib, he called for Bahu and asked: O *Dervish* have you some worldly wealth? He replied in affirmative. On this the Shaikh said: "No two things i,e., the world and Hereafter can go together. You go back and relinquish all the worldly wealth and then come back to me." Sultan Bahu returned home and asked his mother and wives to give him whatever wealth, gold and ornaments were in the house. But prior to this, his mother had already intuitioned the thought of her son. She had hidden all the gold and ornaments under the earth. When Bahu asked, she said 'there is nothing of this sort in the house.' Bahu said 'I smell it here.' She said 'you search it if found you take it.' Bahu dug the earth and found ornaments hidden there. He also saw his little son Hazrat Nur Muhammad in the cradle wearing gold ring in his finger. He got all the ornaments including the ring and threw somewhere out of the house and then returned to his Shaikh Hazrat Shah Habib. He said 'You have got rid of the worldly wealth, but what will you do with your wives? Bahu again came back and

Marfat.com

discussed the matter with his mother. She proposed 'Your wives are ready to abdicate their conjugal rights in your favour. If you succeed in your mission, it is well and good, otherwise you need not come back to fulfil their rights. All the wives affirmed what his mother said on their behalf. Then Bahu came back to Hazrat Shah Habib who cast spiritual glance at him. It caused him to witness more exalted spiritual station. Then the Shaikh asked Bahu to disclose his secret object of coming here. Bahu said: "Ya Shaikh, the stations which are made manifest to me today, I have seen them when I was in cradle.' The Shaikh wanted to test the veracity of Bahu's claim. He performed three *Karamat* by appearing himself in the semblence of three different persons. Bahu successfully counteracted all and foiled his attempts to overpower him. Shaikh Shah Habib then took him to his lodge and said: O *dervish,* the boon for which you are in quest of, is beyond my capacity to confer on you. But I can advise you to go and meet Hazrat Syed Pir Abdur Rehman Dihlawi Qadri who is apparently *mansabdar* of the emperor but possesses great spiritual knowledge and power.

Sultan Bahu left for Dehli and got near the city. On the other hand Shaikh Syed Abdur Rehman directed one of his *dervishes* that an aspirant with such and such features is entering the city, you go and search him, and bring him in our presence. The said *dervish* went in the direction as advised by the Shaikh, and found Bahu having the same appearance and features as were disclosed to him. He took Bahu in the presence of the Shaikh who took him by the hand to solitude and just in one spiritual glance enriched him with the supreme spiritual wealth and handed down the trust decreed to him since eternity and allowed him to go back with a permission to distribute it to the public. Now Bahu was full to the brim with

Marfat.com

the boon. When he came out the lodge of the Shaikh, he started casting spiritual glance at the people without their seeking it. Now the people thronged him so much so that the city looked tumultuous. Some *dervishs* of Syed Abdur Rehman also reached the spot and then reported the matter to the Shaikh. He asked them to inquire into the matter and know who the *dervish* was to have created disturbance. However they went back and recognized Bahu. The Shaikh asked them to bring him in his presence. When came the Shaikh snubbed him and said; "We conferred unique boon on you but you made it common to all." Bahu replied: When a woman buys a *tawa* (an iron plate on which bread is baked) she tests it by sounding it to know whether or not it is worthwhile. And when a boy buys a bow, he draws it to check whether it has enough elasticity to work well. I too was trying to know the nature or worth of this boon. Also like the Holy Prophet ﷺ you too had bidden me to spread the spiritual wealth (Boon) to the public, it would be ever increasing until the Day of Resurrection. Hearing the answer Syedus- Sadaat Hazrat Pir Abdur Rehman was pleased and increased the boon many time more.

It was Friday when Sultan Bahu left the Shaikh. He came to the congregational mosque to offer Friday prayer. The emperor Aurangzeb alongwith entourage and the nobles had come to the same mosque. There was a great rush inside the mosque. Bahu could find space in the last row. After the prayer, he cast esoteric glance at the gathering putting them in rapture excluding the King, Qazi and *Katwal* (the chief police officer of the city). All the three recoursed to Sultan Bahu to take pity on them and enrich them too. Bahu said: I distributed wealth to all without distinction, but your own stony hearts caused deprivation to you. However Bahu concentrated his

Marfat.com

attention to them and enriched all. Aurangzeb then appealed Bahu to confer some memorable thing on him. Bahu immediately wrote a treatise '*Aurang Shahi'* and gave it to Aurangzeb, and then set out to Shorekot.

On the way back, one day Bahu was lying on the road side. Meanwhile a group of Hindu ascetics passed that way. One of them hatefully stroked Bahu and asked him to guide them to right path. Bahu got up and said: If you are on the look of straight path then it is better for you to utter: لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰه (There is no god but God and Muhammad is His Messenger). The result was that by the piercing glance of Bahu all the ascetics in once voice recited *Kalimat-ut-Tayib* and entered into the fold of Islam together.

Sultan Bahu's way of spiritual training is called 'Qadri Serwari' i,e. the spiritual figure who has direct access (without medium) to the court of Rasulullah ﷺ, who provides necessary instructions to the aspirant comprising some litanies to recite with an advice and permission to guide the man and then consign him to Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani to fulfil obligations in detail. There are two kinds of Qadri Mashaikh: Qadri Zahidi and Qadri Serwari. The first type of Shaikh subjects his disciples to severe austerities and ascetic practices (مجاہدات), and retreat (chilla), for a period of ten to twelve or forty years as the case might be, before taking him to court of Ghaus-e-Azam, who then ennobles him (aspirant) by taking him to the court of Rasulullah ﷺ. Qadri Serwari is that holy figure who owes his spiritually awakening (esoteric training) directly to God and then brought to the Court of Rasulullah who then consigns him to Ghaus-e-Azam. That holy being is called Awaisi, or Serwari Sermadi. Hazrat Sultan Bahu was Qadri Serwari who seldom put his disciples in the fire of asceticism, but would benefit him in blinking of

Marfat.com

eye i,e. by spiritual glance. Hence Sultan Bahu trained thousands of people in this way and made them consummate mystics.

Bahu was strict observant of Shariah and Sunna. He never ignored excellent conduct (اُسوہ حسنہ) of the Holy Prophet ﷺ and stressed his followers and adherents to follow Sunna. He spent lot of his lifetime in jungle and desolate places engrossed in devotional exercise. He preferred and practised *dhikr* of the heart or *dhikr* of the mystery of the mystery (ذکر خفی، اخفا) in which one forgets himself and resides in His light. Even at the early age, he looked immersed in Divine Essence. When after attaining annihilation, he arrived at the stage of unitive life, he would mount the sepulchres of the great mystics to have contact with the departed souls. Once Bahu mounted the sepulchre of Pir Abdur Rehman Qureshi who was top- ranking wali of the time. When got down from the grave, he said to Pir 'You are issuless *Faqir* but we have issues. No one from our generation would visit your tomb. Since these words were uttered in a state of ecstasy, its impact is still noticed i,e., whosoever from Bahu's descendant happens to go there, faces financial loss and also loss of life.

It is related in '*Manaqib-i-Sultani*' that once Sultan Babu went to Multan and mounted the sepulchre of Khwaja Bahauddin Zakiriyya Suhrawardi. The grave came into motion. Ghaus-e-Azam immediately addressed Bahauddin in these words: 'This is our beloved, love him and do whatever he directs you to do.' Thus Khwaja Bahauddin came out of his grave and met Bahu and asked him 'what do you want so that I may provide you?' Bahu said ' I don't need anything, but when Khwaja insisted he asked to accompany him a pious figure of the city. Saying this he left the Khanqah and went towards northern side. When after performing ablution with the water

Marfat.com

of river to offer Zuhar (noon) prayer, he stood on his prayer-mat, he saw a virgin lady holding footware in her hand having blisters on her feet standing behind him. He asked her 'who are you?' She replied 'I am daughter of that Hindu money-lender.' Bahu asked 'why have you come to me?' She said: "when you entered the tomb of Bahauddin and then came out, at that moment I embraced Islam and became Muslim and left in search of you, because Khwaja Bahauddin ordered me to live in you company as slave-girl." Sultan Bahu immediately engrossed into meditation and sough divine guidance as what to do with that girl. Thus he was divinely directed to marry her. He, out of his inner drive gathered notable persons of the town and in their presence marriage took place.

One day Sultan went out for a walk. He saw afar in jungle a man who was binding bundle of fire-wood. A while walking Bahu moved ahead and then came back through the same route and stood at a spot and meditated for long while. The attendants asked reason for standing there. Bahu said: "There seems to me a tomb of certain wali or his spirit moving there whose light was approaching heavens." Thereupon, he took some steps and arrived at the spot of light, and saw an old man lying there unconscious with a bundle of fire-wood. Bahu wiped his hand on the head of that man by which he came into sense. Bahu asked him 'how he was?' He said: "Perhaps it were you who went through this passage yesterday. I saw you and then I lost consciousness and I don't know beyond this." Bahu concentrated and sent him again to the realm of spacelessness.

Sultan Bahu apparently did not attend any academy to acquire formal education, but the legacy of literature he left is replete with Islam mysticism (Tasawwuf). Shaikh Sultan Hamid in his work '*Manaqib-i-Sultan*' states that Syed Abu Salih Musa known as Moosom Shah Gilani, a Khilafa of

Marfat.com

Sultan Bahu was the first person who collected 140 works of the Sultan, which were entirely based on his divinely revealed knowledge. They were all in Arabic and Persian languages. Some unacquainted writers think that he was philosopher but wrote under the veil of orthodoxy. It is irony of their fate who think so. Tasawwuf does not have even the remotest concern with any philosophy alien or local. Saintship in Islam exclusively and solely concerns with its source and fountainhead i,e., the court of Rasulullah ﷺ. Nor anyone can imagine immaculate and unblemished character of an ordinary wali not to speak ill of Sultan Bahu. Therefore his entire writings are the outcome of his proximity to God, mystical infusion, and Divine contemplation. Read any book of Bahu, you will find Tawhid implies, gnosis radiating and a spiritual guide providing luminous guidance to the readers rarely found in any other literature. Urdu translations of some thirty to forty works including *diwan* of Persian *ghazals* are available in the market. Bahu also wrote a number of poetical works in Punjabi.

People read and listen his Punjabi couplets (*abyat*) with zeal and zest, not because it is top-class Punjabi poetical work, but because in its 200 couplets, every word and every verse incorporates bottomless sea of Islamic spirituality. It reveals each and every aspect of mystical path, provides more than sufficient guidance to common folk, serves as textbook or manual to the pilgrims of mystical quest (سالک) and is whip of warning to the imposters, pretender and predator Sufis. Men of mystical persuasion find enough food and relish in the couplets. In these couplets, he dwells number of time praising Ghaus-i-Azam Shaikh Syed Abdul Qadir Jilani as his esoteric spiritual mentor. He says:

Marfat.com

بغداد شہر دی کی اے نشانی جھتے اچیاں لمیّاں چیراں ہو
تن من میرا پرزے پرزے جیوں درزی دیاں لیراں ہو
ایہہ یراں دی میں کفنی پاکے رساں سنگ فقیراں ہو
شہر بغداد دے ٹکڑے منگساں کرساں میراں میراں ہو

(How could I praise sublime city of Baghdad which is graced with tall, elegant cypresses. My frail body has rent into pieces like tattered cloth in a tailor's shop. Wearing shroud (cloak) made of these shreds, I join the company of beggars in the lanes of Baghdad and beg loaves of bread like them, uttering:

(O Meeran, Meeran my beloved Master!

(O Ghaus-e-Azam come to my help).

Now some verses from his Persian Diwan are translated as follows:

یقین دانم دریں عالم کہ لا معبود اِلّا ہُو ولا موجود فی الکونین لا مقصود اِلّا ہُو

(I am dead sure there is no deity but Deity in this world and there is no one in both the worlds nor object of worship except God Almighty.)

چو تیغ لا بدست آری بیا تنہا چہ غم داری مجو از غیر حق یاری کہ لا فتاح اِلّا ہُو

(When you get sword of *La* in hand, travel alone and worry not. Don't seek help from other than God, because except Him there is no opener of the gate.)

بِلا لا الٰہ ہمہ لاکن بگو اللہ واللہ چوں نظر خود سوئے وحدت کن کہ لا مطلوب اِلّا ہُو

(Negate all entities with the sword of *La* given in *La* illaha and arrive at *ill-Allah.* By God when you divert your attention to *wahdat* (Oneness), you will find God is the only object of worship.)

ہُو الاول ہُو الآخر ظہور آمد تجلی اُو بذاتِ خود ہویدا حق کہ لا فی الکون الّا ہُو

Marfat.com

(He is the First, He is the Last, all the manifestations are of His effulgence. He has manifested Himself and there exists no one in the universe except He Himself.)

الا اے یار شو فانی مگو ثالث مگو ثانی ہوا الواحد ہو المقصود لا موجود اِلاّ ہُو

(O Dear! Get annihilated and don't say second and third because He is the One, He is the object of worship and no one else exists except He Himself.)

Deep impact of *wahdat ul-wujud,* the doctrine of Ibn Arabi is evidently visible in these verses but to those who understand.

No biographer has written about the means of his livelihood except that he used to cultivate land in the vicinity of ShoreKot. For this purpose Bahu used to buy oxen in his life time. He would plough field, sow seed, but when the crops were ready to reap, he would leave the field. People would take away the entire crop and sometime the oxen too. He would come back and start cultivation again. Mughal Kings had conferred large estate (*jagir*) near the bank of river Chenab to meet expenditure of Khanqah but Sultan Bahu took no interest in material well-being. He and his family were leading ascetic life like that of the Holy Prophet ﷺ. Bahu used to say 'The night which passes in hunger is like the night of ascension (معراج). It causes union of *Faqir* with God.

Hazrat Sultan Bahu married four wives. The first belonged to Hazrat Makhdoom Burhan who was Khalifa of Shaikh Bahauddin Muhammad Abu Bakr. The second belonged to his own Awan tribe. The third wife was from his nearest kins, and the fourth was the daughter of Hindu money-lander who had embraced Islam before coming into wed-lock.

Royal falcon of spacelessness (لامکان), great lover and

Marfat.com

admirer of Ghaus-i-Azam, Hazrat Sultan Bahu passed away on Friday night, the first Jamadi us-Sani 1102 A.H. (1691) at the age of 63. انا للّٰہِ وانا الیہ راجعون

and buried at Kila Kahrgan which is situated near the river Chenab. This village was part of the estate (*jagir*) that King Shah Jahan had conferred on his father. Here he took rest for seventy-seven years. In 1766 A.D. the chieftains of the Bhangi confederacy, Ganda Singh and Jhanda Singh invaded the area of Shorekot. All the relatives, descendants and disciples, on account of their own pious lives, migrated to some other places except one disciple who kept watch at the tomb to save it from the marauders. The chieftains did not cause any damage to the tomb nor harm the attendant. In 1775, the river Chenab changed its course in the direction of Bahu's tomb, but the bier was removed in time and safely entomed not far away under a peepal tree in Garh Maharaja, and a beautiful mausoleum was built in 1912 A.D. It is now a spiritual centre for the aspirants and general public.

Sultan Bahu had eight sons namely: Sultan Nur Muhammad, Sultan Wali Muhammad, Sultan Latif Muhammad, Sultan Salih Muhammad, Sultan Ishaq Muhammad, Sultan Fath Muhammad, Sultan Sharif Muhammad, and Sultan Hayat Muhammad. Sultan Nur Muhammad was the eldest son, but some maintain that Sultan Wali Muhammad was the eldest who was *sajjada nisheed* (spiritual heir). At the time of Sultan Bahu's departure to eternal abode, Sultan Nur Muhammad left the Khanqah and settled far away in a village Fath Khan located on the western side of Indus river and made his brother Sultan Wali Muhammad *sajjada nisheen*. Sultan Nur Muhammad lived there for long time and visited the tomb of his father after twenty years and ultimately after death buried near father. One

Marfat.com

day Sultan Nur Muhammad asked his father to keep his body covered with a mantle since wali Muhammad used to look it all the time and that I fear evil-eyed. The father ṣaid: "No one knows the link I have with my son Wali Muhammad. You had better keep quiet, 'since he holds very high rank in sainthood."

Sultan Wali Muhammad, the *sajjada nisheen* under divine inspiration would often set out on wandering trip. In the last journey, he reached the town of Merta near Dera Ghazi Khan and entered the Khanqah of Hazrat Ghyas-uddin Adil Ghazi Shaheed in rapturous state of condition and spent three days and nights near big mosque wearing only one black blanket. People used to come near him but he did not relinquish rapturous exaltation. On the fourth day by divine command, he gained consciousness. From among the audience, he called a name: O Mahmood Qassab (Butcher) come forward! Bring the black cow you have kept for me; slaughter it and distribute it in the way of God. I go to the private cell (*hujrah*) of the mosque in seclusion. You come to the cell after three days and nights and arrange for my burial. You and your offsprings would be the attendants and servants of my tomb. And bury me in the cemetery near the big mosque.

The writings of Sultan Bahu cover the whole spectrum of Islamic spirituality ignoring no aspect unattended. Only a glimpse of his teachings are outlined as follows:

1. *Faqr* comprises three letter; *Fay, Qaf* and *Ray. Fay* means destruction of ego, *Qaf* means severity on ego, and *Ray* means surrender before Divine Will. And also by *Fay* means pride, *Qaf* means nearness and *Ray* means mystery. These stations relate to the "Faqr of the Prophet ﷺ.

2. He who performs spiritual leadership on account of ancestral lineage without obedience to the Holy Prophet ﷺ

Marfat.com

will go astray himself and make others go astray.

3. If a single act of such person is against the Sunna of the Holy Prophet ﷺ, he would not be a Sufi, rather he is Satan who should be shunned.

4. Generosity fulfils obligation of God. It also reveals what attachment the generous has with his wealth compared to the love of God.

5. *Faqr* and gnosis are waves of the ocean of Divine mercy. Generosity and benevolence are such traits which cause unitive life.

6. That person should not be called spiritual Guide who lacks esoteric power, does not look after his disciple all the time, does not prevent him from sinning, does not pray to the Holy Prophet ﷺ in the moment of agony of death in order to pass this sensitive moment safe and sound.

7. Preceptorship and discipleship (*piri-mureedi*) is not an easy commitment. It is a mysterious confidential relationship in the domain of divinity.

8. Greed and envy result in abasement and perdition.

9. The worldlings are slave of mundane wealth and worldly attractions. But the world and worldly wealth are slave of *auliya Allah.*

10. Four birds of the four carnal desires be sacrificed i.e. the cock of sensual appetite, crow of creed, peacock of decoration and pigeon of greed.

11. The religion of the gnostic is gnosis (*marifat*) of Allah and love of Him. A moment spent in forgetfulness i,e., without *dhikr* is equivalent to infidelity.

12. Spiritualists (*fuqara*) are driven by zeal and enthusiasm and are wrapped in love. Ulama on the other hand are driven to research and reasoning. *Fuqara* are those who have gnosis of Allah and are blessed; Ulama and exoterists are

Marfat.com

the companions of nobles and kings.

13. Saint follows the path of Shariah and never forsakes Sunna. An *'alim'* can be likened to a lamp and the saint to the sun.

14. Knowledge itself carries intrinsic value; without it one cannot travel mystic path. An ignorant person is the slave of his desires and instincts. Knowledge is essential for the world and the hereafter. It kills Satan, helps in understanding Islam, is medicine for *nafs-e-amara.* (The Domineering Self), a shield against hellfire, is a revealer of the secrets, both physical and spiritual.

15. Knowledge without practice is like a sterile woman. Sultan Bahu likens *nafs-e-amara* to Yazid. One should rise above the level of animals and try to realise spirituality inherent in him.

16. Sultan Bahu recounts four traits of *nafs-e-amara.* He says, when it is well fed, it becomes Pharaoh (*fir'oun*), self-elated and egoistic. At the time of hunger it becomes a raving dog. At the time of generosity becomes miserly like Qaroon, and at the time of sexual desire becomes a hog. At the level of *nafs-e-lawama* (the censorious self) the believer discriminates between good and evil and treads the path of righteousness even striving to win the favour of the Almighty. At the level of *nafs-e-mulhima* (the inspiriting self) man tries to perfect his character and conduct. He tries to integrate moral values in his life and rises to do good deeds. The highest stage of development is *nafs-e-mutumaina* (the tranquil self) This is the stage of total surrender to Divine Will.

17. In the order to attain the highest goal of life one must nullify his own ego (selfhood). Since ego is an internal matter, ritual prayers cannot harness it. It is necessary to wage internal

Marfat.com

war against the *nafs*.

18. *Deen* (religion) and dunya (world) are two real sisters and in Shariah (sacred law) two sisters cannot come in the wedlock of a man at one time.

19. My spiritual Guide (Pir) planted in my heart jasmine plant (name of Allah) which is being watered by iteration of *Kalima* 'interdiction and affirmation (*nafi-o-isbat*) creating fragrance of His divinity in my entire body. Long live my preceptor who planted His Name in my inmost being. But it took me 30 years to find spiritual Guide.

20. If my entire body becomes eye (visionary eye), I will never be satiated by seeing my spiritual Guide, may there be thousands of eyes at the root of every hair on my body seeing him restlessly. Still I won't be patient i,e., satisfied. Vision of my spiritual Guide is hundred of thousands pilgrimage to Kaaba for me.

21. The exoteric scholars (*ulama*) learn exoteric knowledge and claim to be Mashaikh (spiritualists) by praying doubly. Their inner realm is being ransacked (plundered), but they don't feel their loss. Remove soot from your heart; he who is God wary is blissful and ever green. Allah Most High is attainable only to those who havn't destroyed wealth of faith and love for the sake of worldly gain.

22. O *Faqir*! This body of yours is a temple of divine abode, you look into your ownself. Don't seek Khidr to help you, since Water of Life is within you. You kindle lamp of longing and yearning in your dark inmost being; you might find your lost richness (Light of the Reality). They died before death who attained secret of His divinity.

23. Heedless breath i,e., breathing without His glorification is entire infidelity, this is the lesson given by our spiritual Guide. When we learnt this, we became conscious of

Marfat.com

His remembrance all the times. We consigned our soul to the Lord and earned violent love of Him. We died before death and then achieved our goal.

24. Doors of Shariah are highly exalted, the passage of *Faqr* (sainthood) is drain. The exoteric scholars prevent to tread; he who manages to cross it, crosses it secretly. The ulama who are blind to gnosis (*marifat*) throw stones and pebbles at the lover of God. Arcane secrets of divinity are disclosed only to those who are passionate lover of Him.

25. Ranks of *Ghaus* and *qutb* are although highly elevated, but only the lover advances to attain closest proximity to Him. The station which a lover achieves, *ghaus* and *qutb* cannot. Lover always abide in union with the Beloved; their abode is spacelessness. My life be sacrificed on those who abide in Divine Essence.

26. In the ocean of *wahdat* (Oneness) only lovers swin there. Becoming divers of the ocean of Oneness, they dive into it and catch hold of pearls (Divine inspiration) in proportion to their capabilities. In these pearls, there is one the most radiant jewel (Holy Prophet ﷺ) whose light is irradiating the entire earthly and celestial spheres O Bahu! All the travellers of mystic path are servants and attendants at the door-court of the Prophet.

Sources

1. مناقب سلطانی۔ حضرت سلطان حامد بن شیخ غلام باہو۔
2. سوانح حیات سلطان العارفین شیخ سلطان باہو۔ (دربار حضرت سلطان باہو) جھنگ۔
3. Maqsood Saqib, *Abyat of Hazrat Sultan Bahu, Edited.*
4. Lt. Col Syed Ishfaq, *The saints of the Punjab.*
5. M.R. Qadri, *The saying and teachings of the great mystics of Islam.*

Marfat.com

11

Hazrat Shah Inayat Qadri Shattari

A celebrated consummate mystic of the Punjab, spiritual guide of Hazrat Baba Bullhe Shah, who had devoted his entire life with missionary zeal to disseminated teachings of Islam and mystic way of life, Hazrat Shah Inayat-ullah generally known as Baba Shah Inayat Qadri was born at Kasur in Arain family. His exact date of birth is still not known. Prof Muhammad Ilmuddin Salik dates it 1056 Hira. But it is regarded by other biographers as speculated date of birth. On the other hand Dr. Lajwanti Rama Krishna, in her work *'Punjabi Sufi Poets'* published in 1938, with reference to some manuscripts of Maulavi Sirajuddin Qadri Shattari, who was *sajjada nishin,* and seventh successive descendants of Baba Shah Inayat, has given the year 1110 A.H. (1699) date of his birth. It means he was contemporary of Mughal Emperor Aurangzeb Alimgir. It is speculated Shah Inayat was born in the reign of Shahjahan.

There does not exists consensus regarding name of Shah Inayat's father. Some chroniclers state he was son of Pir Muhammad who was gardener. But his descendant and *sajjada nishin* Maulavi Sirajuddin, who is considered final authority, states his father's name as Sher Muhammad, which appeared to be more authentic and correct.

According to Dr. Lajwanti and many other historians, the Arain of the Punjab were gardeners or cultivators. They are known to be Hindu converts to Islam. Rose, in his *Glossary of the Tribes and Castes of the Punjab* writes: 'The nucleus of this caste was probably body of Hindu Saini or Kamboh cultivators who were converted to Islam at an early period.' But many a historical evidence firmly assert that Arain tribe is

Marfat.com

an Arabian descent from Syria who came to India in the company of Muhammad Bin Qasim and settled permanently in this region and expanded. The descendants of Shah Inayat, rightly claim descent from Kulab and ancestor of the Holy Prophet ﷺ. The genealogical tree provided by Shaikh Sirajuddin vehemently endorses this view. The historians who base their research works on the structure of names and give verdict in respect of descent, is far from truth. For instance, today our families more often name their children after the Turkish and Arabic names. It does not mean we have become Turk or Arab.

Hazrat Shah Inayat was an erudite scholar, divinely learned person, radiant Sufi saint and great worshipper of the Lord. He was also considered exegesist (*mufassir*), jurist but inwardly 'drunk since the Day of Alast(مست الست) endowed with heavy amount of intuitive knowledge. His ancestors were the resident of Lahore since many generations engaged in the occupation of gardening and land cultivation. They all were Arain. They were the owners of spacious land estate in Mozang at Lahore. Shah Inayat inherited this estate after the death of his father.

The maternal grandfather of Shah Inayat belonged to an educated family of Kasur. He was Imam of mosque in Kasur and had established Madressah to teach students and earned his living by land cultivation. He was indeed a *dervish*, learned and God-fearing person. The father of Shah Inayat, due to certain unknown reason left Lahore and settled in Kasur to live with his in-laws. When his father in-law died, the precentorship (*Imamat*) of the mosque was entrusted to him which he gladly accepted. In addition to his duty to act as Imam, he would teach religious sciences to the students. He would also go to the mosque regularly at mid-night to offer

Marfat.com

Tahajjud prayer. At this time, he would often meet a *majzub* in the way who would say: 'A male child will born to you soon who will brighten the name of your family.' His father would listen to him and go to the mosque silently and after offering dawn prayer get busy in teaching the students. After some days son was born to Hazrat Sher Muhammad. The parents named him Muhammad Inayatullah who added a new chapter in the history of Islamic mysticism.

Shah Inayat's father was conversant in Arabic, Persian and other sciences in vogue endowed with spiritual insight (بصیرت), attractive disposition and mild nature. He was Imam in a mosque at Kasur. Shah Inayat acquired early education under the care of his father. He attained higher education in religious sciences in the academy of Syed Abu Nasr known as Syed Ilyas and Maulavi Abdul Hadi Lahori.

After the completion of formal education, Shah Inayat was divinely impulsed to seek spiritual guide. Hazrat Shah Muhammad Ali Raza Qadri Shattari was considered one of the top-ranking Mashaikh (spiritualists) of the time. He was attached to Shattari Sufi order and had established hospice (Khanqah) in Lahore. A large number of people from far and wide would recourse to him in search of divine knowledge and inspiration. Hazrat Shah Inayat came to know about him. He travelled from Kasur to Lahore number of times and at last swore oath of allegiance to him. He remained in his company for training for long time and completed initiatory journey (*Suluk*) to the end. The Shaikh made him perfect in esoteric knowledge and illuminaton to highest degree. After he had finished this training, his Shaikh conferred on him robe of succession with a permission to spread light of illuminative knowledge to Ummah. Later on he also received Khilafat (vicegerency) from seven other Sufi orders.

Marfat.com

In 930 A.H. the leader of Shattari Sufi order named Hazrat Muhammad Sadiq started his missionary campaign in the regions of Mawar al-Nahr. One of the Mashaikh of this order Hazrat Shaikh Abdullah, was the first who migrated from Iran and came to India in the nineth century Hijra and spread light of Islam in the darkness of infidility. He was the disciple and Khilafa of Shaikh Muhammad Arif Taifuri. He also awarded him the title 'Shattar', and bade him to go to India. The spiritual lineage of Taifuriya order goes back to Hazrat Bayezid Bistami and then to Imam Jafar Sadiq (R.A). On reaching India, Shah Abdullah undertook lightning missionary tour of the entire country. Clad in a splendid robe, he was accompanied by a throng of his disciples. Wherever he went in any locality, his arrival was announced by the loud beat of drum saying: "If there is anyone who seeks God, let him come to me. I will take him to God." Shah Abdullah finally settled at Mandu where he established the first Shattari Khanqah. Through his disciples this Sufi order spread widely in Bengal, Djawnpur and in northern India. Under Shah Muhammad Ghaus of Gwaliyar this order received a compact organization and distinctive ideological direction. Shah Abdullah was specifically Khilafa of Khwaja Muhammad Arif, Khilafa of Shaikh Muhammad Ali Ishqi. Although Shattariyya order was introduced in India by Shah Abdullah, it is considered a branch of Taifuriya. Their followers drew inspiration and divination from Khwaja Bayezid Bistami and Imam Jafar Sadiq but certainly not from Hindu ideology or Greek mythology.

Literal meaning of Shattar is 'tremendously fast' and in Sufi terminology it means 'esoteric flight through intoxicated engrossment in divine adoration,' by which the aspirants attain the station of annihilation (*fana*) and subsistence (*baqa*) of

Marfat.com

subsistence.

As stated earlier, Hazrat Shah Inayat, in the Sufi order of Qadiriyya Shattariyya was the Khilafa of Hazrat Shah Muhammad Ali Raza Lahori who was an embodiment of exoteric and esoteric knowledge, well-versed in Shariah, Tairqat Haqiqat and Marifat. He was well-conversant in the religious laws (Fiqh). He would also issue verdicts according to Islami law. He father, named Qazi Muhammad Fazal Lahori, was Qazi (judge) of Lahore in the reign of Mughal Emperor Aurangzeb, and given title 'Qazi'. Hazrat Shah Muhammad Ali Raza had initiation (*Bait*) in Shattiriyya order at the hand of his own father Qazi Muhammad Fazal Lahorei whose spiritual genealogy goes back through some generations to Shah Muhammad Ghaus Gwaliyari. The author of '*Saleem ut-Tawareekh*' endorses that Shah Muhammad Ali Raza had initiation in Shattariyya order at the hand of Muhammad Fazal but his initiation in Qadiriyya order owed to Shaikh Burhanuddin Burhanpuri.

The author of '*Hadaik-e-Hanafiya*' has stated that Hazrat Shah Muhammad Ali Raza was not an ordinary Sufi saint. No Shaikh (spiritualist) in the later Mashaikh had so heavy influx of divine inspiration and revelation which Shah Muhammad Ali Raza had in his time. Whatever was utteṛed advertantly or inadvertantly from his tongue was seen executed instantly. And there was no end of *Karamat* wrought by him in his lifetime. He held splendid position and fame in the galaxy of auliya Allah of the Punjab. He died on the 12th Jamadi ul-Awal 1118 A.H in Lahore and his tomb locates in the area of Bazar Judge Muhammad Latif (Hera Mandi) inside Bhati-gate.

Hazrat Shah Inayat had initiation (*Bait*) in four great Sufi orders namely: Qadiriyya, Shattariyya, Suhrawardiyya

Marfat.com

and Chishtiyya. But he was more and more inclined to Qadiriyya Shattariyya orders whose spiritual influence dominated him too much. In Qadiriyya Shattariyya order he was disciple and Khalifa of Hazrat Shah Muhammad Ali Raza and in Chishtiyya and Suhrawardiyya orders he was *Khilafa* of Hazrat Abu Nasr better known by the name Syed Ilyas who was grandfather of Bullhe Shah. But some biographers don't agree with this statement. They say Syed Ilyas was just his teacher, and Syed Nur Muhammad Shah was the grandfather of Bullhe Shah.

Mashaikh state that Shattariyya order is based on ten basic principles which the wayfarers have to observe strictly treading mystic path. These are as follows:

1. Repentance (توبہ)
2. Abstinence (زہد)
3. Trust in God. (توکل)
4. Contentment. (قناعت)
5. Detachment from Public. (عزلت)
6. Concentration towards Allah negating all else. Only He is their object.
7. Patience. (صبر)
8. Acquiescence (رضا)
9. Remembrance of Allah (ذکراللہ)
10. Contemplation (مراقبہ)

How ironical is it that non-Muslims who write on the subject of Islamic mysticism always attempt to identify it with their own religious belief, doctrines and ideologies with the intention to prove that it has no separate independent entity. Some divine savants indeed have used alien, non-Islamic terms while writing on Sufism, but it does not mean that this glorious inner dimension of Islam (saintship) owes to foreign ideologies and doctrines. For instance Dr. Lajwanti says that

Marfat.com

Shah Inayat employed different methods of salvation as were used by the Hindus of ancient times. One of the methods he used for spiritual elevation was *Parma-Hamsa.* She says these methods are of those various *yogic* practices, used by the *yogis* of old, to control the senses and to concentrate on the Divine Lord. Let it be cleared that yogic practice or system does not have the remotest concern with Islamic way of life not to speak of Islamic spirituality. Islamic mysticism (Tasawwuf) is an independent entity. Its life and soul concerns only with the Holy Prophet ﷺ, Qur'an Sunna and Shariah. Nur-i-wilayat begins from the court of Rasulullah and perfects in the Court of Rasulullah. Whoever tried to abandon or ignore it was ultimately ruined.

A number of biographers have written about the traits and habit of Shah Inayat. He was embodiment of outer and inner knowledge, Shariat and Tariqat and a spiritual figure venerated by all the contemporary holy men, savants and the righteous folk. He was dead against show-off and exhibitionism. He was mild and humble in disposition. His legacy of literature asserts that he would address him as "الفقیر" "الحقیر" "المشتاق إلیٰ لقاء الباری" (humble Faqir and desirer of Divine vision). Magnanimous, benevolent, generous, disposed to entertain friends and strangers were some of his chief traits and habits. He did his best to follow the way of life of his own Mashaikh. Highly learned person he was whose writings and lectures were acceptable to all the contemporary Ulama and Sufi saints. They would also seek his ruling in the sacred law of Islam, i,e., legal pronouncement.

He was prolific writer and had also acted as Imam in the mosques located in Lahore and Kasur. The chroniclers admit that there was no one like him in providing guidance to the people. A large number of his *Karamat* are on the record

Marfat.com

of history. For instance, when Bullhe Shah entered his orchard and by uttering the holy world 'Allah Ghani' collected some mangoes, Shah Inayat by his spiritual glance caused all of them go back to their respective trees which wondered Shah too much. (For some detail see chapter on Bullhe Shah)

As stated above Shah Inayat wrote a number of books on Sufism and its development. He is said to have written a commentary on the Holy Qur'an, but it is not available. The following are his Persian works now in the possession of his Khilafa's descendants Shaikh Sirajuddin:

1. *Islah-ul-Amal, a work on Sufism and Sufi practices.*
2. *Lataif Ghaibia.*
3. *Irshad-ul-talibin.*
4. *Notes on Jawahir Khamsa of Muhammad Ghaus of Gwaliyar.*

In addition to these works, Shah Inayat wrote many other books. But the fire that broke out in the house of his descendants, during the troubled times that followed the death of Maharaja Ranjit Singh, consumed them alongwith the vast library of Shah Inayat (Lajwanti)

According to Maulavi Sirajuddin, Hazrat Shah Inayat died on 27th Jamadi us-Sani 1147 A.H (1735) and buried in his own estate where his grand tomb stands erect. It locates at Queens Road (Shahrah Fatimah Jinnah Lahore)

Hazrat Shah Inayat had two sons: Shaikh Muhammad Zahidullah and Shaikh Muhammad Zaman. The latter died issueless, and buried on the right side of his father. After the demise of Shah Inayat, his son Shaikh Muhammad Zahidullah Qadri became his spiritual heir. He had initiation (*Bait*) and cloak of succession (خرقہِ خلافت) from his father. He was learned man and provided spiritual guidance and education to the seekers in place of his father. His son Shaikh Muhammad

Marfat.com

Zahoorullah was also rightly guided divine savant, disciple of his father, and well-trained in exoteric and esoteric sciences. A large number of students would always remain under education in his academy. He had five sons: Shaikh Ghulam Qadir, Shaikh Haji Muhammad Ghulam Salih, Shaikh Muhammad Saleem, Shaikh Muhammad Hashim, and Muhammad Qasim. The first son Hazrat Shaikh Ghulam Qadir acted as Imam and custodian of Unchi Masjad located inside Bhatigate Lahore.

There were countless beneficiaries of Hazrat Shah Inayat who were spiritually trained and put to serve the cause of Islam. However the name of Bullhe Shah stands eminent amongst them.

It is related that Shah Inayat's descendants, who reside inside Bhatigate have some sacred relics of the Shaikh. These include a mantle (chadar) which he used throughout his lifetime at the time of undertaking austerties, divine adoration and contemplation. He also left rosary, prayer-mat, staff and rare books which were lost during Sikhs pillage.

Sources

1. تذکرہ حضرت شاہ عنایت قادری شطاری۔ میاں اخلاق احمد
2. Lajwanti Rama Krishan, *Panjabi Sufi Poets.*

Marfat.com

﴿ 12 ﴾

Saiyyid Muhammad Fazaluddin Gilani

A great savant impregnated with mystical knowledge and spiritual sciences Hazrat Saiyyid Muhammad Fazuluddin Gilani was descendant of the majestic family of the Holy Prophet ﷺ. He was also well known by some other titles such as Ala Hazrat, Abual-Farah and Mamduh Sahib. Syed Fazaluddin will be referred as Ala Hazrat next in the article. He was born in 1070 A.H. in Chek Qazi, Tehsil Shakargarh of district Sialkot in Gilani Sadaat family. He was son of Abul Hasan Syed Inayatullah who had held exalted ranks in government judiciary. His *Kuniyyat* was Abu Muhammad and title Mir Zahid. He was born in Rajab 1031 A.H, and attained education in the areas of Arabic and Persian languges and literature from his father Syed Ali Arif. He also acquired education from Fath Muhammad son of the daughter of Allama Abdul Hakim Sialkoti and Jahan Muhammad Ghaus Lahori. He was not only a literalist scholar of repute but also a pious man who observed night vigils (*Tahajjud*) regularly in his lifetime. In the reigns of Mughal Emperor Shah Jahan and Aurangzeb he served as Chief Justice in areas of Kashmir, Kabul, Dehli etc in different times. He died in 1121 A.H and his tomb locates in Dehli. He was eloquent in his expression and unique in ascetic practice. It is related that he had seven sons, the most eminent in whom were: Syed Muhammad Baqar, Syed Muhammad Akram, and Syed Muhammad Batalavi.

Ala Hazrat Syed Fazaluddin belonged to Sadaat family and thus his geneology is traced back to Ghaus-eAzam Hazrat Shaikh Syed Abdul Qadir Jilani. His ancestor Hazrat Badiuddin Shahid was the eleventh descendant of

Marfat.com

Ghaus-e-Azam and Ala Hazrat was the sixth descendant of the former.

Hazrat Shaikh Abdul Haqq Muhaddith Dihlawi has traced background of Fazaliya family in his work in these words: Agha Badiuddin Shahid, in the reign of Mughal Emperor Hamayun migrated to India and settled there permanently. He and his son were given rich estate. Syed Inayatullah (the father of Ala Hazrat Syed Fazaluddin) was his descendant. Agha Badiuddin better known by the title 'Agha Shahid' was descendant of Ghaus-e-Azam in eleventh or twelth generation. Thus family lineage and initiatory chain (شجرہ طریقت) of Ala Hazrat are exalted and majestic on both sides.

When Agha Badiuddin Shahid came to India, he settled in Tehsil Shakargarh of district Sialkot when Mughal government had given him extensive estate. He came to India in the company of Emperor Hamayun when he was dethroned but invaded India after having military support from Shah Tehmasp of Iran. This event dates 962 A.H. (1554). When Hamayun visited the tomb of Ghaus-e- Azam at Baghdad, he requested Syed Muhammad Jeeli, the *Sajjada Nisheen* (spiritual heir) to accompany him a sublime spiritualist of his family to be his religious guide and blessing in order to gain victory and regain the lost throne. Syed Muhammad Jeeli sent Syed Agha Shahid with Humayun. When he came into power he handed over departments of religious affairs, Awqaf and judiciary to Agha Shahid. But just after six months Humayun died and state of anarchy and chaos engulfed the country. In these crisis king Akbar consigned the administration of the affected area and leadership of Islamic forces to Agha Shahid and left himself for Dehli. The local Rajas and Jats, seeing handful of Islamic army jointly attacked it. The severe battle

Marfat.com

took place between Koona and Sahari villages. Hazrat Agha Shahid fought bravely and his body heavily injured. But like Hazrat Imam Hussain (R.A), he wanted to offer Friday prayer in the battle-field. The enemy taking advantage martyred him during prayer and his head severed from body. He died on 5th Rabi us-Sani 904 A.H. But his beheaded body continued fight single handedly in the battle-field till the enemey, being horrified fled. Eventually the body fell near the village Sahari and buried there and his tomb built afterwards. He head was buried in the village Koona separately where it fell. The chroniclers record many names of his descendants who had been saints, sages, and jurists some of whom were appointed as judges in Kabul and Kashmir. Ala Hazrat Syed Fazaluddin was also one of his illustrous descendants.

As stated before Hazrat Agha Syed Badiuddin Shahid was descendant of Ghaus-e-Azam throguh his son Syed Abdur Razzaq, his initiatory chain (spiritual kinship) too goes back to the Shaikh Syed Abdul Qadir Jilani. It was affirmed during the period of Hafiz Syed Zuhoor ul- Hussain, the seventh spiritual successor of Dargah Qadiriyya Fazaliya Batala Sharif.

Ala Hazrat attained formal education in various academies of Lahore and Sialkot. He attended Madressah of Maulana Abdul Hakim Sialkoti run at that time by Mian Fath Muhammad. He remained student of Maulavi Abul Hasan Shahid who was renowned teacher worldwide. He attained education in Arabic and Persian literature in this Madressah. He also acquired exoteric and esoteric benefit under the care of his father who was well- conversant in spiritual sciences. After completion, he returned to his native village. At the age of 20, he entered wedlock arranged by his parents. Afterwards he left for Batala where his ancestors were residing and famous educational institutions existed at that time. He

Marfat.com

attended some of the institutions there for further education, and then went in the presence of Shaikh Muhammad Afzal Kalanuri. He also visited Dehli in quest of excellence in religious sciences.

After the attainment of formal education in religious sciences Ala Hazrat was feeling strong inner drive to search for an accomplished spiritual guide. Once Hazrat Akmal Muhammad Afzal Kalanuri came to Batala. Ala Hazrat visited him who advised him some *Adhkar* of the heart and spirit (اذکار قلبی وسری), which very soon penetrated into all of his limbs. Meanwhile Hazrat Abu Muhammad Lahori, the grand spiritual guide met him in dream and uttered: Baba *Shariat! Shariat! Shariat!* These words were so penetrating into his inmost being that its impact could not wean away throughout his life. Next day he found his life invigorated and afresh.

Ala Hazrat continued recital of the litanies (اذکار) incessantly. He left Dehli and came to Batala in district Gurdaspur and took residence there permanently and started teaching programme in a mosque. Not by chance but by pre-ordained programme Shaikh Muhammad Afzal Kalanuri came to Batala and resided in the house of his disciple near the same mosque. Here he was directed by Ghaus-e-Azam in dream in these words: 'In Batala I have planted a sapling, the responsibility of its nourishment devolves on you.' Hazrat Kalanuri had alread got cognition of this plant. Thus he bent upon to do the job vigorously. He used to say 'I am proud of being a spiritual guide (Pir) of Ala Hazrat. In short, Ala Hazrat too in dream met Hazrat Shaikh Abu Muhammad Lahori who directed him to swear oath of allegiance at the hand Shaikh Afzal Kalanuri, it was indispensable. Next day when he got up he went straight to Shaikh Afzal Kalanuri and met him. Out of intense longing and yearning Ala Hazrat was shrieking and

Marfat.com

shouting. Fire of divine love had ignited him too much. Shaikh Kalanuri seeing him was also inspired. He took him to a secluded place and initiated him in Qudiriyya Sufi order, and immediately conferred some litanies to recite. When he came back, every moment he felt increase in divine love and recoursed to spend two weeks in isolation outside the town. Meanwhile his Shaikh Muhammad Afzal Kalanuri also arrived at his lodge and cast glance of grace (Jamal) at him which brought about inner peace and equanimity to him. Ala Hazrat then returned to the city and engaged in teaching and exhortation. Shaikh Kalanuri held deep spiritual influence of Qadiriyya order. The leadership of Ghaus-e-Azam was enough for him. He had been greatly benefitted by the spiritual treasure of Hazrat Shah Kamal Kaithali and Hazrat Shah Sikandar Qadri Kaithali. The spiritual benediction which Hazrat Abu Muhammad and Hazrat Shaikh Tahir Bandagi transmitted to Ala Hazrat is on the record of history of Islamic mysticism. Hazrat Shaikh Afzal Kalanuri was disciple of Hazrat Shaikh Abu Muhammad Lahori who had Khilafat (spiritual successorship) from Shaikh Tahir Bandagi. His advice to Ala Hazrat in dream, to come under the discipleship of Kalanuri, was in consonance with the direction of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani. In sum, initiatory chain (شجرہ طریقت) of Ala Hazrat, through Shaikh Kalanuri and Shaikh Abu Muhammad Lahori goes back to Shaikh Tahir Bandagi who was disciple and Khilafa of Shah Sikandar Qadri Kaithali although the former (Tahir Bandagi) had also Khilafat in Naqishbandi order. Ala Hazrat now held elevated spiritual rank and settled in Batala. By his efforts Qadiriyya order, after the period of Sultan Bahu, Hazrat Mian Mir Bala Pir and Shah Muhammad Ghaus Gwaliyari, spread extensively in the sub-continent of India and elsewhere. Non-Muslims in

Marfat.com

thousands embraced Islam at his hand. He was greatly venerated and held in esteem by Hindu and Sikh communities alike.

It is related that when Ala Hazrat was memorizing Sura *Al-Imran* and reached the verse قل اللهم مالک الملک, he met Ghaus-e-Azam face to face (not in dream) in total wakefulness. At that moment Qadri spiritual infusion overwhelmed his inmost being and enriched him too much, and the most well-known litany i,e. یا شیخ سیّد عبدالقادر شیاءِ للہ (Ya Shaikh Syed Abdul Qadir help me for God's sake) helped him. Thus after the passage of some time, Hazrat Ghaus-e-Azam, in the world of similies (عالم مثال) bestowed Qadri standard to him and also said: "Sufi order of Qadiriyya Fazaliya shall perpetuate in your progeny infinitely." Qadri spiritual inspiration had enriched him full to the brim. Once Ala Hazrat said: "I am so much enriched in the area of divine knowledge that if I try to explain the meaning of '*Yasin*' I won't be able to complete it may I be given age like that of Hazrat Nuh (A.S.) He was indeed elevated to the spiritual rank of axial centrality (*qutbiyyat*) of the time.

Ala Hazrat Syed Fazaluddin from his own source bought piece of land outside the city of Batala. It located on the uninhabitated dreary eastern side of the city and started some construction works. In the first instance he built a Khanqah enough to accommodate his family, aspirants of Truth and those who approached him in quest of outer and inner knowledge. Nearby located a big old tree on which a *majzood* (enraptured person) would some time hang himself and say: "I visualize descent of Divine Light here." No one could imagine that the dreary spot would become locus of Divine Light in future. Ala Hazrat also built a mosque and a bit later grand educational institution there which produced

Marfat.com

great Mashaikh of Islam in large number who later on established thousands of Madressahs in their respective areas of India. Thus his own Madressah and Khanqah had become cynosure of spiritual activities. Adjoining Madressah he also established a refectory (لنگر خانہ) where food was served to hundreds of people day and night daily. His spiritual power of control was causing countless non-Muslims enter into the fold of Islam. The prayer of Hazrat Shah Sikandar Qadri Kaithali in favour of Ala Hazrat 'Your Khanqah will remain focal point for the pilgrims infinitely' looked accepted and realized in his lifetime and thereafter. After sometime his Madressah developed into a grand university where around sixty teachers would impart education in religious sciences. The teachers were paid monthly and students given free establishment, boarding and lodging. The establishment of this centre was indispensably essential to perpetuate initiatory chain (spiritual successorship) of Qadiriyya Fazaliya order in India.

Hazrat Ghaus-e-Azam would often say: "I consider two jobs highly virtuous and sublimated in service to humanity. Firstly best of conduct; secondly to feed the hungry. If I am given wealth of the entire world, I will spend it to feed the hungry folk." He also said once: "I analysed my entire activities and virtuous deeds but could not find better than feeding the hungry and display of best of conduct.' Ala Hazrat too made it motto of his life. Feeding the hungry had become part of his litanies. He would, thus distribute food (*langar*) with his own hands day and night. Hazrat Syed also built guest house and medical centre alongwith construction of other buildings. He had his grand personal library containing thousands of books. He would take active part in teaching and disseminating exoteric and esoteric sciences himself. He would hold sermon sessions and meet guests. Besides this,

Marfat.com

sama gathering (قوالی), without using musical instruments was also held at the Khanqah in which everyone was allowed to participate. It was regular feature of this centre to celebrate annual Urs of Ghaus-e-Azam with great pomp and show and in dignified manner.

Being a great spiritualist, Ala Hazrat was endowed with kind disposition and best of conduct: Besides his pre-occupation in religious affairs, reciting litanies, teaching programmes, providing guidance to aspirants of Divine Path, and the like, he would spare time to meet common folk in an open court, in order to help resolve their difficulties and day to day problems faced by them. His life was amply demonstrating that neither Islam nor Sufism has provision for sluggishness and reclusive life. It is a life full of struggle, hardships, and jihad. He would wear precious garments and lead majestic life with elevated spiritual rank of *qutbiyyat* to his credit. He initiated thousands of people in Qadiriyya order. His knowledge in illuminative science, *Tafsir,* literature and rational sciences was unlimited. He was indeed divinely inspired sage and saint. He once said 'if I try to explain the meaning of 'ب' in the بسم اللّٰہ الرحمٰن الرحیم I won't be able to complete its interpretation in the entire span of life. High government officials, governors and ministers would often frequent their visits to his Khanqah and seek his blessing.

The chroniclers state that after the death of his father Syed Inayatullah, the Chief Justice, the inherited gold and jewels were divided with big measure amongst the brothers. Since Ala Hazrat Fazaluddin was inborn *dervish*, he had no interest in worldly wealth. He immediately distributed his share amongst the poor and needy folk. He never accepted offerings from anyone except those which were fixed for Ghaus-e-Azam's Langar. The government of the time had

Marfat.com

endowed rich estates to meet the expenses of Khanqah. He had devoted himself fully to spread and propagate spiritual influence of Qadiriyya order in the world. It was his consistent prayer in divine court that at the time of his departure, his tongue should recite *kalamah:*

لا اله الا اللّٰه محمد رسول اللّٰه یا شیخ عبدالقادر شیاءٍ للّٰه

exactly it happened so.

His biographers have recorded large number of *Karamat* wrought by him. His biggest *Karamat* was that he attracted thousands of non-Muslims to embrace Islam and strengthened Qadiriyya *Silsala* in the sub-continent, and established Fazaliya sub-order on strong footing.

Once a person travelled from Lahore to Batala to seek his blessing to resolve distress. Ala Hazrat prayed for the elimination of his auxiety and he turned successful. As a token of gratitude he presented recipe of alchemy (to transmute iron into gold) to Ala Hazrat and said it was his tried method since long and no one knew it. Ala Hazrat Fazaluddin returned it to him with these remarks: 'I too have a superior recipe which I use when I stand need of it, and that is to utter:یا شیخ سیّد عبدالقادر شیاءٍ للّٰه

Once a man who had lost his eye-sight approached Ala Hazrat and requested to pray for the restoration of health. Ala Hazrat said 'You use dust of our threshold as collyrium for your eyes.' The man did as directed which restored his eye-sight. Once a man brought his four years old son in the presence of Ala Hazrat and requested to pray for his bright future. Ala Hazrat prayed: 'O my Lord! You make this child minister.' The father was utterly surprised as he did not desire this at that moment. But after the passage of thirty years, the boy was taken as minister in the government of Dehli. Once after offering voluntary prayer of *Ashraq* his tongue uttered change of government in Dehli. Only a few days after

Marfat.com

government was changed and new rulers came into power. Countless people who were issueless approached Ala Hazrat and were benefitted by his prayer.

After the construction of Khanqah Fazaliya, Ala Hazrat arranged a well. But its water was saltish not fit for drinking purpose. He thus sealed the well until time of celebrating annual Urs of Ghaus-e-Azam arrived. On this occasion, he directed his attendants to reopen the well and use water. The water had turned sweet and cool by then.

Allah Most High had granted his prayer to make Fazaliya centre a cynosure for the people to recourse infinitely. Still thousands regularly visit this centre to become Muslims every year. Although Gilani Sadaat had seen advent of many auliya Allah of exalted ranks, but Ala Hazrat enjoys unmatched sublime position amid all the spiritualists. He also advised his descendants to continue the same practice with full devotion and dedication. Thus after his demise when his elder son Hazrat Syed Ghulam Qadir Shah took over as *sajjada nisheen,* this order spread upto Kabul and Zahil and is as radiant today in the tenth generation as it was in the beginning.

Ala Hazrat was prolific writer. He wrote about one hundred books mostly in Arabic and Persian languages. But his works in the area of Islamic mysticism (Tasawwuf) earned him pre-eminent glory. These two languages were in vogue at that time and Urdu was still at nascent stage. However his literary legacy comprises tinge of Urdu tongue. His Diwan (poetical work) in Persian is well known. He also wrote poetry in Punjabi and some laudatory poems in praise of Ghaus-e-Azam in Persian and Urdu. However *Bayan ul-Asr,* which is interpretation of Qasidah Ghausia in Arabic tongue stands at the apex. It is a unique work ever written by anyone.

Marfat.com

Hazrat Pir Mehr Ali Shah was pleased to read it and said: 'I havn't seen such exhaustive interpretation ever in my life.' In the area of Tasawwuf he also wrote some books on litanies (*awrad-o-wazaif*), contemplation (مشاہدات) and mystical revelations (مکاشفات). *Bayan ul-Asrar* is an extensive and spiritually profound study of Qasidah Ghausia in Arabic in two volumes. It has been translated into Urdu and published from the centre. His other, outstanding works include:

1. بیان الاسرار (عربی)
2. لمعات قادریہ (فارسی)
3. خیرات القادر (عربی)
4. کنوز القادر (فارسی)
5. گلزار قادریہ (پنجابی)
6. نخبۃ الاخیار (فارسی)
7. فتوح القادر (عربی)

It is related that Ala Hazrat wrote two more *Sharh* (commentaries) of Qasidah Ghausia entitled: '*Rumooz-e-Qadir*', and '*Khum Khana-e-Qadri*'. The name of other related works include: *Maarif-e-Qadiriya* and *Shamoas Ul-Qadir*.

Ala Hazrat used to supplicate in Divine Court to bestow him a worthy son who could disseminate and transmit illuminative knowledge of Qadiriyya Fazaliya order to coming generations. Hazrat Ghaus-e-Azam had made him a forecast that a worthy son would born to him. As a result Hazrat Syed Ghulam Qadir Rizwanullah, the only son was born. After his formal education in religious sciences, Ala Hazrat initiated him and trained him in spiritual sciences in systematic order. Later he was appointed as spiritual heir i,e. *sajjada nisheen* at the age of 27 of the Dargah Fazaliya. All the initiatory chains

Marfat.com

of this silsala are linked with him, i,e. traditionally the elder sons in the next generations take over as *sajjada nisheen.*

On the 7th of Zil hijjah 1151 A.H, after taking mid-day rest (*qailulah*) Ala Hazrat got up and said 'how fine and blessing day is today. This is the day of my birth. I was born in the same day. After a while he went to his bed for rest and surrendered his soul to fly to the Abode of Light. The last words on his tongue were:

لَا اِلٰهَ اِلَّا اللّٰهُ مَحَمَّد" رَّسُوْلُ اللّٰهِ يَا شَيخ عَبْدُالْقَادِرُ شَيْئًا لِلّٰهِ

He died at the age of 72 and buried in Khanqah Batala Sharif, district Gurdaspur, India. His tomb is place of spiritual irradiation for the elect and common folk. Annual Urs is celebrated on the 7th of Zil hijjah every year.

His Khulafa (spiritual successors) run into hundreds. In his work: تذکرہ مشائخ قادریہ فاضلیہ Asrar al-Hasnain mentions names of 51 eminent spiritual successors of Ala Hazrat who worked for the cause of Islam and expansion of Qadiriyya Fazaliya order in the world.

Some salient points of his mystical teachings are recorded as follows:

1. The Divine mysteries which were revealed to me, more often descended on me after reciting litanies (*awrad*) and the holy Qur'an. Sometimes these were also revealed to me during obligatory prayers. And there are a few which were revealed in some other times. But all were bestowed unto me in rapturous state.

2. Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani honoured me with special conferment and gave me gift from the treasure-mine of his wealth (*marifat*).

3. Know that doors of Divine knowledge were opened to me to such an extent that if I happen to get life as long as that

Marfat.com

of Hazrat Nuh (A.S) and attempt to explain esoteric knowledge, hidden beneath the word '*yasin*' throughout my life, still I won't be able to complete its exegesis.

4. I am amazed at the wisdom of those people who consider the words **"My foot is on the neck of all the saints,"** of Ghaus-e-Azam, as to have been uttered in a state of intoxication. He who is commanded to preach publically on the pulpit of mosque cannot be absorptionist (*Majzub*). The enraptured (intoxicated) are impaired souls and repent of their ecstatic utterances. On the other hand, who occupies the chair of spiritual mentor, donning the robe of union (*wasil*) and is cognizant of the secrets of divinity and dwells in the "Abode of Light", would discourse only which relates to His treasure and hidden in His mine.

5. There are many ways of Divine love. The easiest one is the love of one's own Shaikh which causes love of God Most High. This is why it is said: "Love of God is love of the Shaikh."

6. Whatever I write, all pertain to the ocean of knowledge of the great Shaikh i,e. Syed Abdul Qadir Jilani, but I write only upto that extent which is allowed to me to expose.

7. Basic rule of the Divine path for the traveller is to observe outwardly and inwardly Shariah (Religious law) strictly, for it is Shariah which helps purify inner and outer defilements and dross. If there were no Shariah, no one could distinguish between Tawhid (Divine unity), infidelity and heresy. These are the religious inhibitions (*hudud*) and he who transcends them is transgressor.

8. O the lustful! You claim to be in love with Allah, the Glorious and His Apostle but your eyes, ears and tongue are busy in the love for others. This is stupidity, avidity and vainglory. You must shun them. You should be ashamed of

Marfat.com

false claim. It is incumbent on you not to see anyone except the Beloved.

9. O the desirer of the sight of the Holy Prophet ﷺ, it is mandated on you to ponder over the name of Muhammad ﷺ and see with the eyes of intelligence (چشم بصیرت) how much secrets are implied in the four letters. Don't consider two *mims* written twice, rather consider both the *mims* as circle of Divine mystery i,e., it refers to two circles and there are many apologies behind them.

10. The corporeal world is like a beautiful serpent, a big calamity.

11. Shariah is for the Ulama. The enraptured and those endowed with unitive life have completed spiritual journey and have drunk primordial wine. The pretenders claim His worship futile after this. This is a sheer infidelity. Neither the holy Qur'an nor the Sunna of the Holy Prophet ﷺ nor the practices of the companions or their followers conform to it.

12. It is regretted that those who claim to be the followers of Qadiriyya order but abandon adherence to the Shariah and Sunna of the Holy Prophet ﷺ. Those who say, that the esoteric knowledge (*marifat*) and its method are different entities from Shariah, are pseudo saints, imposters, lustful folk, heretics, and the followers of sensual passions. This is the sign of their disbelief and hypocrisy. They are polytheists *dijjal.*

13. It is indispendsable for the Shaikh to be aware of the inner state of his disciple every moment and nothing should be out of his knowledge. And if the disciple claims something marvellous of his Shaikh, he should reach to help him instantly.

14. There is consensus amongst the spiritualists that, apart from the enraptured (*majzubeen*), all kinds of *auliya Allah*

Marfat.com

cannot achieve their object i,e. *wilayat* (sainthood) without the guidance of accomplished spiritual Guide.

15. The object before the disciple (*mureed*) must not be anything except the Shaikh, may it be even Kaaba.

16. The disciple (*mureed*) should leave aside all of his volitions and be attached to his Shaikh like a suckling babe. It is essential that he should be before his Shaikh like a servant before God. He should firmly believe that no one in the world is like of his Shaikh.

17. All the *auliya Allah* are as needy of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani as the earth is in need of beneficent clouds. He is the confiscator of the spiritual state. He can confiscate the state of great *abdal,* chivalrous men. He used to say: "*Qutbs* are my servants and attendants."

18. After the prophethood, there is a step towards sainthood in which there are varied degrees. Hazrat Abu Bakr Siddique is superior to Umar; Umar is superior to Usman; and Usman is superior to Ali. Then comes in hierarchy of other companions of the Holy Prophet ﷺ. But no *wali* (saint) can be equal to companion. Then no *wali* has been given that spiritual rank which has been conferred on Ghaus-e-Azam.

19. Sin can be committed by a saint but the lesson implied in such an act is hidden in it. [Sin and afterwards repentance and wailing cause spiritual exaltation and promotion to higher ranks].

20. O my brother! The world has now seen many innovations. Shun from them, otherwise you would be at loss. These false claimants calim to have affinity with Qadiriyya order and claim to have spiritual vision. They don't recite the holy Qur'an; rather they have formulated their own litanies to chant. They listen and dance at the sound of guitar, tambourine, and large drum. Beside this, they have innovated

Marfat.com

many other things and claim that this is the right path.

21. We believe that *karamat* of *auliya Allah* are true in their worldly life and after death. These are wrought even after their departure to celestial abode. These are never ceased. Those who deny them might invite wrath of God. May God save us.

22. If anyone asks a Shaikh, 'I am your disciple', and the Shaikh refuses to accept, that disciple will be considered his disciple (*mureed*) for discipleship is an act and he stands firmly on it. On the other hand if a Shaikh declares anyone his disciple, but the latter refuses, he will not be considered his disciple for he denies his own act.

Sources

1. تذکرہ مشائخ قادریہ فاضلیہ۔اسرارالحسنین قادری فاضلی

Marfat.com

﴿ 13 ﴾

Hazrat Shah Muhammad Ghaus Lahori

Hazrat Shah Muhammad was born in 1084 or 1085 A.H. at Peshawar. He was the eldest son of Hazrat Syed Hasan born to his second wife, and descendant of Saiyyid family from paternal and maternal sides. His family lineage goes back to Shaikh Syed Abdul Qadir Jilani through fourteen generations. His grandfather, named Hazrat Syed Abdullah was resident of Baghdad who migrated to Sindh and lodged at Thatta. Maulana Ghulam Dastgir who is also a biographer, has written that the name of his grandfather as Syed Mahmood is wrong. Here in Jamadi us-Sani 1023 A.H. Hazrat Syed Hasan, the father of Shah Muhammad was born who gained prominence in the frontier area.

Hazrat Syed Hasan was better known by the title 'Syed Hasan Badshah' in the frontier area and by the title 'Miran Sarkar' in Peshawar. There had been a number of Auliya Allah in this clan. Hazrat Syed Abdullah too was a great savant and radiant mystic of the time. That is why Hazrat Syed Hasan was brought up in an highly educated, pious and luminous family environment. His father Syed Abdullah paid special attention to the formal education of his son. It is related that Hazrat Syed Hasan had completed his education in transmitted and intellectual sciences under the care of his father by the age of sixteen. He was hardly 17 years when he started teaching religious sciences to the students of the area.

Simultaneously Syed Hasan adopted spiritual way of life. He took oath of allegiance at the hand of his father and initiated spiritual journey systematically. He gained remarkable success and turned to be *qutb* of the time. After the completion of initiatic journey, his father invested him with

Marfat.com

cloak of succession (vicegerency) in Qadiriyya sufi order, and allowed him to practise spiritual preceptorship.

When Syed Hasan completed his tour of southern India, Dehli, and Punjab and stayed at Peshawar, Mohsin Khan who was his devotee and resident of Kotla presented hand of his daughter in marriage to him which was accepted. This was his first marriage. A son named Syed Zain ul Abideen was born to her, who was considered a great traditionist, jurist and spiritual adept of his time. He died in 1169 A.H and his tomb locates in Hazara district.

Hazrat Shah Muhammad Ghaus writes about his father: "My father spent most of his time in devotional exercise reciting litanies. He rarely slept at night. Divine awfulness had so much occupied him, that anyone who uttered Allah before him, tears would come into his eyes. He was often found weeping by the reverential fear of His Majesty. He had complete knowledge of *asma al-husna* (the most beautiful Names of Allah). He remained busy in litanies, remembrance of Allah (*dhikr*) audible and secret till the end of his life. He would advise formulae (*awrad*) litanies (*wazaif*) to all those who approached him. To some aspirants he helped travel Sufi path." He married second time with the sister of Syed Abbas who was descendant of Hazrat Syed Ali Tirmidhi and Syed Ali Hamadani. He died on Friday 21st Ziqad 1115 A.H (1703) and buried in Peshawar. His tomb is place of pilgrimage for the aspirants.

From all of his sons, Hazrat Shah Muhammad Ghaus turned to be an erudite Sufi who earned great fame, popularity and splendid rank in the domain of Tasawwuf. He narrates himself: "I was very dull and slack student in my childhood. I could not do any brain work. I started memorizing the holy Qur'an but couldn't. May father prayed to God for help. One

Marfat.com

day in a state of spiritual absorpiton, he saw Hazrat Shaikh Syed Abdur Qadir Jilani whom he loved most, and requested him to cast glance of compassion at his son. Thereafter I felt that doors of exoteric and esoteric knowlege were opened to me. In short time I memorized the Qur'an. Afterwards I learnt Arabic and Persian languages and finished *Mutawwal* in six months. By the age of 19, I completely finished acquisition of formal education."

Even during his academic studies, Shah Muhammad was inclined towards spiritual knowledge. Once he said to his father to guide him towards spiritual way (Sufism) of life. But he said, he would not allow him to enter mystic path until he completed his formal education in religious sciences. Since he held too much enthusiasm and inner urge, he would often attend companies of the spiritualists during his academic life at Madressah. He frequented the assembly of Abdul Ghafur Naqashbandi in Peshawar and his contemporary Shaikh Yahya in Atak. Hazrat Shah Muhammad says that "these adept Sufis were very kind to me. I learnt lot in their companies in the area of Sufism."

Shah Muhammad in his work *Risala Ghausiya* states: During the time I was engaged in the study of *Fusus al-Hikm,* I was confronted with two problems: the first related to the meaning of Absolute Being and the second concerned Khatam al-Auliya (The Seal of the saints). I was reflecting into these two metaphysical properties that one night Ibn Arabi and Shaikh Sadruddin Qoonvi appeared to me in dream and explained both the matters in lucid manner. When I got up, I felt as if there was no complication whatsoever in these problems. After this incident, I experienced that no matter regarding esoteric knowledge ever remained unresolved for me. If I faced for any moment, it was made clear to me in no

Marfat.com

time. And if anyone tried to create difficulties in it, I would come to know of his intention.

When Shah Muhammad completed his studies, he requested his father to initiate him. His request was granted. He thus swore oath of allegiance at the hand of his father who advised him to recite litanies of Qadiriyya order and sit in solitude. He undertook four 'Forty-day spiritual retreats' under the care of his father, and then adopted totally secluded life in a vacant house for six years depending on little food and taking no rest. He remained heavily engrossed in devotional exercises and remembrance (*dhikr*) during this formative phase and experienced varities of mystical infusions which he would disclose to his father and get advice. After the completion of six years in devotional exercises, his father conferred Khirqah Khilafat on him and gave him *Khilafatnama* (letter of investiture for the successorship). Some of the salient points of the said document were as follows:

1. Remain busy perpetually in Remembrance of Allah and look afresh all the time.
2. Always sacrifice for others.
3. Seek company of people like you and shun laity.
4. Reality of Sufism is not to extend hand of mendicity towards anyone, and the reality of richness is to be needless of the people like your own self. Tasawwuf is not the name of knowledge and logic, it is rather a practical life of hardship.
5. When you meet a *dervish,* don't express extent of your knowledge before him in the beginning, rather be humble and meek with him, because dominance creates awe and mildness creates intimacy.
6. I advise you to abstain from the company of the rich nor ever show humality before them' it is disgrace for the

Marfat.com

dervishes. Two things are enough for you: One is the company of *Auliya Allah,* the second is to serve *dervishes.* This advice is also mandated on the entire folk of *dervishes,* the seekers and the disciples.

7. I have given you cloak of successorship (خرقہ خلافت) by the permission of Hazrat Syed Abdul Qadir Jilani so that spiritual benediction of Qadri order perpetuate infinitely. May God help you to fulfil this responsibility.

Six years after investing Khirqah, Hazrat Syed Hasan died in 1115 A.H (1703)

After the demise of his father, Hazrat Shah Muhammad embarked upon journey and travel. He wandered in Afghanistan, Arab world, Hindustan extensively and met a number of top ranking Mashaikh and Suif saints. He had two missions before him: Quest for Truth, and to learn recitals (اشغال) of Sufis. During the voyage and travel, he went to Kabul, Jalalabad, Atak, Landikutal, Rawalpindi, Gujrat, Kunjah, Lahore, Dehli, Sirhind, Hoshyarpur, Ajmer, and Aghra etc. During his visits to these cities, he attended the tombs of: Hazrat Noshah Ganj Bakhsh, Syed Ali Hujwiri, Hazrat Mujaddid Alf-Sani, Hazrat Mian Mir Lahori, Shaikh Muhamamd Isamel, Khwaja Qutbuddin Bakhtiyar Kaki, Khwaja Nizamuddin Auliya, Khwaja Muinuddin Chishti, and Shaikh Saleem Chishti. etc. He also undertook 'Forty-day retreat' (*chillah*) at the shrines of some Sufi saints.

During his travels expanded over 37 years, Hazrat Shah Muhammad met countless mystics of Islam and amassed great spiritual grace and wealth from them. The names of some of the spiritualists he met comprise: Mian Nur Muhammad, Muhammad Fazal Shah, Akhund Muhammad Naeem Naqashbandi, Shah Charagh Qadri, Dervish Shah Abdul Latif, Shaikh Pir Muhammad Mian Ismatullah, Shaikh

Marfat.com

Muhammad Chishti, Hazrat Kalimullah Shahjahani, Syed Miran Baigh Chishti, Mian al-Ahad Mujaddidi, Majzoob Shah Mushtaq etc.

After finishing extensive tour of various regions, when Hazrat Shah Muhammad came to Lahore, he visited shrine of Hazrat Mian Mir Sahib and absorbed there in constant devotion and meditation for some time. One day in rapturous state Hazrat Mian Mir met him and revealed to him some supplicatory prayers and also stressed him not to abandon recitation of these prayers ever. After this, Shah Muhammad left the shrine and went to see Shaikh Hamid and inquired of him something about Divine Path and Tasawwuf. This clairvoyant Sufi saint said: "whatever Hazrat Mian Mir has taught you, is sufficient for your spiritual progress." Hazrat Shaikh Hamid was a mysterious holy man who was residing near the shrine of Hazrat Ali Hujwiri and after death was buried there. In Lahore Shah Muhammad also met Shaikh Jan Muhammad Suhrawardi who was spiritual heir (*Khilafa*) of Shaikh Muhammad Ismael. He was very sympathetic and friendly with Shah Muhammad. He died in 1082 A.H. Here in Lahore, he also met a number of divines and Sufi sanits such as Shaikh Jan Muhammad Thani, Syed Jan Muhammad Huzari, and Mian Mir Muhammad Madquq and gained lot of spiritual inspiration from them.

After meeting with these savants and mystics, Hazrat Shah Muhammad returned to Peshawar. For the second time, he went to Sirhind in order to visit a consummate mystic and grandson of Hazrat Mujaddid Alf-Sani named Sibghatullah and then again came to Lahore and met a neo-Muslim divine named Abdul Ghani Naqashbandi, who all the time remained engaged in Remembrance of Allah. He paid special attention to Shah Muhammad and also advised some formulae to recite.

Marfat.com

History is silent to mention how many times Shah Muhammad came to Lahore and left. But it is certain, that he went there number of times *en route* to different regions and sojourned there for short time. When he came to Lahore for permanent stay is also not known. But it is certain, that he resided there permanently in the reign of Mughal King Muhammad Shah. His family too had shifted in this city.

Although Hazrat Shah Muhammad was Qadri, he never confined himself to one specific circle. He never separated Tasawwuf from Shariah. He benefitted all the people of mystical taste and persuasion relating to any Sufi orders. He had set two missions before him: Dissemination of religious knowledge and preaching of Islam. He spent most of his life-time in fulfilment of these objectives. He had started teaching programme even during the formative phase of his spiritual life of austerities and travels. But it could not last long. However he started this programme systematically in 1120 A.H as *sajjada nishin* at the shrine of his father. But it was not like the teaching programme as we see today being held in the mosque after having said dawn prayer. His programme was of an academic nature as we see in educational institutions, wherein students are taught religious sciences by different teachers. Shah Muhammad used to teach mystical science (Tasawwuf) himself. The academy he established gained so much popularity that students from various districts of Frontier area, Punjab, India and Afghanistan sought admission in it. He had also built boarding-house adjoining Khanqah where he managed to provide food, clothing to the students himself. Alongwith other common students, sons of Mashaikh and nobility would also seek admission in his Institute, but the Shaikh never accorded preferential treatment to them. He treated all the

Marfat.com

students at par.

His endeavour in respect of preaching too had two parts. To make the common believers true Muslim, to cause non-Muslims enter fold of Islam. He worked hard in the area of conversion. Thus, once in Atak, a Hindu Sadhu alongwith large number of his followers, being impressed by the miraculous spiritual power of Hazrat embraced Islam. Likewise during his travel and wandering wherever he went, many people, being impressed by his excellent conduct and disposition entered in the fold of Islam.

It is related that there was a disciple of Shah Muhammad Ghaus named also Muhammad Ghaus who lived in Peshawar. He was indeed a pious and holy man of divine proximity. Nadir Shah, in order to invade Hindustan had arrived at Peshawar in those days. When Nadir Shah came to know the spiritual excellence of Muhammad Ghaus, he became devoted to him. Meanwhile Nadir Shah was told about Shah Muhammad Ghaus to be a saint of more elevated rank living at Lahore. The King called Shah Muhammad to visit him at Peshawar. Shah Muhammad sent message "it is contrary to the practice of my spiritual ancestors to visit kings at their call." Nadir Shah got infuriated and said: "O.K., I will see him first at Lahore before I march to invade Dehli." Enroute to Lahore he had to cross Atak river which was in great storm. It became impossible for Nadir Shah and his army to cross it. The army encamped there for many days. All of sudden, he thought it might not be the result of annoyance of *dervish* of Lahore. He immediately repented and gave up the idea of taking revenge. The same moment, storm subsided. Thereafter he crossed the river with ease and reached Lahore. He arrived at the threshold of Hazrat Shah Muhammad Ghaus, bowed his head in veneration and devotion.

Marfat.com

So far as Muslim believers were concerned, Hazrat Shah Muhammad fulfilled his responsibility faithfully. It was his routine practice to take some rest after teaching the students. After this aspirants of Truth (salikeen) would come to his presence. He would teach inherent values and dimensions of Shariah and Sunna, excellent conduct and spiritual way of life to them. This audience also included his disciples and devotees. Every participant in the assembly was benefitted in his own respective way of inner and outer life. Thousands of detracted Muslims became true believers by the sincere efforts of the Shaikh.

Hazrat Shah Muhammad Ghaus was *dervish* in true sense who had absolutely no desire to gather worldly wealth nor he ever allowed nobility come near him. Vanities of the world he hated much. He always showed a generous and magnanimous disposition to all those who came to visit him. Still in himself he was abstemious and spent entire life in the footsteps of his spiritual ancestors. He never allowed the oppressors, princes, the rich, and merry-makers even to sit at the gate of his hospice.

He married once in life and had four sons named: Syed Meer Muhammad Abid Shah, Syed Meer Shakar Shah, Syed Shah Meer, and Syed Meer Bakar Shah. From amongst his sons, Syed Meer Shakar Shah, like his father turned to be great divine and consummate mystic of high rank. He was well-equipped in religious sciences and mystical knowledge.

Hazrat Shah Muhammad Ghaus died in 1177 A.H. at the age of 93. and buried outside Dehli-gate Lahore. His grand tomb adjoins grand mosque.

Hazrat Syed Hasan at the time of investing ceremonial cloak of succession (خرقہ خلافت) to his son Shah Muhammad, advised him to bestow the Khirqah onward whom he would

Marfat.com

think worthy to continue the task of spiritual guidance of the Muslims. Thus Shah Muhammad obeying the instructions of his father invested the Khirqah to his eldest son Meer Syed Abid Shah which he onward conferred onto his son Meer Syed Musa Shah. Thus transmission of Qadri spiritual beneficence continued through spiritual heirs of Hazrat Shah Muhammad Ghaus infinitely.

It is related that once a painter was working at the top of minaret of the adjoining mosque to his shrine. Its height approximated three hundred feet. By chance, while working, he slipped and came down on the floor of the mosque. He fainted for a while and then stood up without sustaining even a minor injury on his person. It was all due to spiritual help of the Shaikh.

Hazrat Shah Muhammad was copious writer who left rich literary heritage in the domain of Islamic mysticism. Names of his outstanding works are recorded as follows:-

اسرارِ طریقت، اسرار توحید، رسالہ اصول حدیث، شرح قیصدہ غوثیہ، شرح غوثیہ بخاری ترجمۂ قران، رسالہ ذکر جہر، رسالہ غوثیہ

Some of the sayings and teachings of Hazrat Shah Muhammad are recorded in sum as follows:

1. Tariqat is the name of hidden path. Whosoever are conferred *wilayat* (sainthood) are blessed through this route. This light is transmitted esoterically from the court of Rasulullah ﷺ.
2. Divine path (سلوک) is law-bound journey which comprises some rules and discipline.
3. *Suluk* (divine path) means cleansing inmost being which entails five qualities such as: sincerity, trust, belief, patience, and aspiration.
4. First quest for an adept spiritual guide. When found,

Marfat.com

follow his instructions and guidance faithfully.

5. *Dhikr* of the spirit is the most exalted spiritual state of condition compared to other *adhkar*. It means heart is so much immersed in the gnosis of His Essence and Attributes, that there remains nothing in it except God.

6. One cannot perceive Reality until its various grades or stages are comprehended. One should first understand inherent values of obligatory worship and then voluntary prayers and His adoration. Afterwards he will he able to understand stages of divine proximity.

7. A man may enter upto any degree in the Domain of the Divine (*Itlaq*) by creating in himself divine attributes. Absoluteness (*itlaq*) is intrinsic unity (*Ahadiyat*). Next comes the stage of *wahdat,* it is a reality of **Nur-i-Muhammad**. All five Divine Presence or divine entifications are based on it. (All cosmic/phenomenal manifestations emanate from Nur-i-Muhammad)

8. After having annihilated, when the seeker loses his identity and is absorbed in the Absolute Being, he witnesses nothing but the sway of Divine Light radiating everywhere in the entire universe. This is called the perception of One Being (توحیدِ شہودی). Another mystic dwells on the secret of *wilayat*-sum total of Tawhid in these words: As long as the seeker (*salik*) is engaged in reflection and meditation, speculation and imagination, he is not *wali.* When these entities are stopped or eliminated or snatched by the glaring influx of Divine Light, revelation takes the place of all these phenomenal or ephemeral exercises. (the incumbent is vouchsafed *wilayat.*) But it is again servanthood which requires His Remembrance all the times.

9. The first thing which was created in the world of royalty (*alam al-malakut)* was the light of Muhammad

Marfat.com

although the reality of Muhammad was inherent in the realm of *Ahadiyyat*. The reality of *Ahadiyyat* is the second name of the reality of Muhammad. And *Ahadiyyat* was inherent in the realm of Infinite Self or *Uluhiyyat* (the quality of being Allah). Thereafter the Light of the 'domain of royalty' appeared and then entire creation including angelic sphere came into existence. Therefore, in simple words it can be said, first divine manifestation was in the form of **Nur-i-Muhammad** and then entire creation owes its existence to it.

10. It is incumbent on the seeker to be annihilated in the sea of Muhammadan light. It is the first gateway to the Abode of Light i,e. further progress in the realm of saintship entirely depends on it.

11. The seeker should observe Sunna and Shariah with utmost care and devotion, and never think to step out of it. Always remain in ablution and invoke blessings and salutation (*Durood-o-Salam*) on the Holy Prophet ﷺ abundantly and recite the holy Qur'an.

Sources

1. تذکرہ شاہ محمد غوث۔ پیام شاہجہان پوری
2. تذکرہ صوفیائے سرحد۔ اعجاز الحق قدوسی
3. اسرار طریقت۔ شاہ محمد غوث
4. انوار اصفیا
5. تذکرہ اولیائے پاکستان۔ عالم فقری
6. تذکرہ اولیاء (عرفانِ الٰہی) محمد ریاض قادری

تذکرہ علماء و مشائخ سرحد

Marfat.com

﴿ 14 ﴾

Hazrat Bullhe Shah Qadri Shattari

An illustrious Sufi poet regarded as Rumi of the Punjab and an eminent mystic of the Indo-Pak subcontinent Bullhe Shah was born in the year 1091 A.H (1680). His real name was Abdullah Shah. His advent dates the reign of Mughal Emperor Aurangzeb Alamgir. His father Syed Sakhi Dervish Muhammad was resident of Uch Sharif, a village which locates near Bahawalpur. His parents lived in this village until Bullhe Shah attained the age of six months. Afterwards his family migrated to Malikwal, district Sahiwal where a number of his kins were living since long. From here his parents shifted to a new village Pandoki of Kasur. Bullhe Shah was descendant of Ghaus-e-Azam in the 14th generation through his son Hazrat Shaikh Syed Abdul Wahab. From the ancestors of Bullhe Shah, the first mystic who left Halb and settled in Uch in 887 A.H. was Hazrat Shaikh Syed Bandagi Muhammad Ghaus. It is also related that one of the ancestors of Bullah Shah named Jalaluddin Bukhari migrated from Surkh Bukara to Multan three hundred years back, and swore oath of allegiance at the hands of Khwaja Bahauddin Zakariya Multani Suhrawardi and then settled at Uch Gilania. The grandfather of Bullhe Shah named Abdur Razzaq belonged to his (Jalaluddin) family. Thus from one hand Bullhe Shah is related to the Saiyyid family and on the other, all his ancestors professed Sufi faith and creed.

Hazrat Syed Sakhi Dervish Muhammad, the father of Bullhe Shah was also a learned man of theosophic (Sufi) creed. He was conversant in Arabic, Persian and Quranic sciences. He was pious and God-fearing man. The Malik of Pandoki village needed service of an Imam for his mosque. On

Marfat.com

the recommendation of the residents of Malikwal, he brought Syed Sakhi Dervish Muhammad to Pandoki as Imam who served not only as precentor (*Imam*) but also imparted elementary religous education to the children. His tomb still locates in the village Pandoki where his Urs is celebrated every years.

In the family, besides Bullhe Shah, his sister too had strong mystic inclination. She was indeed saintly woman who remained celebate and spent entire life in divine worship. She also sided with her brother Bullhe Shah in thick and thin and supported his cause in spiritual kinship.

Bullhe Shah was brought up in pious environments and received early education from his father in the area of Islamic sciences in the village Pandoki. Then he was sent to Kasur where he attained further education under the care of renowned savants Ghulam Murtada and Muhyuddin. Bullhe Shah acquired full competence in Arabic and Persian languages during his academic engagements. His poetical works affirm that he had deep knowledge of Qur'an, Shariah and Fiqh. When his innermost heart was illumined, his extoric learning emitted radiance of different colours in poetic forms. His ancestoral link had now lit fire of divine love and impulsed him to search Spiritual Guide (*Pir*).

Bullhe Shah was now reflecting anxiety for guidance of a perfect mystic which was indispensable. But the question was where to go and where to find. In the realm of Islamic mysticism (Tasawwuf), it is the most difficult job to find radiant spiritual guide. Firstly because it is beyond the capacity of seeker to recognise such person. Secondly by chance, the seeker meets but the guide refuses to accept him. Non-Muslims cannot dream of it, not to speak of recognition. Since in Islamic religion spiritual preceptorship (پیری مریدی) is

Marfat.com

the domain of mysterious relationship between the seeker and the sought, it entails many years a fortunate aspirant to arrive at the threshold of a perfect guide who is bidden from the invisible in antecedent to accept the aspirant. For instance Hazrat Sultan Bahu said 'it took me thirty years to find a perfect spiritual guide.' However Bullhe Shah was guided by one of his ancestors. One day while he was sitting under a tree, he slept and saw in dream Syed Abdul Hakeem who was the fifth in descent in his family lineage. Bullhe Shah saw his throne flying in the air which came down on earth. He asked the name and ancestry of Bullhe Shah. He was told the name and the name of Shah's father. He asked Bullhe Shah 'I feel thirst and want to drink something.' Bullhe Shah gave him cup full of milk from which he sipped a little and then gave to Shah to drink all the rest. The very moment he drank milk, his inner state drastically changed and breast dilated. Afterwards when Hazrat Syed Abdul Hakeem was about to leave, he addressed Bullhe Shah in these words: 'I had your trust with me which I have now handed down to you. From today onward you will be given ten rupees daily. Now it is essential for you to quest a spiritual guide so that through his medium you traverse mystic path and attain gnosis (*marifat*).' Bullhe Shah returned home and explained his dream to his father. He said 'you should have pledged allegiance at his hand.' Bullhe Shah asked 'where should I find him again?' His father engrossed in meditation and then said 'you can see him at the village Sanda.' Hearing this Bullhe Shah left for Sanda where in dream he again met Syed Abdul Hakeem who advised him to go and search Hazrat Shah Inayatullah Qadri and get his share from him.

Bullhe Shah left for Lahore in search of spiritual guide. Other source relates that he went there just on a visit.

Marfat.com

However whatever the case might be, he heard the greatness of Shah Inayat and decided to enrol himself as his disciple. He went to the house of Shah Inayat and found him busy working in the garden. After having introduced himself, Bullha Shah requested that he be accepted as his disciple and secrets of divinity be taught to him. Thereupon Shah Inayat said:

بلھیا رب دا کی پاوَنا

ایدھروں پٹنا تے اودھر لاوَنا

(O Bullha the secret of God is this: on this side He uproots, on the other side He creates.)

These words of Shah Inayat were so impressive that Bullhe Shah, forgetting his family's superior status became his disciple there and then.

Before initiation (*Bait*) Bullhe Shah would remain engaged in reciting some litanies (*awrad*) and had acquired some miraculous power. The second source reveals that Shah Inayat was head gardener of Shalimar gardens of Lahore. It was summer when Bullhe Shah came to Lahore and visited the gardens and roamed in the mango-groves. Desirous of eating fruit, he looked around for the guardian, but he was not there. He cast esoteric glance at the fruit trees and said '*allah ghani*', by which mangoes fell into his hand. He repeated this action several times and collected some mangoes. Tying them up in his scarf he moved to find out a suitable place to sit and eat them. Meanwhile the gardener met and accused him of stealing the fruit. Bullhe Shah considering him man of low caste ironically said: I have not stolen the mangoes; they fell into my hands as you will presently see.' He uttered '*allah ghani*' and the fruit again came into his hand. But Shah Inayat was not impressed by this display of power, he rather smiled. On the contrary, he asked Bullhe Shah: You do not know how

Marfat.com

to pronounce the holy words properly. So saying this, he uttered '*allah ghani*' and all the fruit in the gardens fell on the ground. Once again he repeated the same word and the fruit went back onto the trees. This superior miraculous power revolutionized whole thought of Bullhe Shah. Thus impressed by the sublimity of the spiritual power of Shah Inayat, Bullhe Shah swore oath of allegiance at his hand.

When the relatives of Bullhe Shah came to know his oath of allegiance at the hand of non-Saiyyid Arain Pir they got annoyed and tried to induce him to give up Shah Inayat and find another *murshid (Pir)*. But Bullhe Shah was firm in his resolve, remained steadfast and paid no attention to them or their pressure. The following verses amply illustrate their indignation:

بلّھے نوں سمجھاوں آئیاں بھیناں تے بھر جائیاں
آل نبی ﷺ اولاد علیؓ دی توں کیوں لیکاں لائیاں
مَن لے بلّھیاں ساڈا کہنا چھڈ دے پلّہ ارائیاں

(To Bullha sisters and sister-in-law came to advise. Why, O Bullhya have you defamed the family of the Prophet and the descendants of Ali? Listen to our advice, O' Bullhya and relinquish discipleship of Arain Pir.)

Bullhe Shah responded them with his firm resolve refuting their advice in these words:

جیڑا سانوں سّید آکھے دوزخ مِلن سزائیاں
جیڑا سانوں آرائیں آکھے بہشتی پینگاں پائیاں
جے توں لوڑیں بہاراں، طالب ہو جا ارائیاں

(He who calls me Saiyyid shall receive punishment in Hell; he who calls me Arain shall have swings in Paradise; O Bullha if you want enjoyment of spring become disciple of

Marfat.com

Arain.)

Bullhe Shah suffered at the hands of his family which he has mentioned twice in his poetry. In the end when the family was convinced that Bullha had unswerving faith in his *murshid,* they relinquished relationship and left him alone. It is related that one of his sisters, who had mystic inclination and understood her brother well, gave him her support and encouraged him to search ultimate Truth.

After the estrangement of relation with the family, Bullhe Shah deserted everything to live in the company of his spiritual guide. Once his Pir ordered Bullhe Shah to undertake ascetic practices. He went to live in the vicinity of river Chenab engrossed in devotional exercises day and night. It is indispensable for the wayfarer of the mystic path to practise asceticism in order to prune, trim, cleanse his nasty and obnoxious traits and attain sanctification, because a soul cannot hope of being one with the Prime Soul (God) unless it has divested itself of the temptation of material things. Bullhe Shah completed successfully the formative phase of his spiritual journey living just on wild fruit and weeds. This led him to achieve remarkable inner enlightenment. To him Tawhid (not Hindu philosophy) was being interiorized by the graceful glance of his *Pir.* He was attentive more to the influx of inspiration from the invisible than rituals. He says:

بلّھے نوں لوک متیں دیندے توں جاؤ وچ مسیتی
وچ مستیاں کی کجھ ہندا، جے دِلوں نماز نہ کیتی
باہروں پاک کیتے کی ہُندا جے اندروں نہ گئی پلیتی
بن مُرشد کامل بلّھیا، تیری اینویں گئی عبادت کیتی

(To Bullha people give advice to go and sit in the mosque; what it avails going to the mosque, if he heart has not

Marfat.com

said the prayer? What matters it being cleaned from outside when inside filth has not gone! without a perfect guide, says Bullha your prayers are of no avail.)

Now most of Bullhe Shah's time was being spent in rapturous state and devotional exercises causing him spiritual elevation every moment. He says:

جو رنگ رنگیا گوہڑا رنگیا مُرشد والی لالی اویار

(My spiritual guide (*murshid*) suffused me fast in divine's dye (light). This dye of divinity opened his eye of mind and he began to understand secrets of *wahdat*.)

Still his kins and family members would criticize him to have become disciple of low caste Pir. Bullhe Shah used to meet his teacher Hafiz Ghulam Murtada quite often. The marriage of his daughter was about to take place and Bullhe Shah was charged to make all the necessary arrangement for the guests. That very evening Hazrat Shah Inayat's nephew and son-in-law Maulavi Zahoor Muhammad came to visit Bullhe Shah. Since he was preoccupied in making arrangement for the feast, he did not attend these guests, rather sent someone to look after them with a message that he would come soon. However the marriage feast lasted till dawn while Bullhe Shah remained heavily busy in it. When he returned home, he found the guests had left. At Lahore Shah Inayat was reported regarding indifferent behaviour of Bullhe Shah which annoyed him too much. He immediately relinquished his spiritual kinship with Bullhe Shah which deprived him of all sort of illumination he had gained through the blessing of his Shaikh. He sitting at Kasur fully realized to have lost his spiritual excellence. He came to Lahore to apologize but was driven away by the Shaikh. He then left for Gwaliyar where Shaikh Muhammad Ghaus Gwaliyari's shrine located inside the

Marfat.com

Gwaliyar fort. Shaikh Muhammad Ghaus was a spiritual adept (کامل) of Qadri Shattari Sufi order to which Shah Inayat and Bullhe Shah belonged. The latter meditated at the shrine and sought help to restore the lost state of condition, during which he was instructed to eat a couple of leaves of the berry tree grown over the grave of the famous musician Tanseen. He did so as instructed and as a result he developed great interest in music and returned to Lahore. He was now well-equipped to approach his spritual guide. Shah Inayat was fond of listening music and mystical songs (قوالی). Bullhe Shah contacted a team of singers, got training, and disguised himself as a eunuch, went with them to sing, and dance in the presence of Shah Inayat.

Some historians don't agree with this account. A spiritualist of farsight has narrated a different incident. To him Bullhe Shah made two attempts to reconcile with his Shaikh. First he made an attempt to meet him in the mosque at Lahore where he was *Imam* and would also teach children. It was raining heavily when he went there and blocked the drain-pipe of the mosque with his head. When the children tried to clean the pipe with staff, it hit his head bitterly and bleeded. The rain-water accumulated in the mosque too turned red. Hazrat Shah Inayat, sitting inside the mosque visualized the scene and directed the children to drag Bullhe and throw him away from the mosque. The children obeyed with the result that entire body of Bullhe Shah was injured bitterly. Secondly Bullhe Shah had participated in marriage function of his own family. When marriage party was passing by the lodge of Shah Inayat, Bullhe Shah turned his face to opposite side to avoid criticism of his kins to have become disciple of low-caste *murshid.* The moment he turned his face, he lost all of his spiritual achievement and became void. He knew that his Shaikh (Pir)

Marfat.com

was interested in audition (*sama*). He joined the company of eunuch and learnt the art of singing and dancing. This party of eunuchs used to perform programme off and on. After undergoing training for around one year, they took Bullhe Shah with them to perform before Shah Inayat.

وَت نہ کرساں ماں رانجھن یار دا او دے اڑیا
آج جو کرے رات میرے گھر رہیا وے اڑیا
دل دیاں کنڈیاں کھول اساں نال ہس ہاں وے اڑیا

(Never shall I again bear pride for my friend Rajhan (God) O Friend; tonight stay in my house. O Friend; undo the knotes of your heart and laugh with me, O friend.)

When Bullhe Shah realized that ripe time had arrived, he sang and danced ecstatically by uttering the following verses.

تیرے عشق نچایا کر تھیّا تھیّا
تیرے عشق نے ڈیرا میرے اندا کیتا
بھر کے زہر پیالہ میں تاں آپے پیتا
جھب وے بوہڑیں طبیبا نہیں تے میں مَر گیا

(Your love has made me dance recklessly, Your love sought abode in my innermost being. I drank cup full of poison to the brim. Rush to my rescue, O the Physician, otherwise the flame of love is consuming to my end.)

This was enough for Shah Inayat to know who the dancer was. Coming near he asked: O dancer are you not Bullha? No! Ya Hazrat', replied the dancer: I am not Bullha but Bhulla (i,e. repentant). He was forgiven and embraced by the Shaikh (Pir) Shah Inayat who then conferred on him spiritual wealth far more than he had already given and enriched him fully. He then remained in the company of his *Pir* till the day

Marfat.com

of his departure to the next world.

The biographers divide mystic life of Bullhe Shah into three marked periods. The first begins with his meeting with his Shaikh Shah Inayat Qadri and his conversion to Sufi doctrines. This period was mainly spent in academic study but he also wrote some poetry in the style of traditional Sufi poetry of the Punjab. The style was simple but emotional and sentimental. Though graceful and charming but lacked profoundity of mystic thought. His writings projected theological ideas such as heaven, hell and earth, fear of death and the grave. For instance: One day you have to depart for the next world. In grave you have to fit, your flesh the insects will eat. Remember this, do not forget from your heart. Awake, arise and snore no more. However this phase of life did not last long. In the second period, he resembles advanced type of Sufi and adores his Shaikh (*Pir*) vehemently. He looks divine presence in the shape of the Shaikh. He says: Pilgrims may perform Hajj, but I look to your face. Come, Shah Inayat Qadri, and hold my hand, I am waiting. At the end of the second period Bullhe Shah appears to have gained contemplative vision of the Lord, the Beloved he was seeking. He sings of his vision in the traditional way exalting the Holy Prophet ﷺ as being the first primordial creation, a march from *ahad* to Ahmad. In the third period, he sees the Prime Soul pervading the entire universe. Here his thoughts resemble to that of another mystic man who sums up Sufi doctrine as follows:

Unless man is lost totally to himself
Belief in divine unity cannot be substantiated
Discard thyself so that He may become thou
Otherwise man cannot attain Truth by gift of the gab.

Bullhe Shah looks deeply monist i,e. who believes in

Marfat.com

the unity of Being or Oneness of Being (*Wahdat ul-wujud*) in the third phase of poetical works. This metaphysical doctrine of Ibn Arabi is sublime and those sufi saints who have attained unitive life in Him understand and demonstrate in their prosaic or poetical works. Bullhe Shah looks to have lost his temporality and gained everlastingness. As he says:,

بلھے شاہ اسیں مرنا ناحیں گور پیا کوئی ہور

(O Bullha Shah, will not die, in grave is someone else.)

His strong belief in *wujudiyyat,* illustrated and demonstrated by his own being is reflected in large number of his verses. For instance, he says:

کوئی پچھو دلبر کیہہ کر دا ایہہ جو کردا سو کردا
وچ مسیت نماز گزارے بُت خانے جا وڑدا
آپ اِکو کئی لکھ گھراں دے مالک ہے گھر گھر دا
اِکسے گھر وچ رَسدے وسدے نہیں رہندا وچ پردا
جت وَل ویکھاں اُت وَل اوہو ہر دی سنگت کردا
مُوسیٰ تے فرعون بنا کے دو ہو کے کیوں سڑ دا
وحدت دے دریا دے اندر سب جگ دِسّے تردا

If someone askes what the Beloved does? He does what He wills. Sometimes offers prayer in mosque, at an other enters idol-temple. He is One, but the houses are millions. He is the lord of every house. Although he is transcendent, still dwells in every being as if he is the owner of his temple, thus there exists no veil. Wherever I cast my glance He is seen everywhere and befriends all. He was in Moses, he was the Pharaon who fought. In the ocean of Oneness, entire phenomenal existence exists.

Marfat.com

At another place he says:

I have found, I have found something. My true spiritual guide has made manifest the unmanifest to me. Somewhere It is an enemy, somewhere It is a friend, some where It is Majnu, somewhere It is Laila, somewhere It is the preceptor somewhere It is the disciple, in all It has manifested Its own path. Somewhere It is a thief, somewhere a bestower of gifts, somewhere sitting in the pulpit... became desirous of the Lord, the great king i,e. Shah Inayat met and my work was done i,e., I realized Tawhid *(Excerpted from Panjabi Sufi Poets pp. 55-56)*

Bullhe Shah looks to have lost his identity and is abiding in universal soul: He says:

بلّھا! کیہ جاناں میں کون!
نہ میں مومن وچ مستیاں
نہ میں وچ کفر دی ریت آں
نہ میں پاکاں، وچ پلیت آں
نہ میں مُوسیٰ نہ فرعون۔ بلّھا کیہ

(Bullah! I know not who I am.
I am neither Muslim, bird of mosque,
Nor am I infidel or the like
Nor am I pious, dipped in sin
Nor am I Moses nor Pharaon)

Again while engrossed in His adoration (*dhikrullah*) Bullha Shah attains union after self- annihilation. It is brought about through the overpowering influence of the very Being (God) upon the innermost and then there remains no consciousness of aught beside Him. Now He is the adorer, adoration, and the adored. Bullhe Shah thus expresses his state of esoteric condition in these words:

Marfat.com

رانجھا رانجھا! کر دی ہُن میں آپے رانجھا ہوئی
سدّو مینوں دھیدو رانجھا، ہیر نہ آکھو کوئی
رانجھا میں وچ مین رانجھے وچ۔ غیر خیال نہ کوئی
میں نہیں، اوہ آپے ہے، اپنی آپ کرے دلجوئی

(Ever rehearsing Ranjha Ranjha, I have become myself Ranjha;

Call me now as 'Dhid o Ranjha' Not by the name of Heer

Ranjha is in me, I dwell in Ranjah' no second thought enters there (i,e. none else is there in the inmost)

I do not exist, He exists in all And He consoles and extols Himself.)

The entire legacy of Bullhe Shah is the exegesis of unalloyed Tawhid (فنا اور بقا) and Oneness of Being (*wahdat ul-wujud*). He thus broke all shackles of country, religion faith and creed, convention and convictions. The integrity of the Prime Soul, His Omnipresence and Immanence was so deeply rooted in him that the thought of multiplicity evaporated from his mind. He looked Unity in plurality all over the phenomenal existence. He became one with Him like that of other mystics of Islam who professed Ibn Arabi's doctrine of *wahdat ul-wujud.* His works assert that he sees God dwelled in the heart of each individual, no matter what religion he may profess. It is solely the matter of Tawhid interiorized and realized. Thus no illuminated adept (کاملین) could venture to dispute the spiritual infinity and sublimity Bullhe Shah had attained. However literalist scholars disputed with him mainly because of alien terms and terminology he used in his poetry. His literary legacy was enough to teach and preach.

After the death of Shah Inayat in the year 1147 A.H

Marfat.com

(1735) Bullhe Shah returned to Kasur. He remained complete faithful and lover of his Beloved. He remained unmarried like that of his one sister who too remained single and kept his company in his last years. He died in 1711 A.H (1758) at the ripe age of 78 and buried in Kasur where his grand tomb locates, and is visited by thousands daily. It serves as cupbearer for those who want to drink a cup of His Oneness. His Urs is celebrated every year.

Bullhe Shah's literary legacy covers all aspects of Tasawwuf. A few points of his teachings are mentioned as follows:

1. Bullahe Shah stands for the Unity, so essential for human welfare regardless of religions and sects. He sees God installed in the heart of each individual, no matter to what religion he belongs.

2. Neither Hindu nor Muslim, let us sit to spin, abandoning pride. Neither a *sunni* nor a *shia,* I have taken the path of complete peace and unity. Neither am I hungry, nor satisfied, nor naked, nor covered. Neither am I weeping nor laughing nor wandering nor settled. Neither a sinner I, nor pious one. Bullah, in all hearts I feel the Lord.

3. Love and law are struggling. Law say: "Go to the *mulla* and learn rules and regulations". Love says: "One letter is enough, shut up, and put away other books," Law says: "Perform the five baths and worship alone in the temple." Love says: "Your worship is false if you consider yourself separate." Law says: "Have shame and hide the illumination." Love says: "What is the veil for? Let the vision be open..." Law says: "On the cross we placed Shah Mansur." Love says." The rank of Love is the highest heaven, the crown of creation. Out of Love He has created Bullha, humble, and from dust.

4. Strange love has entered into my heart since the *Day*

Marfat.com

of Alast. It is roasting me in boiling oil. It roasts who are already roasted. Love of him kills those who are already killed. It crushes relentlessly who are already crushed. Perhaps a spark of His light has penerated. O Bullah! The love of God is strange. It is unique and matchless in the world. It has entered into my being since the Primordial Day of Covenant.

5. O Friend! Shun attaining more knowledge. Your need is just one word *'Alif'*. Exoteric knowledge is not counted here, nor fleeting life is dependable. Your need is just one syllable *'Alif'*.

6. You attained exoteric knowledge and became Shaikh and Mashaikh. You filled your belly with food full to the brim and slept long sleep. When time of departure arrived, you wept bitterly. You drowned in the sea, being not on the either shore i,e., total helpless.

7. You say supererogatory prayers too much and repeat aloud Call to Prayer. On the pulpit of the mosque you make lofty speeches. The greed and appetitive desire have abased you.

8. You explain laws of Shariah to the people, but you eat dubious food i,e., you do not differentiate between licit and illicit food. You eat whatever is sent to you. You earn something different, but tell the people something else. Your interior is black, your exterior is white. You must know that *Azazil* (Satan) learnt too much, but his camp burnt entirely; chain of curse fastened around his neck and at last he lost the game.

9. You sap the simple folk by fraud and making false promises to them. By gaining bookish knowledge, you have become *mulla,* jurist. God is happy without such knowledge. Your greed is intensified each day and it had made you wretched.

Marfat.com

10. In whose heart He got abode, he proclaimed: "I am the Truth, I am the Truth." Such person does not want 'sing and song'; he rather dances in ecstasy. O Bullah! I found the Real One, the falsehood vanished. I declared truth to the seekers of Truth, since the time, I witnessed the Divine Light.

11. The moment I learnt the lesson of Divine love, my heart feared the mosque and I found abode in His pavilion where thousands of songs (hymns) are being sung i,e., every iota in the cosmos is singing His praise. His love remains new and fresh ever.

12. The moment I seized the secret of His love, duality vanished. My exoteric and esoteric states were cleansed. Now wherever I see, I see my Friend.

13. I am librated, I am free, neither inflicted nor knowledgeable. I am neither Muslim nor polytheist, I stroll in the celestial realms, not interned anywhere. I walk in the holy tavern (wine-house) have no concern with good or evil. What do you ask about the caste of Bullahe Shah? He exists no more.

Sources

1. سائیں بُلھے شاہ۔ جے آر پوری
2. تذکرہ اولیائے پاکستان۔عالم فقری
3. خزینۃ الاصفیاء۔مفتی غلام سرور لاہوری
4. تذکرہ حضرت شاہ عنایت قادری، میاں اخلاق احمد
5. L.R. Krishna, *Panjabi Sufi Poets.*
6. C.F. Usborne, *Bullah Shah.*
7. M. Riaz Qadri, *Sayings & teachings of the great mystics of Islam.*

Marfat.com

﴿ 15 ﴾

Shah Abdul Latif Bhitai

A typical mystic poet of repute who right from his early life spent most of his time as wandering *dervish* and lived in an isolated cell called Bhit, a mound of sand; hence the word Bhitai was suffixed to his real name Abdul Latif. He was Awaisi and tavern-hunter, drunk from the Day of Alast, a violent lover of God who is said to have pre-destined spiritual link with Maulana Rumi. He too professed the creed of intoxicated mysticism like Hallaj and Bistami but with some difference since he never uttered *shatahat* (ecstatic utterances). Awaisis are those fortunate souls who receive spiritual wealth from living as well as departed Sufi Masters or who may or may not have a spiritual Preceptor; they owe their spiritual awakening direct to God.

Shah Bhitai was born in 1102 A.H (1689-90) in the village of Halla Haveli in Hala Taluka in Hyderabad district (Sindh). No vestige of this village is now visible except a small solitary mosque built on the site of the house of Shah Bhitai by a *dervish.* His father named Shah Habib migrated from Haveli to Kotri, a village four miles away from Bhit (the mound where the saint lived and prayed). The village now exists only in the form of stray ruins.

Shah Bhitai was Saiyyid, a descendant from the family of the Holy Prophet ﷺ. His ancestors lived in Harat. Mir Haider Shah, an ancestor of Shah Bhitai once happened to visit Hala where he married the daughter of Shah Muhammad Hali. Mir Haider stayed in Hala for three years and eight months. When he received the news of his father's death, he returned for a time to his native town. Soon after his departure, his wife bore a son who was named Mir Ali in

Marfat.com

accordance with the instructions left by him. Shah Abdul Karim, the great grandfather of Shah Bhitai, was himself much revered mystic poet. He was progeny of Mir Ali. Shah Bhitai's father Shah Habib was the son of Syed Abdul Qudus Shah, son of Syed Jamal Shah, the third son of Shah Abdul Karim. Shah Bhitai's mother was descendant of Makhdoom Dayani, known as Makhdoom Arabi. He was *majzoob* (enraptured person). His tomb till today stands in the east of old Halla. Thus Shah Bhitai's family had holy tradition and lineage from both sides.

It is related that Shah Bhitai was born by the grace of the prayer of a holy man and so named in accordance with his desire. In *Tuhfat-ul-Kiram* is described that Shah Habib, the father of Bhitai was a 'Perfect Man of God' devoted to a life of piety, divine adoration and contemplation. At times he used to be engrossed in reflection and meditation to the extent of unconsciousness wherein he could not recognize his son present in his own cell.

Shah Habib sent his son Shah Bhitai for formal education to Akhoond Noor Muhammad Bhatti of the village Vai, a village situated six miles away from Bhit and four miles from Udero Lal. A legend goes that Shah Bhitai declined to learn anything beyond 'Alif', the first letter of the alphbet, and also that of 'Allah', The Supreme One.

Learn the letter 'Alif', forsake all other learning;
Purify the heart, how many pages shalt thou turn?

When the matter was reported to his father Shah Habib that he son had refused to learn beyond the letter 'Alif', he felt elated and warmly embraced his son, and said: 'Indeed you are on the path of Truth.' *Tuhfat-ul- Kiram,* however records that Shah Bhitai did not receive further education from anyone. But there are two opinions as to whether Bhitai was illiterate

Marfat.com

or full literate. Dr. Trumpp, the eminent European scholar, who was the first man to compile and publish the poet's *Risalo* writes in the Introduction: "It is said that he had never studied, is sufficiently refuted by his *Diwan,* where he exhibits a deep learning in Arabic and Persian." Dr. Gurbuxani writes in his '*Muqqadama-Latifi* (Introduction in Sindhî to *Shah jo Risalo*): "It can be stated with certainty that Shah Abdul Latif, according to his times was highly learned in every branch of knowledge-partly due to his academic pursuits and partly due to his personal zeal, observation and study. He was a scholar of Persian and Arabic and had a complete mastery over his mother tongue. Not only this, he was also conversant, to some extent, with some other languages such as Baluchi, Saraiki, Hindi, Punjabi, etc, He seems to have made a deep study of the Qur'an and Traditions, Theology and Philosophy, Sufism and Syntax and Grammar, etc. The holy Qur'an, Rumi's *Mathnawi* and Shah Karim's *Risalo* were always with him... he has touched in his *Risalo* a variety of subjects originating from the study of these three books and also of aforementioned branches of learnings. This bears undisputed testimony to the fact that Shah Bhitai was a unique scholar of his own time...the 'true knowledge', however dawns only on a few rare souls. There is one way of acquiring this knowledge-contemplation of the beauty and majesty of Man and Nature and reading the Book of Self. Undoubtedly Shah had made this study and this is what accounts for his being the sovereign of Poets." It is rightly remarked: "Man is the microcosom in whom all the attributes of God are reflected-and that he is Mother of the Book."

Mirza Kalich Baig in his work in Sindhi '*An Account of Shah Abdul Latif Bhitai',* says: "There are several Quranic verses, Traditions and other Arabic sayings in his *Risalo*

Marfat.com

which can be quoted with such elegant aptness by none except a man of deep learning. However, there is nothing on record of history to testify that Shah had ever received any regular academic education. In all faith, we submit that on holy men God bestows Divine knowledge, of which mortals know nothing."

Mian Din Muhammad Wafa'i too writes in his Sindhi work '*Lutf-ul-Latif*: Such is the sublimity and grace of the poetry that none can believe that Shah Bhitai was an illiterate man or an ordinary individual; but those who know that through self-purification and penitence man gets knowledge of those mysteries of which common men are absolutely ignorant, will surely believe that God bestows upon some illiterate persons such treasures of knowledge as fill the minds of the wise and the learned with amazement."

In order to establish the truth of the thesis that Shah Bhitai was educated, scholars invariably argue thus: Had he been an illiterate, he should never have retained with him a copy of Rumi's *Mathnawi* -a golden-lettered and golden-edged attractive manuscript presented to him by Mian Noor Muhammad Kalhoro, the ruler.

All the aforementioned remarks assert that Shah Bhitai was a born saint with God given excellent intelligence and erudition which exempted him to attend any institution of formal education. He, in short time, mastered exoteric sciences by self-study, divine grace and penetrating sagacity.

Shah Bhitai spent early life with his father Shah Habib in Halla Haveli in Hala Tuluka, but when his father migrated to Kotri he too lived with his father there for a few days. Light of sainthood would radiated from his forehead since childhood. It is related that Shah Bhitai experienced metaphorical (*majazi*) love in his youth which later on was

Marfat.com

converted into metaphysical i,e. Divine love. He fell in love with the daughter of Mirza Moghul Baig who was a disciple of Shah Habib, and an aristocrat of the royal Arghun family of Kotri. Once it so happened that Mirza Moghul's daughter fell ill and, as usual, Shah Habib was entreated to pay a visit to his disciple's house. Incidentally, Shah Habib himself was not well at the time and he therefore asked his illustrious son Shah Abdul Latif to represent him. The girl was carefully covered with a blanket; but her beauty, like the full moon, could not remain as a veiled mystery. At her sight, Shah was overwhelmed with a mysterious ecstasy and holding her finger in his hand, he said almost in a state of trance: 'One, whose finger is clasped by the Saiyid's hand, shall witness no harm.' Hearing this, Mirza Moghul and his relatives were all red with wrath but they exercised restraint and discretion and said nothing to the son of their Spiritual Preceptor. However this incident resulted in estranged relation amid the family. In the frenzy of love, Shah Bhitai now began to wander through dales and deserts like Majnun. Once he was so much occupied by the fire of his love that he lost all consciousness and lay in that state at a place for three consecutive days. His body was wrapped with many a sandy fold, only an end of his skirt was slightly visible. By chance, shephered's eye fell on him and he conveyed the news to his pining father Shah Habib who addressed his son in these agonised words: "Due to surging wind-storm, your limbs lie buried in the dust." Shah Bhitai recovered from his rapturous state and responded thus: I am still breathing in order to have a glimpse of the Beloved." Shah Bhitai's inner state had entirely changed. His phenomenal love took on to divine love i,e. he was now on the track of mystical quest. One day all of sudden, he disappeared from his house in a mysterious way, leaving his parents once again in separation

Marfat.com

and sorrow. Since that day, he enjoyed the company of Yogis i,e., hermit friends and wandered with them through many a territory adjoining Sindh. His famous work *Risalo* contains reference to Lakhpat and Girnar, Jessalmir, Thar, Ganja and Haro, Lahut and Lamakan, Kabul and Hinglaj etc. He travelled in their company for three years and accumulated vast spiritual treasures. Most probably, he was thereafter instructed by some ascetic to settle down at one place to contemplate divinity. *(Extracted and summarised from 'Shah Latif', by K.B. Advani)*

On account of long absence from home Shah Bhitai's parents were much worried. His father Shah Habib used to pray to God for the safe return of his beloved son. He would also make daily supplications at the shrine of Makhdoom Nu'h. One day, all of a sudden Shah Bhitai quietly entered his parental abode and long period of painful separation ended in joy. Soon after this, he was married to the girl for whom he had once wandered for years in hills and deserts, dales and mountain. She was Bibi Sayedeh Begum, the daughter of Mirza Moghul Baig, and later reverently called by Shah's disciples Taj-ul-Mukhadarat (The Glory of the veiled ones).

It was something wonderous that how this marriage took place. It happened so that some robbers of the 'Dal' tribe, taking advantage of the absence of the male members broke into the house of Mirza Moghul Baig and looted all valuable things available there. Sometime later Moghul alongwith their attendants followed the robbers' track. On the way they happened to pass by Shah's lodge. Apprised of this, Shah Bhitai voluntered his and his people's services to deal with robbers, but this offer was contemptuously rejected. Shah felt much grieved at this. In the combat with the robbers Mirza Moghul lost his life. This happened in 1124 A.H. (1713). The women folk of the Moghul's house apologised to the Sayyids,

Marfat.com

and hence the daughter of Mirza Moghul was married to Shah. She was indeed a pious and virtuous lady. But Shah left no issue. He always used to say that his children were his followers.

The course of life of Shah Bhitai was now smooth and calm. He passed his days in prayer, nights in devotional exercise. He spent time also in singing his poetic songs and in studying the mysteries of nature. The lovely natural scenes filled his mind with ecstatic fervour which resulted in poetry of the most glorious and mystical nature. He was always seen absorbed in contemplative vision and studying the relationship of divine Presence in the phenomenal existence. His kind, and mild disposition, piety and holyness would attract crowd of people around him which created envy amongst the Pirs and Mirs i,e., the religious hierarchy of the region and the aristocracy. Among them was also Noor Muhammad Kalhoro (1718-55), the ruler of the time and leader of the Kalhoras. The Kalhoras in those days were at the very pinnacle of their glory and commanded both worldly and spiritual leadership. All this jealousy and rivalry arose because of Shah's large following although Shah himself was averse to this. Now his detractors and adversaries bent upon to trouble him. Especially Mian Noor Muhammad Kalhoro, the ruler, did his best to eliminate him from the earth. He once sent him some confection (sweet meat) soaked in a deadly poison. On receiving it, Shah Bhitai cast it into the river, saying "Let the entire creation have the benefit of this rare and rich nourishment." On another occasion, he invited Shah to his palace, and before parting with him presented to him an impetuous mare of rare breed. Flinging aside the bridle, Shah Bhitai spurred the animal to top speed and in no time vanished from the public eyes. After sometime, he returned to the spot

Marfat.com

safe and sound. Mian Noor Muhammad repented of his treacherous act, bowed to him in veneration and became his disciple. It is related that Ghulam Shah Kalhor, the illustrious son of Noor Muhammad was born as a result of Shah's blessings.

Now Shah Bhitai did not like to stay longer at Kotri because of his rivalry at this place and his quest for an undisturbed solitude. During the era of his wandering, he had seen a mound (*teela*) of sand, surrounded by thorny bushes, near Kirar Lake, four miles away from New Hala. He found it an ideal spot for devotional exercises and contemplation. He and his followers, transformed it into 'Bhit' (*teela*) the immortal spot, where he lived, prayed and now lies buried. Shah also managed to plaster the sand mound (Bhit) with the famous Sindhi clay and built there a humble cottage for himself. He built there a small Haveli (lodge) for his parents and assigned some of its portions to the *dervishes*. He also built a small mosque there. It is said that Shah's great grandfather, Shah Abdul Karim had once passed by that site (Bhit) and offered prayers there. He is said to have made this prediction: 'One of our descendants, who will be an illustrious saint, will make his abode here."

While Shah was still engaged in renovating Bhit, he received the news of his father's serious illness. Shah Habib, his father sent him this message through a personal messenger:

"What attachment has distracted you from me? My beloved one! while I yet live, do, what you shall do after I depart."

Shah Bhitai's heart was moved deeply to read the message. He sent back through the same messenger the following message:

"Grieve not, for I am not far away; Physically away,

Marfat.com

yet really I am one with your noble self."

Shah Habib felt much consoled on receiving the message from his son and soon afterwards passed away peacefully. But Shah Bhitai was too late to bid farewell to his father. However, he was deeply moved at his father's death and mourned for several days. Shah Habib died in 1155 A.H (1742). Shah Bhitai survived only for a decade after his father's death. After the demise of Shah Habib, the entire family shifted from Kotri to Bhit. Shah's reputation as a radiant saint of God began to spread far and wide; people of the area now began to make frequent visits to Bhit to pay him homage.

Towards the close of his life. Shah Bhitai yearned to set out for pilgrimage to Karbala. When he departed and covered some distance from Wang Willasar, he was greeted by a holy man who humbly submitted: "O Revered one! You have always been telling people that Bhit be your burial place; it is therefore surprising that you have chosen to embark on such a long journey towards the close of your life-journey on Earth!"

Deeply touched by these words, Shah abandoned the idea of travelling further and immediately returned to Bhit. Arriving there he wore black garments and sang 'Sur Kedaro' in lamentation of the Imams. He confined himself to solitude for a period of twenty days during which he took only a few morsels of food. When he came out of his solitary chamber, he took bath and then putting over himself a sheet (*chader*) he sat engrossed in the sea of contemplation. Prior to this he made a gesture signifying that song and music be started. For three days in succession, his *dervishes* engaged themselves breaklessly in song and music. When they stopped they discovered that Shah's radiant soul had flown to the Abode of Eternal Bliss. He thus died on the 14th of Safar in 1165 A.H.

Marfat.com

(1752) at the age of 63. He was succeeded by his nephew's son Syed Jamal Shah, who had treated him with utmost affection and reverence during his brief stay in Wang Willasar, Kutch. *(Excerpted from 'Shah Latif' by Kalyan B. Advani)*

Shah Bhitai was buried, according to his will on Bhit at the feet of Mahmud Shah. Mian Ghulam Shah Kalhoro built a splendid tomb over his sepulchre. The exquisite work was executed by Idan, the famous artist of the time which was completed in 1167 A.H. (1754)

As stated earlier, Shah Bhitai chose the spot of Bhit to make his permanant abode and centre to start his teachings and exhortation programme. When he reached Bhit he was only 26. From this place spread illuminative knowledge in all directions. His discourses in the gatherings and privacy were full of intuitive knowledge attracting people to Divine love. He and his followers had nothing to do with the vanities of the world. Entire Sindh was being illumined by his message in poetic form. His *Kalam* (poetic works) was purgatory, his words full of references from the holy Qur'an and *Ahadith,* and esotericism of the great mystics of Islam such as Shaikh Akbar Muhyiuddin Ibn Arabi and Rumi.

Shah Bhitai had seen many political turmoils, hills and dales of the seventeen and eighteen centuries. He was of 18 when Mughal Emperor Aurangzeb died. After his death Mughal Empire gradually began to decline. The process of secession from the centre (Dehli) had initiated. The government of his own native region run by Kalhoras had seceded from the centre and preparing to become independent. He too saw Nadir Shah pillaging and devastating Sindh and made it subject to Iran. He also saw Ahmad Shah Abdali routing pagan army in the third battle of Panipat.

It was the time when the world saw degeneration in

Marfat.com

every walk of life. Religious, social, political and moral values had vanished. The rich has made the lives of poors miserable. All the amenities of life were available to upper classes. Fake Sufis, imporsters, worldly Ulama were progagating waywardness and immorality. These were, in nutshell, the circumstances in which Shah Bhitai had to exert to bring about change and improvement in society.

Shah was not a reclusive mystic to have adopted secluded life all the time for his own sake. He was a great *mujahid* (warrior) to fight for the regeneration and illumination of society and provide asylum for the suffering humanity. He worked through his message to establish relation of the human folk to the Almighty and Glorious, to make them God-wary and realize them their purpose of advent on the earth. He would travel miles together daily on foot to impart message of Islam. He covered entire region of Sindh by frequenting each spot on foot. No city, town or village was left unvisited and deprived of his grace and esoteric glance. He used to talk and address in Sindhi tongue about Quranic teachings and Islamic way of life. Forty years after his taking abode at Bhit, he continuously exerted himself to promote the cause of Islam in the region. His mystical poetry very much testifies and eulogises his service.

In his day, Shah was called 'Hafiz of Sindh', not because his poetry had any affinity with that of the great Persian poet Hafiz Shirazi, but because his *Risalo* was as precious to his people as *Dewan-e-Hafiz* is to the Persians. Both were saints and divinely inspired poet. Shah infused into the Doha what Hafiz infused into the Ghazal (odes) a burning intensity of feeling and poetic flight of rare excellance. However, Shah loved Sindhi so much that he has not inserted any Persian quotation in any of his verses except in one in 'Sur

Marfat.com

Suhni'. Shah has occasionally quoted verses from the holy Qur'an and also Traditions but he has made their spiritual significance quite clear and explicit by his unique manner of poetic elucidation. Shah does not quote the names of any mystics of Persia or Arabia as other poets have done. His love-mysticism is also confined to the folklore of Sindh. In his poetry, the spiritual guide (*Pir*) plays the roles of the blacksmith, the butcher, the archer, the fisherman, the washerman, the dyer etc., in turn, as the process of purification warrants. It is the function of blacksmith to cast rusted iron into fire and then water it and beat it with a hammer to harden it into shining and lustrous steel. Even so, the spiritual guide puts the aspirant (travellers of mystic path) to fiery ordeals and finally changes him into a shining spiritual hero.

For Shah, the Beloved (God) draws the lover by a bait even as the fisherman draws a fish from water; the former's bait, however, is threadless and invisible but nonetheless irremovable. In his work he says:

> The Beloved having struck the bait in my throat,
> Declines ever afterwards to withdraw the same.

Shah's 'Sur Kapait' is based on the symbolism of the spinner and the spinning-wheel, man being the spinner and his heart the spinning-wheel. Iteration of Divine Name is the thread spun.

Likewise the camel and the boat act as 'great stimulant of thought' for Shah. The human mind is compared by him with the camel who turns to unpalatable and ugly shrubs even when it is fed on roses and decorated with silver and gold. He says:

> I tied it to the bush to provide for it a feast of rose-buds,
> The evil-natured camel feeds secretly on sour grass;
> Its ways, O Mother! have baffled me.

Marfat.com

In 'Sur Sri Rag', Shah identifies the human body with boat with multifarious holes in its bottom, tossed on stormy waves and harassed by violent and adverse winds. The 'True Captains' sound repeated notes of warning but rarely are they heeded by the careless Boatman. He says:

Keep not vigilance out of your mind whilst you are on
the ocean;
O Mariner! perhaps you love sleep only to court disaster!
Keep awake on the sea and negotiate your boat safely to
the shore!

The world today is vitiated by hypocrites and charlatans (quacks) even as the limpid water of stream or lake is polluted by dirty cranes and crows. Men of God, therefore, no longer wish to dwell in the vicious atmosphere of this false and wicked world. He says:

The pure water has been polluted by crows,
The swans are ashamed of repairing there.

As a final admonition:

If you dwell but once with the virtuous swans
You will never again mingle with cranes.

For Shah Peacock stands for the spiritual guide. It has its own knack of killing snakes, especially the cobra. The human mind is also venomous like the cobra and none can conquer it unless he has the support of powerful spiritual guide. He says:

I looked eagerly and in vain for a peacock in Kinjhir
Lake,
The swans, whom I adore, have all flown away.

In 'Sur Yaman Kalyan', Shah sings of the eternal love of the moth for the candle or Flame and invites all lovers to the Feast of Fire: He says:

If you call yourself a lover, retreat not at the sight of

Marfat.com

flame;
Enter into the Beloved's Effulgence and earn the bridal claim!
You are still unbaked and knowest not the secret of the oven.

(Excerpted from Shah Latif by Kalyan B. Advani)

Shah's *Risalo* is full of such similies, metaphors, and imageries which are his symoblic and allegorical utterances to teach Islamic mysticism to common folk.

Shah was a violent lover of God. He sings songs of Divine love, which in the words of Rumi, makes even the mountains dance. He becomes ecstatic when he sings divine love. He says:

I cannot too profusely sing the praise of love;
I spell and read the very word with ecstatic fervour.

Again he says:

Neither yearning hath any end nor the pang of love;
Love hath no limit, it knows its own end.

Mysterious is the thirst of Love-a thirst which knows no satiation even if the entire ocean be quaffed:

I burn and roast and bake, I yearn and seek;
within me there is Beloved's thirst, which I cannot slake.

If I were to quaff the entire ocean, it will be but a sip for me. This thirst enchances with the quaffing of each draught-this thirst can only be extinguished by thirst!

Shah is a mystic poet of separation-he believes in the eternal thirst of Love: what can be achieved through separation cannot be achieved through union. He says: Separation keeps the thirst alive, while union extinguishes it. He says:

May I ever seek Thee but never find Thee!
May not Thy longing disappear from even a single hair on my body.

Marfat.com

Come back O Separation! Union becomes a veil between
me and the Beloved;
The moment my idol comes, the live wounds die.
If wounds die, yearning also dies.

Shah's Beloved has a beauty and an effulgence that transcend all beauties and effulgences of the Universe.

When the Beloved lifted with grace his intoxicated eye;
The sun's rays became dim and the moon lost her lustre;
The pleiades and planets bowed in submission to him;
The Beloved's beauty rendered dim the lustre of gems.

When the Beloved walks, the earth kisses the path he treads; and the Houris pay homage to him:

When the Beloved walks in his graceful manner,
The Earth kisses the path of treads and sings Lord's
glory;
The Houris stand in reverence, amazed at his beauty;
By God! the Beloved hath a more attractive charm than
everything else.

The mystic poets of the East have often based their philosophy on the well-known Arabic saying: 'Worldly love is a bridge leading to Divine Love'. Shah's tales prove the truth of what is enshrined in this mystical utterance. In 'Ṣur Asa' he makes explicit what is implicit in the romantic stories. He applies the theory to himself-love was a great purifying force in his life.

Love carded my being as the carder doth cotton;
My hands abandoned all work, my limbs lost all vital
strength.

It is in this very 'Sur' that he advises the aspirant not to see things with physical eyes, which mislead people into error.

Look not with these physical eyes, set in thy face;
None can ever have a glimpse of the Beloved by looking

Marfat.com

through these eyes;
They alone enjoy His Glimpse that close these two.
Have no earthly beloved, let not these black ones (eyes) move;
Why not seekest the Divine Beloved!

It is in 'Sur Asa' that Shah reveals to us directly his real self. Here he wears no garb of a Mumal or a Sasui or a Lila or a Nuri but reveals himself without any symbolic cover as a seeker of Truth and man of realisation.

Truth has slain my heat into twain;
I cannot breathe even for a moment without the Beloved;
God and God alone reigns in my heart.

Being one with God, he had ascended in thought to that Pure Realm of Bliss, which is not conditioned by time, space and causation. This is a realm where the mortal senses of man cannot work-a land of indescribable wonderment, where neither 'Is' dwells nor 'Is Not'. It cannot be measured by any human scale nor can it be seen by mortal eyes. Human Intelligence has no scope to function there and Human Understanding becomes there but a blind and crippled wayfarer.

In this Ream of Wonder, Human Understanding can comprehend nothing;
A glimpse of the Beauty of the Divine Being cannot be enjoyed by this blind human vision.
Self is a Veil of Self-it is ego that constitutes a bar to Self-realisation:

O aspirant! Your ego is a Veil between thee and the Beloved;
Lo! the Veil vanishes and then all doubts melt into nothing.

In 'Sur Asa', Shah talks of 'Pure Ego', which is the

Marfat.com

highest attainment of men of spirit. The false ego is the curse of man; that leads to his fall and degradation. The 'Pure Ego' that comes from self-realisation is the greatest boon that could be conferred by Heaven on man-the very pinnacle of Divine Effulgence to which man is the inheritor. The utterance of this pure 'I' is the Voice of Divinity, of God Himself. This pure 'I' befits 'Divine Self' the false 'I' or ego is vanity of varities.

'I' springs from 'I' befits 'I',
with the blessing of this 'I', become the real 'I'.

Only men of Truth need say this, you (common men) have not to say it. The man who attains self-realisation covets no worldly eulogy; he is above all human laudation and applause. He is one with God, who alone deserves praise.

He renounces all laudation, he rises above praise;
Where there is Divine Presence, there none else has a separate identity;
He (man of realization) is immersed in those waters that know no limit of love.

Then his very body becomes a rosary and his mind the sacred bead; and his heart becomes a harp, producing melody of divine harmony. His very veins sing the song of 'He is One without a second'. Such people may well sleep and pass no wakeful days and nights because their sleep is but superconscious awakening.

Those whose body is a rosary and mind a bead and heart
a harp;
Whose very veins sing the song of 'He is One without a
Second';
Are awake while they sleep, for their very sleep is
contemplation divine.

Shah at the end of his spiritual quest enters the 'Limitless Realm' and there discovers that the Beloved's Beauty

Marfat.com

is beyond all measures of imagination.

I seek Him in the Limitless Realm and find that He
transcends all limits;
The Beloved's Beauty is beyong all reckoning;
Here my yearning for Him is limitless and there the
Beloved is all indiffernet.
The false ego is a bar to real ego-Self consciousness is

a veil before Self-realisation. The moment consciousness of individual or separate identity dies, pure consciousness or self-awakening is born and then all worldly doubts and disturbances vanish like mist in the thin air.

Ego is a veil to Self, beware, O aspirant!
The existence of this (ego) is a bar to union (with God).
Ego is a Veil to Self, hear O aspirant!
When the Veil is removed, all strife and turmoil cease.

Again:

We are those for whom we thirst;
O doubt! depart! We have now realised the Beloved.
We are those for whom we yearn,
He is neither born nor doth give birth-dive into the truth!
If thou shalt see aright, thou shall call every creature
God;

It is not the daily ritual prayer that leads a man to realise Truth-rather it will lead him to vanity, if he becomes too much conscious of his righteous conduct. A prayer that has a tinge of egoism in it, is not heard in Heaven and yields no spiritual good.

So long as thou art conscious of self, thy prayer is
naguht;
Abandon all thought of self and then avow: 'God is
Great!'
So long as thou art conscious of self, the prostration is

Marfat.com

naught;
Lose thy identity and then avow: 'God is Great!'
Shah strikes the final note:
He (God) is not separate from Self, Self is also not separate from Him;
'Man is My mystery and I am his'-know this truth;
The knowers of Truth have all departed singing this tune.

Man apparently is a servant and the Lord is his Master-but where this love is, there is no distinction of Master and slave. The slave himself becomes the Lord of Glory through this alchemy. Then like his Master, he also becomes infinite and without any end:

The slave then hath no beginning or end;
Those who have realised the Beloved, are for ever merged in Him.

The slave becomes the Lord through self- annihilation and then there remains no distinction between the Real Being (God) and the portrait (man).

Self-annihilation exalts the slave to the pinnacle of glory;
They (true seekers) are the Reality and also the portrait;
The Mystery of the Beloved is beyond all power of words.

Shah, after speaking at the highest level of mystical perception comes down to the level of human limitation. He compares both the realms as follows:

Where there is neither 'Is' nor 'Is not' - this is but an idea of a creature of clay;
The Beloved's Beauty is beyond all human ken.
The Beloved's Pure Glory is beyond human vision,
(Extracts from Shah Latif, by Kalyan B. Advani)
Man, how much elevavted to spiritual glory, has his

Marfat.com

limitations; God is infinite and knows no limitation. The limited one cannot understand limitless glory of the Most Glorious. The *Risalo* of Shah Bhitai deeply reflects metaphysical doctrine of *wahdat ul-wujud of Ibn Arabi.* He too looks embodiment of the doctrine of Oneness of Being. When he says that Rituals won't work alone, he means one must not neglect observance of Shariah and Sunna of the Holy Prophet ﷺ but do more and more. That is why entire life of Shah Bhitai remained devoted to obligatory and voluntary prayers, fasting and other devotional exercises. This is a note for those who think Shariah something alien or apart from Islamic mysticism.

Many a chronicler has depicted traits and characteristics of Shah Bhitai. They say that "benevolence was largely writ on Shah's radiant forehead and his eyes were always wet with the mist of divine tenderness. His poetry is a mirror of his character. He was the very embodiment of those qualities which he has commended in his poetry. His life's principle was to maintain humility, tenderness, patience under all circumstances and to mould the mind like wax' and behave accoringly with all men. He discovered eternal life in self annihilation."

Shah lived on simple and frugal diet attired himself in simple manner. He wore long yogic garment stitched with black thread and white Kulah wrapped all round with a piece of black cloth. He used to take the yogic staff in his hand. He used to eat in Kishkol (a boatlike bowl used by faqirs). All these things have been preserved todate. He often walked barefoot and rarely used any footware. He used to sleep on a wooden cot and wore patched quilt. He would sleep but little and spend nights in His worship. He was absolutely selfless and incurred no one's obligation. He never even asked any of

Marfat.com

his men to bring him water. He was extremely tender-hearted, man full of compassion, mercy and affection for all creatures, men, beasts, birds and insects. He never hurt any creature in his lifetime. He would warn huntsmen of the Great Hunter. He says: "You will be hunted yourself by the Great-Hunter one day as you have engaged yourself in hunting!" His heart literally melted whenever he saw poor cranes in the hunter's snare. The poor cranes used to cry pitifully, not because they found themselves in prison, but because the thought of their young ones woefully oppressed them.

Shah Bhitai was in love with music, he passed away in a state of trance listening to music. In the strings of the harp he heard the tune divine:

It is not the harp that sings, it is very mystery of the soul
that sings.

Shah had commanding personality and none dared ever show arrogance in his presence. There was always quiet, serene, impressive dignity about his conduct and behaviour. But occasionally he used to regale himself with a few jokes amongst his chosen *faqirs*. Shah was Awaisi by virtue of his association with the perfect men of God. Whatever the mystic path he pursued, it is manifest from his poetry that he was above all restrictions of caste, creed and colour. Although he was a sufi mystic in true sense, he used to perform all religious duties faithfully, thereby serving as a model for his disciples and common people.

Some mystical teachings of Shah Bhitai are recorded here in sum:

1. Understand thy religion and then pursue the spiritual path.
2. Turn your heart to the Truth and then enjoy the Abode of Light.

Marfat.com

3. Those who have seen the Beloved have abandoned all religions.

4. The Sufi cloak bestowed on me by my Pir is for me a priceless treasure and an ornament for me.

5. One must buy humility under all circumstances and be guided by the dictates of the divine voice within the voice of conscience. Let the inner judge be enthroned; why implorest the worldly judge?

6. A proud man's company is to be shunned because it will impair your moral calibre.

7. Self-conceit destroys, but patience exalts an individual. The patient triumphs while the conceited loses the day. Not by retaliation but by forbearance is Self conquered.

8. Man, the possessor of intrinsic gold and jewellery, deals in lead and glassware! He should deal in that imperishable commodity which is not diminished even by an iota though Eternity come!

9. Man must imbibe the lesson of Universal brotherhood from birds, who generally flock together under the sacred impulse of affection and love.

10. There is no disharmony where the Glorious Lord abides, the Beloved's face is the sacred arch and the world a Universal Sanctuary.

11. Those whose self is filled with love have an eternal thirst; drink the cup of thirst, inflame thirst with thirst! A single drop of Love's wine is beyond all value-Love means martyrdom.

12. A glimpse of the Beauty of the Divine Being cannot be enjoyed by the blind human vision.

13. Self-annihilation exalts the slave to the pinnacle of glory. They (true seekers) are the Reality and also the portrait; the Majesty of the Beloved is beyond all power of words.

Marfat.com

(Extracted and summarised from 'Shah Latif, by Kalyan B. Advani)

Sources

1. تذکرہ صوفیائے سندھ۔اعجاز الحق قدوسی
2. تذکرہ اولیائے پاکستان۔عالم فقیر
3. انوار اصفیاء
4. Kalyan B. Advani, *Shah Latif.*
5. Lilaramsing Watanmal, *Life, Religion and Poetry of Shah Latif.*
6. H.T. Sorley, *Shah Abdul Latif of Bhit.*
7. M. M. Gidwani, *Shah Abdul Latif.*
8. Gurdial Mallik, *Divine Dwellers in the Desert.*

Marfat.com

﴿ 16 ﴾

Hazrat Sakhi Ahmad Yar Abbasi

In Sufism practices of self-mortification and austerities are indispensable to undertake for the elimination of carnality and selfhood during the formative phase of mystical travels, but there have been certain auliya Allah who put their lives at stake and didn't recede an inch until they achieved their goal. The life of Hazrat Sakhi Ahmad Yar is a unique and pristine example in this regard. In quest of Truth, his body was emaciated by harsh type of ascetic practices until he was ennobled and enriched by the waking vision of Rasulullah ﷺ at the bank of river Chenab.

The parents of Hazrat Fakhr-e-Askhiya Sakhi Ahmad Yar would often supplicate in the Divine sanctuary to bestow them sons who were His lovers and capable to serve the cause of Islam. Their prayer was granted by the Almighty. Hence Fakhr-e-Askhiya Hazrat Sakhi Ahmad Yar was born in 1193 A.H. (1779) at the village Maan in district Gujranwala. His father Khwaja Muhammad Jeewon was pious and Sufi saint of repute. About him it is related that he did not sleep continuously for 12 years and would offer two hundred voluntary prayers every night not withstanding type of weather whatsoever. During this, number of time he contemplated Night of Power (لیلۃ القدر). He died in 1829 at the age of 50. His mother named Aisha Khatoon too was God-wary woman who regularly observed night vigils. She led a long life, but despite her senile weakness, she did not reduce her ascetic practices, and litanies. It is commonly known about her that she would say five obligatory prayers in one ablution. She was great reciter of the holy Qur'an and Durood-o-Salaam. She used to say that from all the litanies, the best one is the

Marfat.com

Supreme Name of Allah and Durood Ibrahimi. It was rightly affirmed that her prayers were granted. Thus many men and women would come to seek her blessing and prayer and turned successful. She lived for 39 years after the death of her husband and died at the age of 89.

The family lineage of Sakhi Ahmad Yar goes back to Hazrat Abdullah bin Abbas (R.A). Hazrat Sayyidana Abbas (R.A) was the uncle of Holy Prophet ﷺ. There have been many famous branches of Abbasi clan. One is that which took interest in politics and ruled Islamic world for more than five hunderd year; the second professed Shia religion, the third adopted independent line of thought and philosophy, the fourth one is that who are spiritual and juridical heirs of Hazrat Abdullah bin Abbas and still adhere to the four famous Imams of Fiqh. The ancestors of Sakhi Ahmad Yar belonged to this lineage of Hazrat Abdullah bin Abbas, who was also given title: 'Naseeruddin', by the Holy Prophet ﷺ himself and prayer that this family might serve the cause of Islam. The ancestors of this family had devoted their lives entirely to preaching and dissemination of Islamic faith and creed. When the second century Hijra saw political turmoil, quite a number of people belonging to this family migrated to many countries and then settled in Mawara al-Nahr. Afterwards some families came to India and settled in Dehli. Some young men of heroic nature joined Mughal army and held high ranks. Later on some people of this august family migrated to Lahore and settled there for two hundred years. A eminent member of this family named Hazrat Mardan Ali Shah, who had been residing at Alipur had no male child. He handed over his business and estate affair to his servants to look after and himself adopted reclusive life in divine adoration. In the last part of his life God bestowed him son. He named him Muhammad Jeewon,

Marfat.com

the father of Hazrat Sakhi Ahmad Yar Abbasi Qadri.

Sakhi Ahmad Yar was brought up in spiritually luminous environs. He memorized the holy Qur'an in his childhood and attained notable success in the art of correct pronunciation of its letters and words. He got basic education in religious sciences from his father and became strict observant of Shariah. The house of Hazrat Khwaja Muhammad Jeewon was illuminative by the presence of Ulama and Sufi saints. The writer of *Sirat-al-Fuqra* says: "Company of religious scholars and training by the parents made him well aware of sacred laws of Islam. He strictly followed Shariah since his childhood and was ummatched in piousness, renunciation and Divine worship. The Ulama used to discourse with him on the subject of *uswa hasana* (excellent model of the Holy Prophet ﷺ) and Sakhi Ahmad Yar imbibed and implemented all in his life."

Thus at early age Sakhi Ahmad Yar was steeply inclined towards recitation of the holy Qur'an and *dhikrullah*. Even during cultivation of land he would remain busy in recitation of Qur'an and the Supreme Name of Allah. He regularly observed night vigils (*Tahajjud*) wholeheartedly. He was free from wile and guile of Satan. When he reached puberty he would regularly assist his father in cultivation of land. After marriage he earned fair livelihood by painting and embroidery work to supplement income. His preoccupation in divine worship, remembrance of Allah, night vigils, earning fair livelihood were contributing to cleansing his inner defilements, drossness, pruning and trimming of nasty and obnoxious characturistics which is prerequisite to travel divine path even before entering initiation (*Bait*). These things make the aspirant passionate lover of God and His Prophet.

Sakhi Ahmad Yar would discourse on the outer form

Marfat.com

of Shariah i,e. necessity of offering five-time obligatory prayers and other rituals. Since he was *awasi,* he engrossed himself in Remembrance of Allah all the times in addition to observing obligatory duties enjoined in law. By chance a *dervish* heard speech of Sakhi Ahmad Yar. He warned him in these words 'You should talk in view of your own practices not merely as Shariah enjoins. The elect should speak about Tariqat.' This admonition was enough for Sakhi Ahmad Yar to dive in his innermost self i,e., to remain immersed in contemplation of Truth in quest of Truth and attain unitive life in Him.

In a blessed night Sakhi Ahmad Yar dreamt that he was building pulpit of a mosque. Meanwhile the Holy Prophet ﷺ entered the mosque and embraced him. When Sakhi Ahmad Yar got up, he felt himself restless like Awais (R.A) and Abuzar (R.A). The dream further intensified his thirst. To him everything existing in the universe, except the radiant face of Rasulullah ﷺ, looked meaningless. Intense hunger for unitive life emerged from his heart like volcanic eruption which overpowered all the worldly and heavenily interests and love of the Holy Prophet ﷺ circumscribed his entire life. The pang of love for the Holy Prophet ﷺ to see him face to face in wakefulness became the sole object of his life. As a result he was strongly impulsed by the desire to quest for an enlightened spiritual master (Pir) to guide him to have the sight of Rasulullah ﷺ, in utter wakefulness.

In quest for a spiritual guide, he approached Maulana Nur Ahmad *sajjada-nishin* of Khanqah Qadiriyya Nuriyya Hazrat Shah Jamalullah Nuri and expressed his desire. Maulana Nur Ahmad said: "It is quite possible to have the sight of the Holy Prophet ﷺ provided you engage in offering Durood-o-Salaam ceaselessly on permanent basis." Sakhi

Marfat.com

Ahmad Yar again asked: 'Is it feasible to have sight of the Holy Prophet ﷺ in wakefulness?' Maulana replied: "It is quite feasible but for the passionate lovers." Hearing this his love for the Holy Prophet ﷺ increased manifold. Sakhi again asked what would be the *modus operandi.* Maulana answered 'Provided you are intense lover.' How the friends of God can sleep; it is unlawful to the passionate lovers. They always observe night vigils and fast continually. Come forward and try your luck." Thus Hazrat Sakhi Ahmad Yar swore oath of allegiance at the hand of Maulana Nur Ahmad in Qadiriyya order.

Hazrat Maulana Nur Ahmad was son of Hazrat Muhammad Faiz *sajjada nishin* of Khanqah Qadiriyya Nuriyya. Initiatory chain (شجرہ طریقت) of this order is linked with the Qadiriyya spiritual order of Hazrat Mian Mir Bala Pir of Lahore. Hazrat Maulana Nur Ahmad born in 1166 A.H. (1753) was the sixth spiritual successor of Hazrat Mian Mir. After the death of his father named Muhammad Faiz, he was made *sajjada nishin* of the Khanqah Qadiriy- ya Nuriyya at the age of 49. He was not only a renowned theologian and jurist, but also an eminent Sufi saint of the time. His hospice (Khanqah) was providing education in Islamic sciences and spiritual training to the aspirants of Truth. He was life and soul of the galaxy of auliya Allah. The spiritual elite of other Sufi Brotherhoods would hold him in great esteem and seek his help in esoteric predicaments. For instance *sajjada-nishins* of Dargah Hazrat Data Ganj Bakhsh, Hazrt Mian Mir, and the spiritual heirs of Suhrawardiyya, Chishtiyya, and Naqshbandiyya would seek blessing by sitting in his company. The glory of Qadiriyya order increased manifold and got prominence in eighteenth century Hijra by means of his unique disciple Fakhr-e-Askhiya Hazrat Sakhi Ahmad Yar

Marfat.com

Abbasi Qadri.

When Maulana Nur Ahmad took oath of allegiance of Sakhi Ahmad, he immediately conferred Durood Sharif and Supremed Name of the Essence (اسم ذات) on him to recite, although he was already reciting it secretly. He also advised him to undertake hard ascetic practice and best of conduct in dealing with the people. Once again under the care of spiritual guide, Sakhi Ahmad Yar would remain engrossed in devotional exercise day and night, notwithstanding earning lawful sustenance in day time. It increased sway of God's love and the *adhkar* overpowered his hunger, sleep and desire to rest. No appetite for food and drink, no rest, no sleep overtook him completely. It is related that Sakhi Sahib did not take anything continually for six months. During this period he was busy in contruction work of the palaces of Sardar Hukman Singh Chemni. But no one knew his austerity and abandoment of taking food during six months. When Sardar Hukman came to know the reality of situation, folding hands he requested Sakhi Sahib to accept wages without doing further labour. Hearing this Sakhi Sahib left the job and came back to his spiritual guide Maulana Nur Ahmad and reported the matter. He also expressed his anxiety that he had failed to achieve his goal and sought further advice to proceed on the work.

Hazrat Maulana Nur Ahmad instructed him to start recital of all litanies (*awrad-o-wazaif*) afresh by standing in water at night. Hazrat Sakhi accepted the advice and undertook this ascetic practice in the lakh of Dhum which locates on the eastern side of village Maan. Not- withstanding the whim of hot or cold weather, Hazrat Sakhi executed the instructions of his Pir and continued this exercise for two and half years by standing in the deep water of the lake Dhum at night. He spent the days in hard labour and *dhikr* of the

Marfat.com

Supreme Name of Allah in secret invocation and nights in the lake. This exercise was essential in order to attain complete dissolution of self. Divine attributes are assimilated only by annihilation or self-mortification. In the domain of Tasawwuf it is universally admitted that 'contemplation (مشاہدہ) always follows self-mortification (فنا). As long as self-abnegation is not attained neither transparency nor contemplation is gained. Influx of inspiration from the invisible follows afterwards. Despite undertaking severe type of this exercise expanding over two and half years, Hazrat Sakhi was not blessed by the vision of the Holy Prophet ﷺ. He had to do and toil more. He shed tears of blood on his failure.

Hazrat Sakhi returned to his Pir, narrated his account of failure. His Shaikh (Pir) was satisfied with the hard labour of his *Mureed*. He then gave him an amulet to write it 125000 times with the pen made of Jambolana wood. Sakhi engraved the amulet on that wood and by stamping it he completed the job in one week, but still remained deprived of the vision of the Holy Prophet ﷺ. He got too much desperate and lost peace of mind. Shaikh Nur Ahmad came to see Hazrat Sakhi in his house. His mission of life, to see the Holy Prophet ﷺ face to face in total wakefulness, was not an ordinary object. It needed more and more efforts to achieve the goal. Seeing Hazrat Sakhi in distress and dejected state of condition, Maulana Nur Ahmad suggested him to seek the company of some other spiritual guide. Hearing this, with tears in his eyes, Hazrat Sakhi said: Sir! I don't find consummate mystic like of you anywhere in the world. I would get what has been ordained in eternity for me. Kindly don't separate me from your company, in future I won't complain. You just pray for me." Hearing this Maulana left casting spiritual glance at him which reinvigorated Hazrat Sakhi. This lover of the Holy

Marfat.com

Prophet ﷺ did not accept defeat. Once again he got into the water of lake Dhum and started reciting litanies day and night. His entire body except the head, was in water. He remained in water day and night in the same condition for forty days continuously. Some people misunderstood his austerities and condemned him. Some other realized the gravity of situation and recoursed to Maulana Nur Ahmad to secure the life of his disciple which looked in danger. It was indeed an awful practice never seen by anyone in the past. Hearing the complaint of the people, Maulana Nur Ahmad came to the lake and directed Sakhi to come out of water. When he came out, the people were taken aback to see his entire body covered by leeches so much that only the face was safe. Hazrat Maulana removed all the leeches from the body by his own hand and took him to his house. He was asked to take bath with warm water and wear new clothes and he said: "Ahmad Yar, now you are worthy of it."

The fame of Hazrat Sakhi Ahmad Yar as a perfect spiritualist spread far and wide. But he was not interested in praise, exhibitionism or display of splendour. He was still bereft of his cherished goal, i,e. the vision of the Holy Prophet ﷺ. The time came when he sought permission of his parents to undertake another rigorous ascetic practice to go to river Chenab to achieve his goal. His mother said: "You are allowed. I absolve you from my service for sake of Allah and forgive you. But remember never be neglegent to your religious duties lest you become: 'A rolling-stone gathers no moss.' Don't be sluggish there, rather do wholeheartedly your job and with full devotion. You also visit home off and on since you are married and have an infant."

In fact Qadiriyya order of Hazrat Mian Mir Bala Pir Lahori is full of abstinence, rigorous type of asecticism and

Marfat.com

austerties. It is not feasible for an ordinary traveller of mystic path to tread with ease and comfort. It is rather trudging. To fulfil the ascetic obligations of this order is the job of chivalrous aspirants. What devotional exercises Maulana Nur Ahmad suggested Sakhi Ahmad Yar had already completed wholeheartedly. Having sought permission of the parents, Hazrat Sakhi got some barley as a provision and two sacks of woollen cloth and left for river Chenab which was in flood at that time. Crossing Heri Patan, he went down the river and resided near bela, (forest along the bank of a river) a place which located three miles on the Western side of Rasul Nagar. Standing in the water of river, he engrossed himself in reciting formulas and litanies (*wasif*) heedless of weather, rain or storm or any other factor. He used to keep three-day fast breaklessly and took some barley and water at the end. He did not pitch tent on the bank of river nor he sought any shelter to take rest. He donned one woollen cloth-sack as underwear and left the other dry on the bank. If on account of flood any animal came floating in the water he would catch him and put him under the woollen sack lying on the bank. The animals would leave after taking rest next morning. But Hazrat Sakhi would remain busy in recital in water all the times in the hope of having vision of the Holy Prophet ﷺ.

Hardly six months had passed in ascetic practice when his father died and he intuited information. But this incident did not shake his steadfastness. However after some time, in compliance with the instructions of his mother, Hazrat Sakhi returned home. The members of the house insisted upon him to break the ascetic practices and don't go back, but he would say: 'I feel ashamed to come back empty handed.' Once while he was coming back from Chenab, a piece of iron struck with his foot and turned into gold. Seeing this he went into rapture.

Marfat.com

He threw it away and reviled his lower-self in these words: 'O the wretched one! After undertaking asceticism have you become Qaroon? Now you get ready to be drowned.' Then turning towards Allah, he prayed: 'O Allah! Accept my repentance and show me not the face of this carrion world. Confer unto me treasure of contentment lest my lustful-self should destroy me. Endow me such soul which should be tranquil. O Allah! Give me such heart which may sacrifice itself in your love and I sacrifice entire world in your way. O Allah! I am your aspirant from the core of my heart. Let not the Satan, the enemy laugh at me. Keep me your lover eternally and bestow the vision of your beloved friend, the Holy Prophet ﷺ on me.' Praying in the divine sanctuary he came back to river Chenab instead of going home.

The more elevated spiritual rank one is destined to achieve, more rigorous asceticism is expected of him. Hazrat Sakhi remained engaged in this exercise reciting litanies as instructed by his spiritual guide until twelve years passed and the date of completion was getting near. But still he was unsuccessful in his mission. All his ceaseless efforts looked futile. Deep frustration, moaning and wailing occupied him. Where was the spiritual guide to guide? Everything had left him. It is the destiny of love that lover is left alone since He is One. Only one can cognize One. Before the creation of the light of Muhammad, Allah was not the Lord nor the Deity of anyone to be worshipped. Passionate love is more exalted than the Day of Alast since this Day too was emanated from the light of Muhammad ﷺ. God is love and love is God. He manifested His love by the advent of Rasulullah ﷺ. The innermost being of Hazrat Sakhi was wrecked by the fire of love. His love was not sensory but metaphysical. No one can complain against the Lord nor against his Prophet. One can

Marfat.com

only implore in His divine court. Impatience and ardency of love for the lovers are their trial. In the eyes of Hazrat Sakhi heaven and earth looked burning. In short, from dawn to dusk, he remained in the same condition. In brief, his heart advised 'It is better to die than waiting endlessly. Life without friend is worthless: He filled the woollen sack with sand in order that it might ease his drowning into deep water to end his life. Meanwhile he saw a lion coming towards him. He thought that lion would end up his work. He removed the sack from his person and went towards lion. But the more he got near him, the more he receded. He said to lion 'Make me your food today if you are hungry.' The lion instead bowed in veneration and left. Hazrat Sakhi made another attempt to die. He hanged around his neck the woollen sack filled with sand and jumped into deep water. But the water went down to lowest level. He again jumped into more deep water. But it got down deep upto knee high. He was surprised and said 'The river does not have enough water to drown me.' Meanwhile Hazrat Khidr (A.S) came to visit him who said: 'O the lover! the seeker of death! such death is unlawful.' Hazrat Sakhi said 'I prefer death to such life which entails long waiting.' Hazrat Khidr said: 'Strange is your belief and love. No one can die on his own, but it is preordained by the Lord.' Hazrat Sakhi came out of water but he was so much bewildered that he did not know his surrounding nor did he know whether Hazrat Khidr was there or had left.

The author of *Sirat al-Fuqra* recounts: At last Divine grace came to his rescue and he was annihilated into the sea of Oneness (*wahdat*) to such an extent that all the atoms in the universe became extinct by the stroke of 'There is no god, but God' it reflected His radiance unto him. Instantly the Holy Prophet ﷺ alongwith his companions appeared on the bank

Marfat.com

of the river. Near sun-set in total wakefulness not in dream nor in imagination, Hazrat Sakhi was standing on his legs. The benefactor of humanity Rasulullah ﷺ mounting heavenly steed (*Buraq*) came to visit his true lover and said: 'O Ahmad Yar! Do you want me?" With folded hand he replied: Ya Rasulullah! God has made me ardent lover of your holy being." Hearing this the Holy Prophet ﷺ shook hand with him and then embraced him with his chest so much so that Hazrat Sakhi turned into unlimited treasure mine of divine knowledge (*marifat*). Inner fire slaked immediately. He drank wine of Divine unity (Tawhid) to such an extent that henceforth he never felt thirst. All drossness of selfhood totally cleansed instantly. On account of intensity of close irradiation, the chest of Hazrat Sakhi split asunder. It means he could not withstand fervency of embracing which cleaved the chest. Secondly divine mysteries were put into his inner most by splitting it. Afterwards Rasulullah ﷺ wiped his hand three times on his chest which healed the wound. But the scar remained inscribed on the chest throughout his life. After the conferment of his vision, the Holy Prophet ﷺ advised Hazrat Sakhi: 'Its gratitude is that you go to the creation of God and invite them to the way of Allah.' Hazrat Sakhi requested to advise him more. He said: Eternality is for Allah, all others are perishable. Consider what has passed and what is passing manifestation of Divine Will. He does what He wants. He is sovereign of His will and you invoke Him in your heart as you have been doing. And salutation be on him who obeyed His command.' Hazrat Sakhi inquired of the Prophet: O the Messenger of Allah! When shall I have your blessed vision again?' The Prophet said: 'when your days and nights shall pass likewise.' He also gave some other instructions which were forbidden to disclose. Hazrat Sakhi had achieved highest

Marfat.com

lofty station in the realm of sainthood. It also added glory to Qadiriyya Sufi order of Hazrat Mian Mir Lahori in Punjab.

After having achieved the goal Hazrat Sakhi Ahmad returned home the same night and imparted happy news to his mother and kissed her feet. She congratulated him. Then he met his Pir Maulana Nur Ahmad who too was pleased to hear the news of success and congratulated him.

In obedience to the injunction of the Holy Prophet ﷺ, Hazrat Sakhi embarked on guiding the people to right path. He started taking oath of allegiance. Henceforth his *Pir* Maulana Nur Ahmad too started sending aspirants to his *mureed* (Sakhi Ahmad) for initiation and guidance. He would say: 'now it is his time, whoever will go to him, will be benefitted.' He also said: 'if there were no Sakhi Ahmad Yar, no one in the world could recognize me.' Special traits and characteristics of his public guidance and initiation work was based on simplicity avoiding harsh rigorous kind of ascetiicism. His spiritual generosity was attracting large number of Muslims and non-Muslims. Whosover approached him never turned unsuccessful. His guidance and instructions were not limited to those who were seekig systematic initiations. Whoever came with his own spiritual or worldly problems was helped and his predicaments resolved. In dream or through revelation many *dervishes* and *sajjada-nishins* of different Sufi orders were directed to approach Kot Paro Sharif, (the resident village of Sakhi Ahmad in the district of Gujranwala) for the attainment of spiritual progress. For instance Hazrat Data Ganj Bakhsh in dream advised *sajjada nishin* of his shrine to go to Kot Paro to have the blessings of his allegiance. Likewise Hazrat Mian Mir advised Nathay Shah, the *sajjada nishin* to go to Kot Paro for allegiance. Sain Ilahi Bakhsh of Noshai Order was advised by Haji Muhammad

Marfat.com

Nosha Gujrati to enter into the allegiance of Hazrat Sakhi Ahmad Yar.

The method of instructions of Hazrat Sakhi was exactly the same as that of Hazrat Mian Mir. But he did not enjoin severe ascetic practices to his followers. More often, he would advise Durood Khidri to invoke to maximum extent. He did not like to load his devouts with lengthy formulas and litanies (*awrad*). In some cases, he would keep silent. His esoteric glance, and inward transmission of spiritual benediction would make some seekers enraptured (*majzoob*). Although his Khanqah at Kot Paro Sharif had become cynosure for every one to recourse, he would initiate very few people in his own order. He would not admit in Abbasi Qadri order anyone without the permission and direction of Sayyidana Ghaus- e-Azam Shaikh Syed Abdul Qadir Jilani.

It is related that when Hazrat Sakhi was engrossed in asceticism in the water of Chenab, he in intense anxiety used to pray in Divine sanctuary:

"O Allah! Make your way to me easy and bless me with my object. If you confer your grace onto me, as a token of gratitude, I will guide your servants tread Divine Path in easy way and the trials that I am facing now will not make incumbent on them."

It was indeed Divine Providence and His boon that Hazrat Sakhi was blessed with the vision of Rasulullah in utter wakefulness. It is related that a number of big and small caravans from all parts of India would reach Kot Paro and Hazrat Sakhi in one day engross them in *dhikrullah*. Besides this large number of Hindu, Jogi, Rishi, Swami, and Sikh Bhagat approached him from all parts of India just to have look on him. The area of Punjab had seen groups of Hindu jogi (hermit) gathered round the lodge of Hazrat Mian Mir

Marfat.com

Sahib every time. The same scenario was consistently seen in the training centre of Hazrat Sakhi. The blest amongst them were caused to immerse in the sea of *wahdat* (Oneness). Many of them entered into the fold of Islam.

The Sikh ruled Punjab in that era; clouds of infidelity had spread everywhere. Aspirants of Truth were rare and spiritual atmosphere was gloomy. Hazrat Sakhi's being was a ray of hope and a divine light spreading its radiance everywhere. Divine injunctions and obedience to the Holy Prophet ﷺ were instructed and practised by all those who visited his lodge. Hazrat Sakhi demonstrated that Islam is the religion of love and peace having no concern with oppression and narrowness or enlightened modernism with the result that non-Muslims in great majority embraced Islam at his hand.

The village of Kot Paro had become centre of spiritual training and education. Hazrat Sakhi did not like to build Khanqah nor liked to wear patched frock (خرقہ) nor he liked *dervishes* to stay with him permanently. When he found the *dervishes* purified from carnal self and inner defilements and profoundly busy in devotional exercise, he would allow them to depart. More than hundred visitors approached him daily. Number of *dervishes* too increased day by day. In short period the number of resident *dervishes* reached upto two hundred. Their care and service required special attention. For the time being Hazrat Sakhi and all the *dervishes* shifted to nearly garden and graveyard. This was the practice which once Hazrat Mian Mir had adopted in his lifetime for intensive training of his disciples. Just after short period, small cells for *dervishes* and Hazrat Sakhi were built in the village. In Dargah Muallah Qadiriyya, Hazrat Sakhi would lead simple life like that of 'the people of veranda' (اصحاب صفہ). He did not accept offerings from anyone. However some visitors would leave

Marfat.com

their offerings in his cell, which his son Hazrat Mian Muhammad Mahmood would spend for the provision of food and drink to serve *dervishes* and visitors.

Humility and generosity were considered chief characteristics of Hazrat Sakhi. He strictly observed Shariah in his life. Contrary to the practice of spiritual ancestors, he seldom loaded his followers with rigorous asceticism. As stated before, he elevated them to high spiritual ranks mainly through his esoteric glance. He laid more and more stress on reciting Durood-e-Khidri besides observing obligatory and voluntary prayers. He never talked or recommended his disciples to gain enlightenment through six subtilities (لطائفِ ستہ). His glance was enough to cover this passage. Dhikrullah and Durood-o-Salaam on the Holy Prophet ﷺ were considered sufficient to tread mystic path. It was sheerly due to this generosity and bountifulness that he was titled '*Fakhr-e- Askhiya*'. He was indeed worthy spiritual heir of Hazrat Mian Mir Sahib who reflected traits and attributes of Ghaus-us-Saqlain. Not only lakhs of people embraced Islam at his hand, jinns and paris in thousands were impressed by his preaching. They would come to attend his assemblies from all the regions of the world. It is related that Hazrat Sakhi had three lakh jinn disciples. After his death, they is thousand would circumambulate his tomb at night and did not allow any human get near the place. However Ghaus-ul-Asr Hazrat Khwaja Muhammad Umar intervened and stopped unseen disturbance by jinn community which then enabled human folk to visit the tomb anytime in 24 hours. In jungle animals and beasts would often encircle and bow in veneration to him.

Arduous ascetic exercises in water and jungle expanded over many years had told upon the health of Hazrat Sakhi. He would sustain fever daily and performed his

Marfat.com

spiritual duties breaklessly. Influx of perpetual Divine irradiation too had created heat. Medical treatements were sought of the physicians, but all proved futile. On the 8th of March, 1855 (7th Rajab 1272 A.H) at night, Hazrat Sakhi was talking with his son Hazrat Mian Muhammad Mahmood, Maulana Mahmoob Alam, and Sain Wali Muhammad. These friends sought his advice about his successor on which he said 'I have taught everything to Muhammad Umar. Whosoever now wants to learn anything should recourse to him. The same night he also met Hazrat Ghaus ul-Asr Khwaja Muhammad Umar in dream who had gone to Lahore to do some important work. In dream Hazrat Sakhi gave him a small bottle and asked him to bring medicine. Khwaja Umar got the bottle in his hand and enquired which medicine should I bring? He said you know that: 'Say! Heavenly abode is best for you near God.' Khwaja Umar got up immediately and understood that Hazrat Sakhi Ahmad had died. He thus died on 8th March 1855 at the age of 77. At the time of death, these were the last words on his tongue: "Tonight is the night for me to rest and repose. You all go out and leave me alone."

Hazrat Maulana Nur Ahmad arrived at Kot Paro at the time of noon prayer. The body had already given burial bath and shrouded. He led the funeral prayer in which people in thousands participated but the figure of invisible creatures who attended was not known to anyone. He was buried by the side of his mother's grave. His tomb locates at Kot Paro in Gujranwala.

Hazrat Sakhi was married with pious woman named Bibi Sadiqa in his youth. He had only one son Hazrat Mian Muhammad Mahmood. After the demise of Hazrat Sakhi, Hazrat Ghaus ul-Asr Khwaja Muhammad Umar Abbasi Qadri initiated and trained Mahmood and made him *sajjada nishin* at

Marfat.com

the dargah of his father.

Spiritual beneficiaries of Hazrat Sakhi Ahmad Yar run into thousands but he would not take oath of allegiance at common level frequently. He initiated a few blest souls and after training invested them with robe of Khilafat (خرقہ خلافت). The writer of *Skinatul- Arifeen* has given names of sixteen Khulafa (spiritual successors) who had attained high ranks in sainthood. The first five are named as follows:

1. Ghaus ul-Asr Khwaja Muhammad Umar Abbasi Qadri.
2. Khwaja Muhammad Yar Abbasi Qadri.
3. Khwaja Khuda Bakhsh Abbasi Qadri.
4. Hazrat Pir Muhammad Shah Gilani Qadri.
5. Hazrat Sain Yatim Shah Qadri.

Ghaus ul-Asr Khwaja Muhammad Uman Abbasi was the chief spiritual successor. About him Hazrat Sakhi used to say 'Muhammad Umar is my book. He who doubted my book, doubted me. He who desires to study and understand me, must read my book and try to understand.' Like Mian Nathay Shah, the disciple of Hazrat Mian Mir, angelic world had been revealed to Hazrat Khwaja Umar. The most dynamic and spiritually unique figure who strengthened and reinvigorated Qadiriyya order of Hazrat Mian Mir Bala Pir of Lahore was Fakhr-e-Askhiya Hazrat Sakhi Ahmad Yar Abbasi Qadri who in his lifetime laid foundation of Dargah Muallah Qadiriyya Ghaus ul-Asr Khwaja Muhammad Umar Gujranwala. The eminent personalities of this spiritual centre are named below:

1. Ghaus-ul-Asr Hazrat Khwaja Muhammad Umar Abbasi Qadri.
2. Sultan-ul-Asr Hazrat Khwaja Muhammad Abdullah Abbasi Qadri.
3. Makhdoom-ul-Asr Hazrat Khwaja Muhammad

Marfat.com

Karimullah Abbasi Qadri.

4. Ameer ul Asr Hazrat Khwaja Muhammad Bashir Abbasi Qadri.

5. Naqeebul Asr Sahibzada Shabbir Ahmad Kamal Abbasi Qadri *(sajjada nashin)*

Sources

1. سیرتِ الفقرا (اول) فخر اسخیاء۔ خواجہ محمد بشیر عباسی قادری
2. سکینۃ العارفین۔ گندن لاہوری۔

Marfat.com

﴿ 17 ﴾

Khwaja Muhammad Abdullah Abbasi

Whosoever obeys God completely, everything created is bound to obey him, is an old Sufi maxim that has been abundantly demonstrated and illustrated by auliya Allah. But there are some holy men whose charisamtic power comes to light since their childhood. They are predestined to occupy the rank to *Kun fa Yakun* (Be, and it becomes). In some of them trait of severity (جلالیت) takes precedence over clemency (جمالیت). In true sense both are Divine Traits such as the severity of the Divine Majesty and clemency of the Divine Beauty, and are reflected in human being. Hazrat Khwaja Muhammad Abdullah was given title as **'Sultan ul-Asr'**. He was indeed the Sultan (power) of the era to rule and whom contemporary auliya Allah used to recourse in the dispensation of their spiritual duties.

Sultan-ul-Asr Hazrat Khwaja Muhammad Abdullah Abbasi Qadri was born on the 1st of Shawal 1261 A.H (1845) on the Day of Eid in the morning time at Kot Pero Shah in district Gujranwala. He was the only son of Ghaus ul-Asr Hazrat Khwaja Muhammad Umar Abbasi Qadri, and his spiritual heir and Sajjada Nisheen. Spiritual lineage of Abbasi Qadri goes back to Hazrat Mian Mir Lahori through his ancestor Fakhr-e-Askhiya Hazrat Sakhi Ahmad Yar Abbasi Qadri. Right from his childhood light of sainthood would radiate from his forehead. His uncle Fakhr-e- Askhiya gave azan in his ear and named him Muhammad Abdullah Abbasi.

Charismatic power was being noted in him since his childhood. His spiritual training had also started in the spiritual environment of the house which made him observant of ritual prayers and Shariah's ordinance in early age. In order

Marfat.com

to impart him formal education his uncle Hazrat Sakhi Ahmad Yar entrusted responsibility to his own learned disciple and Khalifa named Hafiz Allah Jawaya. Upto attaining the age of adulthood, he had completed formal education in the areas of Qur'an, Hadith, Tafseer, Fiqh, logic, Usul, Maani and all kind of sciences in vogue. Severity (Jalal) was dominant trait of his disposition whereas his father Ghaus-ul Asr Khwaja Muhammad Umar was mild and clement towards people. This quality of his son sometimes worried him much which he complained to his elder brother Hazrat Sakhi Ahmad Yar Abbasi. But Sakhi Ahmad Yar advised Khwaja Muhammad Umar that 'he need not worry about it, and that Muhammad Abdullah won't lag behind him in the realm of sainthood. Rather he would govern dominion of sainthood (*wilayat*) like sovereign King (Sultan) of the time.'

As stated above, his spiritual training had already begun at home, but one day he appealed to his father to take his oath of allegiance, i,e., initiate him in Qadiriyya Order. In order to fulfil some conditions of mystic way, his father sent him to different Mashaikh and Majazeeb. The purpose was to realize him what the sublimity of his own Dargah was in this respect. Thus wherever he went and visited spiritualists, they advised the wayfarer (Abdullah) to go back to his own spiritual centre (Dargah Muallah) and seek initiation (Bait) at the hand of his own father. When Khwaja Abdullah returned, his father would send him to another spiritualist or Majzoob for sake of trial. But wherever he went and visited Mashaikh or Majazeeb, all of them advised him to go back and seek initiation at his own spiritual centre. As a result of his travels, visits, and meetings number of times with the spiritual figures, and their advice, he at last requested his father to initiate him. Thus his father accepted his request and took his oath of

Marfat.com

allegiance in systematic order i,e. formal Bait was extended to him. He also advised him daily litanies (*awrad-o-wazaif*). In very short time he completed his mystical journey. He contemplated all the states and stations of Tariqat and ultimately attained union.

Hazrat Sakhi Ahmad Yar instructed his younger brother and Khalifa Khwaja Muhammad Umar to buy a piece of land in Gujranwala in order to build Sufi centre there (Dargah Mullah Qadiriyya) for the education and training of the travellers of mystic path (سالکین). He laid foundation of this centre in 1856 and completed it in short time. After the demise of Hazrat Sakhi Ahmad Yar, the Seeker of Truth (Salikeen) used to attend this Sufi hospice (Khanqah) in large number for training. Sultan ul-Asr Khwaja Muhammad Abdullah too had to share in the training programme of the novices. As the time passed, entire responsibility to look after the affairs of Dargah Muallah devolved on him. Sultan ul-Asr looked dedicted soul by managing boarding and lodging for the wayfarers and their systematic training at the centre. He had become himself a consummate Sufi saint with perfect radiant inner state. At this stage, fame of Dargah Mullah had spread far and wide in India and elsewhere. The seekers in large number were being attracted to this centre. The expenditures were met by Dargah's sources. Whatever offerings were received would be spend in the service of dervishes, novices, visitors, students and servants of the Khanqah. They never depended on offerings to meet their own needs.

To meet household expenditur Hazrat Khwaja Muhammad Umar would engage in cultivation of land of his ancestor. Likewise his son Sultan ul-Asr Khwaja Muhammad Abdullah too worked hard to earn livelihood. In the beginning he traded in timber and then he learnt art of handicraft and

Marfat.com

earned a lot in this business. When by the grace of God sustenance enlarged, his father took interest to marry his son. Thus at the age of 25, Sultan ul-Asr was married in 1871 in which all the holy men of Khanqah Nuriya, the followers and devotees of Hazrat Mian Mir Sahib Lahori participated in large number.

Sultan ul-Asr Khwaja Abdullah gained spiritual benediction from his father continuously for 45 years. Hazrat Sakhi Ahmad Yar used to say about Khwaja Muhammad Umar 'He is my Book'. Likewise Sultan ul-Asr had become 'Book of his father' in esoteric sense.

After the demise of Ghaus-ul-Asr Hazrat Khwaja Muhammad Umar in 1891 Sultan ul-Asr Khwaja Muhammad Abdullah Abbasi Qadri was made *Sajjada-Nisheen* (locum-tenens) of Dargah Muallah Ghaus ul-Asr at the age of 46. His appointment as spiritual heir added radiant glory to the Qadiriyya spiritual order of Hazrat Mian Mir Balapir of Lahore. The spiritual leadership of the order was affirmed by all the mystic men and Mashaikh of the entire sub-continent of India.

Sultan ul-Asr had to face two major challenges in the very beginning of his Khilafat. Struggle for the attainment of independent sovereign state for Indian Muslims was going in full swing. The British government in India and Hindus had joined hands to intrigue against and enslave Muslim community to deprive them of their political right of independence There was dissension and disruption *in ahl-sunna wal jamat,* which had been divided into two groups. There was no dearth of time-server Ulama. Wahabi movement, Qadiani and other heretical sects and factions had created havoc in political struggle by their varied intrigues. Sufis like Sultan ul-Asr and many other took active interest in the

Marfat.com

politics and guided Ummah to right direction. It is learnt that meetings of auliya Allah would be held frequently in Dargah Mullah to help the Muslim political leaders.

Visitors from all walks of life used to attend Dargah Mullah. When spiritual sublimity of Sultan ul-Asr became known widely across th world, holy men of other non-Muslim religions such as Hindu priest, Jogi, Sawami, Rishi and Bhagat would visit frequently Dargah Mullah. They used to visit either for trial sake or to seek solutions of their metaphysical problems and predicaments. They wanted Sultan ul-Asr to give Islamic interpretation and expositions of their predicaments and unresolved religious issues. Some would come to combat with him to access his spiritual power. But whosoever came, combated or debated, surrendered before the roaring lion of Dargha Mullah. They had no alternative but to enter into the fold of Islam at his hand. Besides this countless number of Sikhs, Hindus Buddhists, Jainists, Rishis came to visit and surrendered before Sultan ul-Asr and became Muslim. Such Jogis also visited who were experts in converting or dissolving themselves into different animals, insects or reptiles. Their profession was to change their human form into non-human body and tease the public. When such elements came face to face with Sultan ul-Asr to subjugate him by their magic art, fell flat on the ground. They apologised, abdicated their magic art and embraced Islam at the hand of Khwaja. In the history of Hinduism, this sect or group was called Tapassivee. They, by undergoing auster practices for many years, would dissolve their bodies into bats or lizard and fell on Sufis in Khanqah and also changed into other frightful forms to terrify Christian Missionaries. The British rulers exterminated them in large number and the rest went underground. But whenever some people of this sect

Marfat.com

visited Sultan ul-Asr at Dargah Muallah repented before him and entered into the fold of Islam.

The holy being of Sultan ul-Asr was generous in many aspects. Auliya Allah, general public, wayfarers of mystic path were being benefitted day and night by him. His one esoteric glance was enough to elevate some, after proper training to rank of sainthood, and other were being made majzoobs (absorptionists). Even an ordinary man never returned empty handed. He was engaged in recollection and adoration of Allah (ذکراللہ) in a single moment eternally. It is related that Sultan ul-Asr produced more majazeeb in shortest possible time besides making many auliya.

Sultan ul-Asr Khwaja Muhammad Abdullah was indeed Ghaus of the time. Not only human and jinn were being benefitted by him, but his holy being had become asylum for the animals and birds also. Needless to say that God allowed the Prophets and Auliya Allah to understand the tongues of animals, beasts, and birds to help them in distress. Large number of events are on the record of history of Islamic mysticism wherein these creatures sought refuge in the lap of auliya Allah. Once a *Lali* bird flew into Khanqah, while Sultan was sitting in cot. It chirruped for a while in anxiety and flew away. The friends of Sultan asked him what she had said? He said "the bird has its young ones in a nest on the tree who are unable to fly. The owner of the tree wants to cut it down to have fire-wood. The bird aggrieved that her children will die if the tree is cut immediately. She appealed to me to help save life of her children." I thus promised her to do. Next day Sultan ul-Asr went to the site where that specific tree located. He inquired of the owner of the tree and asked him what the price of the tree was? The owner disclosed his demand. Sultan ul-Asr immediately paid the demanded price and forbade them

Marfat.com

all to shun cutting the tree. Hence children of that bird were saved for ever.

Doctor Faqir Muhammad Faqir relates that once Sultan ul-Asr had gone to village Kanwanlut where Prof. Muhammad Abdullah lived. Dr. Allama Muhammad Iqbal came from Sialkot to visit the Sultan. There some important issues regarding mystic way (Tariqat) were discussed. When apprised by the Sultan, Allama Iqbal was much satisfied and pleased. Meanwhile a rabbit came from outside in anxiety and sat under the cot where the Sultan was sitting. Addressing Rabbit the Sultan said: 'O dear, had you sought refuge of me in the jungle from the wild dogs, instead of covering so long distance, I would have saved you there. You go and seek protection of the Great Protector (God).' Hearing these words of the Sultan the rabbit jumped and ran outside. Prof Abdullah and Allama Iqbal both came out of the house to see phenomenon. They saw wild dogs in rage looking angrily at the rabbit, but no one dared attack or bark at the him, who disappeared in the jungle in no time. The lesson which the Sultan gave to Allama Iqbal was: 'Always trust in God.'

Once a Hindu jogi came to Gujranwala. Gathering some people around him, he cast a glance of magic at a flying kite which fell on the ground dead before the spectators. That jogi was boasting of his supernatural power before the audience. Sultan ul-Asr in his lodge, at Dargah Muallah was looking everything from his eyes of intelligence. Holding a rod in his hand, he left Dargah and came to Hindu jogi. Some attendants of Dargah also allowed him. There he asked jogi what he had done with the kite? The jogi again boasted of his so-called supernatural power. The Sultan asked jogi to restore life to the kite so that she could fly away. The jogi said 'I cannot do this.' The Sultan said 'if you cannot do this then why

Marfat.com

did you kill the poor bird? The jogi kept quiet. On this Sultan ul-Asr gave good beating to the jogi with the rod he was holding in hand. At this jogi repented and sought pardon of the Sultan. Then the Sultan cast glance of mercy at the kite by which life was restored to her and she flew away. The Sultan warned the Hindu jogi in these words 'Don't ever come to this territory again in your life."

Once on the eve of annual Urs of Hazrat Mian Mir Balapir Lahori, two savants (Ulama) came to visit Sultan ul-Asr at Lahore to settle issue relating to Charismtic power (*tasarruf*) conferred onto auliya Allah. One of them believed in the spiritual power given to auliya whereas the second man denied such things. The Ulama requested the Sultan to apprise and elucidate the religious issue in the light of faith and creed of *ahl-sunna wal jamat*. One of them said "it is only God Almighty who bestows children and not anyone else." The second claimed "Wali Allah too bestows by the permission of Allah." The Sultan listened arguments of the both and said "Both of you are right in your faith. No doubt Allah bestows children, but auliya Allah too bestow by the grace and authority of God." The denier savant said 'if it is so can you do this?' Sultan ul-Asr said "By the grace of God I too can do this." Hearing this a person from audience stood up, came near to Khwaja with folded hands and requested "I am issueless since the time I was married fifteen years ago, take pity on me." The Sultan immediately took out one Rupee from his pocket and gave it to that person and said "Take this one Rupee and also a son alongwith." Then he again took out one Rupee more from the pocket and gave it to the same person and said "This is second Rupee and second son for you." Then he further said "Next year when you come to attend Urs of Hazrat Mian Mir at Lahore, bring also your son with you."

Marfat.com

Whatever was uttered from the veridical tongue of the Sultan came true. Next year, the said person attended Urs in the company of his wife and son. One can conclude that generosity of Sultan ul-Asr was multi-dimensional. It is related that number of jinnat devotees, right from the advent of Hazrat Sakhi Ahmad Yar ran into over three lakh. They used to visit Dargah Muallah regularly. They would throng Sultan ul-Asr frequently in great respect and veneration. Thus generosity of Khwaja was being extended to his adherents, non-adherents, Muslims and non-Muslims, visible and invisible creatures, human, animals and birds equally.

Nothing remains hidden from the eyes of auliya Allah as they see through light of God. A devotee of Sultan ul-Asr, named Pir Syed Ghulam Muhyiuddin Shah Sialkoti was employed somewhere in Lahore. Once at midnight, while travelling by train, he came to Gujranwala to visit Sultan ul-Asr. He knocked the main gate of Dargah. The Sultan came out of his room to the gate, and inquired who was there? Ghulam Muhyiuddin Shah voiced his name. The Sultan opened the door. When they sat in the room, Ghulam Muhyiuddin said 'Ya Hazrat when you do not recognize us here in this corporeal world, what would you do in the Hereafter? The Sultan said 'it is just to obey Sunna to inquire the name, but I won't give you chance again to complain.' After two months time Ghulam Muhyiuddin again visited Dargah Muallah at mid-night. Before he knocked, Khwaja opened the gate and said "Shah Sahib I have recognized you. When at Lahore Railway station you were taking meal, I was seeing you there. And when you got into the train, and travelled to Gujranwala and then walked towards Dargah I was watching you closely, least you need to knock the door or call someone to open. I will recognize you on the Day of

Marfat.com

Judgement, as I have done today." Shah Sahib expressed thanks and sought forgiveness for his misunderstanding which he held previously.

Sultan ul-Asr Khwaja Muhammad Abdullah was very kind to his disciples and Khulafa but stern sometimes to teach them lesson. He never liked his devotees to tease and torture others. Rather he persuaded them to forbear and forgive lapses of other. Sain Abdullah Sialkoti was an intoxicated radiant Sufi saint. He was disciple and Khalifa of Sultan ul-Asr. He too had large number of following and adherents. The parents of Allama Iqbal were also his devotees. Sain Abdullah used to hold spiritual session every year in Sialkot in which the Sultan was also invited. Besides him Maulavi Mahboob Alam, Sajjada-Nisheen of Dargah Nuriya Hazrat Shah Jamal and many other Mashaikh would attend. Once this session was held in the house of Sain Nizamuddin situated in the locality of Siyanapura Sialkot in which Sultan ul-Asr alongwith his one hundred devotees participated. The Sultan was walking ahead of his devotees to reach the house. Behind them Sain Abdullah Shah and Maulavi Mahboob Alam, who were fellow-initiates were coming engaged in talking. Maulavi Mahboob Alam asked Abdullah Shah 'I go to have hair-dressing from a barber. A snake daily bites him. He has done his best to seek cure but failed.' Abdullah Shah said 'Ok, the snake won't bite him henceforth.' By these words and grace of God, the barber got rid of that affliction. Next year, Sultan ul-Asr in the company of his devotees again came to Sialkot to attend this spiritual gathering. As usual he was walking ahead of his devotees to reach the house located in Mohallah Siyanapure. Abdullah Shah and Maulavi Mahboob Alam, engaged in talking were following him. During talks Mahboob Alam asked Abdullah Shah 'last year I told you about

Marfat.com

snake-biting of my hair-dresser. By the grace of God and your words he was cured. But since then, the barber has refused cutting my hair.' Hearing this Abdullah Shah said 'Ok, the snake shall start biting him again.' Sultan ul-Asr who was walking far ahead of these persons listened talk by his spiritual ears and called out Abdullah Shah. Holding him by his ears said 'Why snake shall bite the barber again?' Abdullah Shah apologized instantly. The Sultan said 'firstly you prayed in favour of barber and he got rid of snake-biting, but now you imprecate against him in divine court, why you did so? Can Maulavi Mehboob Alam not find another barber for the job?' Now Abdullah Shah was imploring, weeping and beseeching forgiveness, but Khwaja did not relent. A large number of people thronged there to see the phenomenon. The shopkeepers out of fear and awfulness of the Sultan started closing their shops. Everyone in the general public was inquisitive to know what was the reason behind that censure. Then Sultan ul-Asr took pity on him and pardoned Abdullah Shah on the condition that he would never imprecate against anyone in future, and that he would chafe his nose three times on the both sides of the road in the presence of the mob. Abdullah Shah chafed his nose three times on the stoney road immediately by which his nose bleeded bitterly. Thus in this way he saved himself from the wrath of his Shaikh (Pir) Khwaja Muhammad Abdullah, the Sultan of the saint.

One of the disciples of Abdullah Shah, seeing pitiable condition of his Pir could not tolerate this insult. He protested that the Sultan should not have insulted him publically, rather he should have punished him in some remote corner. Hearing this Abdullah Shah got infuriated and said to his disciple, 'O you ignorant! who are you to give such remarks. I was worthy of this punishment. You should be thankful that I got my nose

Marfat.com

back, otherwise anything could happen the calamity to befall me.'

Sultan ul-Asr Hazrat Khwaja Abdullah used to impart education and training to his disciples systematically but not in big gathering. His method of training was practical and pragmatic. As and when needed he would discourse on the rules of discipline of mystic way to his disciples, but sometimes he became harsh. If he ever noted something contrary to the principle of Shariah, and Tariqat in his followers he got a bit enraged outwardly but clement inwardly. Sometimes he would give stern warning and punish his disciples and Khulafa to set right their line of action. Above all they were trained to serve humanity by displaying humaneness irrespective of faith, creed, and colour. Islam is a glorious and peaceful religion and its glory encompasses all. It is a cloud of mercy for all types of creature. The Sultan was dead against oppression and cruelty wielded against human and non-human creatures from any quarter. Thus in his teaching and training, discipline and best of conduct got priority. He would advise his followers to shun evil, bad habits in any form and follow *uswa hasana* (Beautiful model) of Rasulullah ﷺ, as Sufism demands excellent model of conduct from the people of mystical persuasion. To him self-conecit, vainglory, self-praise, and ostentation were the most undesirable traits. Holy being of the Sultan was a cynosure and pristine example for the travellers of mystic path who all the time inspired his followers to divine worship. Renunciation and abstinence was also a notable trait in Sultan ul-Asr. Right from his childhood he was trained in uncontaminated pious environment. He kept himself away from unlawful and dubious type of sustenance. He always shunned exquisite food and drink. He never accepted donations and offerings from incautions people.

Marfat.com

Once the Sultan bought one maund of wheat from the market. He again measured it at home and found it was five seers excess. He went again to the shopkeer and pointed out that he measured five seers excess by mistake. The shopkeeper said 'No! I deliberately gave you five seers excess.' Khwaja was annoyed too much and censured the man saying 'Do you want me to use unlawful food?'

Likewise an old woman visited Khwaja Sahib. She brought green gram, plucked illegally from a crop field to present as offering to him. His esoteric eye was looking everything. He asked the woman 'where did she get these gram?' She said 'I did not like to visit you empty-hand. I have brought these green gram for you.' Khwaja was infuriated and asked the woman to take her offering and go away from Dargah immediately. He also said 'Didn't you find anyone else to present illegal offering. You stole the gram from such crop field which was an illegal act on your part. Run away from here forthwith.'

Meal for the Sultan was being sent regularly from his son Makhdoom ul-Asr Khwaja Karimullah's house. Once he entered into partnership with a contractor of building construction. When Khwaja came to know of this deal, he immediately sent message to his son in these words 'Relinquish this partnership forthwith, otherwise I won't accept any food from your house.' Everyone knows the nature of income of such contractors in the eyes of canonical law of Islam (Shariah).

Sultan ul-Asr never sought help of any kind from any quarter. He was embodiment of patience and contentment. For the fulfilment of the obligations he always recoursed to God Almighty. He used to say 'whoever seeks help from others is not worthy of divine friendship.' His own multi-dimensional

Marfat.com

generosity and bountifulness was well known to the world and spiritual chivalry as Ghaus of the time was well established. In esotericism there was no like of him in his time. He reflected true picture of Hazrat Mian Mir Balapir of Lahore and was indeed, worthy spiritual heir of his Qadiriyya order. He is one of those top-ranking Sufi saints of Indo-Pak subcontinent who still, long after their demise, guide their spiritual adherents in their afflictions and distress. Outwardly he never travelled beyond Kashmir and far and wide regions but his spiritual generosity, in esoteric form, was available to all the seekers after Truth.

Offering Night vigil prayer (Tahajjud) was permanent feature of Khwaja's life. There was no end no limit of *ilm laduni* (inspired knowledge) God had conferred on him. He used to look after all the affairs of Dargah (Khanqah) himself. If any controversial issue relating to spiritual or mundane life raised in Dargah, Khwaja himself came out and addressed. Khwaja Sahib followed Shariah throughout his life. He never uttered a word or acted repugnant to Shariah. In his youth, from morning to Zuhr prayer (noon) he would work hard to earn livelihood. Then after offering Zuhr prayer, he would attend his father till Isah prayer. Afterwards he remained engaged in offering voluntary prayer continuously till midnight. He used to recite lengthy suras of the Holy Qur'an in his prayers. He offered Fajr (morning) prayer in congregation in the mosque. After the demise of Ghaus ul-Asr, Sultan's own son Khwaja Karimullah worked hard continuously to earn sufficiently for the family and absolved his father from the responsibility to work for livelihood. Then Sultan ul-Asr would remain present in Dargah day and night to fulfil his reponsibility as Sajjada Nisheen. He did not forsake or reduce ascetic practices and supererogatory prayers in old age which

Marfat.com

he had observed in his youth. In the last part of his life, he was seen immersed in ecstasy and contemplation most of the time. No visitor or devotee returned empty-handed. Anyone who visited Dargah in his tenure of office was benefitted. That is why no one could count his beneficiaries after his demise. It remained mystery for all of his followings.

The great Sultan of the time was married in 1871 at the age of 25. God bestowed him two sons. The elder son named Khwaja Muhammad Rahim Abbasi Qadri, was true Sufi saint, an educated person and a poet. The second son named Makhdoom ul-Asr Hazrat Khwaja Karimullah Abbasi Qadri was born on 20th September 1876. He obtained primary education in the spiritual environment of the house and completed higher education in religious sciences from the Madressah of Maulana Mahboob Alam. He was prolific writer who contributed rich literature in the area of Islamic mysticism in poetic and prose form. On the basis of his spiritual excellence and wide learning he was made Sajjada Nisheen of Dargah Muallah after the demise of his father.

As the time passed, on account of heavy responsibility of Dargah Muallah and day and night devotion, his health was being deteriorated until time of his deparature arrived. One day he called his son Khwaja Karimullah and disclosed moment of his imminent death. He said 'My son, tomorrow at Chasht time (the time between sunrise and the meridian) I am going to say good bye to this corporeal world. Therefore you arrange some post-cards and also *ras* to serve the people. The Sultan dictated text of the letters to his son and asked him to post immediately. He spent whole day and night in briefing his son regarding affairs of the Khanqah Dargah Muallah. Next day on Wednesday on 29th January 1913 (1331 A.H) at the age of 68 his soul flew to blissful heavenly abode.

Marfat.com

اِنّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ

Next day on Thursday, the kins, friends, mystic men, Ulama and general public in thousand participated in funeral prayer which was held in an open plain. Funeral prayer was offerd three times in the precentorship (Imamat) of three different spiritualists. His body was lowered in the lateral niche (*lahd*) at the time of Asr.

When the time came to build a palankeen (palki) over the grave, no mason had the courage to start the work. Everyone was fearful of the severe disposition of the Sultan. Building work remained suspendid for twenty days. Thus Makhdoom ul-Asr Khwaja Muhammad Karimullah-Sajjda Nisheen engrossed in meditation near the grave and requested that they want to build structure (sepulchre) there, but on account of his awfulness and veneration masons were unable to start work. Sultan ul-Asr responded in these words "if you want to build compulsarily, I go out of grave for some days, meanwhile you complete the work." Next day when Khwaja Karimullah disclosed it to the masons and labourers, they were not ready to believe in the promise. They claimed 'we won't work until you open arch of the grave and we see body of Khwaja no more there.' Thus the grave was open and all the gathering saw with their own eyes, Khwaja had shifted somewhere and the grave was empty. The masons afterwards started and completed construction works within days.

Sultan ul-Asr, a wonder Sufi saint of the era, produced a small but well trained body of Khulafa who caused spread of Islam in the entire subcontinent of India. The exact number whom the Sultan bestowed Khilafat (vicegerency) is not known. However the writer of *Sakina-tul-Arifeen* has given names of sixteen eminent Khulafa and devotees with brief

Marfat.com

biographical sketches of each who wrought miracles in the service of Islam and Sufism. The list also includes name of Allama Muhammad Iqbal and Justice Deen Muhammad Qadri. Khwaja Sahib before his death nominated his second son named Makhdoom ul-Asr Hazrat Khwaja Muahammad Karimullah Abbasi as the sole spiritual heir and Sajjada Nisheen of Dargah Muallah Ghaus ul-Asr, Gujranwala. Tomb of Khwaja Muhammad Abdullah is a place of spiritual enlightenment for the devotees and men of mystical persuasion.

Sources

1. سکینۃ العارفین۔ از کندن لاہوری۔

Marfat.com

18

Hazrat Mian Muhammad Bakhsh (Khari Sharif)

A celebrated Sufi saint of Azad Kashmir, who was an embodiment of Shariah and Tariqat and a gnostic of repute, whose poetical works caused spread of his name across the world, is known by the name of Mian Muhammad Bakhsh.' He is the author of *Saif ul-Muluk,* an allegorical work on the subject of Tawhid. He had intensive visionary life that furnished him raw material for expression in similie and metaphor. He was born in 1246 A.H. in the month of Ramadan (March, 1830) in Chak Thakra which locates in a small village of Khari, district Mirpur, Azad Kashmir. His father Maulana Mian Shamusuddin Qadri was spiritual heir and locum-tenens (*sajjada-nishin*) of Hazrat Pir Pira Shah Ghazi Qalandar nick named as *'Damri-wali-Sarkar'*. The family lineage of Hazrat Mian Muhammad Bakhsh goes back to the second Caliph Hazrat Umar the great (R.A.)

Hazrat Mian had two brothers. Mian Bahawal Bakhsh was the elder and Mian Ali Bakhsh was the younger brother. Their ancestors were the residents of Chak Behram, district Gujrat who related to a sub-caste Peswal of Gujjar Tribe, who, according to research of Syed Akhtar Aman Jafari, were the descendants of the Prophet's Companion named Dihya Kalbi (R.A). Someone from his descendants migrated for Arab world and settled in Jumu, and then after some generations, Peswal Gujjar left Jumu and finally settled in district Jhelum and Gujrat. That is why some chroniclers don't agree at Hazrat Umar (R.A) to be ancestor of Hazrat Mian Muhammad. (سیف الملوک ترجمہ شفیہ عقیل)

Once Hazra Pira Shah Ghazi said: Our *Faqr* shall get prominence by Naseeb Khan (Baga Sher) and our initiatory

Marfat.com

Chain (سجادگی) by Hazrat Mian Din Muhammad who was the great-grandfather of Hazrat Mian Muhammad Baksh.

Hazrat Pira Shah Ghazi Qalandar was trader by profession, but he too rendered military service for some years in the reign of Mughal Emperor Aurangzeb Alimgir. He took part in many battles and injured many a time. That is why he was given emotive title 'Ghazi'. He had initiation (*Bait*) at the hand of great spiritualist named Hazrat Syed Shah Muhammad Ali Amir Bala Pir, a eminent figure of Hujravi family. His father Muhkamuddin Hazrat Miran Shah Muhammad Mukeem Hujravi was descendant of Syed Dam Miran Pak Lal Bahawal Sher Qalandar.

Hazrat Pira Shah Ghazi had already indicated that 'our initiatory chain' will continue through Hazrat Mian Din Muhammad, the great-grandfather of Mian Muhammad Bakhsh. Thus after four successive generations, the latter became *sajjada-nisheen* of this great Khanqah.

Hazrat Mian was brought up in financially rich environment. His father Mian Shamsuddin was landlord of the area. There were a number of cattle and horses in their stable. Being spiritual heirs *(sajjada nisheen)* of Hazrat Pira Shah Ghazi's Khanqah, the family was greately venerated by all and sundry and the elite. Despite affluence at home, Hazrat Mian Sahib took no interest in luxurious life and comfort. He had *dervish like* disposition right from his early age. He would seldom play with the boys of his age. His father and mother were pious, noble and great worshippers of Allah who took little interest in worldly occupation. Hazrat Mian too inherited simple life- style, and true sagacity (فراست) and intelligence from his ancestors. Hazrat Mian was hardly five when Sahibzada Abdul Hakim, who was Khalifa of Hajji Baga Sher, came to visit the Khanqah. By chance Hazrat Mian

Marfat.com

Shamsuddin, the father of Hazrat Mian was also present there. Sahibzada Abdul Hakim affectionately wiped his hand on Hazrat Mian's head and asked his father to be more scrupulous in bringing up his son as he would spread light of Islam across the world.

One day Hazrat Mian Shamusuddin was taking rest and Hazrat Mian Muhammad Bakhsh was rubbing gently his feet. The father asked him 'what do you want?' He said: 'Pray that God make me true *dervish.*' The father embraced him and supplicated in Divine court in these words: 'O my Lord, my son never demanded anything of worldly interest from me, nor ever expressed any desire of the like. Today he has sought your approbation (رضا). I consign him to you. O the knower of the hidden, enrol him in the list of your elect, Aameen.'

Mian Muhammad Bakhsh attained early education from his learned father. Then he was sent to Samwal to attain further education at the Madressah of Hafiz Muhammad Ali. This school located at the distance of five miles from his native Chak Thakra. His elder brother Mian Bahawal Bakhsh had also attended the same school some years back. Hazrat Mian completed his formal education in all the areas of Islamic sciences, Persian and Arabic languages, prose and poetry, philosophy and logic etc. The name of his teachers comprise: Hafiz Muhammad Ali, Hafiz Nur wali, Hafiz Ghulam Hussain, Nur Hussain, and Hafiz Nasiruddin. Academic accomplishment brightened his outlook and impulsed him to achieve something excellent in mystical persuasion. His strict adherence to Sunna, obligatory and voluntary prayers and devotional exercises were getting him closer to *dervish-hood* with divine love lit in his innermost being. He was not a worldly divine, but inherited spiritual taste and disposition. That is why in youth the world saw him

Marfat.com

wearing stitched-up cloak (گدڑی) endowed with forbearing-mind sitting on the mat. He was now at 19 years of age. His father Mian Shamusuddin, who was nearing death, one day held gathering of notable persons in Khanqah in which he disclosed his intention to nominate Mian Muhammad Bakhsh his spiritual heir and *sajjada nisheen.* All the audience agreed with the proposal, but Hazrat Mian publically did not agree to accept the office and said: "Since this office entails relationship with the government circle and ruling elite which causes worldly grandeur and glamour, I don't desire it. Secondly my elder brother would feel deprived of which I don't like. Thus I request humbly that spiritual successorship be conferred on my elder brother Mian Bahawal Bakhsh and I may be spared to inherit spiritual treasure of my ancestors." Hearing these words, he father stood up and holding hands of his son in his own hands turned his face towards Baghdad and said: 'O the succourer of the helpless (i,e. Ghaus-e-Azam)! I consign my son to you. Please for God's sake accept him.' Thus spiritual successorship was entrusted to his elder brother and Hazrat Mian concentrated towards initiatory journey (*suluk*) to attain esoteric illumination. But as matter of principle it necessitates guidance of a spiritual master.

There is no doubt a sea of spiritual benediction was raging at his door i,e., Khanqah of Pira Shah Ghazi Qalandar which was at his hand. Hazrat Mian was well-aware of the pre-requisites of mystic path. In a state of dilemma he attempted to seek 'Divine Guidance' (استخارہ) to resolve the problem. As a result Hazrat Pira Shah Ghazi Qalandar met him in dream, who holding his arm said: "O my son, we are your spiritual preceptor and you are our disciple. But for the fulfilment of formality of the path, you approach our spiritual

Marfat.com

son Hazrat Sain Ghulam Muhammad at Kalorwari village." When Hazrat Mian approached him and conveyed message of Pira Ghazi, given in dream, and requested initiation (*Bait*) he replied 'wait a few days.' After some time, when he met again, the same answer was given. In short, he was kept waiting for some years. Hazrat Mian later confirmed that this period of anxiety brought about so much purification of his lower-self and sanctification of soul which was not attainable through any other devotional exercises. At last pre-determined time arrived. Hazrat Ghulam Muhammad took him to the shrine of Hazrat Baba Badooh Shah Abdal and initiated him near his sepulchre. Thus the name of Hazrat Mian was entered in the register of Qadiriyya Order. He gained spiritual benediction indireetly from Hazrat Pira Shah Ghazi Qalandar as Sain Ghulam Muhammad was disciple of Hazrat Baba Badooh who was disciple of Hazrat Naseeb Khan (Hajji Baga Sher) of Tehsil Gujjar Khan who was disciple of Hazrat Pira Shah Ghazi Qalandar nicknamed as *Damri-wali Sarkar*.

After initiation, and under guidance, Hazrat Mian started arduous ascetic exercises, spending time mostly in retreats (*chillas*) and reflection. Meanwhile his Pir sent him message to go to Hazrat Shaikh Ahmad Wali who was *Qutbmadar* of the time, at Siri Nagar and get his share from him. Hazrat Mian set out for Siri Nagar wearing a loin cloth, a blanket, but bare-footed and without provision and penniless to meet the Shaikh. The passage too comprised series of mountains, streams, dense jungle difficult to penetrate. But the heart was full of longing and yearning for the Beloved. During journey he met some persons who had gone to visit Shaikh Ahmad Wali but without having met him, were coming back in disappoinment. They informed Hazrat Mian about the absence of the Shaikh. Despite apparently unfavourable

Marfat.com

circumstances, he continued his journey till he reached his threshold. There he met a young man who informed Hazrat Mian that the Shaikh was on journey and he did not know when he would return. Meanwhile Hazrat Mian saw a radiant-faced old man holding staff in his hand. He was the Shaikh Ahmad Wali. Hazrat Mian expressed his object of coming there. Hearing the name of Pira Shah Ghazi, the Shaikh nodded his head and said: *Zerik Hasti* i,e., erudite spiritual figure'. After the meeting the Shaikh gave some money to Hazrat Mian to buy footwear made of straws and dried grass commonly used by the people who live at hilly places. He also said 'it is necessary for you to have footwear, since the streets of Siri Nagar are dirty and you are a pious man and your feet cannot remain cleaned without it.' Hazrat Mian in utmost humbleness accepted the money and also sought permission to return. The Shaikh said 'when you intend to go back, you come to me again, we shall meet.' Hazrat Mian bought a *chappal* (sandle) and put it on and visited many holy shrines of Auliya Allah located in Siri Nagar. During wandering he also met Syed Baqar Ali Shah. When the people came to know of Hazrat Mian's arrival there, they thronged him in thousands. Thus these engagements kept him preoccupied for one month. Thereafter he went to visit Shaikh Ahmad Wali to fulfil the promise. When met the Shaikh took him to his private cell and closed the door. He constantly cast esoteric glance at him for long while and then said: I have repleted your inmost-being with overwhelming divine light. Now you go and seek pleasure of the Lord in every occupation. At the end getting blessing of Shaikh Ahmad Wali, he left for home.

Now Hazrat Mian started long series of severe austerities and asceticism by wandering day and night in

Marfat.com

jungle and dreary places immersed in contemplations and devotional exercises. He did not take any food or drink for many days. In this condition, whosoever saw him was shaken, nor anyone dared talk with him. His heart had become temple of glowing divine light and his raging passions were waiting expression. After some years, his enlightened spiritual guide sent him message to erect a *chhattar* (a lodge set apart) in the compound area of Khanqah. When completed, Hazrat Mian spent fourteen years in it heavily engrossed in divine adoration, and recital of litanies (*awrad*). He used to recite *Qasidah Ghausia* after evening and before night (*Isha*) prayers regularly during which no one was allowed to enter his lodge. Rather no one dared enter there without prior permission before he would finish recital of litanies, during which he steeply immersed in rapturous state. Hazrat Mian had also built a basement three feet deep in the porch of Pira Shah Ghazi Qalandar where after the dawn prayer he would spend half of the day in contemplation. This private cell is still site of attraction for the public.

Hazrat Mian had adopted unique method for preaching of Islamic life and thought which neither the rulers nor the opponents could understand. Submerged in the love of God and His prophet, he did not stand in need of help from any quarter. He spent major part of his life in a hut which had become centre of missionary activities and an academy of spiritual training. His life style of humility and self-abasement vehemently asserted divinity of Islamic mysticism (Tasawwuf) imparting message of love and peace to the entire world. His life amply demonstrated practical adherence to Shariah and Sunna observing commands and prohibitions fully in its outer and inner phases. Although for most of the time he looked apparently enraptured (جذب) but this intoxicated state could

Marfat.com

never overwhelm him. He would hold sessions to preach and sermonise the public daily in the same condition which continued till *Zuhr* or *Asr* prayer after which he used to get busy in reciting. It is only inner enlightenment and spiritual elevation which makes the tongue veridical, giving deep impact to the audience. Hazrat Mian was triumphant fully in this sense that is why people were being driven to his hut from all parts of the world. In summer Hazrat Mian would temporarily shift his residence to the village Punjan Sharif in a valley of mountain which had wholesome atmosphere. He built a small but a beautiful mosque there and made proper arrangement for the supply of water from a nearby well. By cutting, he fashioned a rock into smooth and plane prayer-mat near pond of stored water. All these things are now sacred relics of that specific area.

The entire literary legacy of Hazrat Mian consists of his poetical works mostly in Punjabi language and some in Persian. He had full mastery over Urdu, Persian, Arabic and Punjabi languages. From his works it appears that he had also some working knowledge of Hindi and Sanskrit languages. But like Maulana Rum, he was not poet in literary sense, but a great spiritualist to convery message of Allah and His Rasul to humanity. His mystic poetry worked as vehicle carrying the divine message. His *Kalam* is thus universal in nature. He adopted allegorical method of expression. An allegory refers to a story in verse or prose with a double meaning; a primary or surface meaning; and a secondary or esoteric meaning. It is a story that can be read, understood and interpreted at two leverls. It is his celebrated poetical work entitled *Saif ul-Muluk* composed in similies and metaphors carrying universal divine message for the entire humanity which made Hazrat Mian a eminent immortal spiritual figure next to Maulana Rumi. In it

Marfat.com

he has explained the mystery of metaphysical Truth in the form of metaphorical love. Its verses are read by the people of mystical taste in every spiritual and religious gatherings, sermons, and speeches, *sama* and *Urs* throughout the Muslim world.

Missionary campaign conducted in highly simple and unsophisticated manner by Hazrat Mian attracted common folk and ruling elite both. His penetrating *Kalam* uttered by his veridical tongue was enough to carry out purgatory action for the audience. The chroniclers state that the areas of the Punjab and Kashmir were especially illuminated by his incessant efforts. Thousands were satiated every day. God had enriched him so much that he never visited any court of the kings for financial help or worldly gains. When such people visited his humble lodge to pay homage, they kissed his feet in humility. Once governor of Jumu and Kashmir alongwith his senior officials and younger brother Raja Amar Singh came to Khanqah Khari Sharif to pay homage to Hazrat Mian. At that time he was engrossed in contemplation in his own lodge. The attendants awhile after gave message of Raja's arrival. Hazrat Mian said 'I am busy in communion with my own Maharaja', ask him to wait.' When after short time Mian came out, all the audience including Raja and Mahraja stood up to offer salutation. When all sat, Maharaja directed his minister to offer satchel filled with money to Hazrat Mian. He opened the satchel and took out one rupee and placing it onto his eye said: Maharaja Sahib it has closed my *nazar* (eye-sight) but you say it is a *nazar* (offering). This embarrassed Maharaja too much. He blushed awhile and humbly requested to accept the money. Hazrat Mian accepted the same one rupee and gave it to his attendant to use for *langar* and returned the satchel to him. Maharaja again submitted: 'I am ready to offer a fief (jagir) to

Marfat.com

meet the expenses of Khanqah if you agree please.' Hazrat Mian pointing his finger towards the court of Hazrat Pira Shah Ghazi Qalandar said: That lord is enough to look after the financial need of langar and also its serving attendants. I don't stand in need of anything.' Maharaj requested parting words of advice to observe. Hazrat Mian said: 'This is an abode of *dervishes* and humble people. The Kings undergo trouble to visit such sits; you care not to visit here again.' After this Maharaja requested: I am issueless; pray a male child for me to be my successor.' On this Hazrat said: 'Pearl is one and divers three, how is it possible!' By divers he meant: Hazrat Pir Bahawon Shah, one more Wali Allah of Kashmir, and Hazrat Mian himself. Then Hazrat said: if you keep our dargah in your good faith, you will beget Moti Singh, the heir of your kingdom.' Afterwards Hazrat Mian directed his attendant to bring two leaves of the tree of the court of Pira Shah Ghazi and give them to Maharaja. He advised him 'eat one yourself, and give the other to your wife. By the virtue of the graceful glance of Hazrat Pira Shah Ghazi, you will beget Moti Singh. Thus Maharaja sought permission and left.

It is related that the compound area of the court of Hazrat Pira Shah Ghazi Qalandar had many kinds of trees. Hazrat Mian had grown many *Chhachha* trees around the holy tomb of Hazrat Pira Shah like a rampart for its protection. Once Hazrat Mian Bahawal Bakhsh, the elder brother of Hazrat Mian, started beating leaves of the trees to feed his cattle so that they become pregnant. The cultivators of the area, more often would also feed their cattle with these leaves for the same purpose. When Mian Bahawal Bakhsh started to beat the trees, the attendants of the Khanqah, after four days reported the matter to Hazrat Mian Sahib. He requested his brother to stop this practice forthwith, but he did not heed, and

Marfat.com

his workers continued feeding his cows and buffaloes. The result of this disobedience came to limelight when every cow and buffalo who ate the leaves died after three or four days. Mian Bahawal aggrieved at the mysterious ailment in cattle, but soon realized that it was the result of feeding the animals with the leaves of those specific trees. He repented and came to Hazrat Mian to apologise and got rid of the problem.

The short essay does not provide enough space to record large number of *Karamat* wrought by Hazrat Mian Sahib which the people living in the areas of Khari, Kashmir, Potohar, Jhelum and Lahore narrate. When an enlightened Sufi saint attains the rank of '*Kun fiya Koon',* whatever is uttered from his tongue or comes into the eyes of his intelligence appealing the Lord Most High inwardly, is implemented forthwith, it is called *Karamat* may such auliya be living or departed makes no difference. Same is the case with Hazrat Mian Muhammad Bakhsh. No doubt one glance of them changes the lot decreed and written in the Preserved Tablet (لوح محفوظ).

Hazrat Mian Sahib had inborn inclination towards poetry and started composing verses in early life. He used to write couplets, quartrains, qitahs etc; in this age. But systematic composing of poetic works started at the age of 27 which continued for sixty years. He wrote about 15 books, the most famour being *Mathnawi Saif-ul-Muluk* in which he has explained metaphysical (حقیقی) love in the guise of metaphorical (مجازی) love. In his writings Hazrat Mian dwelled on every aspect of outer and inner life of human. About gnosis (*marifat*) he recourses to allegories, symbolic allusions which requires mystical foreknowledge by the readers to understand and appreciate. In this context also falls his symbolic allusions towards 'Five Divine Decents' i,e., the metaphysical doctrine of

Marfat.com

wahdat ul- wujud (Oneness of Being) of Ibn Arabi. Mian Sahib also touched beauty of nature, music, astrology, astromony, heavenly kingdom, dirge, customs and culture, war, voyage and travel, union and distance, exegesis and Fiqh etc. All these writings and discourses amazed the domain experts who admitted profoundity of his knowledge and erudition. But *Saif-ul-Muluk* is an indepth study of mystical knowledge (*marifat*) especially composed for the people of mystical quest and persuasion.

Hazrat Mian led celibate life though his parents had betrothed him in his childhood. With the passage of time he was fully driven towards *dervishhood*. Once in his youth, his father asked him about his marriage to which he flately refused and requested to keep him free from worldly entanglement. Thus the girl with whom he was betrothed, was later married with his elder brother Hazrat Mian Bahawal Bakhsh.

Hazrat Mian led life full of trials and hardships. He fulfilled all the religious obligation in respect of Sunna. Once during his retreat (*Chilla*) he completely left taking anything which rendered too much weakness to his physique. This resulted in severe type of urinal ailment. He had to perform *wudu* (ablution) seven or eight times during prayer. But he did not care about and completed his *chilla* in the same condition. A hard working man, he would spare time to help his brother in cultivation. He received his visitors in love and affection and helped the needy folk within his means. If any one implicated in false litigation approached him for help, he would write recommendatory letter in poetic form to the authorities concerned in the case. His such letters were always honoured by the courts.

One day according to his routine practice Hazrat Mian

Marfat.com

Sahib was busy in daily lection (*awrad-o-wazaif*) after *Asr* prayer. It was a winter. His attendant lit fire to prepare some warm water for ablution. He felf too much weakness and got near the fire to warm his body. The attendant helped to lay him on the bed. For one day and night he remained in the state of unconsciousness. Next day his soul relinquished the body and travelled to celestial abode.

اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ

He died on seven Zil hijjah 1324 A.H (22nd January 1907) at the age of 79. The news of his death spread like wild fire and in no time thousands of people rushed towards Khanqah. The mob was uncontrollable. For funeral prayer, horses were used to make proper rows. Hazrat Mian had advised that such person should act as Imam for his funeral prayer who never in his lifetime cast glance at non-confidant women. Thus Hafiz Muteeullah presented himself for this service and led the prayer. He was buried on the eastern side of Hazrat Pira Shah Ghazi's tomb at the distance of few yards. Afterwards his nephew Hazrat Mian Ata Muhammad built tomb over his sepulchre. His Urs (death anniversary) is celebrated on the 7th Zil hijjah every years.

Since *Saif-ul-Muluk* is totally mystic poetry, a few verses from this work are translated in mystical sense (not literal) to elucidate meanings for the aspirants.

پیر میرا جے دمڑی والا پیرے شاہ قلندر ہر مشکل وچ مدد کریندا دوہیں جہاں اندر

My spiritual guide is Pira Shah Ghazi Qalandar who comes to help in every distress in both the worlds.

جس دل اندر عشق نہ رچیا کتے اس تھیں چنگے مالک دے گھر راکھی کردے صابر بھکے ننگے

Dogs are much better than the heart which is devoid of divine love, because they guard their master's house

Marfat.com

patiently even if they are hungry.

جس سَر سِرِ عشق دا اوتھے شہوت مول نہ وسدی جس دل حُب سجن دی اس وچ حُب ناہیں ہر کس دی

Sensual passion cannot penetrate the head which is filled with intense love of God. The heart which contains true love of the Beloved concerns not the worldly attractions whatsoever they might be.

حرص مجازی شہوت بازی جس اندرِ وچ ہوندی ہر اک صورت اُجلی تک کے پئی طبیعت بھوندی

He who has metaphorical lust and is inclined towards debauchery is tempted by looking fair face.

لکھ ہزار بہار حُسن دی خاکو وچ سمانی لاپریت اَجہی محمد جگ وچ رہے کہانی

Millions of beautiful faces are ultimately buried under tons of dust. O Muhammad, cultivate divine love in your inmost being, then you will be remembered in the world for ever.

ہر مشکل دی کُنجی یارو مرداں دے ہتھ آئی مرد نگاہ کرن جس ویلے مُشکل رہے نہ کائی

The spiritualists (auliya Allah) hold key to resolve afflictions. If and when they cast inner glance misfortune is averted.

باہروں دِسّن میلے کالے اندر آب حیاتی ہوٹھ سکے ترہایاں وانگر جاں ندی وِچ نہاتی

Dervishes apparently look shabby but inwardly have water of life. Their lips are dried like that of thirsty men, but their souls wallow in the ocean of *wahdat*.

عاماں بے اخلاصاں اندر خاصاں دی گل کرنی مٹھی کھیر پکا محمد کتیاں آگے دھرنی

To take about the enlightenment of the elect before the common folk tentamounts to cast pearls before swine.

دھونڈن والا رہیا نہ خالی ڈھونڈ کیتی جس سچی ڈھونڈ کریندا ورمڑ آیا ڈھونڈ اوہری اے کچی

The true seeker of Truth never remains empty handed. He who broke the journey in the middle was not the true seeker.

Marfat.com

پردہ پوشی کم فقر دا میں طالب فقرا داں عیب کسے دے پھول نہ سکاں ہر ہک تھیں شرماواں

A true *dervish* always conceals sins of others, I also want to be a *dervish*. I cannot expose the misdeeds of others as I am ashamed of my own evil deeds.

لوئے لوئے بھر لے کڑیے جے تدھ بھانڈا بھرنا شام پئی بن شام محمد گھر جاندی نے ڈرنا

O the seeker try to complete your initiatory journey (*suluk*) as easly as possible during your vigorous youth. If you fail to do it, you will repent and fear death in your old age.

آئی جان شکنجے اندر جیوں ویلن وِچ گنا روہ نوں کہہ ہُن رہ محمد جے رہوتے منّاں

When a seeker starts his journey, it is so hazardous that he feels his life like sugercane being crushed in crushing roller. Now there is no escape; lower-self is bound to be purgated in this process at any cost. You laugh at me if santification is still not attained.

مالی دا کم پانی دینا بھر بھر مشکاں پاوے مالک دا کم پھَل پھُل لانا لاوے یا نہ لاوے

It is incumbent on the seeker to remain steadfast engrossed in devotional exercise (worship) all the times regardless of the factor God makes him luminous Sufi saint or not.

خس خس جنا قدر نہ میری صاحب نوں وڈیائیاں مین گلیاں دا روڑا کوڑا محل چڑھایا سائیاں

I am much worthless soul like the weed and straws that are lying in the streets, but praises are due to my spiritual guide who caused this rubbish of streets gain spiritual elevation to highest level.

رحمت دا دریا الٰہی ہر دم وگدا تیرا جے قطرہ اک بخشیس مینوں کم بن جاندا میرا

O my Lord your fathomless ocean of mercy is raging all the time in universe. If you bestow a drop of it on me, I will emerge successful.

Marfat.com

عدل کریں تے تھر تھر کمبن اچیاں شاناں والے فضل کریں تے بخشے جاون میں جیئے منہ کالے

O my Lord if you dispense justice, the virtuous and righteous tremble with fear of your Majesty. But if you show mercy, the sinful people like me are pardoned by your clemency.

واہ واہ حضرت شاہ جیلانی مظہر ذات ربانی سر پہ چھتر محبوبی والا ولیاں دی سلطانی

Hail! Hail my lord Shah of Jilan, you are locus of divine manifestation; you are the exalted beloved of God and sovereign of auliya Allah.

غوثاں قطباں دے سر میراں قدم مبارک دھریا جو دربار اُنہاندے آیا خالی بھانڈا بھریا

Miran (Ghaus-e-Azam) put his foot on the neck of all the *Ghaus* and *Qutb*. Whosoever came to his door-court, his empty bowl was filled.

چوراں نوں توں قطب بنایا میں بھی چور اُچکا جس در جاواں دھکے دیون ہک تیرا در تکا

You elevated a thief to the rank of *Qutb*, I am too a thief and robber. I am kicked out wherever I go, it is only your door-court I have recoursed to.

Sources

1. عارف کھڑی۔ صاحبزادہ میاں محمد سکندر
2. گلستان غازی قلندر۔ مشہود الفاروق قریشی
3. میاں محمد بخش احوال و آثار۔ عزیز احمد چوہدری
4. میاں محمد بخش کی شہرہ آفاق سی حرفیاں۔ ٹھیکیدار چوہدری ظفر اقبال چوہان
5. سیف الملوک ترجمہ اور مقدمہ شفیع عقیل
6. اولیائے پاکستان۔ عالم فقری
7. سوانح عمری حضرت میاں صاحب۔ قاضی مولوی محبوب علی فقیر

Marfat.com

﴿19﴾

Hazrat Imam Ahmad Riza Khan Brelwi

Historically it is admitted that whenever Islam confronted crisis and its teachings and values subjected to distortion or any materialistic onslaught emerged to eclipse it, some strong Muslim personality appeared on the scene, combated evil forces and made Islam the most radiant religion for many centuries. Such periods looked like dark ages such as era before the birth of Ghaus-e- Azam Hazrat Shaikh Syed Abdul Qadir Jilani, and the time before the advent of Hazrat Mujaddid Alf Sani Sirhindi. Same conditions prevailed in India in the early 20th century. The world saw the advant of a Mujaddid (renevator) jurist, Sufi-theologian, unprecedented prolific writer, spiritual stalwart and ardent lover of Rasulullah (ﷺ) who never in his life time compromised with evil, anti-Islamic, satanic and malicious forces operating in the country at the instigation of the White rulers who left no stone unturned to create dissention and hence rent unity of *ahl-sunna wal jamat.* There was no dearth of hypocrites, detractors, impudents, and imposters in the country and no mighty spiritualist to combat and fight back evil forces with severe blow of knowledge and spiritual insight. The era was waiting for a manly man to emerge on the scene to foil nefarious designs, intrigues and conspiracies being woven by these hostile elements against Islam. The man who fought with these anti-Islamic forces in the dark era of 20th century is known by his name: Hazrat Imam Ahmad Riza Khan Brelwi. His lovers also call him Ala Hazrat.

Ala Hazrat was born on Sunday the 14the June 1856 (10 Shawal 1272 A.H) in the famous city of Bareli (U.P) in India. His birth name is Muhammad and historical name is

Marfat.com

al-Mukhtar. His grandfather would address him by the name 'Ahmad Riza Khan.' Later on he added 'Abdul Mustafa to his name. His ancestors belonged to a noble, rich Pathan tribe of Khandhar named Bharech. In the reign of Mughal Empire, Saeedullah Khan- the chief of the said tribe migrated from Kabul to Lahore and held high ranks in the government circle. Shish Mahal of Lahore is said to be was their estate. Mughal government sent Mr. Saadat Yar Khan son of Saeedullah Khan on a military expedition to Roohail Khand, who after achieving victory died there. Azam Khan who was one of his three sons came to Bareli, served the government for sometime in exalted positions and then adopted ascetic life and settled permanently in the same city. His son Kazim Ali Khan was Tehsildar of Badayun.

Riza Ali Khan (d.1282) the son of Kazim Ali Khan was *qutb* (pole), accomplished wali and one of the top-ranking Ulama of Roohail Khand. In the same period, Tasawwuf entered in this family. His son Maulana Naqi Ali Khan (d. 1297) was well-equipped with exoteric and esoteric knowledge. Ala Hazrat Maulana Ahmad Riza Khan was son of this illustrous figure i,e. Naqi Ali Khan. His mother named Husaini Khanum.

Maulana Riza Ali Khan, the grandfather of Ala Hazrat was born in 1224 A.H. He was notable saint and sage of Bareli. He acquired formal knowledge in religious sciences under the care of Maulana Khalil ur Rehman at the city of Tonak. He completed his academic study at the age of 23 and awarded degree. He died on 2nd Jamadi ul Awal 1286 A.H. Maulana Shah Hamid Riza Khan has related a number of spiritual events of his life. Some of them are translated as follows:

One day Riza Ali passed through Seeta Ram street.

Marfat.com

Hindu community was celebrating their festival of Holi. A Hindu woman from balcony threw some coloured water on him. An emotional Muslim saw the phenomenon and wanted to punish the lady but Riza Ali restrained him by saying, "O Dear! She threw coloured water on me, may God suffuse her with His own colour." Since these words were uttered from the mouth of a person who had dye of divinity, the mischievous lady felt sorry, ran and put her head on the feet of Riza Ali. She repented and sought forgiveness of him. She embraced Islam instantly. Riza Ali wedded her with a same passionate Muslim young man.

Waris Ali Khan, who was a kin of Riza Ali, lived in the locality of Saudagarn. He once borrowed some money from Riza Ali. Waris Ali Khan was a young man of wayward nature. Riza Ali therefore advised him not to squander the money. But on the same day he went to the lodge of a harlot. When he approached the ladder of her house, he saw staff and umbrella of Riza Ali lying there and returned forthwith. Then he went to the house of another harlot and witnessed the same phenomenon and returned. Then he made third attempt at a like place and returned. Thereafter he presented himself before Hazrat Riza Ali and repented from the core of his heart.

Once a Hindu priest fell in love with a Muslim boy. One day the boy runningly came and sought refuge with Riza Ali. The Hindu priest attacked the boy with sword by which Hazrat Riza Ali too sustained some minor injury. At that time two wrestlers lived near the house of Hakim Abdus Samad. These two wrestlers and a passer -by gave good beating to the priest. Riza Ali said, "why do you beat him, God will punish him Himself." Thus the world saw the wretched priest who would drink drain water as long as he lived and died in miserable condition.

Marfat.com

Maulavi Naqvi Ali Khan Brelwi son of Maulavi Riza Ali Khan Bareli was born in Rajb 1246 A.H. He completed his religious education under the care of his father. God had endowed him with exquisite intelligence, discernment and deep spiritual insight. He had the ability of reflection and meditation in abundance and could visualize affairs of both the worlds intuitively and whatever uttered from his mouth was seen implemented immediately in the phenomenal world. Ala Hazrat has recorded many events of his father's life in his Risala entitled: جواهر البیان فی اسرار الامکان. Besides this says Ala Hazrat "my father was blessed with the traits and attributes of generosity, high spiritual aspiration, valour, kindness, dignity, friendship with dervishes, smiling fortune, contentment, aloofness from the ruling elite, and many other virtues. But above all, God had created him to deal sternly with strong hands the opponents, detractors, and disparagers of *Imam al-anbiya Rahmatan lil-alamin* ﷺ. He spent entire life in the dissemination of Sunna and shariah and elimination of innovations. In the coterie of opponents there was no one to face and defy him, so much so he managed to publish اصلاح ذات البین on 26th Shahban 1293 A.H. He also actively participated in refuting issue of Shash misl i,e., likeness of six Prophets (مسئلہ امتناع نظیر حضور ﷺ)"

In 1294 A.H. he visited dargah of Hazrat Shah Aal Rasul and swore oath of allegiance at his hand. He managed to obtain Khilafat and *Ijazet* in all old and new Sufi orders and *Sanad* Hadith. In 1295 A.H., he left for *Haramain Sharifain*. From the Ulama of Haramain, he also obtained *Ijazet* and *Sanad* Hadith. He died in 1297 A.H in the month of Zilqad at the age of 51 and five months and buried near this father.

Prior to birth of Ala Hazrat, his father had a strange dream which caused him much anxiety. Next morning he

Marfat.com

explained the dream to his father Maulana Riza Ali Khan who said "It is a blessed dream. Happy tidings to you that a son will born to you who will inundate the world with his knowledge and his fame spread from the East to the West."

Right from his childhood, Ala Hazrat's grandfather had concentrated on his systematic education. There is not long list of his teachers. At the age of four he had completed reading of the holy Qur'an. He learned Arabi grammar entitled میزان منشعب from Mirza Ghulam Qadir Baig. At the age of six he recited *maulid-i-Sharif* (birthday celebration of the Holy Prophet (ﷺ) publically standing on the pulpit. By the age of 14 in 1870, he had completed his religious education in all the areas of Rational and Traditional sciences from his father Hazrat Naqi Ali Khan. Name of Allama Abdulali of Rampur and Syed Shah Abu al-Hasan Nuri are also included in the list of his teachers.

On the 14th of Shaban 1286 A.H, an issue relating to suckling was referred to Ala Hazrat. He gave correct verdict in the light of Shariah (canonical law of Islam) and sent it to his father. Reading this, and on the same day his father consigned him duty of writing *fatawa* (rulings on religious matters) to be sent to him in future. Ala Hazrat continued this service for 54 years without claiming or expecting any remuneration.

There are number of events in which amazing acument, memory and brilliance of Ala Hazrat were manifested right from primary education till he breathed his last. School teachers would ever surprise in teaching him Qur'an and other subjects. At the age of eight he had learnt a famous book on Arabic grammar entitled (هدایۃ النحو). His God-given knowledge was so much excellent that at this young age he wrote interpretation of this book in Arabic language. He was so brilliant student that he would often read

Marfat.com

one fourth of any book from his teachers and completed rest of it himself and memorised. His knowledge in Mathematics and astrology was also marvellous. He was proficient in fifty kinds of sciences in which no one could vie with him and he made laudable contributions in them. He was innovator of some of them but after his demise no one was found cognizant of those sciences.

Once doctor Ziauddin- the then vice-chancellor of Alighar Muslim University, who had attained higher education in European universities, faced a problem in Mathematics. He did his best to solve it but failed. He thought to go to Germany to seek solution. Maulana Syed Sulaiman Ashraf-the Head of Department of Islamic Studies at the said university asked doctor Ziauddin to consult Ala Hazrat in this regard. Doctor Ziauddin said "What Ala Hazrat has to do with subject like Mathematics; he is only religious scholar!" On the insistence of Maulana Sulaiman, Ziauddin came to see Ala Hazrat. He asked him what the problem he had been facing in Math. Doctor put the problem before Ala Hazrat and he instantly wrote answer on it. Doctor Ziauddin was utterly surprised, rather fell into trance for a while. When he recovered he said "I had heard the name of *ilm laduni* (knowledge from God) but never saw its manifestation, today I have seen and experienced." Then he asked Ala Hazrat, whence did he get this knowledge?' He said "This is all by the grace of Allah and Rasulullah (ﷺ)." Then Ala Hazrat showed him some papers which had a few diagrams of triangles and circles on them. On this doctor Ziauddin said: "I am just a school boy before you." Afterwards, Ziauddin became punctual observant of Sunna and Shariah.

Immediately after the completion of academic education, Ala Hazrat paid special attention to teaching the

Marfat.com

students. He started this programme in 1286 A.H. (1869). Writing of *Fatawa* also dates the same period. There was no Madressah (seminary) in Bareli at that time. Therefore all the students and Ulama would recourse to him for the attainment of religious education and guidance. In short, Ala Hazrat spent considerable span of his life time in teaching with full vigour and dedication. Many a student studying in other schools left their institutions and joined Madressah of Ala Hazrat.

Hazrat Syed Abu al-Barakaat relates that Ala Hazrat at the age of 50 diverted his attention from teaching and concentrated to writing and said 'Half century has passed, circumstances of the world have changed, we should too change our habits.' Thus afterwards, Ala Hazrat spent more of his time in writing Risalas and books.

In 1295 A.H. (1878) Ala Hazrat's father took him to Hazrat Shah Aal Rasul Marahravi-a consummate mystic, who looking great promise in him, not only initiated him in Qadiriyya Order instantly but invested him with initiative mantle (خرقہ) and gave letter of investiture (*Khilafatnama*). In technical sense, initiation (بیعت) means making connection of spiritual transmission line with the court of Rasulullah (ﷺ). At this moment Maulana Syed Abu-al-Hasan Nuri asked Syed Aal Rasul "why did he confer vicegerency (خلافت) on Ahmad Riza without putting him to ascetic practices?" Syed Aal Rasul said: "People come to me with rusted inner state, defilements, unpurgated hearts and dark souls. They need process of cleansing of hearts, and purification of the souls for which austerity and ascetic practices are required. Ahmad Riza had already achieved inner purfication and sanctification of soul. He just needed transmission line connection to illuminate his inmost being." He also said: "I was worried, when on the Day of Resurrection, God might ask me: "O Aal Rasul! What have

Marfat.com

you brought to present in My sanctuary today?" I had nothing to offer. Now my anxiety is resolved. I would say: "O my Lord! I have brought Ahmad Riza Khan to your sanctuary."

Since Syed Aal Rasul was intuitively aware of the luminous spiritual personality of Ahmad Riza Khan, he granted him blanket permission to perform and fulfil all the duties of spiritual guide, to enrol disciples and advise litanies (*awrad-o-wazaif*) to them. That is why Ala Hazrat would initiate disciples and award vicegerency (Khilafat) in thirteen Sufi orders. He had a large number of Kulafa in the world of whom thirty two were from *Harmain Sharifain*. Later on Ala Hazrat laid foundation of Darul-uloom Manzarul Islam in Bareli where his disciples (novices) and Khulafa (spiritual successors) would be trained for the sevice to Islamic religion.

At the age of 23 Ala Hazrat performed first Hajj in 1295 A.H. (1878) alongwith his parents. On this blessed occasion, he met renowned learned personalities of Makkah, such as Syed Ahmad Mufti Shafiya and Maulana Abdur Rehman Siraj Mufti Hanafiya and obtained credentials (*isnad*) in the domains of Hadith, Fiqh, *Tafseer* and *Usul* from them which was valid testimony to this profound knowledge and erudite writings. During this visit, one day Ala Hazrat was saying evening prayer at a famous Muqam Ibrahim in Haram Sharif. Imam Shafiya Hazrat Maulana Hussain bin Salihah Jamal al-Lail, without any previous introduction or acquaintance, approached him, got hold of his hand and took him to his house. There for a longer while he kept holding his forehead in his hand, kissed it and continued iterating:

اِنِّیْ لَاَ جِدُ نور اللّٰہ من ھٰذا الجبین (Indeed I find luminous divine light radiating in his forehead). Afterwards he immediately allowed him to perform duty of spiritual precetorship according to Qadiriyya Sufi Order. He also awarded him

Marfat.com

authority in *Sihah-e-Sittah* (6 universally accepted Hadith compilation) and said henceforth your name is Ziauddin Ahmad.

Maulana Hussain bin Salihah had written a book on the Rites and Duties in performing Hajj entitled الجوهرة المضية according to Shafii Fiqh. Ala Hazrat wrote commentary on it in Arabic language in two days and named it (النيرة الوضية فی شرح الجوہرة المضية). In this work, he also explained stance of Hanifia. When he presented this work to Maulana Hussain, he was pleased to see it and prayed for Ala Hazrat. He also translated into Urdu جوهره written by Hazrat Hussain bin Salihah. This work was about the rites or ceremonies performed by pilgrims according to Shafii school of law.

For the second time. Ala Hazrat performed Hajj in 1323 A.H. (1905). On this occasion, an historic decision was taken by the eminent learned personalities of Haramain Sharifain to distinguish between Truth and Falsehood حق و باطل. When these personalities saw with their eyes an epoch-making luminous figure, blessed with exceptional knowledge, erudition, clairvoyance and analytical ability absorbing divine conferments in him, they unanimously proclaimed: "Ahmad Riza is Renewer of Religion (مجدد دین) of the century."

This is why Maulana Akhtar al-Hamadi said:

نہ کیوں نازاں ہوں اختر اہلسنت اپنی قسمت پر
رضا لوٹے مدینے سے مجدد کی سند لے کر

On this occasion, Ala Hazrat completed his three renowned books named: حسام الحرمین، الدولة المکیه اور کفل الفقیه

These books earned him universal acclaim on the basis of which Ulama of *Haramaian Sharifain* not only blissfully proclaimed: "Ala Hazrat is Mujaddid of Muslim Ummah" but also wrote praises on these works which is valid proof of his

Marfat.com

being *alim Rubbani*. Each one of these books is a remarkable contribution to Islamic sciences which has no match no like of them.

Maulavi Syed Shah Jaffar Mian Khatib of the Congregational mosque Kapoorthala, on the eve of Urs of his father, related a spiritual event of Ala Hazrat when he was performing Hajj second time. He said: Maulana Ahmad Riza was deeply engrossed in offering Durood Sharif to Rasulullah (ﷺ) sitting at muwajahat (face to face near mausoleum) in order to have vision of the Holy Prophet (ﷺ). He was sure that the Prophet would bless him with his vision. But in his attempt at first night, he could not succeed and felt dejected. Then he wrote an ode whose first verse is:

وہ سوئے لالہ زار پھرتے ہیں تیرے دن اے بہار پھیرتے ہیں

In the last verse of this poem Ala Hazrat indicates his condition in these words:

کوئی کیوں پوچھے تیری بات رضا تجھ سے کتے ہزار پھرتے ہیں

After reciting this poem, Ala Hazrat was sitting at muwajahat respectfully, that fortune smiled on him. He was blessed by the vision of Rasulullah (ﷺ) in total wakefulness. He returned triumphant and glorified.

British Rule in India was highly dreadful for the Muslim community. The Rulers were making every effort to create discruption and disunity in Muslims. They succeeded in dividing *ahl-sunna wal jamat* into two parts. One part was the beneficiary who was receiving largesses. The Christian and Hindu priests were doing utmost to propagate their own religions. Other fronts which were conteminating the spirit of Islam comprised: Wahabi Movement, Qadianis, Naturists, Chakralavi, Rafzi and then neo-Gandhviat. Apostasy had won the day. Ala Hazrat wrote انفس الکفر فی قربان البقر and then کیفر کردار آریہ

Marfat.com

in refutation of Hinduism. The Christians were spending enormous amount to propagate their Roman Catholic faith in order to convert Muslims and Hindus to Christianity. Ala Hazrat wrote three works to refute their religions. He wrote seven books in refutation of Naturists. Wahabi created issue of Shash misl (likeness of six prophets). To refute this move, Ala Hazrat wrote جوابہائے ترکی بہ ترکی and تنبیہ الجھال in 1292 A.H. which eliminated this satanic move. In refutation of *Qadianism*, he wrote قہر الدیان علی المرتد بقادیاں and six other books to expose their identity. He never compromised with Wahhabiyat (non-comformism) and warned the Muslim against this cult. He wrote hundreds of books and treatises to expose and refute their wrong creed and misleading thoughts against the Holy Propher (ﷺ). Likewise when Rawafiz and Nawasib (Pro and anti elements of Hazrat Ali) created havoc in society Ala Hazrat wrote many books to subdue them. When in 1311 A.H mischief of Nadva reared its head, Ala Hazrat stood up and with the help of his few friends exterminated it for ever. Likewise فتنہ علی برادران emerged on the scene which misled even the educated class and elite but could not influence Ala Hazrat. He wrote Risala الحجۃ المؤتمنہ فی الایہ الممتحنہ to refute their cult. Thus whatever irreligious elements appeared from any quarter or any region Ala Hazrat's uncompromising relentless pen crushed them to extinction.

Ala Hazrat had absolutely no interest in the politics of the country since he was not destined for it. However he did his best to save Muslim Ummah from political and religious intrigues. By his foresight and intitutional acument, he warned Ummah through his pen. He warned the Muslim against the implications of Khilafat Movement in India. Likewise he exposed malignant pro-British Ulama who were operating to cause disunity in Ummah for their materialistic gain.

Marfat.com

Esoteric eyes of Ala Hazrat had visualized the destiny of Indian Muslims. Although two-nations theory is attributed to Allama Muhammad Iqbal and Quaid-e-Azam, its real architect was Ala Hazrat himself who laid its foundation by his writings to cause political awakening in the Muslim nation and to relinquish friendship with the non-Muslim communities. For him the British reign and Gandhism were alike for the Muslims. Sometimes the detractors of Ala Hazrat used to taint him as the supporter of the British Raj. But in reality the matter was quite opposite of it. He was dead against the British and hated them beyond measure. In his *Fatawa* he held it unlawful to appear in the court of the British. He never in his lifetime visited their law courts. For him it was repugnant to Islamic law to attend their courts. To express his indignation for the British, he used to paste postal stamps, which had images of British Kings or queen, upside down so that their heads looked down cast.

Thus in the light of his extensive writings of varied nature, teachings, exhortation, *Fatawa* to protect the glory of Islam and sublimity of Rasulullah (ﷺ) Al Hazrat was unanimously declared and affirmed as the Renewer of Religion (مجددین) and an epochmaking personality in the history of Islam. Maulana Abdul Hakim Sialkoti awarded appellation of Mujaddid to Shaikh Ahmad Sirhindi, but Ala Hazrat was declared Mujaddid by an exalted body of Ulama of *Haramain Sharifain* and a large number of Ulama, whose names are on record, who affirmed his Mujaddidiyyat.

Allama Muhammad Iqbal was his contemporary and great admirer and held him in great esteem. Once he said about Ala Hazrat: "No jurist so intelligent like of him is born in India in this era. His *fatawa* are valid testimony to his extra-ordinary brilliance, perception, depth of knowledge in

Marfat.com

religious sciences and, canonical law of Islam. He was severe in disposition. Had this factor not been, he would have been Imam Abu Hanifa of the time."

On the eve of second Hajj, his younger brother Maulana Hamad Riza Khan, elder brother Maulana Muhammad Riza Khan and Ala Hazrat's wife were ready to depart for Hajj. Ala Hazrat travelled upto Lucknow to send them off. When he returned to Bareli, he was restless desiring to visit Madinah. He thus sought permission of his mother to go for Hajj. When granted, he left immediately and joined his kins in journey.

Thus preparation for the second Hajj was sudden and unexpected. The mystery came to limelight at Makkah. On the 25th of Zilhijjah 1323 A.H. Ala Hazrat visited Library of Haram Sharif where a number of Ulama had already assembled. Maulana Shaikh Salihah Kamal took out a paper from his pocket and gave it to Ala Hazrat. On the paper were written five questions. These were the same questions for which Shaikh Salihah had been writing answers. But after having listened speech of Ala Hazrat on the subject of 'Hidden Knowledge' for two hours, he tore off his own script. He asked Ala Hazrat that some Wahabi and Deobandi Ulama, who had come alongwith some ministers and the nobles, sent these questions to him through Sharif Ali Pasha, the governor of Makkah, and their answer was required from him. Ala Hazrat instantly asked for a pen and an inkpot to write answers extempore. All the Ulama who were present there said 'We don't need answers just now, rather need such response which frustrate the wicked elements.' Ala Hazrat sought two-day time limit and started dictating answers to his brother Maulana Hamad Riza Khan in Arabic language. Meanwhile Maulana Shaikh Ahmad Abu al-Khair Derdad came to know of Ala

Marfat.com

Hazrat's effort. He sent message that he was unable to move about but wanted to study his script. Ala Hazrat left to visit him. After listening the script, he said it did not contain *Uloom Khamsat* (five types of hidden knowledge). On this Ala Hazrat said 'this topic was not the part of questions asked for and that I wanted to complete reply at the earliest. This is why I did not include it in the study.' Maulana said 'I want this to be included in your script.' Ala Hazrat promised and touched his thigh in veneration before he left. Maulana Shaikh Ahmad, despite his old age of seventy and excellence in the domain of his own wide learning said:

انـا اقبل ارجلكم و انا اقبل نعالكم (I kiss your feet, I kiss your shoes.)

In short Ala Hazrat despite having severe fever completed his unique and matchless study on the topic of 'Hidden Knowledge' in eight hours, consisting of large number of verses of the Holy Qur'an, Ahadith and sayings of great Ulama of Ummah and Mashaikh basing it just on his memory. This was indeed a manifest miracle of Ala Hazrat. Historical name of this book is: الدولة المكية بالمادة الغيبيه

Maulana Shaikh Salihah Kamal firstly studied the book himself and then presented it to Sharif Ali Pasha at night, and pronounced publically: 'This person (Ala Hazrat) has unveiled such knowledge whose irradiation we could never dream of.' Sharif Ali Pasha listened reading half of the book till midnight with full attention. He was so much impressed that in loud voice he proclaimed: الـلّـه يـعطى وهولاء يمنعون (Allah Most High confers 'Hidden Knowledge' onto His beloved friends and these people (wahabi) deny. Sharif Makkah took the script with him which remained with him.

News about this unique book spread in the entire city of Makkah which frustrated the deniers and detractors. The

Marfat.com

children of Makkah would then jeer at their dumb-founded wahabi Ulama. They remarked 'where has gone the flight of your knowledge: Your infidelity and heretic belief overturned on yourself.' The eminent Ulama got copies of that book and wrote praises on it which are worth-seeing.

Maulana Jamal bin Abdullah bin Umar Makkahi who was teacher of Ala Hazrat's teachers and Mufti of Hanafiya, was once asked about printing of images on currency notes. He answered 'Knowledge is trust round the necks of Ulama, I know nothing about it.' In respect of the same issue twelve questions were asked of Ala Hazrat. He in very short time wrote detailed answers to them. Historical name of that look is:

كفل الفقيه الفاهم فى احكام قرطاس الدراهم

Seeing glory of Ala Hazrat's learning Ulama of Makkah, the Exalted used to venerate him too much and got charters of Khilafat and Ijazat from him.

Renown of knowledge and learning of Ala Hazrat had already spread in Madinah the Radiant before he reached there. He was impatient to visit Madinah, the Radiant but severe illness was impeding journey. The Ulama of the city were also impatient to greet the versatile genius. Hazrat Maulana Karimullah Mohajir Makkahi, a student of Maulana Shah Abdul Haqq Mahajir Makkahi has said, "We have been residing at Madinah since long time. Ulama from all over the world come here, and go back having walked about the city aimlessly. No one takes notice of them. But not only the Ulama, the people in the streets were impatient to see Ala Hazrat before he reached Madinah. Thus when Ala Hazrat visited the city and the news of his arrival spread everywhere, Ulama of Madinah thronged him day and night.

Marfat.com

Ala Hazrat had inherited competence of writing Fatwa (i,e., Legal ruling in the light of sacred laws of Islam). His father was top-ranking religious scholar and jurist. Ala Hazrat was brought up in the environments governed by exoteric and esoteric knowledge. In his house was ever heard "Said Allah and Rasulullah (ﷺ)." In the first instance, he gave ruling in an issue relating to inheritence at the age of eight. When his father Maulana Naqi Ali read it, he said "Riza should not have written it at this stage. I will acknowledge his competence if he writes i,e., gives legal decision on a big issue." Ala Hazrat completed his formal education on 14 Shaban 1386 A.H (ء1869) and on the same day he issued Fatwa in respect of suckling the child. He gave correct verdict in the light of Shariah and sent it to his father. Reading it on the same day his father consigned him duty of writing fatawa to be sent to him in future. He also gave him one rupee. He aged 13 years at this time. He continued this service for 54 years without remuneration till he passed away. Holy being of Ala Hazrat was cynosure and asylum for the masses who recoursed to him to seek solution of their problems. Sometimes hundreds of issues (Fatwa) would gather on his table, he answered all, and deprived none.

It remained permanent practice with Ala Hazrat to dictate legal decisions in the issues sent to him. His companions used to read out the questions before him and he, without reflection or consulting sources dictated answers. Ala Hazrat, number of time said 'when two persons sit before me to write, I without reflection dictate the verdict. It looked to me as if the matter (answers) was revealed to my heart from the invisible.' Usually Hazrat Maulana Wasi Ahmad and Maulana Amjad Ali used to serve as scribes. Fatwa of Ala Hazrat have been compiled and published under the title

Marfat.com

Fatawa Rizvia in 12 big volumes.

Allah Most High had made Ala Hazrat embodiment of religious and spiritual sciences and a source and foundation of knowledge for anyone to slake his thirst. Fearless and undaunted he was all the time ready to discuss and debate with Ulama any polemic religious matter but no one ever dared confront him in the field and ran away through escape route at the appointed time and place. How one can collide his head with the mountain of knowledge or shoreless ocean! Ala Hazrat considers it a grace conferred on him by Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani in these words:

رضا کے سامنے کی تاب کس میں فلک وار اس پہ تیرا ظل ہے یاغوث

In the month of Jamadi us Sani 1300 A.H. Tafazzuli Shia of Badayun, Bareli, Sumbal, Rampur challenged Ala Hazrat to debate on the issue of Tafazzul. They maliciously proposed this date to invite Ala Hazrat when he would be indisposed on account of purgation (ailment) and that he would refuse to come. And if he got ready his physician, who was Shia, would prevent him from going there. The very moment Ala Hazrat received news of the challenge, he got ready to travel although he was strictly forbidden and said: "I would prefer to die engaged in debate than refusing to participate in it." In the ailing condition, he wrote thirty questions on that specific issue and sent them to the leaders of the contestant party. By looking at those questions, their top leader said: 'No one professing Tafazzuli faith can answer these question.' Ala Hazrat got into the carriage and left for Bareli, and his contestants took sigh of relief in a corner. Later on Ala Hazrat invited Rawafizi Ulama many a time to debate on the issue, but no one turned up ever.

A wonder scholar had a wonder memory. Syed Ayub

Marfat.com

Ali relates that one day Ala Hazrat said: "Certain unaquaintant people write Hafiz with my name whereas I am not deserving it. But if any one recites a *Ruku* from the Qur'an before me, I can repeat if forthwith." Thus from that day Ala Hazrat committed thirty parts of the Holy Qur'an in thirty days.

There is common saying that 'لکل عالم ھفوۃ' i,e., that every scholar makes certain mistake. Muhaddith Syed Muhammad Kuchhuchhvi says: Ulama of the Arab and non-Arab worlds said that they noted God Almighty, by His own grace protected Shaikh Abdul Haqq Muhuddith Dihlawi, Maulana Abdul Ali Lucknowi and then Ala Hazrat Ahmad Riza from making any mistake by their tongues or pen. ذالِکَ فضل اللّٰہ یوتیہ من یشاء

Since people are benefitted more from the books, Ala Hazrat paid more and more attention to writing and authorship. However he would make speech three times in a year. First on the eve of Dastar Bandi (Investing turban with the students who completed their formal education) of the students at the Madressah *of ahl-sunna wal jamat* Masjed Bibijee in the locality of Beharipur. The second on 12 Rabiul Awal to celebrate birthday of the Holy Prophet (صلی اللہ علیہ وسلم), at 8:00 a.m and after Ish prayer. The third on 18 zil hijjah on the eve of Urs of his spiritual guide Hazrat Syed Aal Rasul Marahravi both at his own lodge. Extensive arrangements would be made on 12 Rabi ul Awal for the speech. Ulama, Mashaikh, the elite and nobles of the city were sent invitations to attend. The speech would be full of verities and sublities inspiring the audience. The speeches had the same fervour and ardency as the world had seen in orations of Ghaus-e-Azam. People in large number moved to tear and raised hue and cry. People from far off places would travel to attend.

Ala Hazrat left rich literary legacy for the coming

Marfat.com

generations especially for the Ulama. God had conferred on him unlimited amount of knowledge. Ulama of Arab and non-Arab worlds had affirmed pre-eminent glory of him in the domain of authorship. He wrote in about fifty kinds of sciences and surpassed the contemporary domain experts of different sciences and arts. He wrote about one thousand books. Prof Dr. Muhammad Masood Ahmad has mentioned names of 844 books big and small including Risala, written by Ala Hazrat. No like or equal is seen in Ummah except Allama Jalaluddin Suyuti. Shaikh Akbar Muhyiuddin Ibn Arabi who is called *Raisul Mukashfeen* and architect of metaphysical doctrine of *wahdat ul-wujud* wrote 513 books on Islamic sciences and other subjects in vogue. He too surpassed the contemporary domain experts of different sciences. Ala Hazrat looks like the great Shaikh Ibn Arabi of his own time in this respect. He acknowledges divine conferment on him in the following verse:

؎ ملک سخن کی شاہی کو رضا مسلم! جس سمت آگے ہو سکے بٹھا دیئے ہیں

The following works are the most celebrated literary contributions of Ala Hazrat:

(1) الدولۃ المکیہ (2) الاجازات المتینہ لعلماء بکۃ والمدینہ

(3) کفل الفقیہ الفاھم فی احکام قرطاس الدراھمن

(4) ترجمہ قرآن کنز الایمان (5) فتاویٰ رضویہ

(6) جد الممتار (7) حاشیہ شامی

(8) حدائق بخشش

Ala Hazrat had full command over Arabic tongue which was affirmed by the Ulama of Makkah. He would speak Arabic so fluently that no one could distinguish whether an Indian was speaking or an Arab. Likewise he could talk in

Marfat.com

Bedouin, Syrian and Egyptian Arabic competently. Also he had complete command over Persian tongue which is manifest from the Qasaid he wrote from time to time.

In Mathematics Ala Hazrat was unmatched. Prof. Doctor Ziauddin, the then V.C. of Alighar Muslim University had surrendered before him.. He had gained excellence in *alim-e-taukit* (appointing time) to such an extent that he would correct time of his watch just by looking sun in day time and stars at night. Since there was no authentic work in this field and some people approached him to seek instruction in the field, Ala Hazrat dictated them verbally some fundamentals of the subject. Later on they compiled these rules in systematic order and published the work under the title توضیح التوقیت.

There was no one like of Ala Hazrat in *Ilm-e-Jafar*. In 1294 A.H Hazrat Maulana Syed Shah Abu al-Hussain Nuri prepared basic rules in this field. Ala Hazrat studied them and then making contribution in it elevated it to perfection.

Ala Hazrat had remarkable excellence in the *Ilm-e-Takseer* (fractional numeral Maths). He was aware of large number of methods of filling amulets (*tawizat*). Once a Shah Sahib came to Maulana Zafaruddin Behari and boasted that he could fill amulet-squares in sixteen methods. Maulana told him that he knew eleven hundred and fifty two methods of filling amulets. Shah Sahib was not ready to believe in his statement. He asked Maulana from whom did he learn this art? He answered 'from Ala Hazrat.' He also told Shah Sahib that Ala Hazrat knew twenty three hundred methods of filling amulets. Ala Hazrat had complete mastery over the sciences of Numbers and Dates by which he could easily work out exact date suiting to any events or person. By his perfect knowledge in the science of number Ala Hazrat sometimes used to guide and help the people in their anxiety.

Marfat.com

Versatile genius and embodiment of exoteric knowledge and gnosis, Ala Hazrat was not a poet in literary sense, nor was he a dry clergy, nor auster and obstinate doctrinaire. Writing poetry was not his profession nor he ever liked to be known as poet. Basically he was passionate lover and panegyrist of the Holy Prophet (ﷺ). He wrote poetry to give vent to his intense love for him. Like Maulana Rum he did not learn this art from anyone nor enrolled any student to teach prosody. Passionate love for Rasulullah (ﷺ) was in fact life and blood, source of inspiration, fountain-head and focal point of his entire writings That is why he wrote a number of eulogies and *Naat* in the praise of the Holy Prophet (ﷺ) to slake his thirst. Like Maulana Rum whenever longing and yearning overpowered him, he wrote poetry. In rapture like state and in the memory of Madinah, the Radiant and Baghdad Sharif, verses would automatically revealed to him. He thus never made preparation to write poetry. Since he was deeply inclined towards exoteric and esoteric knowledge, he used profusely technical terms and phrases, mystical subtleties in his poetical works. That is why his poetry is understood by Ulama only, it is beyond the comprehension of common man.

Ala Hazrat followed Sunna and Shariah strictly in his life. He never said and practised anything repugnant to the teachings of Qur'an and Sunna. He would always say five time obligatory prayers in congregation in mosque. Even in the state of severe illness he went to mosque in chair to say prayer in congregation. He also acted as Imam in his lifetime. He would lead Fajr, Zuhar and Asar prayers himself but had directed others to lead Maghrib and Isha prayers. In his mosque only four persons had been allowed to lead prayers. They were: Maulana Hamid Riza Khan, Maulana Muhammad Riza Khan, Hafiz Yaqinuddin and Maulana Amjad Ali Azami.

Marfat.com

They were also Khilafa of Ala Hazrat. He also never offered obligatory prayers without turban and gown. At night in the bed, he used to sleep in the shape of name of Muhammad (ﷺ).

Maulana Qari Ahmad relates that Ala Hazrat on the eve of annual gathering went to Pili Bhet. One day in the morning in the company of Hazrat Muhaddith Surti he went to visit a holy man named Shah Jee Muhammad Sher Mian. There he saw him initiating women without veil. Ala Hazrat, out of his modesty returned without meeting him. Shah Sahib realized his mistake. At evening when Ala Hazrat was going back to Bareli, Shah Sahib too reached railway station and expressed regret on his method of initiating women and promised that he won't do likewise in future, and initiate them behind a curtain. Thereafter Ala Hazrat shook hand and embraced him and left.

It was a routine practice with Ala Hazrat that he would never give relexation repugnant to Shariah (Canonical law of Islam) to anyone regardless of any kinship with him, nor he ever uttered or wrote contrary to Islamic law and jurisprudence as the exoteric Ulama used to do in his time.

Intense love for the Holy Prophet (ﷺ) was in fact, the well-spring and foundation of Ala Hazrat's entire knowledge and excellence. The glimpse of this love in quite visible in all kinds of his writings. That is why he was made guardian of the Muslim Ummah and assigned duty to protect it from irreligious and anti-Islamic thought and movements. From all the salient works and contributions made by him, the job of Renewing Religion stands at the top which he had started by the end of thirteenth century A.H.

Ala Hazrat was generous in every respect in his outdoor and indoor life. He used to help needy and mendicants

Marfat.com

and some widows by paying something secretly on monthly basis. This kind of assistance was not only for the local people, he would rather send cash by money-order outside country.

Ala Hazrat was landlord by birth and belonged to an aristocratic Pathan family. Maintenance of land was entrusted to his kins. He would get money regularly just to meet household expenses, purchase of books and to serve guests especially the descendants of the Holy Prophet (ﷺ). He was so much disinterested in worldly wealth that he never inquired about the total income from the estate. He never sought financial help from any quarter throughout his life. He was donner himself. He also acted as precentor (*Imam*) for sometime to lead five-time obligatory prayers but did not accept any salary or remuneration. He served as *mufti* (deliverer of fatawa) but never accepted a penny for it. However he would accept presents or donations that too with extreme care and insight just for the pleasure of the donor but certainly not to meet his own expenses. Such donations he would distribute among the needy and poor. It was routine practice with Ala Hazrat to distribute money to the students as a gift according to their academic positions as he would give to his relatives on the eve of Eid.

An indigent from Madinah wrote to Ala Hazrat requesting to send him fifty rupees. It was the custom with Ala Hazrat not to refuse anyone. The letter was received on Sunday. Mail used to be despatched on Wednesday. Monday passed unnoticed. On Tuesday Ala Hazrat recalled that money was to be sent, but by chance he had no cash. At evening time he got worried. Ala Hazrat states "I appealed to Rasulullah (ﷺ) to help as the money was to be sent to Madinah. Hassnain Riza Khan nephew of Ala Hazrat from outside called

Marfat.com

aloud: 'Saith Ibrahim from Bombay has come to visit you.' I came out and met him. When he was about to leave, he gave me fifty-one rupees whereas I needed fifty only. However one rupee extra was to pay money-order fee. Thus right in the morning the required amount was sent by money-order.'" This indicates Ala Hazrat's love for the people of Madinah and affirms medium of Rasulullah (ﷺ).

Ala Hazrat was true picture of *Uswa Hasana* and pride for *ahl sunna wal-jamat*. His outer and inner states were alike. He was true to his words and action. He would utter only what was in his heart. If he loved anyone it was for God's sake, if he opposed anyone it was for God sake. He would greet Ulama with open heart and offer deep respect and honour even more than they deserved. His love for the Holy Prophet (ﷺ) was exemplary. If anyone, after performing Hajj came to visit him, the first thing he would ask him: "Did you pay visit to the sanctuary of Rasulullah (ﷺ)?" If the answer was positive, he would kiss the feet of visitor and if the response was negative, he would turn his face to other side. He was always pleased to see ulama who would come to seek guidance and discuss various religious issues pertaining to any area of Islamic life and thought and jurisprudence. Ala Hazrat never ignored the interest of students and took full care of their financial needs and other necessities of life. He was always kind and compassionate to them, he never frustrated them in their academic life.

He would venerate descendants of the Holy Prophet (ﷺ) too much. In all Islamic festivals they were given double share in the offering. So much so, once he engaged a male-servant for household job. Later he came to know that the boy was descendant of the Holy Prophet (ﷺ). Thereupon he advised the family strictly not to assign any domestic duty

Marfat.com

to him since he was a prince. However if he wants anything for his personal use, may be presented to him. And the salary that has been decided be given as offering.

Ala Hazrat was so much obedient to his parents that after the death of his father, when he got his share from ancestral estate, he entrusted all to his mother to use at her own sweet-will. However whenever he wanted some extra money for purchase of books, he would request his mother. When she allowed he would buy the books.

Basically Ala Hazrat was not destined to voyage and travel. He often said: "I feel too much disturbed when I am required to set out on journey. Anxiety overwhelms me three days before I embark and three days later after I return." That is why Ala Hazrat seldom travelled except in the wake of intense need. He would travel only for religious purposes to attend gathering of *Ahl-e-sunna* in seminary or at the insistence of his followers to grace their functions.

Ancestors of Ala Hazrat were well-known for their respect and veneration for the descendants of the Holy Prophet (ﷺ). Maulana Riza Ali Khan, the grandfather of Ala Hazrat, after saying dawn prayer used to go to the locality of Sadaat family daily to offer salutation and enquire of their health. The entire family of Sadaat was highly beautiful, endowed with exquisite disposition. After the death of Riza Ali Khan, his son Maulana Naqi Ali Khan too remained attached with that Sadaat family. In every feast and function, he would invite them and give double the share of offerings distributed to the participants.

Imam Ahmad Riza also used to hold Sadaat families in great esteem. His love for Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani was exemplary and amazing. He never in his life-time stretched his legs towards Baghdad Sharif, Madinah,

Marfat.com

the Radiant, and Makkah, the Exalted. A number of events have been recorded in which Ala Hazrat displayed utmost respect for the descendants of the Holy Prophet. Allama Arshad Qadri Brother-in-law of Allama Amjad Ali has recorded an event in the biographical note of Ala Hazrat. He writes: One day, as usual litter was brought to serve as the riding-mount for Ala Hazrat. Thousands of devotees were gathered to have look on Ala Hazrat. After performing ablution, he wore fine attire and turban and came out of his house in dignified manner like great scholar. His countenance was radiant and eyes intoxicated. This look had made the gathering spell-bound. In the crowd of people, a mysterious smile reflecting something of the hidden world was noted on his face. Mob rushed to kiss his feet. After this doli-bearers picked up the litter (doli) on their shoulders and the crowed walked alongwith in respect. After a short while and travelling a few yards, Ala Hazrat directed to stop the litter. Everyone stood still. Ala Hazrat in a state of intense anxiety came out of litter and asked the bearers in woeful voice: "Is anyone of you descendant of the Holy Prophet (ﷺ)? Please tell me for the sake of your chief ancestor. My subtle inner perception is sensing sweet smell of my beloved." Hearing this question facial complexion of a bearer changed which exposed his inner anxiety. He kept quiet for long while with his eyes down-cast and in low voice he said 'A labourer is put to work not asked about his caste. Ah! You exposed a secret of my life by the medium of my ancestor. Indeed I am a withered flower of that garden whose smell reached your mind, I cannot deny it but I am ashamed of telling anything of my ill-fate. A few months past I came to your city. I have no skill to earn livelihood honourably. I helplessly joined group of doli-bearers with whom now I sit in the early morning and

Marfat.com

return home to feed my children whatever I earn daily." He had hardly finished his talk when the people saw turban of outstanding Imam of the time lying at his feet. With a flood of tears in his eyes he was imploring Saiyyid in these words: "O respectful prince! You pardon my irreverent behaviour; it was entirely due to my ignorance. It is highly lamentable. I mounted on the shoulder of such person whose footware is crown of my head. If on the Day of Resurrection King of laulaka (ﷺ) asked me, O Ahmad Riza! Were the shoulders of my descendant meant to serve riding-mount for you, what shall I have to answer. How much my passionate love for Rasulullah (ﷺ) shall be abased in the plain of Resurrection." The people gathered there saw how the great Imam and religious scholar was beseeching and imploring the doli-bearer to pardon him. So much so after seeking his forgiveness for number of times, he made at last one humble request for the atonement of his lapse in these words: "You sit in the litter and I bear it on my shoulder as you did." The people were shaken and hearts bleeded to hear this. The doli-bearer refused to accept this demand thousand times, but ultimately had to surrender before the intensity of love and veneration for Rasulullah (ﷺ). Ala Hazrat joined the row of doli-bearers to carry the descendant of the Holy Prophet (ﷺ) in litter and sacrificed all of his scholarship, erudition, glory and fame to please an unknown labourer.

Ala Hazrat was staunch adherent to Sunnah and Shariah. He followed *uswa Hasana* (the beautiful model of the Holy Prophet (ﷺ) in every phase of his life. He would say obligatory prayers in mosque and sometimes acted as Imam. He never wasted time; he always remained busy in study, writing books and juridical inquiries. (*istafta*). That is why he used to confine in his private room and come out only to offer

Marfat.com

5 time obligatory prayers in mosque. However, to dispense benefits to people, he would spare time to meet them and welcome guests. He would sit near main gate (*phatak*), meet people, listen their problems and advise solution. He would send reply to the letters and also issue rulings in religious matters. He would take rest for an hour or two in 24 hours. But all sorts of his activities were for sake of Allah and his Prophet, neither for any praise nor out of fear for any reproach, accusation or condemnation.

Despite affluence Ala Hazrat led a simple life. He used to change clothes twice a week i,e. On Friday and Tuesday. However if *ide ul fitr or id-e-azha* fell on Thursday or Saturday he would change on both the days. He would not tolerate interruption during lesson in Hadith. In the gathering of *milad Sharif* he would stand up to listen recitation of the holy Qur'an and keep standing while offering *Durood-o-Salaam*. For the rest of time he would sit on the haunches. He would never laugh loudly nor spat towards Qibla, nor stretched legs towards it. He would avoid using metalic pen and ink-pot containing cotton it it. He would say obligatory prayers in mosque. How much hot it might be, he always said prayers wearing turban and gown.

Ala Hazrat used to take simple and small quantity of food. He would take one cup of mutton soup with pepper and one or two biscuits, that too not daily. Rather he would skip it quite aften. Sometimes, he forgot to take bread lying in the room alongwith soup. In the morning he took pudding in a small bowl and some sauce. One day Maulavi Muhammad Hussain Meerthi asked: Sir! What is connection between pudding and sauce? He answered: to begin and end taking meal with sauce is Sunna, this is why I use it. Ala Hazrat would chew betel-leaf without tobacco and also used

Marfat.com

hubble-bubble (*huqqah*) in his life. However, in the month of Ramadan he would chew betel leaf after *iftar*. But during the last part of his life he left using betel-leaf.

One day at evening betel-leaf was not sent on time. It delayed. Since he was habitual to have betel-leaf at that time, he felt it ill. Two hours after evening a boy-servant brought betel-leaf. Ala Hazrat slapped him and said 'why you came late?' Afterwards he called for the boy and said 'I slapped you under wrong impression whereas you were not responsible for the delay. Thus you slap me on my head', and he removed cap himself. All the friends and devotees gathered there were perturbed. The boy too started trembling out of fear. Folding hands he entreated: 'Sir! I forgive you.' Ala Hazrat said: 'Since you are underage, you have no right to forgive. You slap me.' But the boy could not do so. After this Ala Hazrat took out some money from his pocket and showing it to the boy insisted him to slap and he would give him money.' The boy kept on saying: I forgive you! I forgive you! Then Ala Hazrat held hand of the boy in his own hand and slapped on the head many times, and then gave him money and allowed him to go.

Ala Hazrat was married with Irshad Begam, daughter of Afzal Husain in 1874. He had two sons named Hamad Riza Khan and Mustafa Riza Khan and five daughters. Both the sons were highly educated, trained and illuminated by their father. They participated in all the activities of their father and continued service to Islam throughout their life.

Domestic life of Ala Hazrat was peaceful reflecting picture of *Uswa Hasana*. He was never harsh to his wife and children. If he had some vehemence in disposition, it was for the enemies of Islam and Rasulullah (ﷺ) to deal with.

As stated above Ala Hazrat had two sons. Maulana

Marfat.com

Hamad Riza Khan was born in the month of Rabiul-Awal 1292 A.H (1875). He studied traditional and rational sciences from his father. He was well-versant in Arabic language. He served as spiritual heir of his father for 23 years. He taught Hadith for years on end at the seminary of Dar ul-Aloom Manzor Islam, Bareli. He died on 17th Jamat ul-Awal 1362 A.H. (1943) at the age of 70. He was also a great writer.

Mufti Azam Maulana Mustafa Riza Khan was born in the beginning of 1310 A.H (1892). He attained early education from his elder brother Maulana Hamad Riza Khan and completed education in all religious sciences under the care of his father. He acted as Mufti at the institution of Darul-iftah Rizvia (Bareli) since 1328 A.H. (1910). He is author of الفتاویٰ المطفویہ -a well known work on Islamic law and jurisprudence. His spiritual service is continued throughout India.

A few days before his departure to celestial abode, Ala Hazrat, in an assembly gave some advice to his followers in these words. "You are sheeps of Mustafa (ﷺ). Wolfs are around you in order to beguile and implicate you in seduction and mischief and take you to Hellfire alongwith them. Shun and flee from them! Such elements comprise: *Wahabi, Deobandi, Qadianis, Naturists, Chakralavi, Rafzi* and so forth. Now the latest are neo- *Gandhavees* who have assimilated all of them."

A few days before his death, he also said: Develop true love for Allah and His Messenger, hold them in great esteem and veneration. Respect their friends and serve them. Be hostile to their enemies. Be separate from such person in whom you find least contempt for Allah and His Prophet, may that man be very dear to you. Cast him out from your inmost being like fly from the milk such person who is impudent to the court of Rasulullah, may he be your revered one. I have

Marfat.com

been telling this fact since the time I was fourteen and repeat the same at this very moments."

And just two hours and seventeen minutes before death, he dictated the following instructions:

1. No postcard, envelope, coins, rupees having pictures on them be left in the varandah. (How much hateful he was to the picture of animate being i,e. White rulers)
2. Beware! No verse (poetry) be read in my praise- here and at my grave. (This is the sublimity of divinely learned persons علماءربانی)
3. No food be given to rich people after praying and conveying reward of virtue to the departed soul. Such food be distributed to the poor only that too with respect and regard and not with contempt or scolding them. In sum, nothing should be done repugnant to Sunnah and Shariah.
4. Riza Hussain and Riza Hasnain, you all live in love and harmony with each other. Try to be adherent to Shariah as much as you can. My faith and creed is evident from my books that I have written. Follow them strictly. Every obligatory duty is mandated on you.

Ala Hazrat dictated these advices, and asked to implement them all in your life. It was Friday, the 28th of October 1921 (25 Saffar 1340 A.H). At 2.38 p.m. call for Friday prayer was heard. When Muazzin uttered: حی علی الفلاح his breath disturbed, a light appreared on his forehead. When it disappeared, his radiant soul departed to the Abode of Eternal Bliss.

اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْن

At this moment his face looked bright and blissful. He lived for 65 years and spent half a century in the service to Ummah and cause of Islam. He once said: "If my heart is rent

Marfat.com

into two parts, you will find written لَا اِلٰهَ اِلَّا اللّٰهُ on one part, and مُحَمَّدٌ رَّسُوْلُ اللّٰه on other." He was indeed true picture of a Quranic verse which reads:

اُولٰٓئِکَ کَتَبَ فِیْ قُلُوْبِهِمُ الْاِیْمَانَ وَ اَیَّدَهُمْ بِرُوْحٍ مِنْهُ

His body was taken from his residence in Mohalla Saudagarn to *idegah* located near the bank of river Ram-Ganga. Maulana Amjad Ali led funeral prayer there. It was extremely hot. Around ten thousand people participated in funeral prayer. Not less than twenty men all the time were taking bier. Entire city had plunged into grief. People belonging to other sects also participated in funeral ceremony. Afterwards his fragrant body was laid to rest. The tomb of Ala Hazrat locates at Mohalla Saudagarn in Bareli on the eastern side of *Darul-uloom Manzer ul- Islam.* Urs (Nuptial festival) or death anniversary is celebrated on 24-25 of Saffar every year.

The very moment Ala Hazrat died, a Syrian mystic in *Bait-ul-muqaddas* (The temple of Jerusalem) saw the Holy Prophet (ﷺ) in dream alongwith his holy Companions. Atmosphere was serene and complete silence prevailed there. It looked as if someone was being awaited. That spiritualist appealed to the Holy Prophet (ﷺ) in these words: "My father and mother be your sacrifice, who is being awaited." Rasulullah (ﷺ) said: Ahmad Riza.' I again asked who is Ahmad Riza?' He said: Inhabitant of Bareli in India.' When that mystic woke up, he enquired about Ala Hazrat from the people. He was told that 'he is an eminent scholar of India.' Thereafter he travelled to India to see him. When he reached Bareli, he was told that Ala Hazrat expired on the same day on 25th of Saffar 1340 A.H. the day he had dreamed. This once again demonstrates how much he was dear to

Marfat.com

Rasulullah (ﷺ).

The world noted countless number of Karamat of Ala Hazrat. But the biggest Karamat of Ala Hazrat Ahmad Riza Khan was his strict adherence to Shariah and Sunna and steadfastness in observing canonical law of Islam. He never ignored it may he was travelling anywhere or residing at home. Nor he ever attempted to perform any miracle wilfully. However what he uttered from his veridical tongue came true. This is valid testimony to his clairvoyant inner state. As a radiant Sufi saint, his outer and inner states were alike, words and actions identical. An epoch making spiritual figure and Mujaddid of the time, his biggest miracle was to renovate religion of Islam and cleanse it from all sorts of heretical beliefs in which he emerged victorious. That is why he is celebrated as the Renovator of Religion undisputedly in the history of Islam. His disciple and biographer Maulana Zafaruddin Behari has recorded in his work entitled: *'Hayat-e-Ala Hazrat'* about hundred miraculous events of his life which his devotees used to note and related afterwards. Only five are translated here.

(1) Maulavi Syed Sardar Ahmad who had initiation in the spiritual order of Ala Hazrat and lived in front of tomb relates! 'I was at Nanital in respect of my employment. One night I dreamt that my clothes were burning and Ala Hazrat was telling me: 'Sardar Ahmad! Put out the fire on clothes.' I instantly got up and saw my quilt had caught fire and Ala Hazrat sitting near me and telling me 'Sardar Ahmad put out the fire.' I thought to kiss Ala Hazrat's feet first and then attempt to put fire. The very moment I advanced to kiss his feet, he disappeared. I put out the fire. My quilt had burnt to the length of four fingers.'

(2) Maulavi Ijaz Wali Khan states that his parents were

Marfat.com

about to depart for Hajj. His mother visited Ala Hazrat and sought his permission. When met Ala Hazrat said: 'I shall be with you wherever you move about there.' He again said 'I speak truth, I shall be with you wherever you move about there.' All left for Hajj. One night at Katim Sharif (a wall outside the Kaaba) his mother was offering voluntary prayer. A mob rushed there which separated her from her husband. This worried her too much and thought that Ala Hazrat had asked her that 'he will be with her wherever she moved about.' In what hours he will come to help me, she aspired.' The mob was so great that it was difficult for anyone to find passage. Instantly she saw Ala Hazrat and decided to kiss his feet. Ala Hazrat uttered something in Arab tongue and disappeared. Next moment she found the passage and came out of Haram Sharif through the second gate and met her husband who was standing there. When she returned from Hajj and met Ala Hazrat, she explained the episode to him, but Ala Hazrat kept quiet.

(3) Zakaullah Khan relates that a kin of Maulavi Asghar Ali Khan advocate of Kehna city was arrested in a murder case. The court in Bareli issued decree for his execution. An appeal was lodged at Allabad court. All the relatives of the accused were greatly perturbed. On a Friday a close relative of the accused approached Ala Hazrat and apprised him in the case. Hearing all account Ala Hazrat kept quiet. Time of Asr prayer arrived. All the people were gathered in the mosque. Ala Hazrat, after having offered Asr prayer, standing in the courtyard of the mosque proclaimed to all people "He will not be hanged; the said decree will be repealed." Thus later on news reached 'court-decree for execution had been cancelled.'

(4) Syed Ayub Ali relates that northern wall of the house wherein middle brother of Maulana Hassan Riza Khan lived,

Marfat.com

on account of heavy rain, collapsed. However privacy was temporarily arranged. A Hindu goldsmith used to reside on that side. The same house was the ancestral residence of Ala Hazrat, where he also lived in the past. On the issue of cow-slaughtering, a non-Muslim, at night, made attempt to assassinate Ala Hazrat. But when he would try to come to this side of the house to attack him, he looked a lion strolling near the wall. At last he left the idea to make attempt. In the morning, the assailant appeared before Ala Hazrat, narrated full account of his mischief and apologized.

(5) Syed Ayub relates that his father sustained injury on his foot. Blood and pus would discharge from it. A surgeon would visit daily to bandage him, but his efforts ended in smoke. It was now winter. Ala Hazrat used to live in a house located on the backside of yellow lodge in Nomahallah. His servant Haji Kifayatullah brought water for ablution for Ala Hazrat to prepare for *Isha* prayer and also placed a tray near him. He performed ablution. He (Syed Ayub) thought that he should wash injury of his father with that water. Thus he requested Haji to preserve that water for him. Next day he managed to get an ewer filled with the water left after ablution from Haji, and used it in washing the injury. By the grace of God the injury healed up within weeks in stead of months on end.

Ala Hazrat's literary legacy is replete with unlimited wealth of his teachings. A few points are recorded as follows:

1. Shariah is the real and Tariqat its off-shoots. Shariah is fountain-head (origin) and Tariqat is sea discharged from it.
2. In Sufism, passionate love of the Holy Propet (ﷺ) is the foundation. Khan replied effectively to those who deny it. He said; "Allah and His Messenger made me affluent. Allah and His Messenger are guardians. Allah and His Messenger

Marfat.com

are custodians of those who have no helper, they are Masters of the Masters. Allah and His Messenger are givers. Allah and His Messenger conferred boon and honour on us. If my heart is split into two parts, by God on one you will find written لا اله الا اللّٰه, and on second محمد رسول اللّٰه.

3. He (Prophet) holds the keys of succour (aid in distress), success, and of the gates of Paradise and Hell. Salvation in the end is also in his hand. He is the dispeller of afflictions and hardships.

4. His servants (*auliya Allah*) make attainment of sustenance easy. They drive off tribulation, confer elevated ranks, administer affairs of the world. They cause rain to fall and the earth is sustained due to their presence.

5. Mystical knowledge and inspiration, discernment and vision are the first station of the elect (Sufis) And with the light spiritual Sufi saint can see Allah and His Prophet. Just for the acquisition of this affinity or relationship, the great mystics have laid emphasis to join Sufi orders (*salasil*). It is right that who has no spiritual Guide (*Pir*) Satan is his Guide.

6. Whom the greater majority consider wali (friend of God), is indeed *wali.* He who always talks against Shariah, can never be forgiven on the ground of his being intoxicated (*sukur*) nor can he be considered *wali.*

7. Without the presence of Ghaus (Pole) heaven and earth cannot sustain their existence. The state of affairs are not revealed to Ghaus through intuition (*kashaf*), rather these are mirrored to him. They see the world like mustered seed on the palm. Every Pole has two ministers. Surname (*laqab*) of a Pole (*Ghaus*) is Abdullah, right side minister is named Abdur-Rab and leftside minister is called Abdul Malik. Contrary to the practice of worldly governments, in the dominion of the heart, the leftside minister is superior in position to that of the

Marfat.com

rightside minister. Heart is always on the leftside. The great or supreme Pole (*Ghaus*) and Pole of all the Poles is the Messenger ﷺ himself. Hazrat Abubakr Siddique (R.A) was the minister on the left side of the Prophet and Hazrat Umar Farooq (R.A) on the right. Then the first Caliph Hazrat Abubakr Siddiuqe was appointed as the first *Ghaus* (Pole) in the Muslim Ummah, Hazrat Umar Farooq (R.A) and Hazrat Usman Ghani (R.A) were appointed as his ministers, and this office continued in the family of the Holy Prophets (ﷺ) i,e., *ahl-e-bait* until the advent of Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani who held this office. All the *Ghaus-e-Zaman* (Poles of the era) are now his deputies and *Ghaus-e-Azam* is now the sole holder of the office of *Ghausiyat-e- Kubra* and is (not was) the chief of *afrad* until the advent of Hazrat Imam Mehdi who will then occupy this office.

8. It is good to sit silently in the presence of Shaikh. However, there is no harm to get advice in important matters. Nor one should engage in recollection (*dhikr*) in the presence of his Shaikh for it would be without medium. That *dhikr* which is with the attention of the Shaikh, would be with means or meduim, and will be far more effective and the best thing is to have firm faith in the Shaikh.

9. Enraptured (*majzub*) person is an accomplished figure in his own way, but he cannot make another *majzub* like of him. Probably the reason behind this is that a *majzub* is annihilated (*fana*) at the station of wonderment and gets subsistence (*baqa*). This is why he does not attend to anyone.

10. Someone asked what is the status of esoteric knowledge? In response he said: "Hazrat Dhu-n- Nun Misri said: "Once I travelled, and brought that knowledge which the people accepted. Again I travelled and brought that knowledge

Marfat.com

which the people did not accept. Third time I travelled and brought that knowledge which was beyond the comprehension of the people and the elect."

11. What is the holy name of the Prophet? In earlier scripture, it is 'Ahmad' and in the holy Qur'an 'Muhammad'. But names of his attributes are innumerable. Allama Ahmad Qastallani collected five hundred. The author of *Sareet-e-Shami,* added to them three hundred more, and I added to them six hundred more, making a total of fourteen hundred. His names are different in different regions of the universe and in differnet types of creature. Rivers, sea, mountains have their own different names of the Prophet. This plurality of names denotes the vastness of his attributes.

Salam-e-Riza (or Qasidah-e-Islam) is the most renowned euology of the Holy Prophet (ﷺ) in which Imam has explained the Reality of Muhammad (*nur* Muhammad) concentrating on the outer and inner aspects of divine mystery. This is unique in the sense, it is read in every nook and corner of the world by the lovers of the Holy Prophet (ﷺ). It celebrates transcendent and immanent (*tanzih and tashbih*) glory of Rasulullah (ﷺ) all the times. In all it contains 171 verses of which only 32 are translated in this section.

(i) Qasidah-e-Salaam (قصیدۂ سلام)

مصطفےٰ جانِ رحمت پہ لاکھوں سلام　　شمعِ بزمِ ہدایت پہ لاکھوں سلام

Countless salutations be on Mustafa (ﷺ) who is embodiment of divine mercy, and countless salutaions be on the "Shining Lamp" in the galaxy of all the Prophets and Messengers who were the light of guidance. (All of them were benefitted by the light of Muhammad).

مہرِ چرخِ نبوت پہ روشن درود　　گُلِ باغِ رسالت پہ لاکھوں سلام

Radiant blessings be on the sun of the heaven of

Marfat.com

Prophethood; countless salutation be on the flower of the Rose-garden of Messengerhood.

شہر یار ارم تاجدار حرم　　نوبہارِ شفاعت پہ لاکھوں سلام

Countless salutations be on the monarch of Paradise and crown-bearer sovereign of the holy sanctuary of Kaaba who is well-spring of intercession on the Day of Reckoning.

شبِ اسریٰ کے دُولہا پہ دائم درود　　نوشہ بزم جنّت پہ لاکھوں سلام

Eternal blessings be on the bride-groom of celestial night journeyer riding Buraq destined to "Two bow length or Less." Thousands of salutations be on the Chief of the Governing Body of Paradise.

عرش کی زیب و زینت پہ عرشی درود　　فرش کی طیب ونزہت پہ لاکھوں سلام

Celestial blessings be on the beauty and elegance of Divine Throne and countless salutations be one the fragrance and sanctity of the Earth.

نور عین لطافت پہ الطف درود　　زیب وزین نظافت پہ لاکھوں سلام

The most sanctified blessings be on the transparent Divine Light incarnate; countless salutations be upon the spiritual figure of beauty and exquisiteness.

نقطۂ سرِّ وحدت پہ یکتا درود　　مرکز دورِ کثرت پہ لاکھوں سلام

Unique blessings be on the secret of Oneness; countless salutations be on the pivotal point of plurality in the Unity (i,e, his holy being is the primordial advent and centre of the entire universe)

صاحبِ رَجعَتِ شمس و شَق القمر　　نائب دست قدرت پہ لاکھوں سلام

Countless salutations be on the vicegerent of Providential power who caused the sun to return and the moon to split.

جس کے زیر لوا آدم و من سوا　　اس سزائے سیادت پہ لاکھوں سلام

Marfat.com

Countless salutations be on the worthy leadership of Prophet under whose "Banner of Praise" would be Adam and the entire creation on the Day of Resurrection.

عرش تا فرش ہے جس کے زیر نگیں　　اس کی قاہر ریاست پہ لاکھوں سلام

Countless salutations be on the mighty dominion of that king under whose jurisdiction falls entire universe from Divine Throne to antipodes (i,e, deepest abyss of the earth.)

اصل ہر بود و بہبود و تخم وجود　　قاسم کنز نعمت پہ لاکھوں سلام

Countless salutations be on him who is the cause of creation (the lord of laulaka) and its weal and betterment and is the Distributor of Divine treasures and bounties.

فتح بابِ نبوت پہ بے حد درود　　ختم دور رسالت پہ لاکھوں سلام

Countless blessings be on the Opener of the gate of Prophethood; billions of salutations be upon the Seal of the Prophets. (He was Prophet prior to the Prophethood of Adam and Prophetship ended on him.)

شرق انوار قدرت پہ نوری درود　　فتق ازہار قربت پہ لاکھوں سلام

Refulgent blessings be on the total theophany of Divine light; countless salutations be on the luminous cosmic figure who provides gnosis to approach Divine sanctuary.

ماہ لاہوتِ خلوت پہ لاکھوں درود　　شاہ ناسوت جلوت پہ لاکھوں سلام

Billions of blessings be on the moon of the hidden Domain of Divine (*lahut*) and countless salutations be upon the monarch of manifest corporeal world.

پر تو اسم ذاتِ احد پر درود　　نسخۂ جامعیت پہ لاکھوں سلام

Billions of blessings be on the total theophany of the Name "Ahad" of His Essence, countless salutations be upon the being who is the embodiment of His Transcendence and Immanence.

Marfat.com

خلق کے دادرس سب کے فریادرس　　کہف روز مصیبت پہ لاکھوں سلام

Countless salutations be upon the succourer of the entire creations and everyone and refuge for all on the Day of Judgement.

شمع بزم دنیٰ ھو میں گم کن اَنا　　شرح متن ہویت پہ لاکھوں سلام

Annihilate your (perishable) being in the reality of Companionship of God and His Prophet, and thousands of salutations be on the person who inhabitated the entire void universe from every respect.

انتہائے دُوئی ابتدائے یکی　　جمع تفریق وکثرت پہ لاکھوں سلام

Billions of salutations be on the cosmic figure whose spiritual inspiration has reached the last edge of the universe and cognition of Oneness of the One begins by his person and by his virtues the administration of the worlds is in order. (He represents Oneness of the One and manyness of many at a time)

ربِّ اعلیٰ کی نعمت پہ اعلیٰ درود　　حق تعالیٰ کی منت پہ لاکھوں سلام

Sublime blessings be upon the exalted bounty of the Lord of the creation, countless salutations be on His gracious favour over the cosmos (i,e, Rasulullah (ﷺ))

مصدرِ مظہریت پہ اظہر درود　　مظہر مصدریّت پہ لاکھوں سلام

Glowing blessings be on the first source and locus of Divine Manifestation. Thousands of salutations be on the cosmic figure who causes the existence of entire Existence.

قدّ بے سایہ کے سایۂ مرحمت　　ظلِ ممدود رأفت پہ لاکھوں سلام

Countless salutations be on the shadowless holy being whose reflection is spread in all directions providing perennial shelter of mercy, kindness, and generosity to the entire celestial and earthly spheres. (The holy figure of Rasulullah

Marfat.com

(ﷺ), being divine light incarnate is exempt from all sort of grossness, opacity and impurity.)

وصف جس کا ہے آئینہ حق نما　　اس خدا ساز طلعت پہ لاکھوں سلام

Countless salutations be on the person whose divinely made radiant countenance is the mirror of Divine beauty. (His face reflects Divine light).

جس کے ماتھے شفاعت کا سہرا رہا　　اس جبیں سعادت پہ لاکھوں سلام

Countless salutations be on that blessed forehead which is garlanded by the role of Great Intercession to be made on the Day of Resurrection.

جن کے سجدے کو محراب کعبہ جھکی　　ان بھنوؤں کی لطافت پہ لاکھوں سلام

Countless salutations be on the delicacy of arched like eyebrows whose divinely beauty caused the arch of Ka'aba prostrate.

جس طرف اُٹھ گئی دم میں دم آگیا　　اس نگاہ عنایت پہ لاکھوں سلام

Countless salutation be on that glance of benevolence and mercy, wherever it was cast, life took sigh of relief (i,e, misfortune averted).

وہ دہن جس کی ہر بات وحی خدا　　چشمہ علم و حکمت پہ لاکھوں سلام

Countless salutations be on the well-spring of inspirted knowledge and wisdom whose every utterance was the Divine revelation.

وہ زبان جس کو سب کن کی کنجی کہیں　　اس کی نافذ حکومت پہ لاکھوں سلام

The tongue which stands at the station of "Be, and it is", (کُن فیکون) countless salutations be on it which governs the entire phenomenal world (i,e, from heaven to earth.)

ہاتھ جس سمت اٹھا غنی کر دیا　　موجِ بحر سماحت پہ لاکھوں سلام

To whatever direction the blessed hand raised, it rendered the destitute affluent. Countless salutations be on that

Marfat.com

oceanic wave of generosity and liberality.

رفعِ ذکر جلالت پہ ارفع درود　　شرح صدر صدارت پہ لاکھوں سلام

Exalted blessings be on the sublime majestic fame of the Prophet, and countless salutations be on his expanded breast which is the central point of entire universe.

دل سمجھ سے وراء ہے مگر یوں کہوں　　غنچۂ راز وحدت پہ لاکھوں سلام

We are unable to comprehend the reality of Muhammad (logos) but I would invoke thousands of salutations on the radiant heart which is the receptacle of secret of Oneness.

جس سہانی گھڑی چمکا طیبہ کا چاند　　اس دل افروز ساعت پہ لاکھوں سلام

Countless salutations be on that exhilarating moment in which the moon of Taybah (Madinah the Radiant) radiated light over the universe. (i,e, Birth took place).

ایک میرا ہی رحمت پہ دعویٰ نہیں　　شاہؐ کی ساری اُمت پہ لاکھوں سلام

I have no claim over his mercy and clemency exclusively, O the lord laulaka! Billions of salutations be on your entire Ummah.

Ala Hazrat Imam Ahmad Riza Khan Brelwi appeals in the court of Rasulullah (ﷺ) in these words:-

بکار خویش حیرانم اغثنی یا رسول اللہ ﷺ

پریشانم پریشانم اغثنی یا رسول اللہ ﷺ

I am perplexed in my work, O the Prophet of Allah! Come to my help. O the Messenger of Allah! I am highly disturbed and distressed, be kind to me.

ندارم جز تو ملجائے ندانم جُز تو ماوائے

توئی خود ساز و سامانم اغثنی یا رسول اللہ ﷺ

I have no asylum to take refuge except your holy being. There is no shelter and place of refuge for me in the

Marfat.com

world except you. You are my entire universe. O the Prophet of Allah! Succour.

شہا بیکس نوازی کن طبیبا چارہ سازی کن
مریضِ دردِ عصیا نم اغثنی یا رسول اللہ ﷺ

O the lord! Be kind to this poor-fellow. O my physician! Take care of me. I am down by the load of my sins. O the Prophet of Allah! Come to my help.

نرفتم راہِ بینایاں فتادم در تہ عصیاں
بیا اے حبلِ رحمانم یا رسول اللہ ﷺ

I could not tread divine path, rather fell into dark abyss of sins. You are the only strong string to pull me out. O the Prophet of Allah! Aid me in distress.

اگر رانی و گر خوانی غلامم انت سلطانی
دگر چیزے نمی دانم اغثنی یا رسول اللہ ﷺ

You may kick me out or allow me to come near you, I am your servant and you are my lord. And I know nothing beyond this. O the Messenger of Allah! Come to my help.

بکہفِ رحمتم پرور ز قطمیرم منہ کمتر
سگ درگاہِ سلطانم اغثنی یا رسول اللہ ﷺ

Confer a place onto me in the realm of your mercy and consider me not more than hateful dog (like the dog of the people of the cave). I am a dog at the court of king. O the Prophet of Allah! Come to my help.

گنہ در جانم آتش زد قیامت شعلہ می خیزد
مدد اے آب حیوانم اغثنی یا رسول اللہ ﷺ

Series of sins has lit fire into my being. Day of Judgement is inflamming fire. O my 'Water of Life', I need your help. O the Prophet of Allah! Come to my help.

Marfat.com

گدائے آمد اے سُلطان بامید کرم نالاں
تہی واماں مگر دانم انشنی یا رسول اللہ ﷺ

O my Lord! A beggar is standing at your threshold. I have come with the hope of your kindness and mercy. Kindly don't return me empty-handed. O the Prophet of Allah! Come to my help.

Sources

1. حیاتِ اعلیٰ حضرت۔ مولانا محمد ظفر الدین بہاری
2. سوانح امام احمد رضا۔ مولانا بدر الدین احمد قادری
3. حیات مولانا احمد رضا بریلوی۔ پروفیسر ڈاکٹر محمد مسعود احمد
4. مجدد اسلام بریلوی۔ علامہ محمد صابر القادری نسیم بستوی
5. امام احمد رضا بریلوی۔ علامہ مشتاق احمد نظامی
6. یاد اعلیٰ حضرت۔ محمد عبد الحکیم شرف لاہوری
7. تذکرہ اعلیٰ حضرت۔ حافظ محمد عطا الرحمٰن
8. وصایا شریف۔ شاہ حسنین رضا خان قادری نوری
9. اس صدی کا مجدد کون؟ علامہ نسیم احمد صدیقی نوری
10. ملفوظات اعلیٰ حضرت بریلوی۔ محمد مصطفیٰ رضا خان
11. M. Riaz Qadri, *Imam Ahmad Riza Khan Brelwi: Life and Teachings.*

Marfat.com

﴿ 20 ﴾

Shaikh Ziauddin Ahmad Muhajir Madani

All the spiritual masters, disciples, God-seekers whosoever they are or which ever Sufi order they relate owe their sainthood to the light of Muhammad ﷺ, as his heart is seat and locus of Divine manifestation, and has become the well-spring and source for the illumination of the heart of men. Those who experience intuitive knowledge and unitive life are indeed ardent lovers of Rasulullah ﷺ and are called auliya Allah or gnostics (arifeen). Some get chance to live in the proximity of the court of Rasulullah ﷺ at Madinah, others are directed to stay at different regions and serve the cause of Islam. Shaikh Ziauddin was one of those fortunate spiritual figures who spent 75 years of his life close to the court of Rasulullah ﷺ.

Shaikh Ziauddin was born in Sialkot (Pakistan) in 1294 A.H. (1877). He was son of Shaikh Abdul Azeem. His family lineage goes back to the first Caliph of Islam Hazrat Abu Bakr Siddique (R.A). Hazrat Shaikh Qutbuddin was the senior member of his family and Maulana Abdul Hakim Sialkoti, who was great savant of the time, also belonged to his ancestry.

Hazrat Madani received his early education from Hazrat Maulana Muhammad Hussain Naqshbandi at his native city Sialkot. Afterwards he came to Lahore and attained further education from Maulana Ghulam Qadir Bahrewi for about one and half year. Then he left for Dehli where he stayed for four years. Afterwards he set out for Peli-Baheat (U.P) for the attainment of education in the area of Hadith in the school run by Maulana Wasi Ahmad Muhaddith Soorti. Here he spent four years and completed education in all the religious sciences. After completion he was awarded

Marfat.com

certificate and Ala Hazrat Imam Ahmad Riza Khan Brelwi, with his own hands, invested him with turban. It was indeed a great honour and conferment of academic degree to a worthy student by the eminent religious figure of the era. Maulana Syed Khadam Hussain Muhaddith Alipuri son of Hazrat Pir Syed Jamaat Ali Shah, Professor Syed Suliman Ashraf Behari of Aligarh Muslim University, were his class-mates.

During his stay at Peli-Baheat, it remained regular practice with Hazrat Ziauddin to go Breli Sharif to visit Hazrat Imam Ahmad Riza Khan on every Thursday alongwith Maulana Wasi Ahmad Muhuddith Soorti, and Maulana Abdur Rehman Azamgarhi. They would stay with Imam Ahmad Riza for the night, and next day after having offered Friday prayer come back to Peli-Baheat. This routine practice continued for three years, and all were benefitted in the companionship of Imam Riza. In the same period, Hazrat Madani entered into the discipleship of Hazrat Imam Ahmad Khan. It was in 1315 A.H. (1897) that Ala Hazrat conferred on Ziauddin *Khilafat and Ijazat* (authority to initiate people) in Qadiriyya Sufi order of Shaikh Syed Abdul Qadir Jilani. He was then at the age of 18. Hazrat Madani also had Khilafat and Ijazat in Naqshbandiyya *silsala* from Maulana Wasi Ahmad who had got this bestowal from Maulana Shah Fazal Rehman Ganj Muradabadi. Hazrat Maulana Qari Ghulam Muhyiuddin, who was a student of Maulana Wasi and teacher in religious sciences, used to say that Hazrat Madani was the only first and last student of Maulana Wasi whom he initiated in his spiritual order.

In 1318 A.H. (1900) at the age of 24 Hazrat Madani sought permission of his Shaikh Imam Ahmad Riza Khan and came to Karachi and after a short stay in the city he left for Baghdad to visit holy places. He stayed in Iraq for four years

Marfat.com

mainly overwhelmed in ecstatic state (حالت جذب). Seeing this state of condition, a holy man named Hazrat Shaikh Syed Hussain al-Hasani Kurdi (of Kurdistan) was very kind to him. One day he took Madani to *hammam* (a hot-bath) in the locality of Charcha Qilah Kurdistan. He made Madani to have hair-cutting, bath and then he cast esoteric glance at him. Hazrat Madani states: There was a knot in me which was unkotted. It improved my inner state.' Then Madani stayed with Syed Hussain Kurdi for one and a half year.

Hazrat Madani stayed at Baghdad for nine years during which he met eminent spiritualists such as Hazrat Shaikh Mustafa al-Qadri, and his son Shaikh Sharfuddin who was custodian of the holy shrine of Ghaus-e-Azam at that time. He also got Khilafat *and Ijazat* from them in Qadiriyya order. In 1323 A.H. (1906) when Ala Hazrat Imam Ahmad Riza Khan set out for Hajj, Hazrat Madani was till residing at Baghdad. Ala Hazrat sent him his book 'حسام الحرمین' in order to seek comments of Ulama of Baghdad on it. This book was in the shape of manuscript scribed by Maulana Ahmad Ali Khan Rampuri and properly stamped by Ala Hazrat.

There Hazrat Madani felt inner drive to visit Madinah, the Radiant. He expressed his desire to Hazrat Syed Hussain and sought permission. Hazrat Syed Hussain made all arrangement for his journey. When Madani was about to set out, he met a semi-enraptured person (*majzub*). Madani asked him to advise in his next programme. The *majzub* said: People seek advice but don't execute. Madani said 'no, I won't do so, I will certainly do what will be advised.' Upon this the *majzub* said: 'During prayer, don't stand in the first row of Masjed Nabawi. Secondly, don't give anything in alms (*Khairat*) in the said mosque. Thirdly, don't mix with the residents of Madinah.' Hazrat Madani was surprised at his first instruction,

Marfat.com

since he knew the blessing and virtue of standing in the first row. He humbly requested the *majzub* to reveal him the mystery behind the instructions. He replied: Although the first row carries lot of virtues, but now a day it is occupied by the ignorant people. Secondly begging and giving alms is forbidden in the mosque. Everyone is beggar in the court of Rasulullah ﷺ; you don't show your richness there. Thirdly Rasulullah ﷺ has bidden to honour and respect the people of Madinah. If you attempt to mix with them it is likely that you fail to venerate them befittingly or become disrespectful to them sometime. Thus for you it is better to respect them keeping yourself at some distance. Hazrat Madani once said 'Thank God, I acted on all of his instructions.'

Hazrat Madani in 1327 A.H. (1910) left Baghdad and reached Madinah, the Radiant by train. At that time Turks were in power who used to celebrate Islamic festivals in great fervour and magnificence. They also protected the resting places of the holy men. The subjects in their reign were leading peaceful life. The British conspired Sharif-Makkah against Ottoman Empire who revolted against Turks. With the help of the British he fought against Turks who did not like shedding blood in *Haramain Sharifain*. They avoided blood-shed, still many Muslims lost their lives. The Turks took many pious and religious minded Muslims with them for their protection. Hazrat Madani too had to go with them. When in 1334 A.H. Sharif Makkah became custodian of *Haramain Sharifain*, Madani returned to Madinah, the Radiant. Sharif Makkah ruled there for twelve years in which peace prevailed. However in 1344 A.H (1925) war broke out between Saudi dynasty and Sharif Makkah in which Muslims in thousands died. The bullets were also fired at the Green Dome of Masjed Nabawi. However Sharif Makkah lost war

Marfat.com

and Saudi Dynasty came into power who were the followers of Muhammad bin Abdul Wahab Najdi.

When Hazrat Madani reached Madinah, the Radiant, a great Sufi saint Hazrat Shaikh Ahmad al-Shamus Maliki Qadri of Morocco lived there. Madani spent enough time in his companionship during which he got chance to meet a number of saints and sages of the different Arab and non-Arab countries and also got Khirqahs from some Sufis. He also attained scholastic and spiritual benefit from Shaikh Allama Yusuf bin Ismael Nabhani of Palestine.

Once Hazrat Madani disclosed to Shaikh Maulana Ghulam Qadir Ashrafi of Lala Musa (Punjab): "Since the time I came to Madinah, the Radiant, such time passed over me wherein I had nothing to eat for seven days in succession so much so that I did not have wherewith even to buy water for my use. At last I totally exhausted of hunger. On the 7th day an awe-inspiring holy man with three water-skins came to me. One water-skin contained ghee, the second honey, and the third full of flour. He put all these things before me and left saying 'I bring somethings more from the market.' After short time, he came back with packets of tea, sugar and many other things, and said to me that all these things are for you; you cook and use them. Saying this he left. A thought came into my mind that I should see this generous person again. Rushing I came out of the door, but the man had disappeared. Afterwards I asked Maulana Ghulam Qadir Ashrafi who the man was?' He replied: 'I think he was no other than Hazrat Amir Hamza (R.A) the uncle of the Holy Prophet ﷺ in whose spiritual jurisdiction (Qutbiyyat) the territory of Madinah falls.'"

Khalil Ahmad Rana writer of the book titled 'انوار قطب مدینہ' has narrated a number of incidents in which spirit

Marfat.com

of Hazrat Amir Hamza (R.A), in personified form was found serving guests of the Holy Prophet ﷺ. Also some people living in anxiety at Madinah are directed to visit grave of Hazrat Amir Hamza and convey recital (ایصالِ ثواب) to his radiant soul in order to invite his attention for the solution of their problems. Once Hazrat Madani affirmed that the people of Madinah, the Radiant, more often approach the thershold of Hazrat Amir Hamza (R.A) with their problems to request him to invoke his nephew, the *Rahmatan lil-alamin* ﷺ to pray for the deliverance of their afflictions to Almighty. The spiritualists (اہل باطن) are well-aware how in mysterious way, the spirit of Hazrat Amir Hamza, in personified form, has been helping the needy-folk at the direction of Rasulullah ﷺ like that of Hazrat Khidr (A.S). Hazrat Madani used to visit threshold of Hazrat Hamza (R.A) every year in the month of Ramadan and break at least one fast there.

Hazrat Madani in his lifetime paid special attention to provide maximum possible facilities to the pilgrims on the occasion of Hajj. He would collect funds to resolve their problems relating to the provision of food and drink and logistic facilities etc. Whatever he earned through trade also spent for this purpose. Especially his efforts regarding building of railway track were considered commendable. In beginning Hazrat Madani faced number of problems. He was put to strict surveillance, some asked him polytheist and innovator, other debated with him on the issue of means or medium (وسیلہ). Once governor of Madinah named Ibn Ibrahim summoned him. He was very arrogant and rude type of man. Holding sword in hand brandishing it in the air, and talking in fury, he asked Madani: Do you consider making Prophets and auliya Allah medium justifiable? Hazrat Madani replied in affirmative. He asked 'Give reason.' Madani read the following

Marfat.com

verse of the holy Qur'an:

"يا ايها الذين امنوا اتقو اللّٰه وابتغوا اليه الوسيله"

O you who believe! Do you duty to Allah and seek the means to approach Him. (5:35)

The governor said 'This is our proof, since medium means our good deeds, not the Prophets or auliya Allah. Hazrat Madani asked: You tell me whether our good deeds are acceptable in divine court or unacceptable?' The governor said 'I don't know about it whether acceptable or not.' Hazrat Madani said: "When we are not sure about the fate of our own good deeds, then why Rasulullah 'the *lord of laulaka*', the most approved and praised Prophet of Allah cannot be our medium!' Hearing this reply, the governor cooled down his temper and then started talking in polite manner. He then offered tea to Hazrat Madani and sent him off in great honour and respect.

One day at sun-set, Hazrat Madani was feeding his goats by leaves of the trees. Meanwhile two wahabis passed near him. One of the them said to the other "Do you know what Sufyan said on the death of Imam Abu Hanifa?" The second man said "I know nothing about it." The first man said that Sufyan on the death of Abu Hanifa remarked: God Almighty delivered the people of earth from the wickedness of Abu Hanifa." Hearing this Hazrat Madani in fury responded "Curse of Allah be upon those who lie." The wahabi complained in the court that Hazrat Madani remarked him lier and cursed him. The Amir summoned Madani in the court and asked why did he give such remarks? Hazrat Madani said "What do you think about of the person who says 'God salvaged the people of earth from the wickedness of Imam Ahmad bin Hanbel on his death? The Amir said "He is atheist and reprobate." Hazrat Madani replied "This plaintiff has given the same remarks about Hazrat Imam Abu Hanifa." The

Marfat.com

Amir said Oh! This is the case. Thus he spit on the face of the lier saying "You people even don't let them live in peace in their houses," and then kicked him out of court.

When the followers of Abdul Wahab Najdi planned to demolish the tombs of *Ahl-e-Bait* and the companions of the Holy Prophets ﷺ, they sought *fatwa* (religious edict) from some jurists to justify their action. They also came to Hazrat Madani who flately refused to sign. Then they offered him one lakh Riyal. Madani said 'I don't sell *fatwa.'* Then they coerced him that his house would be burned. Madani said ' House won't catch fire without divine approval but if it is decreed I cannot escape.' Then they said: If you won't sign, you will be driven out from here.' Madani said: My real aim is the adherence to Rasulullah and to live in his obedience. If the resident of Madinah goes against law of Shariah, he will be as good as driven from here and if who lives in far off place adheres to the sacred law of Islam, he will be considered very much living near the court of Rasulullah.' After having given the answer, Hazrat Madani engrossed himself in prayer and supplication. On the other hand Najdi held separate meeting to discuss what to do with Hazrat Madani. They unanimously decided 'He is an insane person, leave him at his own mercy.'

Hazrat Madani says that, besides Hajj, he had to go out of Madinah, the Radiant three times. Firstly in the era of Ottoman Empire, secondly in 1339 A.H in the mosque of Prophet near Gabriel's gate, in dream, he was indicated that it was the last year of Ala Hazrat Imam Ahmad Riza's life. He thought that it was better to visit his spiritual guide and seek his blessing. He left Madinah and came to Bombay and then journeyed to Ajmir Sharif to pay homage to Khwaja Muinuddin. Thereafter he departed for Breli and there he kissed the feet of Ala Hazrat, who was then disabled to move

Marfat.com

about. Two persons would take him to mosque in a wheeled-chair for obligatory prayers in congregation. He would stay in mosque till *Isha* prayer. Despite sustaining so much weakness, he served the cause of Islam i,e., preaching and writing continued. The physicians, in the wake of high weakness advised that Ala Hazrat should not fast this year. Ala Hazrat said 'since the time fasting in Ramadan became obligatory on me, I never skipped a single fast. However if hot summer is creating problem, on account of my illness, I will go and observe the month of Ramadan in Nainital.' Since Ala Hazrat determined to destine for Nainital, he advised Madani that after performing Hajj, when he visited the court of Rasulullah ﷺ he should pray there in his favour. After spending two months and two days in Breli Ala Hazrat allowed Madani to set out for Hijaz and then sent him off with prayer. Madani left Bombay and by ship reached Makkah, performed Hajj and by the end of Muharram reached Madinah, the Radiant. On the 25th of Safar 1340 A.H. (28th Oct. 1921), he received telegram from Breli that Ala Hazrat had passed away.

Hazrat Madani left Madinah third time when his son Muhammad Fazal ul-Rehman fell ill and a famous Doctor from Hyderabad (Deccan), who was there on the eve of Hajj, advised to take the patient back to Hyderabad where proper treatment was possible. Madani took his son to Hyderabad and stayed at the residence of Nawab Fakhr Yar Jang who was Finance Minister at that time. There he also met a number of religious scholars.

Hazrat Madani was violent lover of the Holy Prophet ﷺ. He too loved his Shaikh Ala Hazrat in befitting manner. He used to recite *Qasidah Arabia and Qasidah-Salaam* (laudatory poems) written by Ala Hazrat in praise of

Marfat.com

Rasulullah ﷺ with great ferver.

Mufti Muhammad Ashfaq of Khanewal (Pakistan) performed Hajj in 1979. He learnt that Hazrat Madani met Ala Hazrat after his demise in the Mosque of Prophet. He desired confirmation of this information direct from Madani. Through Ashaq Hussain Qadri, he approached Madani who confirmed that he once met Ala Hazrat in the area of *muwajahat* (spot facing the radiant countenance of Rasulullah in his mausoleum) engrosseed in offering Salaam (salutation) to the Holy Prophet ﷺ. When he got near him, he disappeared. After this he offered salutation to Rasulullah ﷺ and requested in these words: 'Ya Rasulullah, I might not be deprived of the vision of my Shaikh.' Instantly he saw Ala Hazrat sitting on the lower- side of *muwajahat*. He rushed towards him and kissed his feet.

Once Hazrat Madani sustained severe attack of paralysis causing half of his body lifeless. Everyone felt that last moments of his life have arrived. In those days he lived in the upper storey of his house which located in the direction of Babas-Salaam. One night, he in intense anxiety implored weepingly the court of Rasulullah ﷺ in these words: Ya Rasulullah my Shaikh has sent me here as attendant of your door-court. My lord, if any mistake had been committed by me, for the sake of my Pir forgive me and honour me by giving chance to serve your mausoleum." Likewise he petitioned to Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani. At night, when he slept, he saw three holy men arrived in his house of whom one was Ghaus-e-Azam, the second Khwaja Muinuddin Ajmeeri, and the third Ala Hazrat Imam Ahmad Riza Khan. Ghaus-e-Azam wiped his hand on his body and said: You stand up now. Madani stood up still in dream and saw all the three visitors engaged in saying prayer. When

Marfat.com

Hazrat Madani got up, he felt some movement in his body. He sat and then with the help of a stick started strolling in the room. The sound of his footsteps caused the children to go upstair and became happy to see him. Madani asked the members of the family to place a steel- almirah at the spot where the three holy men had said prayer.

Intense love with the Holy Prophet ﷺ and devotion to Shariah and Sunna were the chief characteristics of his sainthood. He was endowed with excellent traits and habits as were found in the former auliya Allah. Highly mild, accommodating and full of compassion he was for all those who would come to visit him. If anyone sought advice, he would say 'Be steadfast in offering prayer, don't skip it.' He took keen interest in purifying the lower-self and santification of the souls of his devotees. He used to say 'there is no Tariqat bereft of Shariah. Being a great Sufi saint he shunned politics, disputes, conflicts, and seductions etc. He would make people God-wary and inculcate love for the Holy Prophet ﷺ. No one in his lifetime could bait him. The literalist Ulama and divinely learned spiritual figures equally respected him. His doors remained opened and langar (food and drink) all the time ready for all the visitors. Whatever offerings and donations he received were spent in the service of humanity and the guests. He was Hafiz of Qur'an but seldom expressed it. He used to observe voluntary fast also continually with the least awareness of anyone. Magnificence and generosity were part of his attractive disposition. Whenever any savant tried to kiss his hand, he immediately preceded his action. He would respect *Sadaat* (descendants of the Holy Prophet ﷺ) too much.

His life reflected *uswa hasana.* In obedience to Sunna, he tended sheeps and goats and served the guests of

Marfat.com

Rasulullah with their milk. His real occupation was to hold *mahafil-e-naat* in the love and praise of the Holy Prophet ﷺ. Every session was '*mahfil-e-naat*' and Remembrance of Allah in which people in large number from Arab and non-Arab regions would participate. The lovers of the Holy Prophet ﷺ from Arabia, Turkey, Syria, Egypt, Iran, Sudan, Kurdistan and Hindustan etc., would recite *naatiya* poetry in their own respective tongues. Hazrat Madani used to sit on hanuches and listen with full immersion. He would ask the reciter to read from حدائق بخشش again and again the following eulogy:

"مصطفیٰ جان رحمت پہ لاکھوں سلام"

Hazrat Madani had memorized large part of *naatiya* poetry of Arabic, Persian, Turkish, Urdu, and Punjabi languages He could also speak these languages fluently. Many Ulama and Mashaikh from these countries would come to greet him. His intuitive knowledge would help him talk with every visitor according his disposition and state of condition. People used to address him as 'Ya Sayyidi and Ulama Madinah addressed him as 'Shaikh ul-Ulama'.

Night vigil, hospitality and less talk were also special traits of his disposition. It had been his regular practice to hold *mahfil-e-naat* in his lodge near Green-Dome after *Isha* (night) prayer daily without break after which food was served to the participants. *Mahfil* would come to end by reciting eulogy of the Holy Prophet ﷺ written by Ala Hazrat Imam Ahmad Riza.

Madani was especially inclined towards *Naatiya poetry*. This programme would start just after *Magrib* prayer during which he did not allow anyone to kiss his hands. Every visitor would feel the host was exclusively kind to him. Wherever *mahfil-e-milad* was held in Madinah, the Radiant,

Marfat.com

Hazrat Madani was especially invited to attend and grace the gathering. Allama Mufti Ahmad Yar Naimi writes in his 'travel for Hajj', that on the first of Muharram 1374 A.H (31st August 1954) he went to see Hazrat Madani at his lodge. He was served with sumptuous breakfast, after which *mahfil-e-naat* started. A Syrian *naat-reciter* who was Turk by birth recited *naat* in Arabic tongue. The entire gathering was shaken to learn its translation. Its English translation follows:

> ***"Today I am the guest of Rasulullah on the soil of Madinah. The generous always enriches his guests. It is a custom with the kings to forgive the criminal if he comes into their protection. Ya Rasulullah, you are the sovereign of all the Messengers. It is my experience that Rasulullah forbears his sinner ummati, and bestows on sinful deeds."***

Hazrat Madani used to hold special gathering to celebrate *Urs* of Ala Hazrat Imam Ahmad Riza, birthday of the Holy Prophet ﷺ, *Urs* of Hazrat Ghaus-e-Azam and Hazrat Khwaja Muinuddin, Night of Ascension, 15th of Shaban, Days of pious Caliphs, *Urs* of Hazrat Saiyyedna Amir Hamza, and a Day for the martyrs of Badr. This practice continued throughout his lifetime.

Hazrat Madani married twice in Madinah, the Radiant. First wife died after thirteen years of companionship. After her death he married second time. The first wife gave birth to all of his children. His two sons and four daughters died at young age. One son Maulana Fazal ul-Rehman and one daughter survived. The daughter was disabled by one leg who suffered a disease on it for nine years. His son Maulana Fazal ul-Rehman was born in 1344 A.H. (≠1925). He was well educated person and Khalifa *Majaz* of his father.

Two months before death, Hazrat Madani was

Marfat.com

absorbed in strange condition. Whatever he uttered, no one could understand. Sometimes he said: leave space for my guests. My lord you come, my Mashaikh are coming, provide wide space for them. Hazrat Shaikh Abdul Qadir Jilani alongwith some other Mashaikh have arrived. Give place to Hazrat Khidr (A.S) to sit. During the last days, he was taken to a hospital in Madinah. Two days before death, he fell seriously ill. Food, drink and talks totally stopped. On 4 Zil hijjah 1401 A.H (2nd Oct. 1981) his condition looked improved. He took one glass of milk. Shaikh Sabih, Khatib of the mosque Ghaus-e-Azam's court came to visit him 12 at night. He was the last visitor. In the morning when call for Friday prayer began, Hazrat Madani surrendered his soul to fly to celestial abode. He died at the age of 108.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

After Friday prayer, he was given burial bath and shrouded. After Asr prayer, his bier was first taken to the mosque of the Prophet with the recital of Durood-o-Salaam and Qasidah Burdah Sharif. Mufti Muhammad Ali Murad Shami led the funeral prayer. Mob who participated in prayer and procession was uncontrollable. Some fell and got injured. Afterwards bier was taken to *Jannat ul-Baqyee*. His son Maulana Fazl ul-Rehman lowered the body in the lateral niche (*lahd*) and hence burial completed. Religious and world dignitaries from Indonesia, Algeria, Arab and non-Arab countries, Indo-Pak subcontinent, Ulama and Mashaikh of different Sufi Orders, and common men in large number participated in the funeral prayer. Hazrat Madani spent 75 years on the soil of Madinah, and like Imam Malik coveted to be buried in *Jannat ul-Baqyee*. The first *Urs* of Hazrat Madani was celebrated on the 22nd Sept., 1982 at the holy shrine of Hazrat Sayyiedna Amir Hamza close to mountain Uhad.

Marfat.com

Hazrat Madani used to say "I spent life in dignified manner and would leave for Hereafter in dignified manner." After his demise '*mahfil-i-Milad* is being held in his lodge daily after Isha prayer in which poetic works of Ala Hazrat Imam Ahmad Riza Khan are read especially.

Hazrat Madani appointed his son Maulana Fazal ur-Rehman his chief successor and Sajjada Nisheen. He died on 30th December, 2002 at the age of 77 and buried in Jannat ul-Baqyee. After his death his son Doctor Rizwan ul-Rehman took over as his chief successor and Sajjada Nisheen. He is now serving as spiritual guide to large number of his following in the city of Madinah, the Radiant and in the entire world.

Hazrat Madani conferred Khilafat and *Ijazat* on large number of people. The list given in the work 'انوار قطبِ مدینہ' comprises three names from Saudi Arab, one from South Africa, 23 from India, and 47 from Pakistan including Hakim Muhammad Musa Amratsari.

Hazrat Madani used to exhort as follows: (1) who does not adhere to Shariah, is not worthy of Tariqat. (2) Sensual desire is fatal and bad habit is the worst enemy. (3) He who loves his own work has defective intellect. (4) Seek divine refuge from worldly wealth, its negative effect is realized only at later stage. (5) World is a bad thing, who once indulges in it is implicated for ever, and he who escapes from it, it becomes subservient to him. (6) Good deeds are signs of divine approval. (7) Soil of Najd is bereft of virtues. (8) If letter of someone is read in Madinah, he too is remembered, it is sign of good fortune.

Sources

1. انوارِ قطبِ مدینہ۔ خلیل احمد رانا۔ (مرکز مجلسِ رضا، لاہور)

Marfat.com

﴿21﴾

Khwaja Muhammad Hafizullah

A wonder Sufi saint of high profile relating to later twentieth century whose mysterious spiritual life is an eye-opener for those non-Muslim Orientalists who trace decay and decadane in the eternal truth of Islamic mysticism. His life recalls the following verse of Hazrat Maulana Rum:

صورتش در خاک و جان در لامکان لا مکانی فوق و هم مالکان

(Man's form is in dust, his soul is in spacelessness, spacelessness is beyond even the fancy of the travellers of divine path)

Sultan ul-Arifeen and Sultan ul-Fuqra, Hazrat Khwaja Muhammad Hafizullah was born on 19th Zil hijjah 1318 A.H. (9 April 1901) at night in the village known as Barilah in district Gujrat. He was son of Maulavi Abdul Ghani Chishti, Nizami, Sabri, a renowned Sufi saint of Chishtiyya order and a disciple and Khilafa of Hazrat Shamsuddin Saiyalvi. The news of child's birth was conveyed to him just after he had offered mid-night prayer (*Tahajjud*). Mancher Chhattah which locates in the district of Gujranwala is an old native town of his ancestors. Khwaja Sahib is the descandant of Chhattah family of Rajput clan of India. The nobility of this family was due to their occupations in different governments departments, military service, participation in jihad, contribution to religious education and Sufism.

A person from the fourth generation of Prithvi Raj was named Chhattah. He was governor of Sumbhal State in Muradabad. His progeny is known by this name since his advent. Two brothers, tenth in descent of this Raja Chhattah on certain grounds left their homeland, came to Punjab and settled in Gujranwala. Mancher Chhattah town took its name

Marfat.com

after the name of a renowned prince of this family. Thereafter Chhattah state emerged in the Punjab as an Islamic centre for religious education and military training. After coming into the fold of Islam, Mancher Chhattah got Islamic name as Chaudhri Ghulam Muhammad Khan. Chaudhri Muazzamuddin Buddhae Khan, better known by his nick name Hazrat Pir Baga Sher, a warrior saint was the grandson of Chaudhri Ghulam Muhammad. His faher named Chaudhri Muhammad Hasan Khan was a great sage and savant of the time who spread light and teachings of Islam to wider extent in neo-Muslim Chhattah tribes. Hazrat Khwaja Qutbuddin a spiritual pole of the time was the eldest son of Pir Baga Sher who settled in Barilah. Khwaja Qutbuddin was great religious scholar and Sufi saint of repute who started and ended his life in jihad (holy wars) warring against infidel forces. Hazrat Khwaja Azizuddin was son of Qutbuddin. He was also endowed with formal education and sainthood. He performed Hajj many times and served the cause of Islam. Hazrat Khwaja Maulavi Abdul Ghani born in 1278 A.H. was son of Khwaja Azizuddin. He after the completion of religious education swore oath of allegiance at the hand of Khwaja Shamsuddin Saiyalvi and attained Khilafat *and Ijazat* from his Pir. He was fellow-initiate (پیر بھائی) of Hazrat Syed Pir Meher Ali Shah of Golra Sharif. Hazrat Maulavi Abdul Ghani was considered a spiritual stalwart of Chishti, Nizami Sabri order and a surging sea of gnostical science (*marifat*). As an erudite sufi equipped with conspicious ingenuity, spiritual enlightenment, he gained title of '*Fakhr-e-Wilayat*' from his spiritual guide. Throughout his life, he fought against infidel, heretic arrogant non-conformists, and atheistic forces operating in India on the instigation of British rulers. He was rightly titled by his contemporary Ulama as '*Reviver of Religion*' (Mujaddid) of the

Marfat.com

time. He and his fellow-initiate Hazrat Syed Pir Meher Ali Shah were seen standing in the first row fighting valiantly against the enemies of Islam. Hazrat Maulavi Abdul Ghani was strict adherant of Shariah and Sunna and spent entire life in preaching and disseminating Islamic life and thoughts. He also initiated a number of aspirants and caused them to gain high spiritual ranks. He had grand library of his own which Ulama of the time would consult. He was a prolific writer, who contributed around fifty works in the domain of religious sciences. His work entitled '*Kitab ul-Asrar*', which he intended to complete in 18 volumes relates to the interpretation of 'Beautiful Names of God' (disclosed to Hazrat Adam). He died on 16 Rabi ul-Sani 1327 (7th May 1909) at the age of 50. His tomb locates at Chowinda in district Sialkot. In the last hours before his death, he called for his son Khwaja Muhammad Hafizullah, kissed his forehead and invested him with his turban and said: "O Dear! You will be crowned by the great sainthood of Qadiriyya Order, but wear also turban of Chishitiyya Nizamia Order from my hand."

Sultan-ul-Arifeen Hazrat Khwaja Muhammad Hafizullah (hereafter referred as Khwaja Sahib) was born to Maulavi Abdul Ghani on 9th April 1901 (19 Zil hijja 1318 A.H) in Tuesday night at the village Barilah Sharif. He held elevated spiritual rank in the hierarchy of sainthood on account of his violent love for the Holy Prophet ﷺ. Many spiritualists who had deep esoteric vision and intuitive intelligence affirmed that he was endowed with the rank of *Mahbubiyyat* (beloved). Like Hazrat Khwaja Nizamuddin Auliya, he had to face appalling condition of poverty sometimes during the formative phase of his mystic journey. But he always derived inexplicable spiritual solace and inner drive to accelerate his pace on the track of initiatory journey.

Marfat.com

This path is always replete with trial and tribulation, ordeals and challenges. But remember *Faqr* (saintship) is not the name of destituion, it is an indifference towards worldly wealth and material desire.

Needless to repeat he was born and brought up in spiritual environs. His Qadri spiritual lineage goes back to Hazrat Mian Mir Bala Pir of Lahore and Chishtiyya Kinship to Hazrat Khwaja Shamsuddin Saiyalvi. Miracles no doubt emanate from the supernatural power vouchsafed to the Sufi saints by God after the attainment of certain level in sainthood, but there have been some eminent spiritual figures whose rank of sublime sainthood (*wilayat*) became evident in their infancy and childhood. Name of Hazrat Sultan Bahu and so many others affirm this reality. The name of Khwaja Hafizullah too falls in this category. The chroniclers have recorded some of miracles (*Karamat*) wrought by him in his childhood such as: (i) illnesses were cured just by his address to the patients; (2) rain stopped by his gesture, (3) dying person resuscitated when he said 'let us go out to play' etc. Once a great mystic of the time named Mian Muhammad Bakhsh Basrahi happened to pass through the village Barilah Sharif. He saw Khwaja Hafizullah aged three, playing with his two contemporary children. He stopped for a while with folded hands before Khwaja Sahib and then left. Later his followers asked him to apprise them the situation. He said ' I saw one child in play, among the three who would be *Qutb-e-Madar-e-Alam* at the peak of his spiritual life and drum of his sainthood will be beaten across the world.' Such person is spiritual axis (*qutb*) of his age who slakes spiritual thirst of the aspirants by the virtue of his breath.

Hazrat Maulavi Abdul Ghani, also known by his title Khwaja Gharib Nawaz (Patron of the poor) admitted his son in

Marfat.com

his own educational institution established in the village Barilah Sharif where he completed his study of the Holy Qur'an in one and half year. God had endowed him with exceptional memory and deep intelligence. Afterwards his father arranged a competent teacher in the same school who taught him reading and writing of Urdu and then he studied basic books in religious sciences under his care. In the same early period, he completed study of Persian language and literature concentrating mainly on the works of Muslihuddin Shaikh Sadi such as *Gulistan, Bostan* and some other works under the care of his father. Despite his occupation in formal education, he sometimes looked taking less interest in it and spent more time in reflection and meditation. Actually at this stage, he father was concentrating to his inner santification and spiritual enlightenment. This transmission of intuitive knowledge (*marifat*) was noted number of times by some close disciples of Hazrat Khwaja Gharib Nawaz. That is why sometime he would make his son sit on the pulpit to discourse. The Ulama of the time would surprise to listen speech of the child in his school going age. But those who are pre-destined to gain highest spiritual ranks are subjected to face great hardships in their early age in order to purify drossness, inner defilements and gain sublimation of their souls. Khwaja Garib Nawaz died in 1327 A.H at the age of 50 when his son was just nine years old. Hence entire reponsibility of further education devolved on his pious and God-wary mother who wanted to see her son shining like star on the firmament of *wilayat.*

Hazrat Khwaja Gharib Nawaz was spending his life in the tradition of great Sufi saints of Chishtiyya order. The only heritage he left was a clay-built house and nothing else. The family now bore patiently the pangs of poverty but never a

Marfat.com

word of grudge and complaint came to their lips. Chaudhri Charag Din, the maternal uncle of Khwaja Muhammad Hafizullah took him to Hameerpur Sadhr, a state in Jamu and Kashmir and got him admitted in Government Middle School in second class where he was teaching. Khwaja Sahib completed course of this class in six months. Then Chaudhri Muhammad Abdullah, who was a devotee of Khwaja Gharib Nawaz and senior English teacher at Government High School Debalpur, after having sought permission of Khwaja's mother, took him to his school in 1328 A.H. (1910). In this school Khwaja Sahib passed two classes i,e. third and fourth in one year. But vagary of the fate did not like ease and comfort given to this inborn great spiritualist. Afflictions were predestined for him to face. All of sudden Chaudhri Muhammad Abdullah fell ill for few days and died. Afterwards Hazrat Khwaja was sent to Lahore who got admission in fifth class at Islamiya Primary School Bhati Gate which was run by Anjaman Himayat-e-Islam. He passed fifth class with distinction in the entire Punjab and also earned scholarship. In 1912 he joined Islamiya High School Sheranwala Gate Lahore in sixth class and passed Matric with distinction again winning scholarship in 1917. Simultaneously he continued his study in religious sciences at Madressah Khudamuddin and also gained knowledge in some other sciences in vogue. Khwaja Sahib said: During summer vactions I used to travel from Lahore to Barilah Sharif to visit my mother. Since I had no money to pay the fare I would travel on foot and reach home in three or four days. During these journeys I would spend some nights in mosques located in the way. After visiting mother, when I returned she would give me fare to pay for return journey to Lahore.

Khwaja Sahib at the age of 17 was replete with

Marfat.com

enthusiasm to continue his study. He had passed Matriculation. When, after finishing secondary education he returned to Barilah his mother advised him to join institution of higher learning for the attainment of advanced education in vogue in the area of Islamic sciences. By the blessing of his mother, he travelled to Multan and joined Madressah Khair ul-Madaris. He learned prescribed course of this school in short time and also learnt *Mathnawi* of Maulana Rumi from Sufi Allah Din. When Maulavi Nawab Din, a contemporary of Khwaja Gharib Nawaz came to know about Khwaja Hafizullah's presence in Multan, he met him and persuaded him to go and join Jamia Nizamiya Sabiriya Dehli which was established by his father Khwaja Gharib Nawaz for higher education. Thus in 1918 (1336 A.H) Khwaja Sahib left for Dehli and joined this Jamia. When the authorities of this Jamia came to know that he was son of Khwaja Gharib Nawaz, they arranged sumptuous feast in his honour to welcome his admission at the Jamia in which Ulama and Mashaikh of Dehli were invited to attend. Almost all the teachers of this university were the beneficiaries of Hazrat Gharib Nawaz. This was the last academic occupation of Khwaja Sahib expanded over five years in which he completed his study in all the areas of intellectual and transmitted sciences, (معقولات و منقولات) scholastic science, philosophy, logic, astrology, jafar, Mathematics and intuitive science, etc. He attained perfection in all exoteric sciences at the age of 21 and became famous as literalist scholar apart from his competence in gnostical science which was not in limelight at this stage. To say him adieu the authorities arranged another feast in which glowing tribute was paid to the departed soul of Khwaja Gharib Nawaz and praise offered to Khwaja Sahib for his academic achievement with distinction. In the presence of large number

Marfat.com

of Ulama and Mashaikh *Dastar-e-Fazilat* (Turban of learning) was invested and academic degree of distinction awarded to Hazrat Khwaja Hafizullah. It is not surprising, that Khwaja Sahib, alongwith his over-occupation in academic study at Jamia Nizamiya, completed also the course of Tibiyya College Dehli by attending classes regularly in third years and taking examination at the end. He was awarded certificate of 'Hakim Haziq'. (Perfect and competent physician).

This prodigious figure was now equipped with exoteric knowledge and esoteric understanding. His father was a celebrated top-ranking Sufi saint. Khwaja Sahib would spend more and more time in devotional exercises apart from obligatory and voluntary prayers long before his initiation (*Bait*) since childhood. But entrance into Divine Path i,e. mystical journey was a different domain and demanded different line of action. He knew very well that interiorisation or realization of Tawhid was not possible in the absence of consummate spiritual guide. Shaikh Sharafuddin Maneri sums up this mystery in the following verses:

Seek the shade of a guide, O blind one!
He will serve you better than any staff.
Humble yourself like straw! Shatter the mountain of pride.
That the guide may become a magnet for you!
If you do not do this, then heed the words of Attar'
"Every sorrow you endure will be lost to the wind."
(*The Hundred letters, tr. by Paul Jackson*)

Needless to repeat that Islamic mysticism (Tasawwuf) is the inner dimension of Islam and therefore cannot be captured in even the most subtle verbal or literary exchange. It must be a felt experience (i,e. realization) shared relationally and transmitted through generations one after the other from

Marfat.com

the spiritual master (*Pir*) to disciple. Maneri elaborates: 'So long as the tablet of the heart in not wiped clean of knowledge obtained by the intellect, or by hearing, or by sense perception, it remains impure and cannot receive knowledge (gnosis) without an intermediary. The special aspect of this stage is that it conveys infused knowledge (illumination) inclusive of not only the essence and actions of God but also the Divine Essence (unalloyed Tawhid). The Holy Prophet ﷺ has said: 'I recognized my Lord by means of my Lord.' Also it is not easy to locate a perfect radiant spiritual master; it entails lot of patience trouble, and wandering from place to place, as has been said: "The saints dwell under My (God) domes. Except for Me, no one can recognize them." Maneri again affirms:

Those who travel along this way live by the life of
Anothers,
The birds flying in His air come from the nest of
Another.
Do not look at them with your earthly eye, since they.
Belong neither to this world nor the next but Another.
(*The Hundred Lettter, tr. by Paul Jackson*)

A great wali has said: "when God desires to illuminate anyone of His servants by inspired knowledge (*ilm-i-laduni*), time, age or date become immaterial. The recipient starts experiencing mystical infusion i,e. divine irradiation in awaisis manner, although at ripe time, he is directed to search a spiritual guide (Pir) and under his care undertake ascetic practices to complete journey. Khwaja Sahib was now divinely impulsed to embark on search for a consummate spiritual guide." Thus fire of Divine Love lit in his inmost being had rendered him restless. He was now travelling in quest of worthy spiritual guide. First of all he went to Khanqah of Hazrat Khwaja Shamsuddin Saiyalvi to meet Khawaja

Marfat.com

Ziauddin Chishti, the *sajjada nishin* of the time. It was the same hospice where his father Khwaja Gharib Nawaz was benefitted. But Khwaja Ziauddin, instead of taking oath of allegiance, advised him to wait as time was not yet ripe. Then riding a horse, he visited *dargah* of Khwaja Sain Gohar Ali in Gujrat where warm welcome was accorded to him. Here Khwaja Gohar Ali advised him in these words: "The Deity (God) whom you are in quest of is not abiding here, go and try somewhere else." Afterwards he toured the entire state of Jumu and Kashmir, spending months on end in search of Pir. In the area of Kashmir, he met many a *majzoob* (enraptured men) and some top-ranking Sufi-saints such as Mian Obaidullah nicknamed as Hazrat Jee and Hazrat Pir Syed Fath Shah Chishti. The latter accorded him warm welcome, venerated him but expressed his inability to initiate. He said: "Your spiritual share is not with us, but I hope my descendants will be your beneficiaries.

Quest for a spiritual guide continued unabated. Meanwhile Khwaja Sahib shifted to Jalalpur Jattan located in the district of Gujrat and made it pivotal point to embark on his missionary work of preaching and exhortation. There was a big but deserted congregational mosque (جامع مسجد) in Jalalpur which was rarely used by the Muslims of the area. Khwaja Sahib made it centre for the public to attend his speeches and talks. His sermons and religious discourses were attracting large number of local people and villagers from the surrounding areas. He would address audience daily after Isha prayer. His Fridays' sermons were the cause of main attraction for the masses. He also took active part to defy anti-Muslim Movements of varied denominations which appeared from time to time on Indian soil to subdue Ummah. He travelled from Jalalpur to Dehli to boldly meet satanic and heretic

Marfat.com

elements for the protection of Islamic faith and creed. In Jalalpur Jattan, he also established a *Matabb* (clinic) where free medicine was given to the patients. He also joined Mission High School in this town as an Arabic teacher and earned acclaim from all quarters by dint of hard work and honest devotion.

Hazrat Khwaja Maulavi Hakim Din, a resident of Jalalpur Jattan was an accomplished mystic and a contemporary of Hazrat Khwaja Gharib Nawaz. He once came to the *Matabb* for medical treatment. Khwaja Sahib gave him medicine which cured him withing few days. But this meeting after introduction developed into close friendship. Maulavi Hakim Din would now come daily to the Matabb and talked about Sufism and spiritual states of Sufis. Khwaja Sahib was benefitted much spiritually. One day Hakim Din said: Now you have come to that step of ladder where I am now standing. Henceforth I have no other purpose to visit you again. However if you want to meet God just now, you had better go to Alim Garh and meet Numberdar Ahmad Khan as he calims 'I am the Lord.' Khan was indeed a perfect saint and a *majzoob*. He would pass most of his time in intoxicated state, and sometimes he would utter *shatahat* (ecstatic utterances). Khwaja Sahib left to visit him. When he met, Ahmad Khan apprised him of his spiritual state of condition, but simultaneously said: 'I am not that God you are searching for'. Afterwards he said: You go to *qutb ul-aqtab* Hazrat Shaikh Ghulam Muhyiuddin who is *sajjada nishin* of Dargah Pir Qadir Shah of Jalalpur Jattan. Next day Khwaja Sahib went to see Shaikh Ghulam Muhyiuddin, who at that time was staying in the house of his devout. It was Friday, the 27th of Ramadan 1342 A.H. He found the Shaikh sitting in his bed and enjoying smoking pipe. When he saw Khwaja Sahib he immediately

Marfat.com

said: "Maulavi Sahib, how did you manage to arrive here. Like owl I have concealed myself in reclusive life." After a short time he said again: 'why have you come here, I have adopted life of retreat. I know you are fasting and that I am smoking in Ramadan.' Then he, after awhile said: "Ok! Maulavi Sahib, you are allowed to visit me any time you like." Khwaja Sahib entered the circle of his devotees, and thereafter continued to visit him for three years. He benefitted much in his companionship but the Shaikh did not give him any litany (*wird*) to recite during this period. Once Khwaja Sahib asked him to award some litany. In response, he said: "Maulavi Sahib I don't know recital practices; I drink and cause others to drink with us." In true sense, his esoteric glance had enriched Khwaja Sahib too much. One day Khwaja Sahib went to see him. When met, he raised his right hand in the air and uttered three time: "Maulavi Sahib go to Lahore, God in manifest is sitting there, you search Him."

After getting happy news and instruction from Shaikh Ghulam Muhyiuddin, Khwaja Sahib left Jalalpur Jattan and set out for Lahore with this determination that he won't come back without finding Pir. In Lahore, he firstly met Hazrat Pir Syed Bahar Shah Gilani and stayed with him one night. He advised Khwaja in these words: You will definitely meet your object (Pir) in Lahore, but you will have to wait for sometime more. The Lord might assign some important duty to you to fulfil. Your Pir is also impatient to meet you at the earliest. At appointed time he will meet you unveiled." Khwaja Sahib did not waste time, but adopted a wandering life engaged in preaching and exhortaion moving from place to place. In every gathering people thronged him in thousands. He would also give medicine to the people free of cost.

Travelling and benefitting the masses, Khwaja Sahib

Marfat.com

reached Dehli and stayed in a mosque, where according to his routine practice, he delivered sermons after Isha prayer. One day, in the morning, he came out to roam about and at distance of one mile he saw a theatre named 'Bombay Theatre' which was run by a Jew. While standing before its gate and engrossed in reflection, he thought that "all of my worships, devotional exercises, and efforts have gone waste, it is better now to seek employment in the theatre. It might help subjugating baser-self. Meanwhile a beautiful youngman named Babu Nazr Muhammad came out of the theatre. Khwaja Sahib asked him for the job. Seeing a holy person clad in garments of Ulama, he was surprised and said: Dear Sir, you know it is theatre which remains engaged in amusing plays with songs and dance for public entertainment, what will you do here? Khwaja Sahib responded 'I will accept job of a sweeper if offered to me.' The owner of the theatre was consulted. He agreed and appointed Khwaja Sahib as sweeper against salary of Rs.5/- per month. Khwaja Sahib started his work of cleaning and sweeping the threatre. One day the owner asked Khwaja Sahib 'we need a person to play the part of priest, will you do it?' He agreed. Then the owner handed Khwaja Sahib to Nazr Muhammad for further instructions. Khwaja played the part in excellent manner. Khwaja Sahib worked in the theatre for seven day. After offering mid-night prayer he used to sleep and rest in the theatre. On the seventh day Nazr Muhammad took Khwaja Sahib to his own flat where he was residing. Khwaja Sahib was surprised to see number of books on Tasawwuf shelved in his almirah and a prayer-mat in his room. He got a book from almirah; it was *'Kimiya-yi-sa'adat'* of Imam Ghazzali. This ensued discussion on Islamic mysticism and then specifically on the doctrine of *hama-ost* i,e., *wahdat ul-wujud* of Ibn Arabi. This is indeed a

Marfat.com

metaphysical doctrine but misunderstood by ulama as Pantheistic Sufism. Although Nazr Muhammad had deep knowledge in these areas but Khwaja Sahib dominated him in discussion. Meanwhile, there was knock at the door, a spiritual stalwart clad in Railway Guard uniform appeared on the scene. Nazr Muhammad venerated and kissed his feet and cleaned his shoes with his own cap. This was a roaring lion of Qadiriyya Sufi order that Khwaja Sahib had been searching since many years. His awe-inspiring personality made Khwaja Sahib spell-bound and silent in the first instance. But he found his object as had been predicted by many great Sufi saints. He was Babu Ghulam Serwar Qureshi nicknamed as Sarkar Aali Qadri Tertusi.

In the uniform and without attending anything, he asked Khwaja Sahib 'to say what he wants to say about *hama-ost.*' Discussion started afresh. Khwaja Sahib on the basis of his exoteric knowledge dwelled on the top, and built huge structure of arguments on the subject. Sarkar Aali in three worded sentence smashed the whol edifice. He attempted again to expound the doctrine on more strong discursive reasons; but Sarkar Aali in three words again demolished his structure. Third time Khwaja Sahib again with more indept approach and arguments explained this concept. But Sarkar Aali again rejected it all in one stroke, and said Maulavi Sahib 'Not that way but this way' (i,e. unveiling prevailed by esoteric stroke). Khwaja Sahib surrendered and realized that this person was the object (*Pir*) of his search. Sakar Aali later on said: "We gave chance to Maulavi Sahib to debate whereas we knew that he won't ever speak in future."

Sarkar Aali was disciple and Khilafa of Hazrat Imamuddin who was a trained radiant mystic of Dargah Muallah Qadiriyya Ghaus-ul-Asr Hazrat Khwaja Muhammad

Marfat.com

Umar Abbasi Gujranwala. In quest of a spiritual guide Hazrat Imamuddin approached Fakhr-e- Askhiya Hazrat Sakhi Ahmad Yar Abbasi Qadri, who was spiritual heir of Hazrat Mian Mir Bala Pir of Lahore for initiation. He directed Hazrat Khwaja Muhammad Umar to initiate Imamuddin. Sakar Aali swore oath of allegiance at Imamauddin's hand and after his demise, Makhdoom-ul-Asr Khwaja Muhammad Karimullah Abbasi Qadri, the grandson of Khwaja Muhammad Umar took upon himself to train him as his Pir of converse (پیرصحبت). Sarkar Aali remained under his training for 29 years. However before formal initiation, Sarkar Aali once met a majzoob at a railway station who was trying to get into the train which was moving slowly by the platform. When Sarkar Aali saw an old man running by the train, by helped him to get into and seated him in his own cabin. The old man intuited that the Railway Guard was man of mystical quest. He therefore helped him by awarding him *dhikr-i-arra,* the "*sawing dhikr.*" This *dhikr* allegedly began with Ahmad Yasawi. That old man was probably related to Yesewiya Sufi order. This type of *dhikr* is usually recited in cold zones or in intense winter, but Sarkar Aali stuck to it deeply with the result that he sustained bleeding of the nose ceaselessly which ultimately told up his health. He got too much weak but inmost being irradiated.

Apart from training under the care of Hazrat Imamuddin, Sakar Aali had exoteric spiritual link (*Nisbat-e-Owasi)* with Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani. He had already become radiant to certain level before his initiation with Imamuddin. Genelogically Sarkar Aali belonged to Qureshi Hashami tribe. He was descendant of Hazrat Abu Bakr Siddique (R.A) in 41st generation. His ancestors came to India in 92 A.H. in the army of Hazrat

Marfat.com

Muhammad Bin Qasim. He was the first class Railway Guard in European Grade and himself a rich man. He served Railway in this capacity for 35 years. Awaisis link had made him luminous long before his initiation in Qadiriyya Sufi order, but he had adopted *malamatiya* (source of inspiration) cult to conceal his identity. In the locality where he lived in, no one knew about his luminous sainthood.

After the first incidental meeting of Khwaja Sahib with Sarkar Aali at the residence of Nazr Muhammad, the former asked the latter 'where should I meet you again if I desire?' Sarkar Aali gave him address as 'Inside Mochi gate', Lahore to visit next. But simultaneously said 'No one knows that we are God-wary person, we have veiled ourselves there, but now we feel, you will make us known everywhere.' After this meeting Khwaja Sahib came back to Barilah and recounted detail to his mother and simultaneously sought her permission to go back to Lahore for initiation (*Bait*). Khwaja Sahib met Sarkar Aali at his residence inside Mochi gate. In this meeting Sarkar Aali took oath of allegiance and made Khwaja Sahib his disciple and said: You have been meeting with so many spiritualists of high rank, but since your spiritual share was predestined with us, you had to come here.' Previously Khwaja Sahib would remain engaged in recital of lengthy *wazif* day and night. Sarkar Aali said it was all insignificant, and stopped his all ex-devotional exercises and conferred on him only a small litany:

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْم, to recite breaklessly. On this Khwaja Sahib enquired: 'Should I recite it by tongue, or heart, or by spirit?' Sarkar Aali said: 'Leave aside heart and spirit; you recite it with you tongue. It will enter into your heart and spirit automatically when the Lord would desire.' He further advised him: You just recite this short litany, after five times

Marfat.com

obligatory prayers and then sleep peacefully. And if desired, offer six cycles of *Tahajjud* (mid-night) prayer." Next day when Khwaja Sahib again met his Pir, he advised: 'Maulavi Sahib! If you adhere to two things strictly, everything will be your subservient.' He enquired 'what those two things are to be observed?' He replied: 'The litany (*wird*) given by the Pir and the Pir itself.' He again asked 'I understand the matter of recital, but don't know how can I tie Pir with myself? Sarkar Aali said: 'keep in mind that he (Pir) is always with you wherever you are.'

Khwaja Sahib would now go to Lahore frequently to meet his Pir. One day Sarkar Aali advised him to do some business or open a shop. He thus opened clinic at Tanda, and it became source of some income, but he used to give medicine free to the poor. The clinic also served as medical store and a chemist shop. Simultaneously he also joined Government High School Tanda as teacher. Meanwhile he entered wed-lock second time by the permission of his Pir. His first wife, who was daughter of his uncle Chaudhri Muhammad Din, with whom he married just after the completion of his study had died. It was the period of his quest for spiritual guide. In obedience to the will of his mother, he married second time with the daughter of his maternal uncle Chaudhri Charag Din. She bore two daughters and three sons. The elder daughter died at the age of 15 and the younger at the age of two years. His elder son Hazrat Hadi died at the age of 17. He had become radiant saint. The second son Hazrat Rasul died when he was just one month of age. The third son Muhammad Rafiqullah, who is the sole spiritual heir (*sajjada Nishin*) at present, is indeed an accomplished Sufi saint. He is worthy vicegerent of his father endowed with Khilafat *and Ijazat* to transmit and perpetuate spiritual benediction to

Marfat.com

coming generations.

Despite running business, and entering into government job, Khwaja Sahib used to pay visit to his Pir continually. He would present all the income to his Shaikh (Pir) except keeping the fare back to Lahore. As long as he used to sit in the presence of his Shaikh (Pir) his inner state remained satiated, but the moment he left, he was indulged in confusion and suspicion about the spiritual state of his Shaikh. He thought he might not have been deceived by an imposter who apparently did not look like a *faqir* and so on. But when he crossed Jalalpur Jattan, his allegiance restored. The intuitive faculty of his Shaikh (*Pir*) was studying paradox working in him. Thus one day his Shaikh said: You break spiritual link with us when you depart from here to the territory of Jalalpur Jattan, but after crossing this area, you attachment with us is restored because you are not free from the stronghold we have wielded in your inmost being.

One day when Khwaja Sahib went to Lahore to visit his Shaikh Sarkar Aali, who said: Maulavi Sahib, I am goint to Gujranwala to take part in Urs celebration of our grand spiritual guide which is being held at Daragah Muallah Ghaus-ul-Asr. He repeated this three times but Khwaja Sahib kept quiet and did not say 'I will also accompany you.' This annoyed Sarkar Aali too much, and as a result he said: Maulavi Sahib, you leave us and go and mind you own business. We havn't given anything to you nor shall we ever give in future. You have wasted all of your time. Whom you wanted to please till now, is not pleased with you'. Being dejected and depressed, Khwaja Sahib moved ahead, kissed the feet of his Shaikh and said: I kissed feet first time I entered here, and last time too I did the same, but I have uttered Lahore Sharif.' Sakar Aali in the severity of his disposition

Marfat.com

said: If you have uttered Lahore Sahrif, Barilah too has become Barilah Sahrif.

Khwaja Sahib, saying good-bye to his Shaikh last time, returned to Tanda and sat in his shop. But awhile after, he went to Barilah and after seeking permission of his mother, shifted his family to the upper floor of his shop. He decided that he won't go anywhere but remain busy in business. Then he wrote a letter to his Shaikh in which he expressed all his complaints and apprehensions touching complete irreverence directed to him and posted it himself. To his surprise, just after fifteen minutes, of posting letter the postman delivered him a letter in response sent by the Shaikh in which he had written: "I received your letter full of complaints and ill-feelings. I don't think myself even to become novice of this path. If you have been coming to a human, then you have wasted your time, efforts, and the money you spent in this regard. And if you have been coming to the figure which was worthy of you then the world would be at your feet and religion in your lap."

Later Khwaja Sahib disclosed: 'When I was writing letter, Sarkar Aali was simultaneously writing its answer at his own end.'

The letter of Sarkar Aali had once again sublimated and illuminated the spirit of Khwaja Sahib to utmost extent. He felt strong inner drive to visit him. Whatever goods or things he had in the house and shop, he announced the people to take away. He then asked Barber to cut his hair, shave him and remove all eye-lashes and eye-lids from the face. He donned only an underwear (*langoti*) and left for Lahore on foot. During this journey severe dysentery attacked him which made his physical condition miserable. It took him seven days to reach Lahore Railway station where Sarkar Aali alongwith his two devotees Muhammad Ashraf Khan and Yaqoob Khan

Marfat.com

was waiting someone to arrive. Khwaja Sahib rushed to kiss the feet of Sarkar Aali who expressing his annoyance kicked him. Then said 'sorry! it is our Maulavi Sahib.' Afterwards he took him to his house, asked him to take bath and gave him new clothes to wear. He also asked him not to throw away underwear (*langoti*) but keep it on his shoulders. Sarkar Aali then asked his son to bring food for the guest and asked Khwaja Sahib to eat to his fill. After this he again snubbed Khwaja Sahib in angry mood and said: You should have cleansed your heart, but instead you cleaned your shop for the people to loot. Now you go and open your clinic again.

Khwaja Sahib returned and opened his clinic again in Tanda. He also made the central congregational mosque of Tanda pivotal point to start his missionary work of preaching and exhortation. The residents of Tanda and the people living in the surrounding villages thronged him in thousands. The old Imam of the mosque became envious of him. He conspired with Hindu and Sikh communites to assassinate Khwaja Sahib. In those days Khwaja Sahib used to sleep on the roof of his clinic. But in the night they scheduled to murder him, Khwaja Sahib did not sleep there, rather left for Barilah Sharif after offering Isha prayer. The assailants found the bed on the roof vacant, got exasperated, broke open the shop and looted everything. Next morning when Khwaja came to Tanda, he saw everything ransacked. He distributed rest of the things to the people and himself destined to Bombay to visit his Shaikh. When met the Shaikh (*Pir*) said: You fled from Tanda in the fear that Hindus and Sikhs might not murder you. You were not bereft of succourer behind you. Had you been there, Hindus and Sikhs in thousands would have put their heads on your feet." Veryam Singh who was the chief and all of his accomplices met tragic fate. The world saw divine wrath

Marfat.com

descent on all of them and in short time they were exterminated one by one and their offsprings suffered ill-fate upto seven generations.

After meeting his Shaikh, Khwaja Sahib left Bombay and came back to Barilah Sharif. In these days he would visit his Shaikh at Lahore quite frequently. Whenever Sarkar was not at his residence, Khwaja would clean his entire house including all doors and windows with his own turban. After this he would sweep the street and clean the drains in the vicinity of the house. Then with folded hands in standing posture he would wait for his Shaikh to arrive. Once Khwaja Sahib said" My heart is quiet cleansed of the world and its attraction and love for *Pir* had taken root in it.' Sarkar Aali said: 'No Maulavi Sahib, it is not true. Only love for *Pir* is being created there. That is why the tongue claims. When love takes roots, the tongue never claims, it becomes dumb.

In this era the family of Khwaja Sahib was facing pangs of poverty patiently resigned to the will of God. One day Sarkar Aali said to Khwaja Sahib: I think you understand the divine mystery but now I want to infuse it into your being (i,e. I want to interiorise Tawhid in you) which warrants your presence with me. Thus you live near me and meet me once daily. I can manage boarding and lodging for you free of charge but it won't benefit you much. You do some work, earn your livelihood and manage food and lodging at your own expense. You take food once in 24 hours. Next day Khwaja Sahib roamed about the city of Lahore but could not find any job. He then asked his Shaikh to allow him to sweep streets and clean drains of the city. In those days Dr. Muhammad Inayatullah, the younger brother of Khwaja Sahib would sell cut-pieces of cloth as hawker in the streets of Lahore. Sarkar Aali allowed him to join his brother in the business. Khwaja

Marfat.com

Sahib now putting cut pieces on the shoulders and holding cloth measuring yard in hand used to roam about the streets like hawker selling cloth. He would buy two pieces of bread with pulse from a baker's shop inside Mochi-gate against two pias and eat once in 24 hours daily. The total expenditure on food amounted to eleven rupees and four anna in one year after which this business was closed. During this period, he used to visit Sarkar Aali daily and sustained strange experiences of the hidden world. His heart had become locus of divine mysteries and illumination. After one year when he came back to his house in Tanda, influx of inspiration from the invisible continued ceaselessly and he spent six weeks in total seclusion immersed in rapturous state. During this period, one day he asked for an earthen pitcher. In ecstatic state he went on playing on it as if one plays on tambourine for hours togather by which his hands swoolen, then split and bleeded. No one could dare stop him or remove pitcher. The wives of his devotees used to approach the mother of Khwaja Sahib to help. She would come, remove the pitcher and censure her son in these words: 'You have become strange man after taking oath of allegiance, look at your own condition.' This scene was repeated number of times when deep ecstasy would overwholm him during this period. Once bewitching elequent orator, he was now experiencing ecstasy. He did not eat or drink or talk with anyone during this period. He did not abandoned obligatory prayers but lost interest in it and wanted to remain silent all the times. Next time when he met Sarkar Aali, he advised him to speak as large number of people will be benefitted by him. He also advised 'Say prayer regularly may you mystically savour it or not, and persuade others to observe prayers without fail.'

Hazrat Khwaja Sahib, before initiation in Qadiriyya

Marfat.com

order at the hand of Sarkar Aali, had spiritual kinship in Chishtiyya order through his father Khwaja Gharib Nawaz who had established hospice in Sialkot. After the death of his father all of his devotees and disciples established spiritual link with Khwja Sahib. Tomb of Khwaja Gharib Nawaz locates in Bhuter Sharif (Chowinda) Sialkot. Once Sarkar Aali came to Chowinda to take part in Urs celebration of Gharib Nawaz. He stayed there for two months and benefitted the people. Khwaja Sahib used to visit him there frequently. At last one day he (Sarkar Aali) asked Khwaja Sahib 'Now you stay at Barilah Sharif and serve the people.' When Sarkar Aali returned to Lahore, Khwaja Sahib started construction work of his Dargah at Barilah. He constructed a Madressah 'Dar ul-uloom Hafizia Serwariya' and a grand congregation mosque. He also established a refectory (Langar Khana) to provide free food to the visitors without any discrimination. It was indeed 'Rasuli Langar' where food and drink were served 24 hours. But as routine practice it serves breakfast in the morning and meal two times daily . Khwaja Sahib also continued his medical service through his clinic. This practice continued at home and abroad (سفر اور حضر) as he would keep medicine with him during his journey.

In obedience to the instructions given by Sarkar Aali, Khwaja Sahib started 'Public guidance service.' General public, the aspirants and majazeeb (enraptured) would swarm him. At this stage Sarkar Aali conferred on him chief successorship and vicegerency (خلافت عظمیٰ اور نیابت) and said: Now you need not come to visit me in Lahore. I too will come to see you in Barilah. Whoever desires to give you something or take something from you, would approach you Dargah himself.' After the lapse of one year and a few months Sarkar Aali too destined to Barilah to visit his beloved Khalifa.

Marfat.com

Khwaja Sahib had been making elaborate arrangements to accord befitting reception to his *Pir*. It also included lighting of lamps in the village Tanda and also at Dargah Sharif. When Sarkar Aali arrived there Khwaja Sahib had lit 913 lamps but Sarkar forbade him to light more. It was 27the of Rajab and the night of ascension (miraj). It is related that one thousand aspirants achieved exalted ranks in sainthood the same night.

As stated before Sarkar Aali had made Khwaja Sahib his chief spiritual heir (Khalifa). During the last days of Sarkar's life, Khwaja Sahib would stay in his presence continually for many days, but during the last five days he would visit him daily and given permission to leave daily. When Khwaja Sahib visited him on 27the Rabu ul-Awal (27the January 1949) he found him sitting in easy chair. He had become too weak and looked like skeleton. He addressed Khwaja Sahib in these words: 'Maulavi Sahib, now you light lamps further as you are my lamp.' Next day on 28the January when Khwaja Sahib went to visit his *Pir* (Sarkar Aali), he asked him 'who are you?' He replied 'I am Muhammad Hafizullah.' Sarkar repeated three times: Ok you are Muhammad Hafizullah, Hafizullah, Hafizullah. Then Sarkar directed Khwaja Sahib to ask him 'who are you?' when enquried, he replied in these words: 'I! you, I! you, I! you.' Ameer Khusrau has described this state in these words:

من تو شدم تو من شدی من تن شدم تو جاں شدی
تاکس نگوید بعد ازیں من دیگرم تو دیگری

Sarkar Aali breathed his last on 29th January 1949 at the age of 73. His tomb locates at Bagh Gul Begum. Fatah Sher Road, Miani Sahib Lahore.

Long before the death of Sarkar Aali, Barilah Sharif had turned into centre of preaching, exhortation for the public

Marfat.com

and training centre for the initiated spiritual figures. His biographers vehemently assert profoundity of his exoteric knowledge and strongest luminous inner state rarely found in common spiritualists. That is why the Madressah, he established, was functioning full swing imparting religious education free of charge. Langar Khana was serving the visitors day and night. If by chance any guest arrived there late at night, food was served to him instantly and a bed for rest. How many lucky souls swore allegiance at his hand, no one knows the exact figure. However Khwaja Sahib bestowed Khilafat to at least 25 persons of whom some had turned into radiant Sufi saints of unmatched enlightenment.

Those blessed souls who, by attaining spiritual elevation, continuously become *Fard* (singular) and then by progressing adopt *mashrab* Muhammadiya (direct source of inspiration) are called *Qutb-e-wahdat* or *Qutb-e-Madar*. They are crowned by the title 'the bearer of *Qutbiyyat-e-Kubra.'* When such blest figures go to perform Hajj first time, they are appointed as *Ra'is ul-Hujjaj* i,e., the chief pilgrims by the grace of whom God accepts Hajj of the people present there and Baitullah Sharif revolves around them. Khwaja Sahib performed Hajj three times in his lifetime. He performed first Hajj in 1966, the second two years after the first and the third three years after the second Hajj. On the eve of first Hajj he was appointed *Ra'is ul-Hujjaj*. The intuitive eyes of many accomplished Sufi pilgrims saw Baitullah Sharif revolving around him. For instance Hazrat Khwaja Pir Ghulam Muhyiuddin Ghazanvi of Hyderabad, who also performed Hajj in 1966 too affirmed this news. He had witnessed this spiritual phenomenon in Mina by his contemplative eyes.

It is beyond the capacity of common man to delimit intuitive power (تصرفات) of a radiant mystic. *Karamat* are

Marfat.com

vouchsafed to them by God by the grace of Rasulullah ﷺ. The world had seen countless number of Karamat wrought by Khwaja Sahib from childhood to his departure to celesticl abode. 27 cases of resuscitation of the dead to life including men and animals have been reported. Karamat wrought by him include: tayy al- makan, curing of disease, barren women giving birth, protection of Mureed wherever he might be, his appearance in spiritualized form many a time. He also rid his devotees from danger. He helped many in the agony of death and so forth. The author of the book '*Anwar al-Hafiz*' recounts some of his *Karamat* in detail.

Sometimes state of severity (جلالی کیفیت) would occupy Khwaja Sahib. He had already instructed all his followers, attendants and sevants at Langar Khana to run away from his presence whenever they saw him in this condition. Their proximity might not cost their lives. One day state of severity occupied Khwaja Sahib. He was roaming about in Dargha Sharif roaring like lion. Everyone fled from the premises except a crippled woman who was in Langar Khana at that time. Khwaja Sahib roaring came near her and asked her to run away but she could not. Saying 'run away', he kicked her. In the intense fear she gave her body a sharp jerk and ran away. The world saw a crippled woman had got begs and become normal. Next she refused to go back to her husband and spent rest of her life serving Khanqah.

From amongst varied highly amazing miracles wrought by this epoch making spiritual figure, his biographer has also recorded the following event. It is translated here for our nourishment:

One day a group of notable figures of Barilah Sharif, with their heads bowed down, hands folded, and their turbans fastened round the necks came to visit Khwaja Sahib. They

Marfat.com

said Sir! "we and our ancestors have been living in the village Barilah from centuries together. But its soil has no water. Our farm lands entirely depend on rain-fall as there has been no other way of irrigation. The inhabitants of this village fetch water in pitchers or water-skins (a leather bag) from far off places daily to meet their domestic needs. Kindly take pity on us and do something in this regard." The devotees of Khwaja would also fetch water in pitchers from far off villages to meet the needs of Khanqah and mosque of Brilah. When Khwaja listened the petition of the villagers, ecstatic type of condition suddenly overwhelmed him. He meditated for a while and studied phenomenon of nature. After awhile raising his head, he said 'You go and dig wells.' 'But there is no water beneath the earth in Barilah', they exclaimed again. Sain Rahim Bakhsh who was a disciple of Khwaja and a radiant mystic having light of spiritual vision was also sitting there at that moment. Addressing the visitors he said "Don't you know Khwaja has drawn out a wave of sweet water from the sea and placed it beneath the earth of our village. Now water in abundance is found there. You go and dig wells as many as you want.' The visitors left jubilantly. Afterwards they started digging wells, there was no scarcity of water anywhere in the territory of Barilah village. After a month or so some eminent personalities of an adjoining village visited Khwaja Sahib and appealed to take pity on them as they too had been facing the same draught since centuries on end. The most mild-hearted and clement Khwaja cast a glance of bestowal on them and said "you too go and dig wells on the boundary line of your village touching the territory of Barilah. You use half the space of your own village land, and other half truncating Barilah's territory and dig wells at the joining points. But look, you make payment to the owners of the Barilah village's pieces

Marfat.com

of land to be used for this purpose." Thus the problem of a neighbouring village was also addressed. A wonder Sufi wrought wonder for the welfare of human kind. Now hundreds of tubewells are at work in the area since then. This kind of miracle can be called rank of *'Kun fa yakoon'*, in saintship. Whatever was uttered advertantly or inadvertantly from the veridical tongue of Khwaja was seen executed instantly.

As stated earlier, all the children of Khwaja Sahib died in his lifetime except Khwaja Muhammad Rafiqullah and one daughter. Once he too seriously fell ill. No medical treatment proved effective. All the household, followers and devotees were disappointed of his life. They were praying for his health day and night and appealing Khwaja Sahib to pray also for him. He begged a new life for him from divine court which was granted. Khwaja Rafiqullah was born in September 1939. At the age of 5, he was sent to Government Primary School Barilah. After attaining primary education in this school, he passed Matric from Government High School Tanda and intermediate from Dyal Singh College Lahore. Afterwards Khwaja Sahib kept him under his spiritual training for long time and made him perfect Sufi saint worthy of undertaking responsibilities of vicegerency. (نیابت)

Khwaja Sahib spent whole life in good health. But at the age of 63, he sustained diabetes which aggravated in few days. Afterwards piles (*bawasir*) assailed him, and it too aggravated soon. No medicine whatsoever could cure him. Despite sustaining these diseases, his programme of sermonizing, exhortation, and public guidance continued unabated.,Meanwhile paralysis made severe assault which paralysed half of his body. In this precarious condition and utmost weakness, he never skipped visiting tombs of Sarkar Aali in Lahore, Sakhi Ahmad Yar of Kot Paro and Dargah

Marfat.com

Mullah Ghaus ul-Asr Gujranwala. He remained constantly under treatment but could not recover. When all the physicians failed in their attempt, he was taken to Allama Iqbal Memorial Hospital, Sialkot. Here he remained under treatment for two months but could not recover health and then returned to Barilah Sharif. Some devout doctors proposed to take him to Lahore for admission in Mayo Hospital, but he did not agree to the proposal.

Khawaja Sahib had fully trained his son Muhammad Rafiqullah to hold responsibilities of Dargah Sharif in his absence. Before death he appointed him, his chief spiritual heir and locum-tenens (*sajjada nishin*) of Dargah Barilah Sharif.

Once day Sahibzada Sahib (Khwaja Rafiqullah) requested him to allow them to take him to Lahore for admission in Maya Hospital. He agreed and said: My recovery is implied in travelling to Lahore. Thus arrangements for admission in the said Hospital were made on priority basis. On 28 September 1976 he left for Lahore. But enroute, he paid visit to Dargah Mullah Ghaus ul-Asr Gujranwala, shrine of Maulavi Nur Ahmad Khyali Derwaza Gujranwala, shrine of Hazrat Sakhi Ahmad Yar Kot Paro Sharif and then the tombs of Sarkar Aali and his son Babu Ghulam Ahmad. He was then admitted in the hospital and remained there under treatment just for two days. His condition aggravated further. His radiant soul flew to the Abode of Eternal Bliss on 30th September 1976. He died at the age of 76.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

They never die who die for noble cause. The concept of death is not applicable to auliya Allah. Death is life's

Marfat.com

culmination for them. For them there is eternality after extinction and the day of dèparture is the day of happiness for them to rest infinitely in the pavilion of the Abode of Light. Bier of Khwaja Sahib was taken to Barilah Sharif at dawn. Funeral prayer was offered twice and Khwaja Sahib was laid to rest. His grand tomb locates at Barilah Sharif and is place of spiritual illumination for the elect and common folk. His annual Urs (ceremonial celebration of death anniversary) is celebrated on 30 September every year in which people in thousands participate and Langar (free food) is distributed extensively to all.

In the realm of Tasawwuf, there have been so many infinite spiritual elite (باکمال صوفیا), but the infinity (Kamal) of that infinite figure is acclaimed who has the quality to produce further infinite sufi saints. Khwaja Sahib, by the virtue and grace of his Pir had this ability in abundance. He thus produced but a small body of dazzaling spiritual luminaries. But no one knows the exact number of beneficiaries of Khwaja Sahib who were benefitted in Qadiriyya and Chishtiyya spiritual beneficence. Whoever approached him, got his share filled to the brim of his receptacle. The author of book '*Anwal ul-Hafiz*' has recorded names of 23 blest figures who were endowed with Khilafat and *Ijazat*. However one of the top-most radiant Qalandar was Sufi Abdul Majeed of Shaikhupura who died in 2008.

Sources

انوارالحفیظ۔ حافظ محمد اسحاق چشتی قادری

Marfat.com

﴿ 22 ﴾

Hazrat Saiyyid Tahir Alauddin Gilani

Islamic mysticism is as fresh, vigorous and illuminating today as it was in its inception. Its hegemony is still in the hands of Sadaat i,e., descendants of the Holy Prophet ﷺ. After *Imams of the Ahl al-Bait*, Saiyyidna Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani has been occupying the chair of pre-ordained *Fardiyyat* (singleness) through whom Tasawwuf perpetuates further by the holy being of auliya Allah. Whosoever occupies the office of locum-tenens (*sajjada nisheen*) of the court of Ghaus-e- Azam is called *naqib-ul-Ashraaf* (the chiefs or nobles whose business is to serve as *sajjada nisheen* and or *mutawalli,* the administrator of Dargah Sharif). Such person is always the direct descendant of Ghaus-e-Azam i,e, belonging to Gilani Sadaat family. Spiritually he is a luminous figure, a beacon-light for the voyagers of mystic path and preceptors to all the fraternities of Sufis by the grace and virtue of Saiyyidna Ghaus-e-Azam. Here stands our revered beloved Shaikh al-Mashaikh Hazrat Syed Tahir Alauddin Qadri, Gilani, Baghdadi. (Hereafter to be referred as Hazrat Syed Tahir.) Duties of *naqib-ul-Ashraf* comprise: 'to look after the entire administrative matters of the Dargah, take care of the *visitors* and distribute payments to the poor and *dervishes.'* The people of Iraq never bow before anyone, nor accept the dignity of any ruler in power as much as they adore the nobility of *naqib-ul-Ashraaf.* The rulers of Iraq, politicians, army chiefs and generels have always been envious of the saints and sages of Gilania family. Sometimes these worldly lords feared the spiritual and political influence of this family across the country. If and when needed, the political and spiritual elite of

Marfat.com

this family struggled for the political rights of Iraqi, and also when needed, accepted high ranks in government circle for the service of Islam and humanity.

Hazrat Syed Tahir was born in Baghdad, the capital city of Iraq on the 18th Rabi ul-Awal 1352 A.H. (12 July 1933), in the family of Ghaus-e-Azam. His father Shaikh Syed Mahmood Husamuddin Gilani was *mutuwalli*, *naqib-ul-Ashraaf,* and a renowned spiritual figure of the time. The entire family of Hazrat Syed Tahir comprised Mashaikh and *nuqba* of the time whose spiritual influence was being spread beyond the boundries of Arab regions to Europe, Africa and America, the real fountain-head and source being the court of Ghaus-e-Azam.

Hazrat Syed Tahir was Hasani and Hussani Saiyyid. His family lineage through 16 generations goes back to Ghaus-e-Azam, and through 28 generations to the Holy Prophet ﷺ. On the other hand his initiatic geneology شجرہ طریقت through 19 generations goes back to Ghaus-e-Azam and through 35 generations to the Holy Prophet ﷺ. The great grandfather of Hazrat Syed Tahir named Shaikh ul-Mashaikh Saiyyidna Ali who was *naqib- ul-Ashraaf* of his time died in 1288 A.H, and his grand father Shaikh ul-Mashaikh Saiyyidna Abdur Rehman was Prime Minister in Iraq. He was born in 1261 A.H and accepted the office of '*mutawalli' of Dargah* Ghaus-e-Azam in the month of Rabi ul-Awal 1316 A.H. In dream Hazrat Ghaus-e-Azam conferred robe of honour on him. He held this office for 25 years. In 1919 the British, after the occupation of Iraq offered the reign of Iraq to him, but he declined this offer of the Christian occupants. But later for the sake of struggle at high level and in the interest of public, he accepted the offer to become Prime Minister.

Marfat.com

Shaikh ul-Mashaikh Syed Mahmood Husamuddin was also *mutawalli* and *naqib-ul-Ashraaf* of the Dargah Ghaus-e-Azam. He did not accept the offer of government of Iraq despite consistenly persuaded by the British. Despite this, he always stood by his father and helped him a lot in his all sorts of responsibilities. But during this he paid more and more attention to the weal and betterment of the people of Iraq.

Shaikh Syed Husamuddin had six sons. The elder two sons named Hazrat Syed Jamaluddin and Hazrat Syed Kamaluddin spent whole of their lives in the service to Islam. They benefitted thousands of people spiritually. Both have died. Syed Jamaluddin spent life in Bombay. He was great theologian and accomplished Sufi saint venerated by all the Sufi orders. Every spiritualist and savant held him in great esteem. Once while he was travelling from Baghdad to Bombay, enroute he stopped at Lahore for a few days. During this sojourn, Amir Millat Pir Syed Jammat Ali Shah visited him and said: I want to present two dogs in your service so that in your journey and your stay in India they might guard and serve you. I will be highly grateful to you if you accept my offer.' Syed said 'Bring them here where they are.' Thus Pir Jamaat Ali Shah presented his two sons in his service. Syed Jamaluddin died and buried in Bombay.

Hazrat Syed Kamaluddin is buried in Baghdad. Third son Syed Ahmad Zafar Gilani is now serving the Dargah in the capacity of *mutawalli* in addition to his other social, political and religious duties to the public. Fourth son Syed Abdur Rehman Gilani, who is Ph.D. in History is engaged in teaching service at the university of Baghdad. Fifth son Syed Yusuf Ziauddin is attached to legal profession and is practising lawyer at Supreme Court of Baghdad but he too

Marfat.com

performs some duties of Dargah. The sixth son is our revered Shaikh and Murshid Hazrat Syed Tahir Alauddin Qadri Gilani who has also acted as *naqib-ul-Ashraaf* (administrator) from 1948 to 1953.

Hazrat Syed Tahir received his formal education in religious sciences in the mosque of Syed Sultan Ali which locates on the bank of the river Tigris by the side of Ar-Rashid Road. His teachers are named: Mullah Syed Asad Afandi, Mufti Qasim al-Qasee and Shaikh Khalil Ar- Rawavi. He also learnt *Tafsir*, Hadith, *Fiqh* in *Madressah* Darbar Ghausia under the care of Mufti-e-Azam of Iraq. He also attained education in other subjects in vogue by some other teachers.

Traces of holiness were apparent from his forehead since his childhood. He swore oath of allegiance at the hand of his father Shaikh Syed Mahmood Husamuddin Gilani who had been assigned the duty of *naqib-ul- Ashraaf* by his father Shaikh Syed Abdul Rehman in his life-time. He was the fortunate figure whom Ghaus-e- Azam invested robe of Khilafat (spiritual succession) spiritually. It was later affirmed by many auliya Allah, and the entire Islamic world also acknowledged his exoteric learning, spiritual sublimity and political acumen. He then trained his son (Husamuddin) in illuminative knowledge (gnosis) and conferred Khilafat on him. He also gained spiritual benefit from some other Mashaikh of Baghdad.

The early life of great men of God has been quite different from the common folk. But the life of a person, who is born in the family of Ghaus-e-Azam, brought up in spiritual environment and trained by *qutb ul-aqtab* is definitely enviable. Syed Tahir right from childhood would remain engaged in devotional practices and remembrance of Allah

Marfat.com

like that of his ancestors, which is affirmed by an evidence of a great scholar, a political and spiritual figure named Maulana Abdul Qadir Badayuni by his personal observation. He narrates: "In 1943 we in the form of delegation left India destined to visit the supreme *Dargah* of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani in Baghdad. During this visit we saw a young boy of ten or eleven years standing face to face the threshold of *Dargah* after Isha prayer engaged in secret communion throughout the night until dawn. We were awed to take notice of the steadfastness and utter devotion of the boy and wanted to know who the young chap was. When inquired, we were informed it was Syed Tahir Alauddin son of Syed Husamuddin. We stayed at Baghdad for fifteen days and visited the *Dargah* daily. Every night when we went there, we continually observed the same phenomenon i,e. the boy engrossed in communion and adoration." Such type of engrossments in early life vehemently assert his selection and close proximity to Ghaus- e-Azam and the latter's conferments on him in the realm of spiritual enlightenment.

As bidden by the Ghaus-e-Azam Hazrat Syed Tahir came to Pakistan in 1956. In esoteric sense, he was sent to Lahore to visit the holy shrine of Hazrat Data Ganj Bakhsh Hujwari so that spiritual jurisdiction of Pakistan be bestowed on him. Thus from Baghdad he came straight to Lahore and attended the tomb of Data Ganj Bakhsh and undertook retreat and seculsion (*chilla*) at the same spot where Hazrat Khwaja Muinuddin Chishti had practised *chilla* for the attainment of *Wilayat-e-Hind* by Data Ganj Bakhsh.

Hazrat Syed Tahir was in his youth at that time. He stayed in the compound area of the shrine for a few days. From here he was directed to go to Quetta where his stay was converted into permanent residence. He was indeed not an

Marfat.com

ordinary Wali but a pole (*qutb*) of the time charged with heavy missionary responsibility to work for the cause of Islam. Now his abode had changed into cynosure of Qadri spiritual activities where literalist scholars (ulama), spiritualists, people of mystical persuasion, travellers of Sufi path and common folk thronged him in search of fulfilment of their needs and achievement of their goals. Once a visitor asked Syed Tahir 'what motivated you to come to Pakistan and why you selected the city of Quetta to make it 'Darbar-e-Ghausia?' He said 'Pakistan is locus of Ghaus- e-Azam's spiritual glance. Thousands of people from here go to Baghdad very year to pay homage to Ghaus-e-Azam. They have been inviting me to visit their country. Secondly, I found Quetta very neat and clean city inhabited by the people of other provinces such Pathans, Punjabi, Balochi and Sindhi etc., who are sincere and simple in their lives and dispositions. I feel myself in peace and contended to live with them.' This reply was for a non-confidant person. But for the people of mystical taste, he was *qutb* to dispense with spiritual responsibility of the entire region as enjoined by the court of Ghaus-e-Azam.

Besides bestowal of spiritual exaltation, Allah Most High had given him unmatched physical beauty and stature enviable for any youth of Arab origin. Many offers of marriage had been coming to him from the various royal and rich families, but he preferred to remain engaged in the service to Islam. At last after having received a hidden direction, he married the daughter of a renowned political, social and religious figure Khan-e-Azam Khan of Qalat Nawab Ahmad Yar. Khan Sahib was a highly religious and lover of *Ahl al-Bait.* That is why Hazrat Syed Jamaluddin Gilani, the elder brother of Hazrat Syed Tahir had previously married the daughter of Khan-e- Azam of Qalat Nawab Khuda Dad Khan

Marfat.com

who was residing in Bombay. It may be mentioned that it was the only wedlock Hazrat Syed Tahir entered in his lifetime. Three sons and three daughters were born to him from the wife. Names of his sons are:

Syed Mahmood Muhyiuddin Gilani
Syed Abdul Qadir Jamaluddin Gilani
Syed Muhammad Ziauddin Gilani.

Hazrat Syed Tahir was rightly titled as Mujaddid of Qadiriyya Sufi order since he caused the spread of Qadri spiritual influence in many countries and patronized the Sufistic· missionary movements in the world. Through correspondence he would also provide necessary instructions and guidance to those who ever sought his advice within and outside Pakistan notwithstanding their spiritual kinship with any *silsala* or country of origin or religions they professed. In order to disseminate and transmit spiritual benediction of Ghaus-e-Azam, besides Islamic world, he travelled extensively to Africa, America, Europe, including England, Sweeden, Norway, Holland, West Germany, Beligium, Canada, Korea, Monaco, Siagon, Indonesia, Burma, Sri Lanka, Singapore and India. He also travelled many·a time to Arab countries of the Middle East and States.

His charismatic personality was attractive and bewitching. Being a scion of Ghaus-e-Azam's household, *nur-e-Wilayat* was being reflected from his countenance. That is why he was regarded as great Qalandar saint of Qadiriyya order. He used to say about himself 'I am *malang.*' Whosoever saw him affirmed that he truly reflected excellent model, traits and characteristic. Like Ghaus-e-Azam he was sweet and agreeable in conversation, benevolent especially to the aspirants, generous to the poor. He was a spiritual empire in himself and ambassador of Ghaus-e-Azam. His visionary

Marfat.com

insight was all the time chasing the questions and intentions of the audience. His eloquent speeches and discourses were answering the questions and resolving the predicaments of the inquisitive mind. He would demonstrate that Sufism is not solely the name of inner consciousness but inner illumination that matters, and that nothing is hidden from the eyes of Sufis. Those fortunate souls who enjoyed close proximity of this luminous figure affirm, that he was beloved of Rasulullah ﷺ, and beloved of Ghaus-e-Azam and embodiment of majesty and beauty of Ghausiyyat. His countenance, reflecting divine illumination, was increasing ardour and ecstasy (سوزومستی) in the aspirants cleansing inner uncleanliness of the sinful folk.

Hazrat Syed Tahir was rigorous observer of Sunna and Shariah. Some biographers say 'he had annihilation in Rasulullah'. But in true esoteric sense, annihilation in Pir is annihilation in Rasulullah which is annihilation in God. And annihilation in God means subsistence in Him. But some top most spiritualists gain subsistence of subsistence which is more perfect than subsistence. Our Syed Tahir had this state. Since he had completely eliminated his ego, i,e., neutralized himself; whenever he would take oath of allegiance of anyone and advise litanies. (*awrad*), he used to say 'Now you have become disciple (*mureed*) of Ghaus-e-Azam.'

In the gathering he would talk slowly. To each he would talk keeping in view the standard of the person, his educational and family background. More often he would sit quiet bowing his head downward chasing the questions and anxities of the people. That is why everyone turned satisfied after the session. His *mahafil* (meetings) and assemblies were source and fountainhead of illuminative knowledge. The audience always felt that Hazrat Syed was speaking from divine inspiration, and they were collecting pearls of wisdom.

Marfat.com

His discourses were covering on the one hand Tasawwuf and Islamic spirituality and on other modern thoughts whatsoever and contemporary sciences. No one could imagine depth of his *ilm laduni* (a knowledge from God) which was like raging sea casting pearls on the shore frequently. In the gathering of d*hikr* and *Naat,* he looked absorbed in passion exercising full control over himself; but sometimes losing it he would utter:

المدد یا غوث الاعظم المدد یا دستگیر

(Help Ya Ghaus-e-Azam; help Ya Succourer)

It was clear indication of his inner attachment with Ghaus-e-Azam. In short his every breath and beat of heart was not void, but steeped in *dhikrullah* expressing love for the Holy Prophet ﷺ and Ghaus-e- Azam. He always shunned ostentation and show off and attributed every excellence and sublimity to both of them. He had strongest spiritual and ancestry kinship with Rasulullah and Ghaus-e-Azam Hazrat Sahikh Syed Abdul Qadir Jilani.

Many a visitor of repute, after meeting with him affirmed extensive *ilm laduni* (inspired knowlege) Allah Most High had conferred on him. A few occurrences and incidents shall suffice to demonstrate extent and depth of his inspired knowledge. Whosoever from any region of the world came to see him, he would talk freely about the industry culture, language and literature, politics, traits and habits of the people living there as if he had visited the place many a time.

Prof. doctor Muhammad Tahirul Qadri narrates a few events of the like as follows.

He says: Once in Karachi I went to visit the Shaikh after he had finished lecture on the holy Qur'an. Hakim Muhammad Saeed of Hamdard Foundation was also present there. I too joined meal. After this Hakim Sahib, keeping in

Marfat.com

mind his own perfect knowledge of medicinal herbs, put some question to the Shaikh. In response, he not only explained eleborately qualities and charasteristics of many herbs but also named certain compounds (medicine) in which they were used as ingredients. Rather he also dwelled on their applications to the patients and efficacy. Hakim Sahib was wonderstruck to hear his discourse and said 'despite spending my whole life in the study of herbs, I did not have more than 25 percent knowledge of them. I neither had read, anywhere nor heard from anyone hitherto.'

Prof. narrates another event: Again after the lecture on the holy Qur'an I met the Shaikh in Karachi. This time revered Naseem Shah was with me who was the President of Habib Bank and an expert in the knowledge of astrology and jafar. During talk, Naeem Shah put some questions in the area of these subjects. In response the Shaikh traced the history, origin, and value of these sciences and explained in detail the difference between the two. We were only looking surprisingly at his face groping to find the source of his information in these domains of knowledge.

Prof. narrates: Once I was on missionary tour in the company of the Shaikh staying in London. Many devouts from different regions of Europe were coming to offer salutation and seek his blessing. One day highly educated two young men came to visit the Shaikh. He asked them 'where they were from?' They named their native island. The Shaikh asked them again 'how long you have been living there? They said 'from three generations! Then the Shaikh talked comprehensively in respect of Europe, the culture, agriculture, politics and society of their native island. Suprisingly they asked 'have you been living there ever?' The Shaikh smiled and said: 'By God, I have never been there.' Indeed auliya Allah see through divine light

Marfat.com

and nothing remains hidden from their eyes may it be terrestrial or celestial world. At certain level, auliya Allah are conferred state of *ain ul-Ayyan.* It is the stage of Divine Union in which inner and outer eyes become one. The Shaikh held this wealth in abundance. There is a Hadith which reads: 'Beware of the *firasa* (discernment) of the faithful, for he sees by God's light.'

Allah Most High had bestowed such sublime *wilayat* on Hazrat Syed Tahir where from a wali could see the entire universe on the palm of his hand. Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani has said in Qasidah Ghausia:

نَظَرْتُ اِلٰی بِلَادِ اللّٰہِ جَمْعًا کَخَرْدَلَۃٍ عَلٰی حُکْمِ اتِّصَالی

(I cast a glance over the entire worlds of Allah, they looked me like mustard seed altogether in my eyes.)

To the Shaikh God had vouchsafed intuitive power (تصرف) in abundance. Number of times he exercised this power in the temporal world. The words uttered from his tongue or he ever cast glance became *Karamat.* Once a rich man of Karachi named Ismael Zakiriya happened to dine with the Shaikh in the month of December. After the meal the Shaikh asked which fruit he would like to take? The man thought to ask that fruit which was not available in the season. He requested for fresh mango. The Shaikh smiled to understand the intention of the guest. He asked his attendant to bring fresh mango from the refrigerator. The attendant brought and he ate forthwith, but felt too much ashamed of trying the Shaikh. He later said 'I made a mistake. I should have asked such fruit which was not available in the entire subcontinent of Indo-Pak. Thus he kept this thing in mind and waited for another opportunity. After few days Mian Nawaz Sharif alongwith his MPA was present at his dining table.

Marfat.com

Besides this many other elite and myself were present there. After the meal, the Shaikh smilingly asked me: Ismael Zakiriya! what fruit would you like to take today? He requested for *mangsateen,* the fruit which no one ever heard the name of. The Shaikh said 'wait a little, I give you.' Then he asked Nawaz Sharif 'have you ever eaten or heard the name of this fruit?' He swore that he did not see or hear the name of the said fruit in his life ever. Rather first time in life he heard the name. Then the Shaikh asked Akhtar Rasul 'You travelled the world for your hockey-game, have you ever seen or heard the name of this fruit?' He replied in negative. Then the Shaikh said 'This fruit is found in Tibet or Burma in small quantity, but not in Indo-Pak subcontinent. Meanwhile the attendant entered the room and reported that a postman had brought a parcel. The Shaikh asked 'Bring that to me.' When opened it was full of *mangsateen* fruit.' The Shaikh said: O Dear! this is the refectory (*langar Khana)* of Ghaus-e-Azam, you eat you fill. Everything is available here. All of us wondered at this karamat.

Khwaja Afzal was tea merchant. Once he came to visit the Shaikh and by chance I too (Prof. Tahir) was present there. During talk he mentioned about tea. The Shaikh immediately enumerated fifty kinds of tea and also explained their taste and smell. Then he took us to his kitchen and showed us different kinds of tea and explained quality and taste of each. Thereafter the Shaikh asked Khwaja Afzal 'Do you know these kinds?' He replied 'I know only five kinds.'

The acquisitive knowledge stands no where compared to inspired knowledge (*ilm laduni*) revealed directly by God to his elect bondsmen. History of Islamic mysticism (Tasawwuf) is replete with such instances. The name of Rabia Adawiyya, Bistami, Abu al-Hasan Khurqani, and Abdul Aziz Dabagh,

Marfat.com

etc., can be quoted as prime examples. Hazrat Syed Tahir had in-depth study of formal exoteric knowledge which he acquired by attending different Madressahs. God had also equipped the Shaikh with extensive intuitive knowledge. This kind of knowledge is sometimes called 'immersive knowledge' (علم استغراق) since the one who is given remains engrossed in the contemplation of Divine Beauty. It is also named 'illuminative knowledge' since through it the saint enjoys the vision of entire cosmos while lying in his bed. That is why this science in beyond the comprehension of non- Muslims who think Islamic Tasawwuf as something alien, foreign, super-imposed or borrowed creed, or doctrine in the ambit of our religion. Hazrat Syed Tahir was well aware of the knowledge of theologians and jurists and differences existing between them. However he preferred Hanafi school of thought. He too had wider look in the exegetical literature (تفسیری ادب) and Ahadith.

It was the routine practice of the Shaikh to study daily mail and answer the questions of the enquirers which he deemed necessary to explain. But he would often dictate the answers instead of writing himself. Once he asked Prof. doctor Tahir that a man had enquired about *Qasidah Ruhi,* whether it was attributed to Hazrat Ghaus-e-Azam or to someone else. He asked the Prof. to express his own opinion. He reverently kept quiet and said 'My opinion would be the same as you hold'. The Shaikh bowed down his head and meditated awhile and then asked Prof. Tahir 'write to the enquirer that the said Qasidah is rightly attributed to Ghaus-e-Azam. He also dictated three or four references relevant to the subject and gave documentary proof to Prof. doctor Tahir. Number of times whenever he was approached by Ulama to discuss and clarify the matters relating to Islamic law and jurisprudence or

Marfat.com

theology or any other subtle and complicated religious issues, he would instantly express his short, profound and to the point opinion upon them. Afterwards he would discourse on the opinions of four great schools of Islamic jurisprudence, Muhaddiseen, and Mufassireen, and some other scholastic theologians. His intuitive knowledge was immeasurable. When he talked on any matter of the like, it looked as if encyclopaedias of knowledge were opened before him, and he was quoting proofs from them in support of his talks.

Today the imposters, so-called Pir charlatans Sufis, and professional Faqirs absolve their followers from observing Sunna and Shariah. They encourage them to relax and guarantee them salvation and high ranks in sainthood and paradise, in order to take money by deceit. The case of radiant Sufi saints is quite different in talk and action from them. Not to speak of observing Sunna and Shariah fervently, and offering obligatory and voluntary prayers, they all the times remain engrossed in *dhikrullah* incessantly day and night.

Like all the lovers of God and radiant Sufi saints, Hazrat Syed Tahir would observe night vigils breaklessly. Whenever Prof. Tahir would go to visit his Shaikh, he remained awake and observed his engrossment throughout the night. Private room of the Shaikh located near corrider wherein red or green dim light was seen at night. He used to be alone in his room. He would spend whole night in standing posture engaged in prayer and confidential converse (communion) with the Lord, with no rest or repose at all. One night while Prof. Tahir was awake, he met a strange incident. He saw his Shaikh coming out of his room with folded hands in state of anxiety. He strolled in the tarrace and looked highly disturbed and then returned to his room. Prof Tahir could not understand the cause of Shaikh's anxiety and kept quiet. Next

Marfat.com

day as usual the Shaikh came to his *darbar*. A Balochi attendant who was also a driver came in his presence. Seeing him the Shaikh said: 'You drive van carelessly; you kept me disturbed too much last night as I feared you to meet accident.' Hearing this that Balochi attendant fell onto his feet, wept and apologised. Afterwards when the attendant was asked to disclose the matter, he said: I was coming from Sebbi to Quetta driving on the serpentining roads in the series of mountains, during which I dozed time and again. Twice my van was about to fall but saved miraculously. Then the devouts came to know the cause of anxiety of the Shaikh who was taking care of his attendant.

Allah Most High is Absolute Independent of His creatures and He makes his lovers (auliya Allah) also independent of his creatures and dependent only on the Lord. He is sufficient for his elect. God had endowed such sublimity to Hazrat Syed Tahir that he never in his lifetime went to the court of kings, or Presidents of the countries. Rather they too, like other devotees, would come to pay homage to the Shaikh with folded hands and awe-stricken. They dared not enter his chamber without obtaining prior permission. The late President Ayub Khan and Ziaul Haq would visit him like common people to gain his blessing. In one of his visits the late President Ayub Khan sought permission of the Shaikh to offer him financial assistance. In response the Shaikh uttered historic remarks: 'When descent of assistance from Allah Most High is stopped, we shall accept yours.' It is pathetic that some of our contemporary *sajjada nisheen* (spiritual successors) care not the sanctity of sainthood and their Khanqahs and visit the courts of rulers in power to gain worldly wealth and accomplish mundane gratification, whereas *dervishhood* does not have remotest concern with such relationship. Hazrat Ali

Marfat.com

Murtada (R.A) has said: 'Bad is that *dervish* who knocks the doors of kings.'

Beloved of Rasulullah ﷺ and beloved of Ghaus-e-Azam, Hazrat Shaikh Syed Tahir was kind and benevolent to every devotee and every visitor. The distressed folk felt consoled to visit him: He would assuage them and help to rid them from affliction. He was indeed manifestation and heir of *wilayat* of Saiyyidna Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani who was embodiment of generosity and liberality. Whosoever met him was captivated by his lovely smile and esoteric glance and affirmed that the Shaikh was sovereign and Shaikh ul-Mashaikh in the realm of Islamic mysticism.

In the last part of life Hazrat Shaikh, more often remained ill. He had sustained kidneys trouble. In Quetta and Karachi, the local physicians did their best to cure his disease but failed. They proposed dialysis but the Shaikh refused to undergo this process on two reasons: Firstly he did not like to expose private part of his holy body to doctors. Secondly stools of sealion was used as an ingredient in the solution used in dialysis which is *haram*. Then on the request of his devouts doctor Habibullah and doctor Muhammad Ameer Khan Niazi, he destined to Germany for treatment, but he could not regain health. He died in Germany on the 7the of June ,1991 on Friday at 9 a.m at the age of 59. His funeral prayer was offered in Nishtar Park, Karachi and Prof. Muhammad Tahir ul-Qadri acted as Imam. Afterwards on the same day at evening, prayer was offered in Minhaj ul-Qur'an Park, Lahore which was led by the late Hazrat Pir Muhammad Karam Shah al-Azhari. Huge crowd participated in prayer in both the cities. He was buried in Jamia al-Minhag located in the area of Township at Lahore.

His elder son, Prince Hazrat Syed Mahmood

Marfat.com

Muhyiuddin Gilani is married. He initiates people collectively on the 27the of Ramadan on the eve of International Spiritual Gathering at the radiant tomb of Hazrat Syed Tahir known as 'Darbar-e-Qadiriyya located at Township in Lahore. Like his father he frequents visits to the various cities of Pakistan and other foreign countries to patronize and look after missionary activities of Qadiriyya Sufi Order. The second son, Hazrat Syed Abdul Qadir Jamaluddin Gilani has recently passed M.A. in English, and Political Science from Baluchistan University. Third son Hazrat Syed Muhammad Ziauddin Gilani who was busy in attaining academic education might have now finished it.

Malik Nur Khan Advocate and Khwaja M. Ashraf interviewed Hazrat Syed Tahir Alauddin and put some questions to him. Some of these questions and their answers are translated here in sum:

1. It is learnt that your grandgather was invested Khilafat direct by Ghaus-e-Azam himself. Please tell us how is it possible:

Answer:

Ghaus-e-Azam confers Khilafat in two ways: Direct and indirect. Indirect Khilafat is bestowed through family lineage and direct Khilafat is bestowed through intuitive channel or dream. My father was invested *Khirqah-e-Khilafat* direct by Ghaus-e-Azam.

2. What is Tasawwuf or Tariqat? How can it be revived in the era of decay and decadence?

Answer:

Its revival is possible through strict adherence to Sunna and Shariah, piousness and holding belief that God is Omnipresent. Injunctions of Islam and the Sunna of the Holy Prophet ﷺ must be implemented in life rigourously. When

Marfat.com

you prefer others to your ownself it would automatically ameliorate and remove ills found in society.

3. In how many conferences you took part and how many of them you chaired as President?

Answer:

Many a conference has been held in Madressahs of Indo-Pak subcontinent which I chaired as President. Two such types of conferences have been held in London under my Presidentship. Besides this I have attended many big conferences held under the auspice of Minhaj ul-Qur'an Movement.

4. Which institutions and organizations are functioning under your care and patronage?

Answer:

By the grace of God many religious madaris and Orphanages are working under our patronage in Indo-Pak sub-continent. I am life-long Head of First Muslim Orphanage in Sri Lanka. Besides this many religious madaris in Bangladesh, Cylone, Sri Lanka have our patronage. Moreover I have connection with many Stamps Collecting Associations in the world. Many organizations extended honorary membership to me but I refused most of them.

6. Which of the eminent figures in the world have sought initiation (*Bait*) at your hand and to whom you have conferred Khilafat?

Answer:

Many Ulama, sages and savants and spiritualists of the world including Iraq, Syria, Jordan, Egypt, Nigeria and Pakistan sought permission from us to start missionary work and service of Islam and I have accorded to them. I too have invested Khilafat to large number of Mashaikh, Ulama, Muftis, Teachers, spiritual guides (Pir) and Chieftains of many

Marfat.com

tribes. Many Imams of mosques in Indian cities such as Breli, Rampur, Muradabad and Hyderabad Deccan have been conferred Khilafat. It is not a matter of trade or business, whosoever is sincere and takes interest in the cause of Islam, is accorded permission. I never imposed any objection in this regard nor kept any systematic record. There is no need to name who they are, nor I know who have died and who is living.

7. What is the number of your followers and what message would you like to convey to the Islamic world?

Answer:

It is not worthwhile to give you exact number of our followers. It is enough to say that who swore allegiance at my hand or not, but he is pious and God-fearing and loves Saiyyidna Ghaus-e-Azam passionatley is indeed disciple of him. My message to the Islamic world is that 'there must exist love, unity and solidarity among them, and every Muslim should be sympathetic and well-wisher of his believer brethren.

8. What would you like to say about the nature, conduct, and impact of relationship of the Super Powers with the Islamic world?

Answer:

Islam is a complete religion and provides perfect code of life to the humanity in the light of teachings of the holy Qur'an and Sunna. The code of disciplined life provides guidance not only to the individual life of believer but helps establish national and International relations. Islam proclaims Muslims an independent nation whose mode of life is different from non-Muslim in every respect. If they get united, they would not be inferior to any Super Power of the world and in reality they too can become Super Power. It is exemplified by

Marfat.com

the Sunna of the Holy Prophet ﷺ. When he established Islamic State,, he overpowered great kingdoms, like Iran and Rum, consolidated his power, established his individuality and asserted his identity and never merged Islamic State in any non-Muslim block. Today international circumstances demand that unity and solidarity be brought about amid Islamic States.

9. What would you like to say regarding eradication of Islam in the Communist World?

Answer:

Let me make it clear to you that communism is not only bitter enemy of religion, rather it is enemy of humanity. Thus wherever Muslims live in communist countries, they face deprivation of all sorts and are subjected to cruelty and oppression. Their Muslim culture is so much distorted that they are forced to fear not from God but from the infidel powers in whose dominions they are leading life. In this way their belief in Tawhid looks jeapardized.

10. Is there any room for socialism, communism or capitalism in Islam?

Answer:

Islam has no provision for such satanic **ism** or ideologies as these are not agreeable with the principles of our religion. All the three ideologies are one and the same thing but different in shapes and names, like swine who is found in different colours. But different colours do not change his inherent nature. Likewise all these three ideologies have three different colours but are one in nature.

11. What Sufi saints can contribute jointly to wage unity amid Islamic world?

Sufi saints can do a lot for the welfare of Islamic world by creating longing and yearning in Ummah for spiritual enlightenment and spirit for Jihad. By spiritual enlightenment

Marfat.com

means giving moral training which causes sincerity and truthfulness, love of the Holy Prophet ﷺ, fear of God, and piousness. It also cleanses evil traits and other inner defilements. Thus it is indispensable for Sufis to adhere to inner and outer form of Shariah, since it is the real entity to serve the cause of Tasawwuf and mystic way. If Tasawwuf fails to fulfil the objects of Shariah, it would not be acceptable. Sufis have been rendering remarkable service in every era of Islamic history. Tasawwuf does not teach hermitic life. Rather many great Sufis (spiritualists), while occupying chair of right guidance, served Islam and fought in the battlefields for its sublimity. Thus Sufis must work in such a way that outer and inner forms of Shariah and Tariqat are protected and implemented in the life of Muslim Ummah. Since message of Tasawwuf (Islamic mysticism) is free from hatred, sectarianism, violence, prejudice, discord and conflict, their (sufis) efforts can bring about grand unity and solidarity in the Islamic world.

Sources

1. تذکرہ قادریہ۔ سیّد طاہر علاؤالدین قادری گیلانی
2. قدوۃ الاولیاء نمبر 2002۔ بزم قادریہ پاکستان

Marfat.com

Suhrawardiyya Order

An Introduction

Shaikh Abu Najib Abd al-Qahir Suhrawardi is the founder of the great Suhrawardi Sufi order. He was equipped with both academic and mystical Knowledge. Born about 490 A.H. (1097) in Suhraward in the Persian province of Jibal, Abu Najib traced his genealogy to the first Caliph Hazrat Abu Bakr Siddique. (R.A.) While youngman he moved to Baghdad where he pursued the study of Hadith, Shafii law, Arabic grammar and literature He was head of Sufi cloister in Baghdad. He was paternal uncle of Shaikh Shihabuddin Abu Hafs Umar Suhrawardi who was also his disciple and trained by him in his *ribat* (Khanqah) in Baghdad. He also invested Khirqah (Sufi robe) to his nephew Abu Hafs, who was later regarded as the actual founder of the Suhrawardiyya order.

Abu Najib Qahir, at the age of 25 abandoned his academic studies at the famous Jamia Nizamiyya of Baghdad and devoted himself to reclusive life of austerties and asceticism. Soon afterwards he travelled to Isfahan and swore allegiance at the hand of Ahmad Ghazzali, the younger brother of illustrious Imam Abu Hamid Muhammad Ghazzali. Ahmad Ghazzali professed the religion of divine love and wrote *Sawanih* "Aphorisms on Love" which deals with the metaphysical nature of love, the divine qualities of the Beloved and the spiritual states and psychology of the lover.

On returning to Baghdad from Isfahan, Abu Najib became a disciple of Hammad al-Dabbas, the holy man who had been spiritual master of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani. During his Sufi training Abu Najib is said to have earned his living as a water-carrier (*Mashki*). Later on,

Marfat.com

he enrolled a number of disciples and founded a cloister (*ribat*) on the Western bank of the Tigris.

Abu Najib was not a prolific writer. Apart from a commentary on a popular Hadith collection, his fame as a writer rests on a small Sufi manual titled '*Adab al-murideen*' (The Manners of the Sufi novices).

Abu Najib also gained spiritual benefit from Shaikh Syed Abdul Qadir Jilani. He had Khilafat (successorship) from his uncle Shaikh Wajhuddin Abu Hafs. Since two of his disciples as the Persian Shaikh Ruzbihan Wazzan, an initiate of the Suhrawardiyya order, became spiritual guides of Najmuddin Kubra, the spiritual lineage of the Kubrawiyya order therefore goes back to Shaikh Abu Najib. However Suhrawardiyya order gained eminence by the name Shaikh Shihabuddin Abu Hafz Umar Suhrawardi, who was nephew and disciple of Abu Najib and spent lot of time under this training. His treatise on Sufi theory and practice titled *"Awarif al-maarif"* (Gifts of Divine knowledge) is more widely read as textbook than his uncle's work *Adab al-murideen.*

In the sub-continent of India, the Suhrawardiyya was one of the four major orders, besides the Chishitiyya, the Qadiriyya and the Naqshbandiyya. It gained firm ground there at the beginning of the Dehli Sultanate (i,e. 6/11 century) due to the efforts of three disciples of Shihabuddin Umar Suhrawardi. Each of them later founded a regional branch: Hamiduddin Nagori (d.1274) in the area of Dehli, Abul Qasim Jalaluddin Tabrizi (d.1244) in Bangala.

This order was introduced in Punjab by Bahauddin Zakiriya of Multan who was the third and an eminent Khilafa of Shaikh Shihabuddin Umar Suhrawardi. Shaikh Bahauddin Zakiriya was succeeded by his worthy son Shaikh Sadruddin Muhammad Arif and then his grandson Shah Ruknuddin

Marfat.com

Abdul-Fath took over as *sajjada nisheen.* Syed Jalaluddin Surkh Bukhari, a disciple of Shaikh Sadruddin established a strong Suhrawardi centre at Uch. Surkh Bukhari's son Ahmad Kabir and Kabir's son Jalaluddin Makhdoom Jahanian Jahangasht are other eminent figures of this order. Under the leadership of Jahanian Jahangasht the Uch branch of the Suhrawardi order became a centre of great importance in the religious and political life of Sindh.

Sources

1. حضرت بہاؤالدین زکریا۔ مولانا نوراحمد خان فریدی
2. قلائدالجواہر۔ محمد یحییٰ تادنی۔ مترجم مولانا زبیر افضل عثمانی
3. مرآۃ الاسرار۔ شیخ عبدالرحمٰن چشتی
4. Alexander Knysh, *Islamic mysticism.*
5. Annemarie Schimmel, *Mystical Dimension of Islam.*
6. E J. Breil, *The Encyclopaedia of Islam (New edition) v-9.*
7. *Oxford Encyclopaedia of Islamic world.*

Marfat.com

1

Shaikh

Shihabuddin Abu Hafs Umar Suhrawardi

Hazrat Shaikh Shihabuddin Umar Suhrawardi was born in the month of Rajab 539 A.H (632) in the village of Suhraward near the modern Persian city of Zanjan, a village which produced a number of Sufis men in Islam. This city was devastated later by the Mongols. Shaikh Shihabuddin Abu Hafs is one of the top-ranking and celebrated great mystic of Islam. He was embodiment of rational and traditional sciences, sublime in inner enlightenment, locus of divine effulgence, well-versed in the arcane secret of Divine Unity and a fathomless ocean of gnosis. He should not be confused with other persons carrying the *nisba* (place-name) of Suhrawardi, in particular not with his contemporary mystic Shihabuddin Yahya ibn Habash Suhrawardi Maqtul that is, "he who was executed." This Suhrawardi was put to death in Aleppo in 587 A.H (1191) because of his heretical belief especially his *Ishraqi* doctrines and other creeds in religious and political matter.

Shaikh Shihabuddin Abu Hafs was son of Muhammad bin Abdullah. He was descendant of Hazrat Abu Bakr Siddique through sixteen (or thirteen) successive generations. He was nephew of great Shaikh Ziauddin Abu Najib Abdul Qahir Suhrawardi who was a head of Sufi hospice (Khanqah) in Baghdad. He went to Isfahan to join illustrous Sufi Ahmad al-Ghazzali brother of Imam Muhammad Ghazzali. Afterwards he came back to Baghdad and became disciple of Shaikh Hammad al-Dabbas who was also first Shaikh (spiritual guide) of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani. But the man who invested him with Sufi cloak (Khirqah) was Shaikh

Marfat.com

Qazi Wajihuddin. About Abu Najib Suhrawardi it is related that he earned a living for a number of years as water-carrier (*Mashki*). He began to preach Sufism and also founded a hospice on the Western bank of the Tigris. He was also appointed to teach Fiqh in Madressah Nizamiyya but was dismissed as a result of the power struggle between Abbasid Caliph and Seljuq Sultan. Afterwards he taught Fiqh, Hadith in his own Madressah located next to his hospice (*ribat*). He continued teaching Sufism until he died in 563 A.H. (1168) at Baghdad.

Shaikh Shihabuddin came to Baghdad in his youth where his uncle Abu Najib Suhrawardi introduced him to the religious sciences and made him familiar with the duties of a preacher. Shaikh Shihabuddin Abu Hafs acquired education under the care of his uncle Abu Najib both in Madressah Nizamiyya and later on in his own Madressah on the shore of river Tigris. This was a much-visited centre of the Sufi way of life. He often mentions his uncle in his main work *Awarif al-marif* (Gifts of Divine knowledge). Another important teacher and spiritual guide in Baghdad of Abu Hafs was Shaikh Syed Abdul Qadir Jilani. At the very beginning of formal education, Abu Hafs was too much inclined towards scholastic science and had memorized many books in the area, despite his uncle and teacher Abu Najib had forbidden him number of times. One day he took his nephew Abu Hafs in the presence of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani and complained of his keen interest in scholastic science. Shaikh Abdul Qadir asked him which books he had read on that subject. Shaikh Shihabuddin recounted the names of books. The Shaikh wiped his hand on the chest of Shihabuddin and effaced all *Ilm ul-kalam* from his inmost being and filled it with *Ilm laduni* (intuitive knowledge).

Marfat.com

Afterwards he used to frequent the Khanqah of Ghaus-e-Azam and gained immense amount of divine knowledge (gnosis) and beneficence from him. Once the great Ghaus said to him: "O Umar! You are the last renowned man of Iraq."

As stated before, Hazrat Abu Hafs Shihabuddin attained formal education under the care of his uncle Abu Najib. He mastered all the rational and traditional (معقولات ومنقولات) sciences and other disciplines in vogue. Besides Abu Najib, Shaikh Abu Hafs has also been a student of Shaikh Abul al-Qasim bin Fadhlan, Shaikh Abu Muzaffar, Shaikh Maumar bin Fakhir, and Abu Dhar etc. Abu Hafs was considered an authority on Hadith literature. A number of famous *muhaddithin* have transmitted Ahadith with reference to his name. Imam Taqiuddin Subki in his work طبقات الشافیہ has explained in detail the excellent perfection of Abu Hafs in Hadith literature.

Shaikh Shihabuddin Abu Hafs had initiation (*Bait*) at the hand of his uncle Shaikh Abu Najib Suhrawardi who trained him in spiritual life. He practised asceticism and austerities to utmost extent under the care of his uncle. He was great follower of of the Holy Prophet ﷺ and never missed any injuction of Shariah in his lifetime. For long time he observed life of retreat and seclusion.

Alexander Knysh details comprehensive view of the early life of Shaikh Shihabuddin Abu Hafz Suhrawardi in respect of his training, education, and exhortation. He states: Shaikh Shihabuddin Subrawardi, who was nephew and disciple of Abu Najib, spent lot of time under his training. He followed his uncle's courses both in the Nizamiyya and in the rabat located in front of Tigris river which had become major centre of Sufi training. Shaikh Shihabuddin also learnt lot in Baghdad by renowed Hanbali preacher Shaikh Syed Abdul

Marfat.com

Qadir Jilani who dissuaded him from the study of speculative theology (*ilmul-Kalam*) and from the use of analogical reasoning (*qiyas*) in juridical issues. However Abu Hafz Suhrawardi did not formally join the Hanbali school of . On legal issue, he was a typical traditionalist Shafii scholar.

After his uncle' death in 563 A.H. (1168) Shaikh Shihabuddin began to preach in Abu l-Najib's rabat and in several other places in Baghdad. As an eloquent orator, his public speeches often threw his audience in ecstasy or into the state of remorse. Under the influence of his powerful speech and attractive spiritual personality, a number of his listeners reportedly cut their hair as a sign of penitence and turned towards ascetic life. Other wept profusely and swooned. His pulpit was made of clay in order to demonstrate his commitment to the ascetic way of life. (*Islamic Mysticism, by Alaxander Knysh, p.196*),

Shaikh Shihabuddin had friendly relation with Khwaja Moinuddin Chishti. He also maintained particularly close relation with Nizamuddin Razi, a disciple of Najmuddin Kubra whom he met in 618 A.H. in Malatya while the latter was on his way from Khwarazem to Asia Minor.

There is a legend that Shaikh Shihabuddin met Andalusian mystic Muhyiuddin Ibn Arabi. In this encounter both saw eac'ı other but kept quite, no talk or discourse was held. Afterwards the disciples of Ibn Arabi asked him about his opinion about the Shaikh. He replied: "I found him submerged deeply in Shariah and Sunna." The disciples of Shaikh Shihabuddin also asked him about Ibn Arabi. He replied: "He is indeed fathomless ocean of Islamic esotericism." Shaikh Shihabuddin's contact with Rubihan Bakli is also considered legendry. On the other hand, his meeting with Ibn al-Farid, perhaps the most important

Marfat.com

mystical poet in the Arabic language is historical. They met in the *haram* of Makkah in 628 A.H (1231) during the last pilgrimage of Shihabuddin.

The chroniclers state that the Shaikh used to perform Hajj every year. He would set out from Baghdad and perform Hajj in Makkah and then go to Madinah, the Radiant to visit Rauda of Rasulullha ﷺ and then returned. This practice continued throughout his lifetime.

Maulana Jami in his work *Nafahat al-uns* states that Shaikh Shihabuddin was *Shaikh al-Shuyuk* of Baghdad. Ibn Najar states that Shaikh Shihabuddin was consummate Shaikh in the knowledge of Shariah, Tariqat and Haqiqat and had perfect skill in training his disciples. He would always pray to God for their weal and betterment. He further says that after having acquired formal education and mystical knowledge, he practised austerties and retreats for years together. Afterwards he thought to benefit the people, he started teaching in the Madressahs established by his uncle Shaikh Abu Najib Suhrawardi. He continued teaching Sufism not only in his *ribat* but at several other places in Baghdad. After the demise of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani in 562 A.H spiritual hegemony of Baghdad fell into the hands of his uncle Abu Najib, and when he died in 563 A.H., Shaikh Shihabuddin became the sole great spiritual leader of the city.

Shaikh Shihabuddin's teaching and preaching sessions also attracted the attention of Caliph Nasir who sought his support for stablizing the crumbling authority of Abbasid Caliphate. The first marks of good will towards Shaikh was the building of *ribat* named al-Marzubaniyya on the bank of the Isa river in the western part of the capital. This step coincided with Caliph Nasir's attempt to endear himself to his subjects by sponsoring the *futuwwa* clubs of young men. His

Marfat.com

aim was to secure an independent power base among the urban masses of the capital to support crown in order to resist the domination of the Seljuq Warlords. His goal in cultivating the *futuwwa* was to present himself as their patron. He began to initiate into it his courtiers and military commanders as well as independent Muslim rulers and princes who still recognized his authority as the spiritual leader of Sunni Islam. The *futuwwa* (chivalry) is characterized by pure morals (*al-akhlaq al-Zakiyya*) while Tasawwuf includes pious works and devotional exercises. Thus Shaikh Shihabuddin's public lectures emphasised "that *futuwwa* was a part of the Sufi was of life, set off for the common folk for whom the full Sufi way was too hard to follow. He became the ideological pivot of Caliph Nasir's strategy aimed at reducing his dependence on the military might of the Seljuqs and other warlords. In Shaikh and his followers, the Caliph found a unique political instrument of mass moblisation that he used to re-assert his independence. The Shaikh's work showed concerted effort to bring about underlying affinity between the code of the *futuwwa* and Sufi's ascetic practice, by which he was supporting Caliph's religious legitimacy as the head of the *futuwwa* organizations. (*Alexander Knysh p.197*)

Shaikh Shihabuddin importance and his bilateral relation with the Caliph also demonstrates when the latter sent him on diplomatic missions to Ayyubid rulers of Syria and Egypt in 604 (1207-8). Throughout his diplomatic mission, the Shaikh was welcome by processions in his honour that culminated in his triumphal return to Baghdad after his task was successfully accomplished. His mission in 618 (1221) to the new Seljuq Sultan of Rum (Anatolia) Alauddin Kayqubad was a complete success. Acting on behalf of Caliph, Shaikh Suhrawardi presented the Sultan with the token of rulership:

Marfat.com

the diploma of Kingship, the robe of honour, the sword and the signet ring that symbolized the latter's full authority over the Islamic regions of Asia Minor. (*Alexander Knysh p.199-200*)

In the years 614 (1218) the Abbasid Caliph was implicated in another predicament in the wake of hostile politics of Alauddin Khwarazm Shah. The Shah in those days had established vast empire whose frontiers touched the territory of Baghdad. The Caliph got news that invasion of Khwarazm Shah was imminent. In 618 A.H. (1218) he requested Shaikh Suhrawardi to go to Hamadan and persuade Khwarazm Shah to shun invasion and shun bloodshed. The Shaikh tried his best, but Shah did not agree. He gave the Caliph's envoy a chilly reception in his tent and said that he preferred Alvis to Abbasids and that he would definitely invade Baghdad. He had already occupied Kingdom of Iran, Khurasan. Kabul, and Turkistan and wanted to annex Baghdad, Syria and Palestine. The advice and admonition of Shaikh Shihabuddin turned futile on him. It is related that Shaikh fixing his eyes on the heaven prayed: "O Allah! You set a tyrant upon the person who wants to exterminate the Muslims." Praying this the Shaikh came back.

Khwarazm Shah with huge army marched towards Baghdad, but heavy snow-fall on the way destroyed large part of his army. Next year, he tried again but failed. After short time, he in state of self-conceit, assassinated a renowned mystic of Islam Shaikh Majduddin, but afterwards fell into remorse. He sent handsome ransom to Shaikh Najmuddin Kubra for the atonement of his sin. But the Shaikh said 'how these few Dirhams can atone for the blood of the great saint. Its ransom warrants your life and my life too.' Thus soon after this incident, calamities began to befall him endlessly. Then

Marfat.com

Chingiz Khan with huge Mongol army routed the army of Khwarazm Shah who fled and died in oblivion. Shaikh Najmuddin Kubra too lost his life in battle-field fighting with the Mongol army.

Shaikh Shihabuddin's spiritual influence spread not only in Arab world but Iran and subcontinent of India too were benefitted by his illuminative knowledge. For instance Shaikh Najibuddin Ali Buzghush caused spread of Suhrawardi order in Persia, Shaikh Nuruddin Mubarak Ghaznavi in North India, Shaikh Ziauddin Rumi, Shaikh Muhammad Yahya and Shaikh Jalaluddin Tabrazi founded this order in Bengal. Muslihuddin Shaikh Saadi too had initiation and Khilafat from the hand of Shaikh Shihabuddin but not his company for long time. In the same era Hazrat Bahauddin Zakiriya Multani after having visited Makkah, Madinah, the Radiant, Baitul Muqdis, Syria and deriving spiritual benefits from a number of Mashaikh, came to Baghdad and swore oath of allegiance at the hand of Shaikh Shihabuddin. He remained under training of the Shaikh just for 17 or 18 days and was honoured with Khilafat and invested with Khirqah and then set out to Multan at the direction of his spiritual guide. Other *dervishes* who had been under training for years together envied him and voice of complaint was heard from them. Shaikh Shihabuddin called all of them in his presence and said: "I have heard your complaint. All of you are like wet-wood which does not catch fire instantly. Bahauddin was like dry fire-wood, fire of divine love engulfed him in no time." Thus Suhrawardiyya became one of the leading Sufi fraternities in India mainly through the tireless efforts of Bahauddin Zakiriya Multani who founded it in Sindh and Punjab, and Jalaluddin Tabrizi in Bengal.

Needless to say God had vouchsafed countless *karamat* to Shaikh Subrawardi. For instance, Hazrat Khwaja

Marfat.com

Nizamuddin Auliya states in his work titled *Fawaid ul-Fuad* that once a philosopher came to the court of Caliph Nasiruddin and tried to lead him astray from the straight path. The Caliph too was much impressed by him. Having won acclaim, philosophy became will-established subject in government circle. Shaikh Suhrawardy was disturbed to hear the news. He thought that if the Caliph inclined towards this subject it would afflict the masses. The Shaikh left for the court of Caliph. When he arrived there, the philosopher, by chance too was present in the court and engaged in discussion with the Caliph. The Shaikh asked the philospher what type of talk was going on? The Caliph concealed the topic of philosophical discussion and said "we were engaged in idle talks." The Shaikh angrily asked "I have come here just to know what type of discussion was going. It is mandated on Caliph to explain me clearly!" In the wake of Shaikh's pressure, the philosopher disclosed that we were talking about the rotation of heaven whether it was organic (automatic) or driven by some invisible power. The Shaikh said "It is not automatic, movement of heaven owes to power applied by someone." They asked 'how is that?' The Shaikh said: "An angel of such and such shape is rotating the heaven." The philosopher laughed by way of fun. The Shaikh got it ill. He took the Caliph and the philosopher by hands and brought them in open air. Fixing his eyes towards heaven, he prayed: "O Allah! Show them what you show to the elect." Then the Shaikh asked Caliph and the philosopher both to raise their eyes upward. They saw an angel engaged in rotating the heaven incessantly. Seeing this evident miracle, both of them repented and corrected their faith.

Shaikh Najmuddin, a Khilafa of Shaikh Shihabuddin relates that once he was in retreat (*chilla*) for forty days in the

Marfat.com

Khanqah of the Shaikh. He felf that the Shaikh was sitting on the mountain and countless pieces of gems and jewels were lying before him. A large number of people had thronged the mountain and the Shaikh was distributing handful of jewels to all of them. The people were filling their bags with them. Still no shortage was seen in the heap of jewels. Rather the more he gave, the more it increased. When he completed his retreat and came out of seclusion, he went to the Shaikh and wanted to narrate the incident which he had witnessed in ecstatic state. The Shaikh said "what you have seen in right; this is all by the virtue of Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani."

Shaikh Shihabuddin had derived immense amount of spiritual beneficence from Ghaus-e-Azam, that is why he had no taste for *sama* (audition). He used to say: "whatever boon and blessing could be possibly given to any human being, Shihabuddin got it short of taste for *sama* (Sufi music). One night Shaikh Awhaduddin requested the Shaikh to arrange *sama* gathering for him. The Shaikh called for the singers. He made the Shaikh Awhaduddin sit in the gathering but himself engaged in the recital of the holy Qur'an in a corner of Khanqah. The attendants, in the morning reported to the Shaikh that Mashaikh remained busy in *sama* throughout the night. Now something was required for their breakfast. Shaikh Shihabuddin surprisingly asked: "Did they spend whole night in *sama*?" That is to say the Shaikh remained so much immersed in reciting the Qur'an that he did not take notice of the sound of audition (*sama*).

Hazrat Baba Farid Ganj Shakar has said: "I stayed for a few days in the Khanqah of Shaikh Shihabuddin. I noticed that around ten thousand Dinars as *futu* (offering) from the invisible world were poured into his Khanqah daily and

Marfat.com

distributed till sunset. Nothing remained unspent with the Shaikh." Baba also states that the Shaikh never cast glance at the sinful acts of the people. He was asked why he did not take notice of the sins committed by them? He replied: "Evil deeds of the people are not visible to me."

Hazrat Shaikh used to offer the following prayer quite often to God Al mighty!

اَللّٰهُمَّ بَصِّرْنَا بِعُيُوْبِ اَنْفُسِنَا لِنَنْظُرْ عُيُوْبَنَا وَلَا تَكِلْنَا اِلٰى اَنْفُسِنَا طَرْفَةَ عَيْنٍ وَانْصُرْنَا عَلٰى اَعْدَآئِنَاوَلَا تَفْضَحْنَا يَوْمَ الْقِيَامَةِ اِنَّکَ لَا تُخْلِفُ الْمِيْعَادَ ط

(O Allah! confer on us spiritual insight to enable us to see our own evil acts and don't implicate our souls in hardship for blinking of an eye and make us victorious over our enemies, and don't abase us on the Day of Judgement. You never break Your Promise.)

Hazrat Shaikh Syed Abdul Qadir Jilani was Hanbali, but Shaikh Shihabuddin Suhrawardi professed Tradition of Shafii. In his early student life he was steeply inclined towards scholastic theology and had memorised some books, but when he was endowed with divine knowledge (gnosis) and illumination, he came out with violent attacks against *mutakallimun* (scholastic philosophers).

Hazrat Shaikh built three hospics (*ribats)* in his lifetime named: Ribat Nasiri, Ribat Bistami, and Ribat Mamunia. In the last part of his life, on account of illness, the Shaikh adopted seclusion and spent full time in Remembrance of Allah and devotional exercises.

As stated before, handsome offerings (*futu*) would daily come in the hand of the Shaikh. He had a son named Shaikh Ammaduddin, then aged 33. The Shaikh did he best his son might be benefitted from him, but his efforts ended in smoke. When the Shaikh was lying on his death-bed in state of

Marfat.com

agony his son was pressing upon the attendants to give him keys of the treasury. They asked him it was not the right time to demand keys, but he did not stop insistence. Meanwhile, the dying Shaikh heard the noise. He said 'if he insists again, give him keys.' After getting keys, he rushed towards cash-box. To his surprise, only six Dinars were found there which were spent later to meet burial expenses. A chronicler writes in pathetic tone: "Since deprivation was predestined to him, he could get nothing from his father in this world and the Hereafter."

Shaikh Shihabuddin Abu Hafs Suhrawardi passed away in the month of Muharram on Wednesday 632 A.H (1234) at the age of 90 and was buried in a *makbarat al-wardiyya,* the cementery of the Sufis. His tomb has been venerated as a sanctuary since 8th/14th century. After Baghdad had been conquered by the Ottoman Sultan Murad iv, the tomb which had become dilapidated with the passage of time, was rebuilt in 1638 together with the tombs of Imam Abu Hanifa and Syed Abdul Qadir Jilani.

Shaikh Sihabuddin Suhrawardi left behind sizeable number of writings in which all traditions of classical Islamic mysticism and religious sciences are represented. Some outstanding works are named below:

1. *'Awarif al-ma'arif'*

It is a most famous and comprehensive work on Sufism.

2. *Rashf al-nasa'ih al-imaniyya wa-kashf al-fada;ih al-yunaniyya.*

It relates to the arguments of dialectical theology against Islamic philosophy. The Shaikh produces Islamic study in their refutation.

3. *Idalat al-iyan 'ala 'l-burhan*

Marfat.com

It is also in refutation of philosophy.

4. *Ilam al-huda wa-akidat arbab al-tuka*

It is a treatise on religion in which the Shaikh tries to explain to the conservative Hanbalis in Baghdad the theological arguments of the Asharis concerning God and the theodicy. The Shaikh aims to promote the unity of Muslim Ummah in the wake of the Mongol danger.

5. *Nughbat al-bayan fi tafsir al-Kur'an*

It is a commentary on the holy Qur'an in the tradition of Quranic exegesis as practised by Sahl Tustari and Abdur Rehman Sulami.

The Shaikh carried on extensive correspondence which also include among others, the letters to the theologian Fakhruddin Razi. For his disciples he wrote admonitions (*wasaya*) on the basis of Qur'an and Sunna.

Some of the teachings of Shaikh Shihabuddin are recorded in nutshell as follows:

1. The purpose of retreat (*khalwa*) is to draw near to God and the heart in filled with joy.. and the filling of the heart with light strengthens the attractive force of the Spirit of God which draws it. The heart when polished reflects the Divine radiance.

2. Music does not give rise in the heart to anything which is not already there. He whose inner self is attached to anything else other than God is stirred by music to sensual desire, but the one who is inwardly attached to the love of God is moved, by hearing music to do according to His will.

3. All of, reality is nothing but light which possesses various degrees of intensity. The Light of lights (*nur al-anwar*), is the Divine Essence whose light is blinding.

4. The Supreme Light is the source of all existence, since the universe, in all its planes of reality consists in nothing

Marfat.com

more than degrees of light and darkness.

5. Shaikh Syed Abdul Qadir Jilani put his hands on my chest and made me forget all scholastic theology I had studied and filled it with the *ilm laduni* the "knowledge immediately derived from God."

6. Suhrawardi is the master of the philosophy of illumination. He says: "What is conceived metaphysically as existence (*wujud*) coincides with what is grasped in terms of root experience as Light (nur). In this context existence is light.

7. By Essence of the First Absolute Light, God gives constant illumination, giving life to entire universe by its rays.

8. Everything in the world is derived from the Light of His Essence and all beauty and perfection are the gift of His bounty, and to attain fully to this illumination means salvation.

9. The esoteric status of a being depends on the degree to which it is illuminated or veiled. The light radiates through longitudinal and latitudinal orders of angels who stand in well-defined relations to each other.

10. The soul has a previous existence in the angelic world and upon entering the body it is divided into two parts, one remaining in heaven and the other descending into the prison or 'fort' of the body. That is why the soul is unhappy in this world; it searches for its other half and must be reunited with its heavenly prototype in order to become perfect and become one itself again.

11. The condition of the soul after death, depends upon the degree of illumination and purification it has reached during this life which is a constant process of striving to attain that primordial (*azli*) light in its purity. The perfect state is granted only to the elect few, yet it should be everybody's goal.

12. Regarding mystical attainments of the trainee, he says:

Marfat.com

The spiritual director so teaches that he makes God to be loved by His servant and makes the servants of God to be loved by Him. He leads the novice along the road of purification, and when the soul is purified, the mirror of the heart is polished and there is reflected in it the splendour of the Divine Beauty, and the insight is rapt away to contemplation of the splendour of the Eternal Majesty and the vision of the Everlasting Perfection. Then the servant cannot but love his Lord, and that is the fruit of purification.

13. When the Shaikh sees weakness in resolution, and knows that his mureed is unable to rid lust, he should display kindness. He should reduce austerities so that mureed may not shun him.

14. Shaikh should pardon mureed's blunder if he sees a defect in abandoning a service or neglecting a rule. He should forgive him, and by kindness and grace incitie him.

15. *Ilm* (knowledge of God) is a light from the candle of prophecy in the heart of the faithful slave whereby he gaineth the path.

16. The *marifat* of God is dependent upon and bound up with the *marifat* of the *nafs*. It signifies: "The recognising of the nature, and the qualities of God in the form of detailed circumstances, of accidents, of calamities, after that it becomes known that He is the True Existence and the Absolute Agent. The argument of His existence is His existence; the proof of His witnessing is His witnessing.

17. Recongnising *nafs* with all it qualities and to arrive at the knowledge of it, is not in the power of any created things. Even so difficult is the reaching of the substance of *marifat* (gnosis) of God and even so to the *marifat of nafs*.

18. Though the term Sufi is not used in the holy Qur'an, the words Muqarrab connotes the same meaning which is

Marfat.com

expressed by the word Sufi.

19. About the property of love (*mahabbat*), the Shaikh in *Awarif al-Maarif* says:

Mehabba is of two kinds: *mahabbat-i-am* (or the affection of the common folk) and *mahabbat-i-khas* (or the affection of the few elect).

The affection of the common folk is the heart's inclination to considering attentively the beauty of qualities. The affection of the elect few is the soul's inclination to viewing the beauty of *dhat* (Divine Essence):

The first may be likened to a Moon that from viewing the beauteous qualities appears. The second is like the Sun that from the horizon of *dhat* ascends.

The first is a light that gives decoration to existence.

The second is a fire that purifies existence.

The first is a token that says: "Imitate what is pure; bid farewell to what is not pellucid."

The second is a token that says; "Live not and consume not."

The first is the best wine, sealed, tempered by age.

The second is the absolutely pure fountain.

The first is a wine (by reason of its temperament, possessed of desire), the porter of purity and impurity; of fineness and grossness; of lightness and heaviness.

The fineness and lightness of the wine affects the heaviness and the grossness of the cup, changes the grossness to fineness; its heaviness to lightness, like the soul that gives to the eye fineness and lightness.

In the cup of their souls, the lovers of *dhat* drink this wine, and on hearts and *nafs* (self) pour the dregs.

It gives the lightness of agitation to souls (*ruh*), of shauq (yearning) to hearts and of devotion to *nafs* (carnal self).

Marfat.com

The relish of this Wine effaces all parts of existence. It gives to the soul, the delight of beholding; to hearts, the delight of remembrance; to *nafs,* the delight of good deeds and works, to such a degree that in *nafs* the delight of devotion prevails over all natural delights.

Love effaces all existence, on the condition that it be established in the *hal* (the mystic state) it gives its own colour, and like lightnings and flashings becomes not quickly extinguished. (*'Awarif al-Ma'arfi,* abridged English translation by Lieut. Col. H. Wilberforce Clarke, Government of India, Central Printing Office, Calcutta, 1891)

Sources

1. عوارف المعارف۔ شیخ شہاب الدین سہروردی۔ مترجم حضرت شمس بریلوی
2. بہاؤالدین ذکریا ملتانی۔ مولانا نور احمد خان فریدی
3. قلائد الجواہر۔ محمد یحییٰ تادنی۔ مترجم مولانا زبیر افضل عثمانی
4. مرآۃ الاسرار۔ شیخ عبدالرحمٰن چشتی
5. E.J. Breil, *The Encyclopaedia of Islam (New edition) v.9.*
6. Dr. Mir Valiuddin, *Love of God.*
7. Alexander Knysh, *Islamic Mysticism.*
8. M. Riaz Qadri, *The sayings and teachings of the great mystics of Islam.*

Marfat.com

﴿ 2 ﴾

Khwaja Bahauddin Zakariya Multani

Hazrat Shaikh Bahauddin is one of the greatest saints of Suhrawardi order. By dint of his efforts Suhrawardi *silsila* got root and expansion in the entire sub-continent of India. His tribe belonged to Asad Qureshi who was amongst the nobility of Makkah and the grandfather of Hazrat Ali's (R.A.) mother. Thus his family lineage is traced back to seventeenth successive generations of Hazrat Hashim. Hazrat Kamaluddin Ali Shah Qureshi, the grandfather of Khwaja Bahauddin was resident of Makkah, who in the second century Hijrah migrated to Khwarzam and after sometime came to Multan and settled there permanently. His son Wajiuddin Muhammad Ghaus was born at Multan who was married with Fatimah, the daughter of Maulana Husamuddin Tirmizi. Maulana Tirmizi, in the wake of Mongol invasion came in the vicinity of Multan and settled in the Fort Crore which was conquered by Sultan Mahmud Ghazanwi. Sultan al-Mashaikh Shah Hussain built a mosque in the city and arranged recital of *Sura Muzzammil* one crore times in it. Hence the fort was named 'Qilah Crore.' Maulana Wajiuddin Muhammad Ghaus, alongwith his father-in-law took residence in the same Fort, and Khwaja Bahauddin was born at the same place on Friday, 27th of Ramadan 566 A.H. (1170). Right from birth signs of *Wilayat* (sainthood) were evident on his forehead. Whenever his father recited the holy Qur'an, Khwaja would give up taking milk and listen to the recitation. Once in his early age someone asked him about his primordial life. He said: "I remember all the events since the 'Day of Primordial Covenant', to this day when God asked 'Am I not your Lord?' to the spirits. Maulana Wajiuddin died when Bahauddin was just ten or twelve years old.

Marfat.com

Childhood and Education

Education of Shaikh Bahauddin had started at early age. His father sent him to Maulana Naseeruddin Balkhi to acquire basic education. He had memorized the holy Qur'an alongwith seven recitational styles at the age of seven. After the death of his father he left for Khurasan for the acquisition of formal education in religious sciences. Here he spent seven years under the care of holy men to attain outer and inner education. Thereafter he went to Bukhara for higher education where he achieved perfection in all the fields of formal education. On account of his excellent character, traits and habits, the people of Bukhara used to call him 'Bahauddin Farishtah.' Here he spent eight years for academic education, and then left for Makkah to perform pilgrimage. After performing Hajj, he went to Madinah, the Radiant, and stayed there for five years as attendant at the mausoleum of the Holy Prophet ﷺ. During this period he learnt Hadith from Maulana Shaikh Kamaluddin Muhammad Yemani who had served Mosque of the Prophet as superintendent for fifty three years. After the attainment of formal educaiton, Bahauddin undertook severe type of austerities for purification of heart and sanctification of soul near the holy mausoleum of Rasulullah ﷺ for number of years. Then in order to visit the tombs of the Prophets he left for Bait ul-Maqdis and then destined to Baghdad. Now he was in search of spiritual guide. There he met Shaikh Shihabuddin Abu Hafs Suhrawardi. He swore oath of allegiance at his hand. The great Shaikh kept him under his spiritual training for seventeen days only. In these few days he gained so much amount of spiritual wealth, divine knowledge that he got Khirqah Khilafat from Shaikh Shihabuddin which other dervishes, living near him could not get by spending years on end. They were disappointed and dejected and became envious of this unexpected conferment

Marfat.com

on the new comer. The news of their ill- feeling and discontent reached the great Shaikh. He summoned all of them in his presence and exclaimed: "O friends! You are keeping wet firewood which could not catch fire in short time; Zakariya brought dry wood which instantly caught fire."

After this investiture, Shaikh Shihabuddin directed Bahauddin Zakariya to go to Multan and benefit the people with the spiritual benediction. Hazrat Jalaluddin Tabrizi, another notable disciple of Shaikh Shihabuddin was also residing there. He sought permission of the great Shaikh to allow him to accompany Bahauddin which was granted. When both the saints reached Nishapur, Shaikh Jalaluddin went to see Shaikh Fariduddin Attar. When he returned Shaikh Bahauddin asked him: "who was the best whom he met today?" He answered: "I found Shaikh Fariduddin the best one." Hazrat Bahauddin again asked: "How did you find his company and what question he put to you?" Shaikh Jalaluddin said: "He asked me where do you come from?" I said "I was coming from Baghdad." He again asked "was there any *dervish* deeply immersed in the ocean of divinity?" But I could not answer this question. Shaikh Bahauddin said: "why you didn't mention the name of our Shaikh Shihabuddin to him?" Shaikh Jalaluddin said: "I was so much overwhelmed by the sublime dignity of Shaikh Fariduddin that I forgot the name of Shaikh Shihabuddin." Hearing this answer Shaikh Bahauddin was annoyed too much and parting with Jalaluddin he left for Multan where he was destined to and the latter (Jalaluddin) set out for Khurasan en route to Dehli.

When Shaikh Bahauddin reached Multan, he built grand Khanqah there. Some Ulama of Multan area became jealous of him. They sent him a cup full of milk to indicate that there is no provision for anyone else in this area. Shaikh Bahauddin put a flower of rose in it and returned the cup. It

Marfat.com

indicated that he would stay at Multan like flower in the milk. The other saints were taken aback to note the subtlety of answer. They all approached him and became his obedient friends.

Afterwards, the people of Multan and the adjoining areas thronged the Khanqah of Bahauddin. Thousands took oath of allegiance at his hand and a large number turned to be consummate mystics and gained Khilafat in Suhrawardi order. The gates of *Futuhaat* (expansion of all sorts) were made open to him. In short time area of Multan was illuminated by the light of Islam so much so this era was marked as the "Best era" in the history of Multan. Shaikh Muhammad Nur Bakhsh writes: "Hazrat Bahauddin was the chief of the saints of Hindustan. He was well equipped with the faculties of exoteric and esoteric knowledge, visionary state, mystical revelation. Many *silasul* came into being through him. He provided spiritual guidance to the masses which also caused conversion to Islam and abdication from sinful acts and attraction towards spiritual life. He was indeed a sublime spiritual being of the era." (سلسلۃ الذہب). T.W. Arnold writes: "the people of Western Punjab, mostly Rajput tribes embraced Islam at the hands of Hazrat Bahauddin."

The Shaikh had devoted himself fully to the service of humanity. His help and guidance was available to all the segments of society. Ruling class, common people, and Sufis were recipients of spiritual benefits. In those days Nasiruddin Qubacha was the ruler of Multan who was an opponent of Sultan Shamusuddin Iltetmish. Shaikh Bahauddin was inclined to Sultan Iltetmish because he was highly pious, God-fearing, and adherent to Sunna and Shariah. Nasiruddin Qubacha, being fearful of Iltetmish's splendour and dignity, started intriguing against him, which Bahauddin and Maulana Sharafuddin Isfhani, the Qazi of Multan did not like. Qazi was

Marfat.com

an erudite scholar. He thought it better, in the interest of religion and state, to inform Iltetmish about the nefarious activites of Qubacha. Shaikh Bahauddin too supported him. Both of them wrote letters separately to Sultan Iltetmish in this regard. Unfortunately both the letters fell into the hands of secret agents of Qubacha who was infuriated to read them. He summoned both of them in royal court. When they reached there Qubacha seated Bahauddin on his right side and Qazi Sharafuddin in front of him and gave his letter to him. Qazi got silent to read his own letter. Qubacha ordered the executioner to behead him. He was decapitated instantly. When the letter was given in the hand of Bahauddin, he fearlessly said: "This is my letter, but I wrote it by divine command and what is written is truth." Hearing these words Qubacha trembled with fear and sought forgiveness of the Shaikh. He sent him off in respect and veneration.

However Qubacha did not desist from planning against Sultan Iltetmish with the result that the latter marched towards Multan to crush the rebellion. Qubacha fled towards Sindh. While crossing Indus waters his boat capsized and he drowned. His death added to the esteem of Shaikh Bahauddin.

But for the betterment and well-being of mankind the Shaikh would cooperate with government functionaries. Once Multan faced severe famine. The Ruler was in need of grain. Hazrat Shaikh Bahauddin sent large consignment of food-grain to royal court for distribution. When it reached there, seven bowls full of silver coins were found in it. The Ruler of Multan intimated the Shaikh about this money. The Shaikh said: "We are well aware of it; it is gifted alongwith food- grain."

Food e- Variety of food would be cooked in the Khanqah of Shaikh Bahauddin. But he would feel happy to dine with the guests, travellers and *dervishes*. He liked very much that

Marfat.com

person who took food with great desire. Once large number of *dervishes* were present at his dining mat. The Shaikh took one morsel with each *dervish*. Meanwhile he saw a *dervish* eating bread after having it dipped fully in soup. Seeing him, the Shaikh said: "Glory be to God! This *dervish* is the best of all in taking food. As the Holy Prophet ﷺ has said 'The drenched bread has the same preference over other food as I have over other Prophets, and as Aisha has over all the women on earth."

The Shaikh never felt shortage of funds but didn't need it for himself. One day he asked his attendant to bring box filled with five thousand red Dinars. He searched for the box but could not find and reported the matter to the Shaikh. He thought over the matter and said: "Praise be to God Almighty." After a while the attendant reported to have found the box. The Shaikh again expressed thanks to God. The audience asked: "what is secret behind invoking thanks to God in both the cases?" The Shaikh answered: "The presence and absence of worldly wealth is equal to the *dervishes*. They are neither happy to get nor unhappy to lose it." Thereafter he distributed all Dinars amongst the needy.

Traits:

Forbearance, endurance, and leniency were the outstanding traits and characteristics of the Shaikh. One day a group of *Qalandars* wearing stitched-up cloaks (گدڑی) arrived at the Khanqah and sought financial help of the Shaikh. Hazrat did not like their attitude. The *Qalandars* turned arrogant and wanted to pelt stones on him. The Shaikh asked his attendants to close the door of Khanqah. When closed, the *Qalandars* started stoning the door. Reflecting awhile the Shaikh asked the attendants to open the door. He said: Shaikh Shihabuddin Umar Suhrawardi has seated me here; I am not sitting here at my own accord." When the attendants opened the door the

Marfat.com

Qalandars bowed in repentance and begged pardon of the Shaikh and left.

The Shaikh was highly modest, humble and self-effacing in disposition. He did not like undue praise and esteem for himself. Once a few disciples were performing ablution at water tank in Khanqah. Meanwhile the Shaikh arrived there. All the disciples left ablution unfinished and stood up in veneration, and saluted the Shaikh. But one disciple first completed the ablution and then offered him respect. At this the Shaikh said to him: "You are more sublimated than all other *dervishes."*

Shaikh Bahauddin would always respect Auliya too much. When Hazrat Khwaja Qutbuddin Bakhtiyar Kaki entered Hindustan and stayed at Multan, Hazrat Bahauddin extended warm welcome to him and forced him to stay for a few days. Hazrat Qutbuddin also revered him too much. When some of his devotees proposed Qutbuddin to stay longer at Multan, he refused and said: "Area of Multan falls under the spiritual jurisdiction of Bahauddin. His presence here is enough for all of you."

Shaikh Bahauddin had cordial relation with Hazrat Baba Fariduddin Ganj-e-Shakar. Some chroniclers have said 'they were cousin brothers. Once on certain matter Shaikh wrote apologetically to Bàba Sahib:

میانِ ماوشما عشق بازی است

Baba Sahib replied: میانِ ماوشما عشق است بازی نیست

As stated before, at Nishapur Shaikh Jalaluddin Tabrizi parted with Bahauddin and left for Khurasan and after sometime he went to Dehli. Sultan Iltetmish had come to know spiritual excellence of the Shaikh. Sultan, alongwith his entourage came out of city in order to accord warm welcome to him. Seeing him he alighted from his riding mount in

Marfat.com

veneration. He then followed Shaikh's mount to the city. Shaikh al-Islam Najmuddin Sughra could not bear this reverence for the Shaikh. He became jealous of him. He proposed to stay the Shaikh in a house near his own residence. The said house was a haunted lodge where the Sultan did not like the Shaikh to reside. Najmuddin said: "If the Shaikh were perfect saint the place would not harm him, but if he were not, he would be punished for his deceitfulness." This talk was held in secret. The Shaikh exclaimed that he would like to stay in that specific house. The moment he occupied the house, all Jinns and other invisible creatures vacated the house instantly. He did not sustain any harm. Next day Shaikh Jalaluddin, through narrow lanes of the city, proceeded to visit Khwaja Qutbuddin Bakhtiyar Kaki. On the other hand Khwaja Qutb intuitioned that Jalaluddin was coming to visit him. He too left through narrow lanes to welcome him. They both met in the way. When Shaikh Jalaluddin reached Khanqah of Khwaja Qutbuddin, audition session (محفل سماع) was going in full swim and the singers chanting the follow couplet:

در میکده وحدت ایثار نمی گنجد در عالم یکرنگی اغیار نمی گنجد

(Element of sacrifice has no place in the tavern of Divine Unity (no relaxation). In the pavilion of Abode of Light, non-confidants are not admitted.)

Seeing the attachment of Khwaja Qutbuddin with Shaikh Jalaluddin, Sultan Iltetmish's faith and respect for the latter intensified, but this increased the volume of jealousy in the heart of Najmuddin. One day in spring season Sultan called for Najmuddin to his palace to lead dawn prayer which was held on the roof. The lodge of Shaikh Jalaluddin faced the roof of palace. The Shaikh after having offered dawn prayer, was taking rest wearing mantle in the courtyard, and a beautiful attendant boy was rubbing his feet gently.

Marfat.com

Najmuddin thought that the Shaikh was taking rest forsaking dawn prayer. He tried to instigate the Sultan by saying: "You have faith in such worldling *dervish* who is negligent of the prayer. Is it the time to rest and a beautiful young body is sitting with him!" Shaikh Jalaluddin divined thought of Najmuddin. He immediately approached Sultan in the courtyard and clarified his position. The Sultan repented and asked Najmuddin: "You are Shaikh al-Islam; but you cannot differentiate between good and evil." But he did not embarrass, rather annoyed more and turned bitterly against the Shaikh. He conspired with a most beautiful female singer of the city on the promise to give her five hundred *Ashrafi* to accuse Hazrat Jalaluddin of fornication. She agreed and went to the Sultan and indicted Jalaluddin. Sultan was wonder struck to hear the allegation. He knew that it was a false accusation and could punish the singer there and then. As she was proving herself to be a harlot and could be punished under Islamic law, the Sultan thought to fulfil all the legal obligations before taking any action. Hazrat Jalaluddin could not be accused of fornication in the absence of evidences. The Sultan therefore decided to hold session in the royal court to arrive at right decision. He therefore summoned eminent Ulama, Mashaikh from Hindustan. Hazrat Bahauddin Zakariya was also requested to attend the court. The court session was held in the congregational mosque in which two hundred Auliya Allah participated.

Shaikh al-Islam Najmuddin knew the estranged relation of Bahauddin and Jalaluddin and wanted to take advantage of the situation. In the capacity of being Shaikh al-Islam, he nominated Shaikh Bahauddin Zakariya as the judge. The proceeding in case started after Friday prayer. Hazrat Jalaluddin too was summoned in the court. When he arrived at the gate of the mosque, all the Auliya Allah present

Marfat.com

there, stood up in his veneration. When Jalaluddin took off his shoes at the gate, Hazrat Bahauddin rushed and took them up in his hands. Sultan Iltetmish was taken aback to see this phenomenon that such a distinguished and sublime judge (Bahauddin) was venerating a person who was standing before him as an accused which was itself a valid testimony to his being immaculate. He wanted to stop proceeding, but Hazrat Bahauddin said: "It would be a great honour for me to make the dust of Shaikh Jalaluddin's feet collyrium for my eyes since he had spent seven years with my Shaikh Shihabuddin Suhrawardi at home and abroad. But perhaps Shaikh al-Islam Najmuddin might be thinking that by revering Shaikh Jalaluddin, have I veiled his sinful act. It is quite evident unto Auliya Allah that it is next to impossible for Jalaluddin to commit such crime. Still it is necessary to listen to the arguments of the accuser. Therefore the accuser singer be called for to substantiate the allegation."

The female singer was therefore brought in the presence of Hazrat Bahauddin. But she was so much overwhelmed by fear and awfulness of the judge and dignity of the court, that instead of proving her allegation, she disclosed the whole intrigue before the audience that she was bribed by Najmuddin to accuse Shaikh Jalaluddin of fornication. At the disclosure of intrigue, Najmuddin was so much abased and horrified that he fainted on the spot and impeccability of Jalaluddin vindicated. Sultan Iltemish dismissed Najmuddin as punishment for his slanderous accusation of the Shaikh and requested Khwaja Bahauddin Zakariya to accept the office. Khwaja Sahib accepted the offer and this office then remained in his family for long time.

Once an erudite scholar travelled from Bukhara to Dehli. His fame spread across entire Hindustan. He, wandering here and there, reached Multan. He thought it

Marfat.com

disgrace to visit Khanqah of Hazrat Bahauddin. He stayed at Multan for sometime. When he was about to leave, his followers insisted him to see Bahauddin before departure. Being helpless he came to see the Shaikh. He was wearing grand turban whose end was hanging down the shoulders. He had kept long hair. One tangled hair (*lat*) was hanging on his shoulder to mark his feigned dignity. When he reached Khanqah, the Shaikh smiled to see him and said: "You have come after hanging two snakes on your shoulders!" The very moment Shaikh said this, the man saw two snakes in real shape hanging on his shoulders. He was so much horrified to see the phenomenon that all of his assertion, conceit and arrogance vanished in no time. He threw away his turban and fell on the feet of Shaikh and sought pardon. "Your pride and arrogance was shown to you in the form of snakes, but you could not bear this scene," asked the Shaikh. He felt greatly embarrassed and repented. He asked the Shaikh to initiate him in his Sufi order. The Shaikh granted his request. He swore oath of allegiance at the hand of Shaikh and afterwards engaged in ascetic practice and austerity. He used to say to the people: "I did not acquire knowledge from any school; whatever I got, owed to the Khanqah of Shaikh Bahauddin."

A number of anecdotes in respect of Shaikh's generosity and liberality are on record. Once a group of his disciples and devotees were voyaging in a ship. Sea storm overtook the ship and it was about to sink. In utter anxiety, they sought spiritual assistance of the Shaikh. Divine help came to their rescue and ship was saved. Some big traders of diamonds and gold were on the board. When the ship reached sea-shore, the traders presented one-third of the merchandise as offering to Shaikh Bahauddin. Total amount of the offering approximated seventy lakh silver coins. The Shaikh accepted all the amount but distributed it amongst the poor, and

Marfat.com

deserving people within three days. Khwaja Fakhiruddin who brought the entire offering was so much impressed by the generosity of the Shaikh that he distributed all of his personal estate, property and cash amongst the poor and adopted ascetic way of life (*Faqr*) He spent five years in the company of the Shaikh and then left for Baitullah Sharif for Hajj but when he reached Jeddah, he died.

Shaikh Bahauddin used to enjoy audition (*sama*) but not frequently. Once Abdullah Rumi, a famous singer of the time appeared in the Khanqah and claimed that Shaikh Shihabuddin would quite often take part in his audition programme. Shaikh agreed to hold audition session and directed his attendant to stay Abdullah and his companions in a cell. It was time after Isha prayer. Shaikh went to their lodge after one-third of night had passed and at first recited two parts of the holy Qur'an. Then he instructed the singers to start programme. Right from the beginning Abdullah recited and then repeated the following couplet:

مستاں کہ شراب ناب خوردند از پہلوئے خود کباب خوردند

(The enraptured who drink wine of Divine Unity, burn their own selfhood, i,e. otherness does not survive.)

Hearing this verse the Shaikh stood up in ecstasy and put off the lamp burning in that cell. The singers narrated that "the Shaikh was overwhelmed in ardour and ecstasy too much. In darkness we could not see anything except the skirt of the Shaikh moving here and there. After some time he left the cell but we remained there. In the morning the Shaikh sent them robe and twenty coins of silver."

From Multan, the singers left for Pakpattan to visit threshold of Baba Fariduddin Ganj Shakar. After a few days they sought permission of Baba Sahib to go again to Multan at the Khanqah of Bahauddin. They also requested Baba Sahib to

Marfat.com

pray for the security of their journey to Multan. Hazrat Baba Farid said: "My spiritual jurisdiction extends upto such pond, and beyond it starts territory which falls in the jurisdiction of Bahauddin." In short, when Abdullah Rumi reached near that specific pond, a band of robbers holding naked swords in their hands approached him. He knew that from this spot (area) falls in the jurisdiction of Shaikh Bahauddin. He immediately exclaimed: "Ya Bahauddin! come to our rescue." The robbers instantly disappeared from the scene. After a few days when Abdullah appeared before Shaikh Bahauddin, he was wearing red blanket. The Shaikh asked him why he was wearing red blanket when it is considered garment of Satan? Abdullah took it ill and talking irreverently said: People hold unlimited amount of treasure, and don't care to see their own wealth but my old blanket which can be bought just for half *Tinka* causes objection." The Shaikh took his words void of reverence and asked him to shut up and remember his assistance he rendered near the pond and caused their deliverance. When Abdullah Rumi learnt this, he felt sorry and sought forgiveness of the Shaikh, by placing his head on his feet.

It is related that Shaikh Hamiduddin Nagauri wrote a letter to Shaikh Bahauddin with some reservations. He wrote: "why it is so that wherever there is a treasure, there is always a snake at it, when apparently there is no similarity between the two?"

Shaikh Bahauddin replied: "Indeed there is no apparent similarity between the two. But there is still a similarity in the sense that a snake's poison is lethal and wealth is also poisonous since it corrupts and conteminates men, and it prevents from doing good deeds."

Hamiduddin retorted: "If wealth is like a snake then the one who amasses it is like the one who raises a snake."

Sensing something ill behind the intention, Bahauddin

Marfat.com

replied: "Granted wealth is like a snake but one who knows the antidote, the poison does not harm him."

Hamiduddin raised another point: "Why should one raise such a venomous and contemptible reptiles, if one has to always remain on guard."

Shaikh Bahauddin who had hitherto been on defensive position, changed his posture and replied: "Your piety is not so illustrous as to require a 'tilak', but ours is so luminous that without a 'tilak' it would attract evil eyes."

Shaikh Bahauddin held keen interest in reciting the holy Qur'an. Once while he was sitting amongst his Khulafa, he asked the audience: Is there anyone of you to start two cycles of prayer and finish recital of the whole Qur'an in one *rakat.* No one could dare it. Thereafter the Shaikh started two cycles of prayer himself and completed the whole Qur'an in addition to reciting four of its parts in one *rakat.* In second *rakat* he recited *sura Ikhlas.* He repeatedly said: "I have received some inspiration from the mystics. God has graced me to implement that spiritual influence. What I desired I did. But one thing I could not do yet. A spiritualist would complete the Qur'an from dawn to sun-rise. I too tried number of times but could not do so, three or four parts were always left unread. "But the compilor of *Siyar al-arifin* relates that he learnt from Shaikh Sama-ul-Haq that Shaikh Bahauddin would start reciting the Qur'an after *Tahajjud* (midnight) prayer and complete it till Dawn Sunna prayer on account of his sound spiritual state.

Khanqah of Shaikh Bahauddin had turned into a university for formal religious education and a centre for spiritual training and sanctification. Noor Ahmad Khan Afridi the compiler of look entitled '*Hazrat Bahauddin Zakariya*' recounts missionary activites organized by the Shaikh. He says, adjacent to his Khanqah the Shaikh built *darsgah*

Marfat.com

(teaching centre) which had two wings: One pro
and the other trained mystics. The missionaries
be sent abroad were required to master the lan
country and have knowledge of its cultural history and people. In order to equip them fully, instructors from abroad were employed for this purpose. When a missionary was ready to leave, he was provided a ship with necessary merchandise so that they could maintain sufficiently. At the time of departure, the Shaikh used to give mostly the following instructions:

i. Sell your goods at a low profit.
ii. In your dealings keep the principles of Islam in sight.
iii. Do not sell defective goods.
iv. Be courteous to the customers.
v. Do not invite them to Islam till you have won their confidence.

In this manner, the missionaries travelled as traders and merchants as far as Java, Sumatra (Indonesia) Philiphines and China. They established shops there and inspired the people for conversion to Islam. Millions of non-Muslims living in the islands of Far East entered into the fold of Islam by dint of their efforts. Missionary teams were also sent to the different regions of Hindustan such as Kashmir, Ras Kumari, and from Gawadar to Bengal.

Hazrat Khwaja Nizamuddin Auliya has related that one day Shaikh Bahauddin was engrossed in divine adoration in his lodge. A stranger came and gave an envelope to his son Sadruddin Arif who was standing near the door and asked him to deliver the letter to Hazrat Bahauddin. Shaikh Sadruddin was perplexed to read the contents of the letter, and deliverd it to his father. When he came out, the messenger had left. Awhile after he again entered the room, Shaikh Bahauddin had passed away. He heard a hidden voice "The friend reached the Friend." The Shaikh died on Tuesday, 7th of Safar 661 A.H. at

Marfat.com

the ripe age of 96.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

At that time Baba Farid at Pak Pattan was engaged in *dhikrullah* during which he enraptured. When he regained consciousness, he informed his disciples that Shaikh Bahauddin had passed away. They offered funeral prayer in absence.

Shaikh Bahauddin had two wives named Rashida Bano and Shahr Bano. Rashida Bano gave birth to Shaikh Sadruddin Arif, Shaikh Alauddin Muhammad, Shaikh Shihabuddin Anwari and Shaikh Burhanuddin. The second wife gave birth to three sons and two daughters. The sons named Shaikh Qudwatudin Muhammad, Shaikh Shamusuddin Muhammad, and Shaikh Zia-uddin. The daughter named Nur Bibi and Sultan Bibi.

Shaikh Sadruddin Arif, who was indeed a consummate mystic became *sajjada nishin* (spiritual heir) after the death of his father.

Shaikh Bahauddin left a large number of Khulafa. Some most outstanding include: Shaikh Hasan Afghan, Shaikh Fakhruddin Iraqi, Syed Sadruddin Ahmad bin Syed Naimuddin, Shaikh Jamal Khandan, and Shaikh Najeebuddin Ali. Shah Rukan Alam, the grandson of Shaikh Bahauddin was also one of his Khulafa. Mir Syed Usman better known by his title Lal Shahbaz Qalandar was one of his malamatiya Kulafa.

Shaikh Bahauddin used to say about his Khilafa Shaikh Hasan Afghan: "When on the Day of Resurrection God would ask me 'what have you brought for My sanctuary today?' I would say "Hasan Afghan." He was said to be an illiterate person and could not read a single word. But it looked as if the Guarded Tablet was reflected in his inmost being so much so

Marfat.com

that no field of knowledge, whatsoever was left of which he was not aware of.

Splendid tomb of Shaikh Bahauddin stands eracted facing Multan Fort. This tomb was built by a king of Dehli Sultanate for himself. But ill-fate prevented his burial at this locale. Thus Bahauddin Zakariya, the great Shaikh of Suhrawardiyya Sufi order was laid to rest there.

Many biographers have mentioned that Shaikh Bahauddin Zakariya wrote a book on Litanies and Formulae (*awrad-o-wazaif*) for the wayfarers of mystic path (*salikeen*) which covered both aspects i,e. Sufism and Shariah. Some of his teachings are outlined as follows:

1. Bahauddin was not much against wealthy life because he believed that it is spiritual and moral perfection of the soul which ultimately matters.
2. It is the inward isolation from everything which must by sought by the true seeker of God.
3. World's renunciation, in the real sense, is concerned with the freedom of the heart from any inclination to worldly goods rather than mere outward dissociation from them.
4. No person amongst you can become a 'Mystic' until and unless he/she is being possessed of three things, vis, (i) Belief in Allah and ignores the innumerable luxuries of the world; (ii) take the Name of his/her Creator-"ALLAH" frequently; and (iii) belief in the Day of Resurrection and thus repent of his/her sins.
5. It is necessary for an human being to worship his/her Creator-"ALLAH" from the core his/her heart.
6. A human being should consider it necessary to repeatedly invoke God's Name as this is the only procedure by which you can gain His Friendship. In case a person relies on this very principle, he/she is being showed the Right Path as it is mentioned in these verses-"*waaz ko rul laaha kaseeral laa*

Marfat.com

kum tuf lay hoon" of the holy Qur'an.

7. For the retention of physical health of corporeal being he/she should eat less.

8. A mystical person should always try his/her level best to earn the means of his/her daily livelihood; but side by side, should always iterate the Name of Allah.

9. For the purification of the soul, one should give up all the sins.

10. For the strengthening of faith, servant should invoke innumerable '*Daroods*' on Hazrat Muhammad (ﷺ).

11. Keep your inner and outer states in order. Account for your words and deeds. Don't talk aimlessly nor do any aimless work.

12. Make remembrance of Allah mandatory on you. Only remembrance (*dhikr*) causes union of the seeker with the sought.

13. Good health is concealed in little food', sublimation of soul in abandonment of sin, and security of faith and belief in invoking blessings and salutation (Durood-o-Salam) on the Holy Prophet ﷺ.

Sources

1. بہاؤالدین ذکریا ملتانی۔ مولانا نور احمد خاں افریدی
2. انوارِ اصفیاء۔ شیخ غلام علی اینڈ سنز
3. تذکرہ اولیائے پاکستان۔ عالم فقری
4. مرآۃ الاسرار۔ شیخ عبدالرحمٰن چشتی
5. سیر العارفین۔ حامد بن فضل اللہ جمالی
6. Lt. Col Syed Ishfaq Ali, *The Saints of the Punjab.*
7. M. Riaz Qadri, *The Sayings and Teachings of the great mystics of Islam.*

Marfat.com

3

Shaikh Sadrudddin Muhammad Arif

He was the eldest son of Shaikh Bahauddin Zakiriya Multani and a top most Suhrawardi sufi saint after his father in the subcontinent of India. A number of consummate mystics obtained cloak of vicegerency (Khirqah Khilafat) in Suhrawardiyya order from him. He was appointed as *sajjada nisheen* after the death of his father and served the cause of Sufism in this capacity for eighteen years.

Shaikh Sadruddin was born at Multan in 621 A.H. His mother named Bibi Rashida Bano was daughter of Shaikh Muhammad Ghaus. He was educated and trained under the care of his father. In short period he attained perfection in the area of Islamic sciences. For the gnostical sciences (علم معرفت) guidance of his father was enough to make him celebrated mystic of repute who benefitted the elect and common folk equally according to their capacity. In the first instance Shaikh Sadruddin memorised the holy Qur'an. In the area of Islamic sciences most of the divines (Ulama) of his time were not equal to him. After finishing the acquisition of formal education, his father started his training in illuminative sciences and the secrets of gnosis (*marifat*). In short time he achieved sublime glory and that elevated spiritual rank which other travellers could attain after having spent years together in auster practices and self-mortification. He came to be well-known by the title *Arif* on the ground that when he recited the holy Qur'an, its hidden meanings and secrets were revealed to him by an invisible hand.

When his father Shaikh Bahauddin died in 661 A.H., Shaikh Sadruddin was of 40 years. He felt too much aggrieved. Rather this tragedy was unbearable for him.

Marfat.com

However divine grace came to his rescue, and he recovered from his shock before it was too long. He then very patiently led the funeral prayer of his father. After the demise of Shaikh Bahauddin, eminent personalities of Subrawardiyya order and notable figures of the family seated him in the chair of public guidance. From that day he got busy in the spread of Islam, providing spiritual guidance to the aspirants of Truth.

Bibi Rasti, the princess of Farghana was considered paragon of beauty far and near but far more she was in-born radiant spiritualist. Many princes and nobility of the time tried to seek her hand in marriage but the princess took no interest in any offer of the sort. She was different and wonder woman in her own way searching something unique. She was so much pious, and great worshipper that by undertaking ascetic practices and austerities for years on end, had entered into angelic world in mystical sense. That is why no prince or king had any value in her eyes. Her father Sultan Jamaluddin was well aware of inner sublimation, taste and desire of his daughter, but wanted her to marry as early as possible. One day he wanted to talk with his daughter in this respect: She asked him: "Baba! Marriage will take place when God desires; and that you need not worry in this regard. We must wait divine will." Hearing this the father kept quiet.

The Princess Bibi Rasti would often go to Makkah to visit Baitullah Sharif for *Tawaf* (circuit of holy Kaaba) and divine adoration. Once while she was busy in *Tawaf,* she saw a beautiful young man reflecting great promise also engaged in *Tawaf,* while his back was emitting mysterious rays. It looked as if flood of light was being reflected from his body. It was enough to understand that his loin conceals *nur* (light) of some pole of the poles (قطب الاقطاب). The princess went on looking this phenomenon in *Tawaf* with keen interest. When that

Marfat.com

young man finished his *Tawaf,* she approached him and bashfully asked: "what is your good name and where are you from?" The man was surprised to see the beautiful princess and said: "My name is Sadruddin and I am the resident of Multan in India." Hearing this the princess said: "You mean, you are son of Bahauddin Zakiriyya of Multan!" Sadruddin replied in affirmative. The princess again asked: "Are you married?" He replied in negative. With some hesitation, the princess said: "If you are interested in marriage, I can guide you to a suitable match which you would like most. By the holy Kaaba, whatever have I said regarding suitable life-partner is not untrue." Sadruddin said: "So far as my marriage is concerned, the matter depends on the will of my father. Whatever he decides will be acceptable to me."

The Princess immediately set out for Farghana and apprised her father of the entire situation who without loss of time left for Multan. When Shaikh Bahauddin came to know that royal caravan headed by Sultan Jamaluddin was about to arrive at Multan, he too came out of his lodge alongwith his Khulafa to welcome the guests. He brought the Sultan and royalty to his residence. During formal talk, the Sultan expressed his desire that he wanted to marry his daughter with his son. Shaikh Bahauddin said he had seven sons who were sitting there at that time. He asked the Sultan to select anyone of his liking. The Sultan gestured towards Sadruddin for whom he had travelled long distance. The Shaikh asked Sadruddin to go and sit with the Sultan. This was the indication of his approval for his son to marry Babi Rasti, the daughter of Sultan Jamaluddin. The Shaikh also wiped his hand on the head of princess who would bear *qutb ul-aqtab* of the time to radiate entire Hind with the light of Islam. The marriage, thereafter was solemnized.

Marfat.com

It was a regular practice with Shaikh Bahauddin Zakiriya to met his daughters-in-law and daughters on the first of every lunar month. Once, as usual they all entered the cell of Shaikh Bahauddin to visit him and after salutation sat there at one place. Bibi Rasti was the last to enter. When she came near the Shaikh to salute him, he stood up, bowed a little in veneration. Seeing this Bibi Rasti blushed and other ladies surprised. She asked her father-in-law why he did so? He replied: "O my daughter, this veneration is not for you; this is for that radiant soul who will be born to you, and who will change the lot of this region. Our eyes are looking for him." Hearing this Bibi Rasti distributed all her wealth and property dowered to her amongst the poor and destitudes. At last time came, and Shah Rukn Alam was born on the 9th of Ramadan 649 A.H. Thus Bibi Rasti became mother of qutb-Alam.

It is written in *Siyar ul-Arifeen* that Shaikh Bahauddin had seven sons. After his death his entire property was divided into seven portions, of which seven lakh rupees (*Tanka*) in cash and crops were given to Shaikh Sadruddin. But he, on the very first day distributed all the estate etc., amongst the poor, dervishes and kept nothing for his own use. One of the dervishes of the Khanqah asked Shaikh Sadruddin that his father kept so much wealth with him which he used to spend slowly to meet expenditure, why did he distribute everything one time all of sudden? Shaikh Sadruddin replied: "My father had overpowered worldly interest, but I am not so. The world might not overpower me, I am afraid, that is why I thought it better to get rid of it." Also huge amount of offerings would pour into the Khanqah daily, but he distributed all amongst the poor the same day.

Afterwards Shaikh Sadruddin initiated the job of public guidance in peace. Shaikh Jamaluddin Khanda Ru was

Marfat.com

although a disciple of Shaikh Bahauddin, but later he was trained by Shaikh Sadruddin. Before his death Shaikh Bahauddin had advised his son in these words: My disciple Shaikh Jamaluddin is man of great promise. He lives in Uch. But at this moment he is overcome by rapture (مغلوب الحال). After my death, he will approach you and request for Khilafat. Don't let him get near you on the first day and keep him in seclusion for three days keeping him busy in reciting the holy Qur'an so that by the grace of recital he might relinquish state of rapture and become normal and observe discipline of companionship otherwise his spiritual journey (*suluk*) will be disturbed. Afterwards you call him and bestow Khirqah of Shaikh Shihabuddin on him. In addition to this, give him half of all other Khirqahs that I have given you and keep other half with you. Thus Shaikh Jamaluddin came to visit Shaikh Sadruddin and the latter did likewise as directed by his father. Tomb of Shaikh Jamaluddin locates at Uch Sharif.

Shaikh Ahmad Ma'shuq was another consummate disciple of Shaikh Sadruddin. He was known as Ahmad Bin Muhammad Khandhari previously. In the beginning he was a rich man and traded in horse and other merchandise from Khandhar to Multan. But he was great drinker, reveller leading wayward life. Providential grace came to his rescue. One day Shaikh Sadruddin called him in the Khanqah and gave him soft drink left over by him to drink. The moment he drank, his inner state entirely changed. His distributed all his wealth amongst the dervishes of Khanqah and engrossed in *dhikrullah*. Spending seven years under the care of Shaikh Sadruddin in austerties and asceticism, he achieved perfection in sainthood. Khwaja Nizamuddin Auliya narrates: 'Ahmad was so much immersed in ecstatic state that he could not open his eyes.'

Marfat.com

Once in winter he entered cool water to take bath and busied in communion with God for long time. He said: "O my Lord, you are sovereign and needless of worship by your servants. You enrich yours sinful servants just by your divine grace and generosity. By your own Name, I won't come out of water until you tell me where do I stand near you." He heard a hidden voice say: I will forgive large number of people on the Day of Resurrection at your intercession. (شفاعت). Ahmad replied: O my Lord, your mercy is unlimited, but I am not happy at your this bestowal on me. He again heard hidden voice: 'I have made aspirants of mine your lover and made you my beloved by my conferments on you.' After this he came out of water and wore his clothes. Thenceforth wherever he went, people addressed him as 'Ahmad Ma'shuq'.

In the last part of his life he remained so much drowned in ecstasy that he abdicated offering prayers. Ulama insisted that he must say obligatory prayers at any cost. Like Ibrahim Adham he said: I am ready to say prayer but I won't recite: اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ. Ulama again stressed that without this verse prayer would not be complete. However on their insistence, when he recited this verse in prayer blood began to pour out of his body. He had to forego prayer and said: "I am like woman in menses, prayer is not mandatory on me."

Maulana Alauddin Khajandi of Hindustan was another notable disciple of Shaikh Sadruddin. He spent fourteen years in the company of the Shaikh in Khanqah. It was his routine practice to finish recital of the holy Qur'an twice daily. The Shaikh used to address him by the appellation '*Mahboobullah*'. Another disciple of repute of the Shaikh was Maulana Husamuddin Multani whose shrine locates at Badayun. One day he appealed to Shaikh Sadruddin to give space for his

Marfat.com

grave in the mausoleum of Shaikh Bahauddin Zakiriya. The Shaikh said: Rasulullah has already marked space for your grace in Badayun. Afterwards, by the permission of the Shaikh (Pir) he left for Badayun. There one night he saw the Holy Prophet ﷺ in dream performing ablution (*wudu*) at a place. In the morning he left to search out that specific spot and found that the earth was still soaked in water. Maulana thereafter advised his disciples to bury him at that specific spot.

It is written in *Siyar ul-Arifeen* that one day Shaikh Sadruddin was performing ablution at the bank of a river. His son Shaikh Ruknuddin, who was just seven years of age at that time and memorising the Qur'an was also with him. By chance a herd of deers appeared on the scene, but seeing the people they fled. Since Ruknuddin was a child, he insisted for kid of deer. Shaikh Sadruddin cast esoteric glance at the herd of deers which caused them to return. He then asked Ruknuddin: 'You catch hold any kid you like.' He caught one kid and its mother who lived in the house of the Shaikh for long time.

Sultan Ghaisuddin Balban appointed his son Khan Shahid Muhammad governor of Multan. His pious and God-fearing wife was the daughter of Sultan Ruknuddin bin Sultan Shamsuddin Iltetmish. She was very beautiful and virtuous lady. Since Khan Shahid was great drinker she did not like his habits. One day in the state of drunkenness he divorced his wife three times. But when he came to senses, he repented. He called in Qazi Sharfuddin to discuss the problem in confidence since separation from the wife was unbearable for him. Qazi advised that she had to marry some other person and then divorced by him for you to marry her second time. But Khan Shahid, on account of modesty was not prepared to accept ruling of Shariah given by the Qazi. Simultaneously he

Marfat.com

was also afraid of divine wrath to transgress canonical law of Fiqh. At last Qazi proposed to call in Hazrat Shaikh Sadruddin to marry her for one day and divorce her next day and then you marry her second time. Khan Shahid perforce agreed to it. When the bride went to the house of the Shaikh, she asked: I have absolutely no interest to go back to the drinker husband and that for God's sake don't divorce me.' The Shaikh accepted her appeal. Next day some messengers of Khan Shahid came and asked the Shaikh to divorce his new wife. The Shaikh flately refused. When the matter was reported to Khan Shahid, he got exasperated too much and swore that he would go to the house of the Shaikh next day and slay his entire tribe. The people informed the Shaikh likewise but he did not care a little. Next day when he was about to leave with his army to attack the house of Shaikh, he got news that twenty thousand Mongol troops had arrived to invade Multan. He declared that he would first defeat Mongol army before going to the Shaikh. Next day fierce battle took place between the two armies in which Khan Shahid lost his life. Afterwards no one saw where the Mongol army had gone.

Shaikh Sadruddin was unique in generosity. Once Shaikh Ruknuddin Firdoosi *en route* to Dehli met Shaikh Sadruddin at Multan. Elaborate arrangement of variety of dishes were made in the honour of Shaikh Firdoosi. Many Ulama and dervishes were too invited to participate. When mat to serve food was spread, the guests saw that the dishes prepared were more sumptuous than that ever found in royal palaces. Firdoosi narrates: "I was sitting with Shaikh Sadruddin, the host of the feast. All kinds of dishes were placed before the Shaikh and he gestured towards me every time to taste. The Shaikh started himself to eat by reciting: بِسم اللّٰه الرحمٰن الرحيم . Although I was fasting in *aiyyam-e-biz*

Marfat.com

(13-15 of lunar month), I did not refuse to takepart. I noticed that the Shaikh was eating variety of food present there with full interest. I thought I broke the fast for the pleasure of the Shaikh (the host) but I should take less food. The very moment this thought came into my mind, the Shaikh intuitioned it and said to me: "O dervish Ruknuddin! The man who has the ability to convert the food into nur by his esoteric heat and can also join it with divine light; it is not essential for him to reduce the diet. A mystic poet has said:

چونکہ لقمہ ے شود بر تو گہر تن مزن ہر چند بتوانی بخود

(Since morsal becomes pearl in your stomach, you eat as much as you like)

Shaikh Sadruddin was always surrounded by the travellers of mystic path (*salikeen*) who noted him eager for guidance. His generosity was enviable. His daily routine of life was the same as that of his father. After the morning prayer he would occupy the pulpit and impart instructions, and guidance to the seekers and students of gnostical science. He hasn't left any literary heritage. A book entitled *Kunzul al-Fawaid,* which is a collection of his spiritual discourses is attributed to him. It was compiled by one of his disciples named Shaikh Khwaja Ziauddin.

Hazrat Shaikh Sadruddin served Ummah in the capacity of *sajjada nisheen* for 18 years. He died on 23rd Zil hijjah 684 A.H at the age of 69 years, and buried by the side of his father Shaikh Bahauddin Zakiriya Multani. A beautiful dome is built over his sepulchre. His most radiant and celebrated son Hazrat Shah Rukn Alam took over as his chief spiritual successor and *Sajjad nisheen* of his Khanqah.

He left a small body of illuminated Khulfa who continued his mission. Prominent figures are named as:

Marfat.com

Shaikh Jamaluddin Khandan, Shaikh Husamuddin Multani, Maulana Alauddin Khajandi.

Some of his teachings recorded in the work *Kunuz al-Fawaid* are summarised as follows:

1. In a holy Tradition (حدیث قدسی) God says:

" لا اِلٰـہَ الا اللّٰـہُ (There is no deity but God) '*Kalima-Tayyaba*' is my citadel, whoever entered into it was saved from my torment. There are three ways to enter into it: manifest, hidden, and Reality. The manifest (outer) or external way is to have firm faith in God. He must not afraid of anyone nor attach hope with anyone except God. If all the people turn against him, he should not worry, if all the people befriend him, he should not feel pleasure, since without divine will no one can harm or benefit him nor can do good or evil against him, as it is given in the holy Qur'an:

وَاِنْ یَّمْسَسْکَ اللّٰہُ بِضُرٍّ فَلَا کَاشِفَ لَہٗ وَاِنْ یُّرِدْکَ بِخَیْرٍ فَلَا رَآدَّ لِفَضْلِہٖ

(And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you there is none who can repel His favour (10:107)

By the hidden way means to keep this in mind that whatever he confronts in the temporal world, is perishable and that God has decreed his perishability since eternity. Everything in the universe is perishable, only His own Being is Eternal. Thus his (man) own being is unnoticeable.

In fact man should not covet paradise nor fear hell, only Allah should exist in his heart. When reality comes to abide in his heart, paradise becomes immaterial for him and hell runs far away from him.

2. One must not breathe withou *dhikrullah* even for single moment. The holy men have said: "whoever inhales and exhales without *dhikrullah* wastes his spiritual condition. One

Marfat.com

must avoid guile and while of Satan and uncleanliness of carnal self while being engaged in *dhikrullah*. When this state of condition (quality) prevails, guile and wile shall be eliminated, and the light of *dhikr* shall occupy the heart and its reality made known. Thereafter the adorer shall contemplate the Adored (God) and his heart illuminated by the light of faith. This in essence is the highest object of the aspirants and seekers of Truth.

3. Once the Shaikh said to his followers: First step is to have complete faith in the adherence to Sunna of the Holy Prophet ﷺ, and then to persevere in it. And this is not possible until one, without doubt and suspicion, and with love, inclination, and spiritual perception believes that God in His Essence is *Wahid* (One), unique in His Attributes and qualified by all of his infinite qualities. His Names, Attributes and Actions are eternal. He is beyond whim and conjecture. He is exempt from temporality, obstacles and bodies. All the worlds are created by Him. Whats and whys have no say in His Essence and Attributes, nor He resembles with anyone. All the Apostles are His emissaries, and Rasulullah ﷺ is the Chief of all the Prophets. Whatever have I said is truth and there is no duality in them, may you understand it or not. You must believe in them so that your faith is set right, because the Holy Prophet ﷺ obeyed the divine injuctions. He did not try to investigate the primordial foundation (*Kunh*) of God, nor he searched in the Quiddity of the intimate nature of the Essence (*mahiyatu kuni-dh-dhat*). Divine injunctions, if interpreted in the light of the holy Qur'an or Hadith, should not be doubted. The sign of uncontaminated faith is that if a servant does good deed he should feel bliss, if evil deed is done by him, he should hate it. The sign of upright faith is that the servant, through his spiritual state and perception, should love Allah

Marfat.com

and His beloved (Rasulullah) instead of depending on his knowledge.

4. Once is respect of Quranic verse:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُو اللّٰهَ ذِكْراً كَثِيْراً

(O those who believe, remember Allah much), he said when Allah Most High wants to do good with anyone, writes him 'blest', and makes his heart coordinating with *dhikr* of the tongue (audible *dhikr*) and leads him from *dhikr* of the heart so much so if tongue gets mute the heart remains engrossed in *dhikrullah*. This is called *dhikrullah* in abundance. And the servant cannot achieve this stage unless he is cleansed from hidden hypocrisy about which the Holy Prophet ﷺ has said: Many hypocrites of my Ummah are its reader. Hypocrisy in this sense means to have esoteric inclination towards non-god. One must avoid it. Inner relationship must be with God only. Thus when the servant becomes detached from the undesirable things and cleanses himself from all defilements such as evil thoughts and bad conduct and is illuminated by inner isolation from the worldly affairs, it is hoped that *nur* (light) of *dhikrullah* irradiates his heart, and all satanic thoughts and carnal desires are eliminated and the essence of light of *dhikr* becomes evident in his heart so much so that his *dhikr* leads him to contemplative vision of God. And this is a great achievement for which people of high aspiration and discernment have toiled hard. Only Divine grace causes conferment.

Sources

1. سیرالعارفین
2. مراۃالاسرا
3. انواراصفیاء
4. اخبارالاخیار
5. تذکرہ اولیائے پاکستان
6. بزم صوفیہ۔ صباح الدین عبدالرحمٰن

Marfat.com

﴿ 4 ﴾

Shaikh Abul-Fath Ruknuddin Alam

Hazrat Shaikh Ruknuddin was an outstanding spiritual figure of Suhrawardi order in the area of Multan. He is now better known by his name Shah Rukn-e-Alam Multani. He was son of Shaikh Sadruddin Arif and grandson of Khwaja Bahauddin Zakariya Multani Suhrawardi. Shah Rukn-e-Alam was spiritual guide (Pir) of Jalaluddin Bukhari also known as Makhdoom-i- Jahanian Jahangusht.

Shah Rukn was born on 9th of Ramadan 649 A.H. (1251). His saintly mother Bibi Rasti was a pious and great worshipper. She used to recite the whole Qur'an in one day. Hazrat Bahauddin had full cognition of the spiritual eminence in his grandson since his childhood. He named new-born babe Ruknuddin, but later he was better known by Shah Rukn-e-Alam. Bibi Rasti was spiritually educated and trained under the esoteric care of Khwaja Bahauddin. She was very much inclined to the recital of holy Qur'an. Khwaja had predicted that by the virtue of new-born babe, his spiritual lineage would gain eminence across India. When Bibi Rasti would recite the Qur'an, Shah Rukn leave suckling and listen recitation attentively. When she got up at night to offer *Tahajjad* prayer Shah Rukn too would get up. His mother had instructed maidservants of the house to utter no word before her son except the Supreme Name (اسم ذات) of Allah. When he was able to speak, the first word that came out of his mouth was Allah. When Shah Rukn was four years of age, one day Khwaja Bahauddin was sitting in his cot. He took off his turban and put it on the bed. His son Sadruddin Arif was also sitting reverently near him. While playing Shah Rukn came near the bed and put the turban on his head. His father Sadruddin Arfi snubbed the child, but Khwaja Bahauddin

Marfat.com

asked him not to prevent the son from wearing the turban, he very much deserved it, and that he would bestow the same turban to him. Thus that specific turban was kept reserved. When after the death of his father, Shah Rukn occupied the chair of *sajjada nisheeen* that turban was put on his head.

Shah Ruknuddin attained formal education in religious sciences from his father. The grandfather enlightened him with illuminative knowledge. Thus Shah Rukn achieved outer and inner knowledge in the company of both the spiritualists. He had attained knowledge, humility, kindness, forbearance, dignity, modesty, honour and other excellent traits in abundance in his early life. Spiritual flight of Shah Rukn earned him many honorific titles such as: 'Makhson Mashood-e-Ilahi', 'Mamba jood-e-La Matnahi' etc. Shah Rukn Alam became spiritual heir (*sajjada nisheen)* at the age of 36. He wore the same turban, Khirqah (Sufi cloak) of his grandfather which had been given to him by Shaikh al-Shuyukh Shihaduddin Subrawardi and served in this capacity as spiritual guide (Shaikh) for fifty-two years. His disciple and Khilafa Hazrat Makhdoom Jahanian relates: When Shaikh Ruknuddin achieved sublimity in sainthood, he would engross in prayer and devotional exercises from the time of *Tahajjad* to noon without break. The people then thronged him from all side to gain spiritual benefit and worldly fulfilments. Whosoever approached him never turned unsatisfied.

Shah Rukn Alam used to visit Dehli. Shaikh Nasiruddin Chiragh Dehli relates: Whenever Shah Rukn came to Dehli from Multan, every day of his presence in the city was regarded as Eid-day for the citizens, and night as *shab qadr* (27th night of the month of Ramadan in which Qur'an began to be revealed). He visited Dehli twice in the reign of Sultan Alauddin Khilji, twice in the reign of Sultan Qutbuddin Khilji,

Marfat.com

once in the reign of Sultan Ghaisuddin Tughluq. In every visit he spent most of his time in the company of Khwaja Nizamuddin Auliya. He also acted as Imam to lead the funeral prayer of the late Khwaja Sahib.

Shah Rukn had cordial relations with the masses, kings and governors. His relationship with rulers was based for the weal and betterment of the people. In the time of the Shaikh (Shah Rukn), Sultan Alauddin Khilji was in power. When the Shaikh visited Dehli, the Sultan accorded warm welcome to him With great honour and respect, he took the Shaikh to his palace and offered two lakh rupees (Tanka) as offering and five lakh at the time of his departure. The Shaikh distributed the entire money immediately among the poor and the destitudes. The Shaikh loved Khwaja Nizamuddin too much. Although he was guest of the Sultan and stayed in his palace, he would spend most of his time in the company of Khwaja Nizamuddin. At another occasion when the Shaikh visited Dehli, he went to the congregational prayer to say Friday prayer. Khwaja Sahib was also present in the same mosque. When the prayer was over, Khwaja Sahib left his place and moved to Shah Rukn. They both embraced each other fervently and talked for long while. After this they both mounted their litters and left.

Once Shah Rukn went to the Khanqah of Khwaja Nizamuddin. This time he had sustained some trouble in the foot. When he was about to alight from his litter, Khwaja rushed and stopped him there, and in the company of disciples got near his mount, and engaged in talks.

Once during Shah Rukn's stay in Dehli, time of Urs celebration of Hazrat Baba Farid Ganj Shakar arrived. Thus Urs (annual death celebration) was celebrated in Dehli like that held in Pakpatan. Both the great Mashaikh were present in

Marfat.com

the ceremonies. During *sama* (audition) ecstatic state overwhelmed Khwaja Nizamuddin and he stood up from his place in that condition. But Shah Rukn got his hand and made him sit. After awhile, ecstatic state overwhelmed him again deeply, but this time he made no such attempt and Khwaja stood up and revolved. Shah Rukn, rather stood up and kept standing mute. When the *sama* session was over and all returned to the lodge, Maulana Ilamuddin Allama asked Shah Rukn: we fail to understand why you made Khwaja sit first time when he stood up, and why you ignored second time when he stood up and revolved? Shah Rukn answered: First time I found him in the angelic world (عالم ملکوت) where I had access, I seated him. Second time I found him in the Domain of Power (عالم جبروت) and withdrew my hand. (i,e. I had no capacity to wield power there)

After the death of Sultan Alauddin Khilji, his son Qutbuddin Khilji came into power. His relation with Khwaja Nizamuddin remained unfriendly and ultimately he had to pay cost of his own life for the enmity. However Shah Rukn had very cordial relation with Sultan Qutbuddin. Whenever he went to Dehli to visit the Sultan, it was his routine practice to stop his litter in the way to the palace, and collect applications of the people to present them before the king in order to seek redress and solution to their problems. The king used to read each and every application and issue necessary royal orders on them instantly. On his way back he returned the applications to the applicants. As stated before, although Shah Rukn was always royal guest in each visit to Dehli, he would spent hours together in the company of Khwaja Nizamuddin and engaged in secret talks. This friendship was envious for the people. It also happened that Khwaja Nizamuddin and Shah Rukn went to a mosque together. When Khwaja finished the prayer, he

Marfat.com

went near Shah Rukn where he was still busy and sit behind him silently till he completed the prayer.

When Ghaisuddin Tughluq came into power, Shah Rukn had also friendly relations with him. Once the Sultan left for Bengal on an expedition. After achieving victory over the enemy, he was coming back to Dehli. Sultan Muhammad had erected a new building around two miles away from Dehli. Shah Rukn in the company of Sultan Muahammad Tughluq went to accord welcome to the victorious Ghaisuddin. Elaborate arrangements were made to host feast in the same new building. All the royalty and Shah Rukn were busy in the dinner. Shah Rukn intitutioned something tragic in the building. Meanwhile during taking meal Shah Rukn asked Sultan Ghaisuddin to leave the building at once and himself came out without washing hands. The Sultan delayed and did not comply with. The very moment Shah Rukn left the building, it collapsed and the Sultan died buried in tons of debris alongwith his nobles and courtiers.

After the death of Ghaisuddin, Sultan Muhammad Tughluq occupied the throne of Dehli. Shah Rukn had also friendly relations with him. At that time he was staying in Dehli as guest of the Sultan. These were the last days of Khwaja Nizamuddin's life. When Shah Rukn went to inquire Khwaja Sahib in the state of bewilderment, his disciples were in predicament as how meeting of the both would take place. But all of sudden, Khwaja Nizamuddin came out of that condition and looked normal. Seeing Shah Rukn, Khwaja Sahib wanted to get down from the bed to sit on the floor but could not do so on account of his emotional state. He asked Shah Rukn to sit with him on the bed, but he took it irrevent to sit there. Instead a chair was brought and Shah sat there and engaged in spiritual talks. Shah Rukn said: 'would that you had

Marfat.com

lived more to make this unripe novice an accomplished mystic.' When Khwaja heard this remark tear came into his eyes and said: In dream I saw Rasulullah ﷺ say: 'Nizam I cherish to see you.' When Shah Rukn heard this, he burst into tears and all other friends sitting wept too. After this encounter, Khwaja Nizamuddin passed away and Shah Rukn led his funeral prayer.

It is related that Khwaja Shamsuddin Tabrazi bestowed the title of Shah Ruknuddin Alam to the Shaikh when he was just a child. Shah Rukn had very ingenious unique type of device to train his disciples and aspirants of Truth. This can be imagined to witness the glory of his disciple and Khilafa Makhdoom Jahanian Shaikh Jalaluddin Bukhari. Shaikh Sadruddin known as Hajji Charag Hind was also his Khilafa of repute, and his Khulafa were spread widely in India.

However Shaikh Usman Sayyah Sanami was considered the most elevated disciple of Shah Rukn. He had also got Khirqah Khilafat (cloak of successorship) from his Shaikh Shah Rukn after his return from journey to Multan. He was son of Qazi Wajihuddin Sanami. Shah Rukn loved him and directed him to settle near Dehli. One day he left Sanam, wandering here and there he reached Dehli and met some courtiers to find a job of scribe. He was facing odd circumstances in those days. One day he passed by the area of Kilukhari. There he saw Shah Rukn saying prayer at the bank of river Jumna. When he saw his face, he rushed and put his head on his feet, and entered into his discipleship. Shah brought him to Multan and kept him under his care for two years. In this period, he committed the holy Qur'an to his memory and also read *Awarif al-maarif* of Shaikh Shihabuddin Subrawardi from the Shaikh. Afterwards he

Marfat.com

sought permission of his Shaikh (Pir) and left for Baitullah Sharif. During journey he had no staff in his hand nor any *chadar* (mantle) to wear. He was wearing only lungi (a cloth round the lions) during the journey with no turban, shirt or anything of the like. He performed Hajj and then left for Madinah, the Radiant. He was endowed with the vision of Rasulullah ﷺ. He stayed at Madinah for one year and then returned to Baitullah Sharif in the days of pilgrimage and performed Hajj second time. Here one day at noon in schorching heat of sun, he started making circuit round the Kaaba Sharif. Hazrat Khidr (A.S) came and with his sleeve (astin) made shadow over his body and also made circuit of Kaaba with him. Shaikh Usman said to Hazrat Khidr (A.S): 'You did well.' Then he left Baitullah Sharif immediately to avoid publicity and crowd of people. He wandered in different countries for seven years and then came to Multan in the presence of his Pir. He kissed his forehead and gave him his own shirt and turban to wear. He kept Usman in his presence for some days and then asked him to go to Dehli and offer my salutation to Khwaja Nizamuddin Auliya and settle there where Khwaja would like him to live. Thus he did likewise and amassed unlimitted amount of gnosis (*marifat*) in the company of Khwaja Sahib.

Shaikh Usman loved Khwaja Nizamuddin too much. Despite his being a Suhrawardi in persuasion, he used to participate in *sama* session and sometimes danced. Sultan Ghaisuddin Tughluq had strictly forbidden holding *sama* gathering anywhere in his kingdom. Thus no singer (قوال) had the courage to sing anywhere in any Khanqah. One day Shaikh Usman was sitting in his drawing room. Meanwhile Hasan Qawwal, who was the chief of all the singers and benefitted by Khwaja Nizamuddin came to visit Shaikh Usman and sat there

Marfat.com

in his room. The Shaikh insisted him to sing something for his sake slowly in his ear. He refused to comply with fearing punishment under royal decree. When Shaikh Usman insisted more and more, he slowly recited the following couplet.

زاہد زدیں برآمد و صوفی زا' عتقاد ترسا محمدی شدہ و عاشق ہما کہ ہست

(Zahid abdicated renunciation and Sufi relinquished his belief. The Christian became Muslim, but ardent lover remained lover)

This verse engrossed Shaikh Usman in rapture and the singer too felt ecstasy and started singing in loud voice in spiritual emotion. Seeing this two hundred Qawwal (cantors) and a large number of Sufis *dervishes* gathered there. People knew that *sama* was strictly forbidden by the Sultan, what would be the fate of these participants! The result was that large crowd thronged the scene in suspense. In state of ecstatic dance Shaikh Usman moved towards King's palace enroute to Tughluq Abad. Large crowd also accompanied him. Sultan sitting in the balcony of the palace saw large crowd and sent his courtier Malik Shadi to inquire into the affair and report. He went and observed *sama* crowd and then apprised the Sultan. He issued directive to take Shaikh Usman into a special palace and from royal kitchen serve him food and sweet, and offer my salutation to him and award prize to the Qawwal. It is related that the Sultan kept Shaikh Usman his guest in palace for three days and then offered huge money as offering which the Shaikh refused to accept. Thereafter the Shaikh left for Ghaispur where Khwaja Nizamuddin Auliya was staying and joined *sama* session being held there.

An ascetic from Sindh was residing in the Khanqah of Shah Rukn. There was no shortage or problem of langar. The ascetic therefore used to remain busy in divine adoration free from worldly anxieties. Once he left for Makkah to perform

Marfat.com

Hajj. There he found high cost of food and drink. He could hardly afford to buy one bread daily whereas in Khanqah at Multan he used to get four bread to eat free of cost. At Makkah a holy man met him who divined his problem by reading his face and said: "The owner of Khanqah is very generous by the grace of whom langar (free food) is distributed day and night there. But here I find you highly distressed owing to dearness and shortage of food. I give you a good news. Your generous spiritual guide (Pir) comes here on every Friday. You approach him and tell your problem." Thus when on coming Friday Shah Rukn visited Baitullah Sharif, that Sindhi ascetic met him and explained his anxiety. Hazrat Shah Rukn smiled to note his problem and said: "You are worried so much just for the sake of four breads. Don't worry you will be getting breads here as many as you desire." Awhile after a man came to the cell where that Sindhi ascetic was living with a tray full of variety of food and said: According to the order of Shaikh Rukn Alam, you will be getting enough food at your residence day and night, and that you need not worry about it."

Shaikh Ruknuddin was clairvoyant mystic of high rank. He could divine thoughts of others easily. That is why he was given nick-name Abu al-Fath. His disciple has narrated an interesting event in his work: مجمع الاخیار in respect of his miraculous power and eye of intelligence. He writes: Once Sultan Ghaisuddin Tughluq asked Maulana Zahiruddin Baig 'have you ever seen a Karamat *wrought* by Ruknuddin?' Maulana replied: "Once on the day of Friday, I saw many people were gathered to kiss feet of the Shaikh. I thought that the Shaikh must have some specific formulae to attract the people. I am also a sage, but no one turns towards me. I thought to ask the Shaikh next day 'what is the mystery in

Marfat.com

rinsing the mouth and nostrils while performing ablution (wudu). When I slept at night I saw in dream the Shaikh was feeding me sweet (Halwa) whose sweetness was still felt in my tongue. I thought if this was his *Karamat* even Satan can do this. Next morning when I visited the Shaikh, he said to me 'I was waiting for you'. Then he said: Major ritual impurity (جنابت) is of two kinds: impurity of the body and impurity of the heart (inner defilement). Reason for the outer impurity is clear and simple wash can clean the body. But inner impurity (of heart) is created by stray (evil) thoughts and association with the people, and it can be cleansed by the water of tears. After this he said: water has three qualities: Colour, taste and smell. That it why Shariah has enjoined to rinse mouth and nostrils. Taste is known by washing mouth and smell by washing nostrils. Afterwards he said: As Satan cannot appear in the semblance of the Prophet, likewise he (Satan) cannot appear in the semblance of true spiritual guide, because he strictly adheres to the Sunna of the Prophet.

In respect of humility and hospitality it is narrated that an Arab *dervish* stayed in the Khanqah of the Shaikh. He sent him food through his special attendant. The attendant asked the dervish: "Do you want to see the Shaikh?" He answered: "what power have I to visit him." The attendant returned and apprised the Shaikh of the situation. The Shaikh said: "I shall go to him myself." Thus the Shaikh went to see him in the time when the *dervish* was sitting free and in no time caused him to achieve his goal.

A man approached Shah Rukn and said: "I am one of the sons of your friend." When inquired the Shaikh came to know that in the past he had learnt Sura Ikhlas from his father. The Shaikh said: You are son of my master; you order me as master orders his slave. The man said: "I need worldly wealth". The Shaikh immediately gave him huge amount of

Marfat.com

money and sent him off.

The diet Hazrat Shah Rukn would take was very little. Usually he would take milk mixed with dried grape. Once the people of his house asked a physician that the Shaikh took very little food. The physician asked them to bring what the Shaikh used to take. When brought he ate a little and felt too much heaviness and said: Now I won't feel need to eat anything for seven days in succession, because the food which holy men take contains spiritual quality more than quantity.

As stated before that Sultan Ghaisuddin Tughluq had gone to Bengal on an expedition. When returned he was welcomed in a newly erected building where a feast was arranged in his honour. In it Shah Rukn, who was in Dehli at that time also participated. He came out of the building and it collapsed and Sultan Ghaisuddin died there and then. Afterwards Shah Rukn destined to Multan and adopted reclusive life three months prior to his impending death. He would come out of his cell just to offer obligatory prayers and returned. This was the time when he remained engrossed in contemplative vision of God. On Thursday the 16th of Rajab 735 A.H. after Asr prayer, he called for his attendant Maulana Zahiruddin in his cell and directed him to make arrangement for his burial. When time for Maghrib (evening) prayer arrived, he called for Imam in his cell and offered prayer in congregation with him. After the prayer he fell into long prostration and surrender his radiant soul to fly to heavenly abode. He died at the age of 88 and buried near the tomb of his father. He acted as *sajjada nisheen* for 52 years. He was buried in the grand and magnificent tomb which Sultan Ghaisuddin Tughluq had built for himself near the shrine of Bahauddin Zakariya. Since Ghaisuddin died in Dehli in an accident, his son Sultan Muhammad Tughluq who was in power and a devout of Shah Rukn, gave the tomb to him. But

Marfat.com

Shah did not like to be buried in tomb built by Ghaisuddin with public treasury (بیت المال). He therefore advised in the last hours before death to bury him at the lower side of his grandfather Shaikh Bahauddin. But later when Sultan Feroze Shah Tughluq came into power, he came to Multan and studied the entire situation. He assured the then *sajjad nisheen* that Sultan Ghaisuddin did not build the tomb with government money, he built it with his own personal income. He therefore shifted the bier of Shah Rukn himself to the said tomb which is now place of pilgrimage and spiritual influence for all the elect and common folk.

Hazrat Shah Ruknuddin had no offspring, no son to take over as *sajjada nisheen.* Therefore this office was given to the children of his brother Shaikh Ismael who are still serving Ummah by the spiritual inspiration of Suhrawardi order. There have been a number of Khulafa of Shah Rukn, the most outstanding being Makhdoom Jahanian Jahan Gusht, Haji Sadruddin Chiragh, Shaikh Usman Sayyah, Maulana Zahiruddin etc.

The Shaikh did not leave any literary legacy. But the work entitled مجمع الاخبار contains some of his teachings in the area of Tasawwuf. These are summarised here:

1. Man is made up of two things: his shape and trait. Allah does not look at faces, but he looks the hearts. If a man's heart is full of evils he is ranked with the beasts. In order to cleanse evil traits, lower-soul must be purified which is possible only when one implores divine help.

2. The sign of divine grace is that in which the servant is made to witness his own bad deeds and by the descent of light of Divine Glory and Majesty entire universe becomes meaningless in his eyes. And those who are entangled in worldly affairs relinquished their values in his eyes. His own

Marfat.com

human traits and attributes are changed into that of the angels. i,e. all the baser elements of his nature are converted into good one.

3. Bad company is that which takes man away from God and makes him turn towards the world. It is necessay to shun company of the evil doers.

4. The person who aspires to be a leader of the men must possess three things: He should have wealth, so that he could spend for the poor and needy folk. He should have knowledge so that when he sits in the company of the scholars, he could participate with them in discourse. He should have ecstasy so that he could mingle with dervishes.

5. Save your limbs and body from that which is forbidden in Shariah.

6. This world is an inn and those who sojourn here are travellers and do not attach their hearts to this world and leave it cheerfully when the time of departure arrives. But those who consider this world as their permanent abode, feel agonised when they leave it.

7. Once he wrote to his disciple that Hazrat Ali said: 'I did not do good or evil ever with anyone.' The audience were surprised and asked: "We know that evil you cannot do with anyone, but what about your good deeds done to others?" He said: Almighty God says: "He who did virtuous deeds, he did it for his own sake and also those who did evil deeds, these were for his own sake." Thus whatever good or bad deeds were done by me all were for my own sake not for anyone else.

Sources

1. سیرالعارفین
2. مراۃالاسرار
3. انواراصفیاء
4. اخبارالاخیار
5. تذکرہ اولیائے پاکستان
6. بزم صوفیہ

Marfat.com

5

Shaikh

Makhdoom Jahanian Jahan Gusht

Hazrat Syed Jalaluddin Suhrawardi better known by his title Makhdoom Jahanian Jahan Gusht son of Syed Ahmad Kabir was born on Thursday, the 14 Shaban 707 A.H. (19th January 1308) at Uch Sharif which locates in the district of Bahawalpur, Pakistan. Makhdoom Sahib was grandson of Syed Jalaluddin Surkh who was eminent Shaikh (holy man) and a member of Bukhari tribe whose family lineage goes back to Mir Syed Jaffar Murtaza bin Imam Ali Naqi (R.A.) Jalaluddin Surkh migrated from Bukhara to Multan and earned great fame. After sometime he shifted to Bakhar and married the daughters of a noble Badruddin son of Sadruddin Khatib. On account of some dispute with kins, he shifted to Multan and swore oath of allegiance at the hand of Hazrat Bahauddin Zakiriyya Multani Suhrawardi in 635 A.H. (1237). He remained under his training for thirty years and turned accomplished mystic of repute. Hazrat Bahauddin invested him cloak of succession (خرقہ خلافت). When he arrived at Bakhar, he had two sons named Ali and Jaffar, who on account of family dispute returned to Bukhara and never came to Hindustan again.

It is related that Hazrat Jalaluddin Surkh married two daughters of Badruddin, one after the other. Two sons named Bahauddin and Muhammad Ghaus were born to the first wife and one son Syed Ahmad Kabir was born to the second wife who was the father of Makhdoom Jahanian. Hazrat Syed Jalaluddin Surkh, after the death of Bahauddin Zakiriyya Multani in 666 A.H (1267) shifted to Uch and died on 19th Jamadi us-Sani 690 A.H (20 May 1291) at the age of 90.

Marfat.com

It is related in *Tarikh Farishtah* that one day Jalaluddin was sitting in the presence of his Shaikh Bahauddin Zakiriyya. It was summer and terrible hot wind was blowing. He recalled snow-fall days of Bukhara. Hazrat Zakiriyya intuitioned his thought and took pity. Next moment sky was over clouded, it rained and hailed and Hazrat Jalaluddin took sigh of relief. It is related that Hazrat Jalaluddin used to come and go to Uch in the life- time of his Shaikh, but took permanent residence there by the permission of his son, Shaikh Sadruddin Arif. In Uch he endeavoured much to spread Islam and executed many reforms. A number of families such as Chaddar, Dhar, Siyal etc. entered in the fold of Islam by his efforts.

Syed Ahmad Kabir (father of Makhdoom Jahanian) was disciple and Khalifa of Shaikh Sadruddin Arif. He was considered radiant mystic of Suhrawardi order endowed with heavy amount of miraculous power and celebrated. Divine awe and Majesty overwhelmed him in most of his lifetime. His son related that his father seldom slept in bed out of fear. He would wear one mantle in summer and winter. He had great inclination towards the recital of holy Qur'an and finished it twice in 24 hours. During recitation, it looked as if something was boiling in the chest. Also during his offering obligatory and voluntary prayers, he would often shriek and wept bitterly due to extreme absorption. Shaikh Jamaluddin Khandan Ru, the Khalifa of Hazrat Sadruddin Arif used to take great care of Hazrat Ahmad Kabir. The exact date of death is not known. However he died some years after 714 A.H. (1314). Hazrat Makhdoom relates that "he was in the presence of his father the night he died. He could not say *Isha* (night) prayer at appointed time. At midnight he called me asked water for ablution. He performed ablution and said *Isha* prayer late and

Marfat.com

slept facing *Qibla* and passed away."

Syed Ahmad Kabir had two sons named Syed Jalaluddin known as Makhdoom Jahanian, and Syed Sadruddin known as Shaikh Raju Qittal. He too left many Khulafa of whom Shaikh Jilal Mujarrad Silhatti gained eminence.

Hazrat Makhdoom Jahanian, the saint par excellence of Sunnite hagiography and Suhrawardi Sufi order was born on 14 Shaban 707 A.H. Sign of great promise were evident right from his childhood. Hazrat Jahangir Ashraf Simnani relates that after the birth of Makhdoom, his father took him to Shaikh Jamaluddin Khandan Ru and put him at his feet, who said 'the elegance and splendour of your son would be like that of *shab-i-barat,* as is tonight.' One day his father asked Makhdoom 'Do you remember anything in respect of your birth?' Makhdoom, due to respect remained silent. But when he came out of the house he said 'I recognize the woman who suckled me on the 6th day of my birth and donned me clothes.' The family lineage of Hazrat Makhdoom goes back to Hazrat Imam Ali Naqi through ten generations.

* Hazrat Makhdoom was named Jalaluddin after the name of his grandfather but he was better known by the appellation of "Makhdoom Jahanian Jahan Gusht", in the history of Islamic mysticism. This title was given to him as a Eid-gift by the great Mashaikh of his *silsala.* Once Hazrat Makhdoom was engrossed at the shrine of Shaikh Bahauddin Zikariyya Multani and requested him for an Eid gift. He was responded: "You are titled by the appellation of Makhdoom Jahanian; this is your Eid gift." After this Hazrat Makhdoom went to the shrine of Hazrat Sadruddin Arif and requested for Eid-gift. He got the same response. Then he went to the tomb of Shah Rukn-i- Alam and repeated the same request. "Eid-gift

Marfat.com

is the same that has been conferred on you", he was replied. When Hazrat Makhdoom came back, anyone who saw him addressed him by the same title. Since Hazrat Makhdoom travelled extensively across the world, he was given another nickname 'Jahan Gusht'. Another cause of this appellation is recorded in the book '*Khizanah Jalali'*. It relates that one day Shah Rukn Alam was coming out of his house. When he put his foot on the first step of stair case, Hazrat Syed Jalal Bukhari (Makhdoom) lay on the second step so that Shaikh's foot be put on his chest Shaikh Rukn Alam said: "O Syed door of prophethood has closed completely. As far as sainthood is concerned, you are already endowed with it, as you are 'Makhdoom Jahanian'. Saying this he got hold hand of Hazrat Makhdoom and caused him stand up and embrased and conferred enough spiritual grace on him. Since then, he came to be known by nickname Makhdoom-i-Jahan.

When Hazrat Makhdoom was seven years old, his father took him to Shah Jamaluddin Khandan Ru. A tray full of dates was lying before him. He asked someone to distribute dates amongst the audience. When Hazrat Makhdoom got his share, he ate up dates alongwith their date-stones. Shaikh smiled to see it and asked: "O son why have you eaten dates with date-stones?" Hazrat Makhdoom said: "The dates which have been given to me by your hand, I did not like to throw away their date-stones." Hazrat Shah Jamal smiled to hear it and said: "You will brighten the names of your spiritual lineage, and also the name of your own family."

Khanqah Uch Sharif had become centre of Islamic spirituality of Suhrawardi order by the advent of ancestors of Hazrat Makhdoom. His father and grand-father were celebrated accomplished mystics of this Sufi order who contributed lot to the spread of Islam and dissemination of

Marfat.com

Tasawwuf. Thus education and training of Hazrat Makhdoom started at Uch. *Ḍataif ashrafi* records that in the beginning he studied under the care of Syed Muhammad Bukhari. Then he studied Fiqh from beginning to *Hidaya* from Qazi Bahauddin of Uch. He studied Hadith *Mishkat al-masabih* from Shaikh Jamaluddin Khandan Ru. After the death of Qazi Bahauddin, Hazrat Makhdoom went to Multan for further education. At that time Shah Rukn Alam was *Sajjada Nishin* of the Khanqah, and large number of people were being benefitted at his threshold. Shah Rukn arranged his residence not at Khanqah but at Madressah and food and drink from his house. Shaikh Rukn introduced Hazrat Makhdoom to the audience in these words: "The grandson of Hazrat Jalal Bukhari hasn't come to visit us, but has arrived for the acquisition of knowledge." Hazrat Shaikh Ruknuddin appointed Shaikh Musa and Maulana Majduddin as his tutors. Hazrat Makhdoom completed his study of *Hidaya* and *Bazoodi* under the care of these great scholars. Hazrat stayed at Multan for one year. Hazrat Shaikh Ruknuddin took special care of his food and drink. His diet included breads, condiment and a cup of *Asham* prepared with fruit, ghee and milk daily. The Asham he never drank afterwards, he said. Sometimes he got chance to eat residue of the Shaikh's food. When Hazrat Makhdoom completed his education at Multan, Shaikh Ruknuddin sent him off with great honour and respect in his personal boat to Uch.

Hazrat Makhdoom had deep insight in Quranic knowledge. He knew well Tajwid, pronunciation, time of revelation and exegesis. He keenly learnt seven *qirats*. He left for Makkah, the Exalted and Madinah, the Radiant where he learnt many books from Shaikh of Makkah Hazrat Abdullah Yafii and Shaikh of Madinah Hazrat Abdullah Matri. He also

Marfat.com

learnt *Sihah Sittah* from both Mashaikh. He spent two years in the company of Shaikh Abdullah Matri and learnt *Awarif al-maarif* from him at Tahajjud (midnight) time. He was very kind to Hazrat Makhdoom. Once Hazrat Makhdoom said: "Shaikh Abdullah Matri used to come to my lodge at midnight holding lamp in one hand and food in other. One day I asked: "Ya Shaikh why do you take so much trouble; I shall come to you myself daily as you are my respected teacher." But he replied: "You need not come to me, I will come to you myself as you are descendant of Rasulullah." Once by the good office of Shaikh Abdullah, Hazrat Makhdoom got chance to act as precentor (Imam) in the Prophet's Mosque.

Hazrat Makhdoom stayed at Makkah for seven years during which he would earn his livelihood by working as copyist (or calligrapher). He could write two pages (or parts of certain book) in one moon-night, and buy hardly two breads of barley with the amount earned. Also during stay at Makkah and Madinah, he revised all those books which he had read in Hindustan. There works comprised mostly *Sihah Sittah.* He could speak Arabic tongue fluently.

When Hazrat Makdhoom arrived at the threshold of the court of Rasulullah ﷺ and stood at the bottom side of mausoleum and offered salutation, Rasulullah ﷺ responded in these words: "Salam be to you, O my descendant." Thus Shaikh Badruddin Yemani and some other Mashaikh present there at that time, affirmed family lineage of Hazrat Makhdoom.

Hazrat Makhdoom learnt *Awarif al-maarif* deeply. A copy of the said book which he studied had been used by Shaikh Shihabuddin Suhrawardi himself. When Shaikh Abdullah Matri's death neared, he sent that copy to Shaikh Abdullah Yafii with the message to hand down the copy to

Marfat.com

Syed Jalaluddin Bukhari. Thus Hazrat Makhdoom would keep that copy of *Awarif* very dear to him. Hazrat Makhdoom also learnt *Awarif* from Shaikh Sharafuddin Mahmood Shah Tustari by travelling to his native land Iraq.

Syed Alauddin Ali bin Sa'ad Hussani who is the compiler of Hazrat Makhdoom's *Malfoozat* (Discourses) relates: "Hazrat Makhdoom had complete mastery over one hundred and eighty eight kinds of sciences." Although Hazrat Makhdoom spent most of his life time in spiritual guidance, spread of Islam, and Islamic mysticism (Tasawwuf), still he took great interest to find time to teach Exegesis (تفسیر), Tradition, Fiqh, *Awarif al-maarif, Risala Makkiya, Qadsidah Lamiya* and sometimes litanies *(adkhar)*.

Hazrat Makhdoom, first of all, attained education in mystical science (Tasawwuf) from his father Syed Ahamd Kabir, and then from his uncle Sadruddin Bukhari and obtained Khilafat from his father. Afterwards he went to Multan and swore oath of allegiance at the hand of Shah Rukn Alam, and completed his outer and inner education under his care who also conferred Khilafat on him in Subrawardi Order.

It is related in *Akhbar al-akhyar* that Hazrat Makhdoom spent two years in the company of Afeefuddin Abdullah Matri. After finishing his study in exoteric and esoteric sciences, he bestowed him discipleship and cloak of Blessing (خرقہ تبریک). He also taught him method of *dhikrullah*. He then advised Makhdoom in therse words: 'New attainment of your further knowledge is based in the territory of Gazroon. When he arrived at Gazroon Shaikh Imamuddin, brother of Shaikh Aminuddin said: "Shaikh Aminuddin, at the time of death told me that Syed Jalaluddin Uchi was coming to see me via Multan. But en route Satan told him lie by saying that Shaikh Imamuddin had passed away. Hearing this Syed

Marfat.com

Jalaluddin (Makhdoom) has left for Makkah. When returns, he will come to Gazroon. Say my Salam to him, and hand down to him my prayer-mat, scissors and make him my *Khilafa."* Thus Shaikh Imamuddin did what his brother had bidden him.

After finishing his study with Hazrat Addullah Yafii, Hazrat Makhdoom undertook world tour during which he gained spiritual benefit in four great Sufi orders and also from other forty-one groups of Sufism. Shaikh Raju Qattal relates that Hazrat Makhdoom joined the companny of three hundred Mashaikh of repute and obtained Khilafat from them during his wandering life, and at the end when Hazrat Imam Yafii disclosed the greatness of Shaikh Nasiruddin Chiragh Dihlawi to him, he left for Dehli to visit him and got Khirqah Khilafat in *Chishtiyya* order and variety of inner and outer boons from him. Shaikh Nasiruddin enriched him so much, that thereafter he did not stand in need to go elsewhere in the pursuit of divine knowledge in future. Hazrat Abdul Haqq Muhaddith Dihlawi has written in *Akhbar al-akhyar* that Hazrat Makhdoom had earned spiritual successorship (Khilafat) in fourteen *Khanwadahs.* He has also said: "Whomsoever Hazrat Makhdoom embraced, he would snatch all the blessings and miraculous power from him" (i,e., all of them would benefit him extensively.) Hazrat Makhdoom in his *Malfoozat* (Discourses) has mentioned to have been invested Khirqah (Sufi cloak) by twenty Mashaikh of whom seven belonged to Suhrawardi order. They include: Ahmad Kabir Suhrawardi, Shaikh Ruknuddin Multani, Shaikh Qawamuddin (disciple of Ruknuddin) Shaikh Makkah Abdullah Yafii Suhrawardi, Shaikh Madinah Abdullah Matri Suhrawardi, Shaikh Sharafuddin Mahmood Shah Suhrawardi, and Shaikh Najmuddin Kubra. Besides this there were thirteen other Mashaikh who invested him cloaks of succes..

Marfat.com

Hazrat Makhdood had strong faith in the sublimity of *Ghaus-e-Azam* Hazrat Shaikh Syed Abdul Qadir Jilani. He has mentioned his name number of times in his *Malfoozat.* At one place, he quotes the words of Shaikh Abdul Qadir who said: "Happy tidings be to these who saw me, or saw those who saw me, or saw those who had seen me after them (upto five generations). After this Hazrat Makhdoom said: "I saw Shaikh Sharafuddin Mahmood Tustari, who saw Shaikh Shihabuddin Abu Hafs Suhrawardi, who saw Shaikh Abdul Qadir Jilani. Thus in this way I am too ennobled and worthy of divine blessings."

It is mentioned in '*Khizanah Jalali'* that when Hazrat Makhdoom met Shaikh Nasiruddin Chiragh Dehli, Sultan Muhammad Tughluq was in power. Maliciously he would ask *dervishs* to take off Khirqah (Sufi cloak) and wear *qaba* (precious gown). Shaikh Nasiruddin donning robe and turban to Hazrat Makhdoom asked him to go to the king in the same raiments; he won't be able to change his Sufi clothes. Thus Hazrat Makhdoom went to visit the Sultan in the same clothes. The king immediately appointed him *Shaikh al- Islam* for Sindh. Hazrat Makhdoom had built a hospice named Khanqah Muhammadi in the area of Sewistan. The king also bestowed adjoining estate to forty Khanqahs to Hazrat Makhdoom by giving him written document to meet the expenses for 40 Khanqah. Hazrat came back and reported the matter to Shaikh Nasiruddin. He also said that he had not sought permission of his Shaikh Ruknuddin. Shaikh Nasiruddin said: "I accord you permission to serve *dervishes* and whosoever seek Khirqah from you, you give him." At this moment he gave Khirqah of Chishtiyya order to Hazrat Makhdoom.

Soon after this Hazrat Makhdoom relinquished the office of *Shaikh al-Islam* and embarked on long journey and

Marfat.com

tour of Muslim world during which he performed thirty-six Hajj including six *Hajj-i-Akbar*.

Not much authentic information regarding travels of Hazrat Makhdoom in Islamic countries is available, nor exact dates are known. But it is certain that he started his journey after his appointment as *Shaikh al-Islam* in the reign of Muhammad Tughluq when his Shaikh Ruknuddin had died in 735 A.H. Thus it can be concluded that he set out after 735 A.H and returned a little before 751 A.H. This journey includes visit to Makkah, Madinah, Yeman, Syria, Lebanon, Egypt, Madian, Shukara, Basra, Shiraz, Tebraz, Khurasan, Balkh, Nishapur, Shiraz, Tebraz, Garzoon, Behrin and Afghanistan etc. Hazrat undertook many other travels including journey many a time to Dehli. He travelled to Dehli first in 777 A.H, and second time in 781 A.H. He had seen reigns of seven Dehli Sultan from Alauddin Khilji 716 A.H, (1316) to Ferozeshah Tughluq 752 A.H. to 790 A.H (1351 to 1388)

Hazrat Shaikh Sadruddin better known by his title 'Shaikh Raju Qattal relates that "Hazrat Makhdoom during travels met more than three hundred accomplished mystics of Islam and gained spiritual beneficence from them. He travelled in every direction of the world. Faqir Hamid bin Fazalullah Jamali (complier of *Siyar al-arifin*) too travelled to Makkah, Madinah, Bait-ul-muqaddas Baghdad and many other places and found blessed lodges of Hazrat Makhdoom at these spots where he offered two cycles of prayer at each. He found attendants at each point sweeping the lodges and lighting lamps and lanterns till now.

Hazrat Makhdoom had very cordial relation with Sultan Feroze Shah Tughluq. He used to visit Dehli after every two to three years. Every time, Sultan would come to welcome

Marfat.com

him. Hazrat used to stay sometimes in the palaces, sometimes in *Sultan Khana* and sometimes in the guest-house of Fatha Khan. The Shaikh would go to visit the Sultan at scheduled time. Sultan used to stand up from his throne to receive the Shaikh and also see him off with great honour. Sultan too would come to visit him at his residence after two or three days regularly. Last time in 781 A.H (1379) Hazrat Makhdoom went to Dehli. The Sultan had gone on expedition. Hazrat had to stay fourteen months in Dehli. When the Sultan returned Hazrat met him four times. The visits of Hazrat Makhdoom to Dehli were very significent. Here he used to hold classes to teach Fiqh, Hadith, Islamic mysticism, Islamic way of life. After Tahajjud prayers, he would teach esoteric science to the elect.

During his stay in Dehli the princes, ministers and nobality also attended the assemblies of Hazrat Makhdoom. Sultan Feroze Shah had also ordered his minister Khan Jahan to attend the sessions and obey what the Shaikh would advise. Qazi Alauddin Sadr Jahan and many other princes would frequently come to see the Shaikh to seek his blessing and advice.

On this occasion, on 20 Zulhaja 781 A.H, Sultan Feroze Shah came to see Hazrat Makhdoom. Hazrat read the following Hadith in the presence of the Sultan. The Prophet said: "O Abu Razeen when you are in solitude, be engaged in Remembrance of Allah plentifully. Meet for sake of Allah. He who goes to see (others) for sake of Allah, seventy thousand angels rush towards him and pray to God to requite the man."

Hazrat Makhdoom said to the Sultan: "May God requite you for your coming to visit me." Sultan requested the Shaikh to write down the said Hadith with translation for him, which he did. Afterwards the Shaikh asked Sultan to fix

Marfat.com

stipends for certain people which he ordered immediately. Sultan also distributed clothes to thirty men and then sent off the Shaikh with honour and respect. This last visit to Dehli dates 13th of Muharram 782 A.H. (1380)

One day Hazrat Makhdoom said: I returned from Makkah and arrived at Bakhr. Here the people told me that a *dervish* lived in a cave of mountain near Alwar who claims that Allah has exempted prayer to him. Hearing this I went to see him and found a crowd gathered there including noble men. When I got near him I did not salute but sat near him. I asked him why he did not offer prayer whereas the Holy Prophet ﷺ has said: "Prayer distinguishes between believer and the pagan." The *dervish* said: "Angel Gabriel comes to me and brings food from paradise for me, and conveys God's salutation to me and says that "God has exempted you from prayer, and you are an elect of God." I said to that *dervish* 'that it is all nonesense what you say. God did not exempt Rasulullah ﷺ from prayers how has He exempted you; the visitor to you is not Gabriel, it is Satan who comes to beguile you. Gabrial does not descend on anyone except the Apostles, and the food he brings is also dirty.' The *dervish* said but the food is always delicious. I advised him 'when the angel visits you again you recite:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ

Next day I went again to see the *dervish.* He fell on my feet when he saw me, he said "when I recited those words, the so-called angel disappeared at once, and the food he brought fell down on the ground which also spoiled my clothes." After this I caused the *dervish* to repent and asked him to revive all the prayers he had lost.

In his work *Khizanah Jalali* Hazrat Makhdoom has

Marfat.com

explained ten objects of his travels to different countries: (1) Education, (2) Trade, (3) Reflection into the subtleties of His creation, (4) Hajj, (5) Jihad (6) Visit to Madinah, the Radiant, (7) visit to Bait-ul-muqaddas, (8) visits to the spiritualists, (9) visit to the holy shines of Auliya Allah, (10) Migration.

Whole life of Hazrat Makhdoom is replete with his service to the people whether he was in travels or residing anywhere. Khanqah of Uch Sharif would attract seekers, aspirants of Truth and people of mystical persuasion and common men from every nook and cornor of the world. Ruling elites, ministers, kings, non-Muslims, people observing other religions and faith, Ulama, Mashaikh of all Sufi orders, jurists thronged Uch Khanqah all the time. No one was ever disappointed. All the seekes and soughts were satisfied at his threshold. Hazrat Makhdoom mostly initiated people in Suhrawardi or Chishtiyya Sufi orders. Syed Ashraf Jahangir Simnani in his book *Lataif-i-ashrafi* has stated: "I visited many a holy man and shrines but could not find so much secrets of divinity, illuminative knowledge and experience and miraculous power as I realized at the Khanqah of Uch Sharif. Hazrat Makhdoom was wonder of the world of Islamic mysticism. He was worthy spiritual heir of his worthy radiant ancestors." He further says: "when I met him first time, he conferred on me different stations of *qutbiyyat* and *ghausiyyat*. First night when I entered his private chamber, I found parts of his body split asunder lying at seven spots and every part engrossed in *dhikrullah* in different tongues incessantly in countless number. I was puzzled to see this phenomenon. The Shaikh turned into his natural shape and said to me 'I confer this station on you.' For second time, when I entered his chamber, I found the entire room filled with his body enlarged on account of theophany of Divine Name *Ya Basit*. So much

Marfat.com

so flesh of his body was coming out from the holes of walls. Awhile he adopted his real shape and said to me 'This rank is also conferred on you." When I entered third time his private chamber, I found his body cleansed, subtle and transparent like glass. And microscopic atoms were looking through his body. After a while when he took his natural shape he said to me: "O Brother Syed Ashraf, you are blessed with all these faculties of mine. When I was about to leave, in the presence of audience, he allowed to invoke laudible *dhikr* (ذکر جہری) and gave me *Tawiz-i-Ghafuri* to meet all other needs. He then said to me: "Divine love has taken root between you and me which does not entail the concept of nearness and distance (i,e., Nearness and distance are alike)." Syed Ashraf says: "Last time when I went to Uch and met Hazrat Makhdoom, by his own grace, he conferred on me all the spiritual benedictions which he had earned from all the Mashaikh, by recounting the name of each bestower (مراۃ الاسرار).

→ Needless to say Auliya Allah (not the formalists or exoteric Ulama) caused the spread of Islam across the world sheerly by their divine knowledge, spiritual insight, excellent conduct, and love for the entire humanity regardless of their colour, ethnic origin, race and religions they professed. Hazrat Makhdoom had gigantic share in it. When he relinguished the charge of *Shaikh al-Islami,* he concentrated more to preaching of Islam. Especially Hindu *en masse* entered in the fold of Islam at his hand. He talked with them in Sindhi language which was essential to influence Hindu population in Sindh. The regions like Uch, Sindh and Gujrat came in the lap of Islam by the efforts of Hazrat Makhdoom. T.W. Arnold writes: "By the end of 14th century A.D., another preacher who spread Islam in Gujrat named Shaikh Jalal well-known by his title Makhdoom Jahanian. This holy person took residence in

Marfat.com

Gujrat. He converted large number of Hindus and their descendants to Islam." The tombs of Qutb Alam, and Shah Alam which locate at Ahmad Abad Gujrat were the grand and great grand sons of Hazart Makhdoom who caused the spread of Islam in these areas."

Shaikh Muhammad Akram in *'Aab Kauther'* writes: "The tribes of Western Punjab who embraced Islam at the hand of Hazrat Makhdoom were eight in number. Gazetter of Bahawalpur includes the names of these tribes. It also includes the most famous Rajput tribe Khral. Spiritual influence of Hazrat spread in entire Hindustan." Shaikh Muhammad Akram copies the opinion of Maclagan in his work: Siyal is a famour tribe of Rajput. Its people live in districts of Multan, Montgomery and Jang in great number. This entire tribe entered fold of Islam at the hand of Baba Farid Ganj Shakr. Nun tribe embraced Islam at the hand of Hazrat Makhdoom. Khral tribe was the offspring of Raja Karn, the governor of Hustanapur from whence they migrated to Uch Sharif. Raja Karn's son and his granson Khral accepted Islam at the hand of Hazrat Makhdoom; after this the tribe expanded upto the both sides of river Ravi.

Renowned tourist Ibn Battuta arrived at Uch in 734 A.H. (1334) on visit to Sindh. He first arrived at Bakhr and then from here to Uch where he met Hazrat Makhdoom at his Khanqah. Hazrat graced him by conferring Khirqah on him. He has recounted Hazrat Makhdoom in the category of righteous (سفرنامہ ابن بطوطہ).

Hazrat Makhdoom started and continued his teaching programme at Madressah Jalaliya in Uch in systematic order. Students from far and near attended his school. Eminent savants would attend his sermons and learn commentary in the Qur'an and Hadith. The disciples and devotees would attend

Marfat.com

Exegises, Hadith and study in Islamic mysticism. For the elect Shaikh used to devote time at midnight or after dawn. *Tafsir Madarak* was part of academic study as text book. He taught seven *qirat* (pronunciations) of Qur'an, grammatical points of Hadith literature, then meaning of the difficult words and after this interpretation of the portion read. Hazrat Makhdoom was master of Islamic Fiqh. At his Madressah Jalaliya, the following works were being taught as Textbooks regularly:

Tafisr Madarak, Sihah Sittah, Mashariq al-anwar, Sharh Kabir Chihal Ism, Mishkat al-masabih, Risala Makkia, Qasidah Lamiya, Aqaid Nasafi, Fiqh *Akbar, Awarif al-maarif,* and Arabic grammar and composition.

Hazrat Makhdoom had good library at his *Madressah.* He would provide books to the students himself. He had brought *Sharh Kabir Chihal* 'Ism from Madinah'. The library too had that copy of *Awarif al-maarif* which had been part of teaching programme of Shaikh Shihabuddin Suhrawardi. Hazrat Makhdoom was a good calligraphist and had written one script of the holy Qur'an himself which is now with the *sajjada nisheen of Uch.* Hazrat Makhdoom collected large number of important books during his travels for Uch Library.

Hazrat Makhdoom strictly observed Sunna of the Holy Prophet ﷺ. Despite his various pre-occupations he had devoted full attention to follow the Prophet in divine worship. In addition to obligatory prayers, he offered *Tahajjud, Ishraq, chast, Awwabeen, Tarawih* prayers regularly and some other voluntary prayers as much as Rasulullah ﷺ would offer in his worldly life-time. Besides this he spent more time in reciting litanies as given in *Ahadith.* He did not spend entire night in prayer, he rather slept some part of it and said 'who kept awake the whole night, lost Sunna as the Holy Prophet ﷺ has said "I pray at night and also sleep in part of it." He

Marfat.com

did not take food alone, he would rather distribute it first and said 'it is related in Hadith 'He who eats alone in reprobate.'

Traits and habits of Hazrat Makhdoom were subservient to Sunna. Humility and lowliness was reflecting from his holy being. Once his disciple used titles such as: *Qutb-i-Alam, Shaikh al-Mashaikh,* and *Syed al-Sadaat* for Hazrat. He said to him use the word 'Beggar of the world for me.' Whenever his followers tried to kiss his feet, he forbade them. If anyone tried to prostrate him in veneration, he disliked it and said 'only God is worthy of prostration.' Whosoever came to visit him, Hazrat compulsarily would give him something to eat, and said: "Whosoeve goes to see anyone, if he does not taste anything from host's house, his visit would be as good as he met a dead person." Whenever any guest approached the Shaikh, he would arrange boarding and lodging for him and give some money for his expenditure. In *Siyar al-arifin* it is related that once Hazrat Makhdoom was on a visit to Dehli while Sultan Feroze Shah Tughluq was in power. His minister Khan Jahan had imprisoned son of a *muharrir* (scribe or clerk) and also oppressed him in jail. He came to visit Hazrat Makhdoom and took him to the house of Khan Jahan to help release his son. The minister sent him message from inside the house that he would not grant his request nor would like to see him outside, and also the Shaikh must not come to his house again. But Hazrat went seven times to his house and got the same answer every time. When Hazrat went there eighth time, Khan Jahan said: "O Syed! Are you not ashamed of coming here again and again. I have refused you many a time, still you are adamant." Hazrat said 'I gain reward every time I come here, I desire you to set the boy free so that you too earn divine grace." Khan Jahan was then so much impressed and moved by forbearance and conduct of

Marfat.com

the Shaikh that with bare head and feet and a cord round the neck he ran out of the house and fell at the feet of Hazrat Makhdoom. He immediately swore oath of allegiance at his hand; set the boy free giving him a horse and robe.

Once during his stay at Dehli, a thief stole mantle of the Shaikh. People asked him to imprecate for the thief. He said 'I will never do so. Rather if he comes before me, I will pardon him."

Generosity of the Shaikh was also an established fact in his life. King, nobility, disciples and followers of Hazrat Makhdoom frequently sent rich offerings and unasked for gifts (فتوح) to him. He would keep something for his personal need, and distribute all the rest amongst the poor and *dervishes*. He would often say 'I accept *Futu* whence it comes as Shaikh Makkah Abdullah Yafii, and Shaikh Madinah Abdullah Matri and some other holy men have said "Accept the offerings (*Futu*) in order to pass on to others and to keep some for personal use."

There was no contemporary saint or king on earth who was not attracted towards Hazrat Makhdoom. When Shaikh Alaual-Haq of Bengal was nearing death, he advised his followers and friends that no one except Hazrat Makhdoom should lead his funeral prayer, and you people must not make haste. The people were surprised to hear this instruction as how Hazrat Makhdoom could reach here from Uch. They were in the same predicament when Hazrat arrived there and acted as Imam to lead his funeral prayer. After this, Hazrat stayed there for a few days in order to impart spiritual training to his son Shaikh Nur *Qutb-i-Alam*. He also undertook one *chilla* (fortydays retreat) in the presence of the Shaikh. After completion of the retreat, Hazrat enriched him with variety of spiritual beneficence and then returned (مراۃ الاسرار).

Marfat.com

Maulana Shihabuddin relates, in the month of Ramadan, Hazrat Makhdoom retired to a mosque in Uch for ceaseless engrossment in prayer. Many other *dervishes* were also there in *Itikaaf* (corner seclusion especially in Ramadan). By chance governor of Uch named Sumrah came to the mosque to visit Hazrat Makhdoom and found many other *dervishes* present there which he disliked. He kicked out some *dervishes* from the mosque. Hazrat took notice of it and asked: "O Sumrah, have you gone mad to quarrel with *dervishes!*" Hearing these words Sumrah turned insane and tore away his raiments. An uproar spread in the city that the governor had gone mad. Thus he was tied in the chain forthwith. Few days after, his mother wailing and moaning approached the Shaikh and appealed to him to take pity on her son. As the Shaikh was generous to the entire creation, he prayed for him and said: "Give him bath; cause him to put on clothes and take him in the presence of Shaikh Jamal Khandan Ru and then bring him back to me." His kins carried out all what they were instructed and brought him back to Hazrat Makhdoom. He put his head on the feet of the Shaikh and kissed and then fell on the feet of all other *dervishes*. Then he regained health and became normal. He became disciple of Hazrat and then turned to be an elect of God. (*Siyar al-arifin)*

Maulana Shamusuddin Uchi who accompanied Hazrat Makhdoom on the eve of his last pilgrimage to Makkah relates: "Hazrat Makhdoom alongwith number of *dervishes* arrived at the sea coast and got on ship. After a few days the *dervishes* felt desire to eat roasted fish. Hazrat Makhdoom intuitioned their wish and smiled and said."God is Omnipotent, everything is in His control. What the friends desire He will fulfil soon." Instantly a big fish in around two maunds of weight sprang up and fell into the ship. The

Marfat.com

dervishes caught, roasted it and ate up.

Hazrat Makhdoom had mild and humble disposition. He never held superiority complex. All the times he was kind and benevolent to his followers and audience. Some of his disciples were regularly getting stipends. He used to distribute sweet received as *Futu* amongst the audience at the end of assembly. Sometimes he served betel-leaf to the participants. Hazrat sometimes would take *churan* (digestive powder) after taking meal. He would often offer prayer wearing cap following the practice of his Shaikh Abdullah Yafii. When he entered his house, he would salute his family. He did not keep any riding mount; he rather used litter to move about. Despite old age he would recite all litanies punctually. In the last part of his life he often offered prayers in sitting posture. He had many personal servants and scribes. Sometime in intense need, he borrowed money from a Hindu money lender. Once when Hazrat was coming back from Makkah and reached Shiraz, the king of Iran presented gold and silver coins to him in a tray. Hazrat accepted this offering, but immediately distributed all coins among those friends who were in debt.

Jaama ul Aloom mentions one wife of the Shaikh who was staunch lover and worshipper of God. She used to get up for Tahajjad prayer earlier than Hazrat. After the prayer she would recite *Sharh Kabir Chihal Ism* regularly. She had completed her formal education in religious sciences, and was well versed in mystical knowledge. She used to teach *Awarif al-maarif* to female followers.

Shaikh had three sons and one daughter. The sons were named as Syed Nasiruddin Mahmood, Syed Abdullah, and Muhammad. Some biographers have given different name of his sons except Nasiruddin. Most of Syed Nasiruddin's sons were radiant Sufi saints. Syed Abdullah was issueless. Syed

Marfat.com

Muhammad was equipped with formal and divine knowledge. The descendants of Hazrat Makhdoom worked hard in preaching and spread of Sufism in Indo-Pak subcontinent.

Hazrat Makhdoom died on Wednesday 10th of Zul Hajj 785 A.H. (3rd February 1384). His tomb locates at Uch Sharif. Shaikh Syed Sadruddin Raju Qattal, who was younger brother of Hazrat Makhdoom was appointed as *sajjada nisheed* of Khanqah Uch Sharif. But after his death, despite having many children, Hazrat Syed Fazal Din son of Syed Nasir-uddin Mahmood occupied the office of *sajjada nisheen.* During the tenure of his incumbency as *sajjada nisheen,* Ghazi Khan, governor of Dera Ghazi Khan built tomb of Hazrat Makhdoom. The year of its completion dates 857 A.H. (1453)

Hazrat Makhdoom left large number of his Khulafa (spiritual heirs) but the name of his younger brother Raju Qattal remained outstanding. Hazrat Makhdoom had very extensive circle of his followers and devotees, the author of *Samraat al-Qudus* recounts: "Hazrat Makhdoom had one lakh, seventy thousand and two hundred eighty-six disciples who all adhered to Hanifi school of Islamic jurisprudence. A compilation of his *Mulfoozat* entitled *Jaamaul Aloom* records forty-one names of his Khulafa.

Hazrat Makhdoom was well-versed in formal education and intuitive knowledge. His *Malfoozat* (Discourses) are considered encyclopaedia of Islamic knowledge and mysticism. A number of Sufi savants have compiled his *Mulfoozat* under the following titles:

1. جامع العلوم الدر المنظوم۔ مولف ابوعبداللہ علاءالدین علی بن سعد بن اشرف دہلوی۔
2. سراج الہدایہ۔ مؤلف احمد برنی۔
3. مقررنامہ (مجموعہ مکتوبات)
4. خزانہ جلالی مؤلف احمد المدعو بہ بہاء بن حسن بن محمود بن سلیمان تلبنی۔
5. جواہر جلالی۔ مولف فضل اللہ بن ضیاء العباسی۔

Marfat.com

6. مظہر جلالی۔ 7. مناقب مخدوم جہانیاں۔
8. فارسی رسالہ مکیّہ۔ مولف شیخ قطب الدین دمشقی۔ مترجم مخدوم جہانیاں (عربی سے فارسی میں ترجمہ کیا گیا)
9. اربعین صوفیاء۔ مخدوم جہانیاں۔
10. ترجمہ قرآن کریم جو حضرت مخدوم سے منسوب ہے۔

Anthologies of his *Malfoozat* (Discourses) abound in wealth of mystical knowledge and experience. Some of his teachings in the area of Sufism are recorded in sum as follows:

1. Learn knowledge of Shariah, shun innovations and follow Sunna.
2. Every traveller of Sufi path should adhere to the Sunna of Holy Prophet ﷺ. It will help attain nearness to Allah and rapturous state.
3. He who does not follow Sunna in his talk, conduct, and movement, cannot be friend (wali) of God. He would stress that Sunna should be practiced to such an extent that it must not forego even in the agony of death.
4. Austerity and asceticism prevent the ego from amusements. In it are included things such as food, drink, clothes, seeing, hearing, and women.
5. Once he said: "Flee from three kinds of person: Despot who is oblivious of the Truth (God) and oppress people; such ulama who attain knowledge to gain worldly interest; ignorant (fake) Sufis who are robbers of the religion and parasitical in Muslim community."
6. It is better to conceal act of Divine worship.
7. Mystic path (Tariqat) is nothing without adherence to Shariah. He never separated Shariah from spiritual journey. It is a straight path which has come out of Shariah like essence or gist of anything.

Marfat.com

8. Keep your raiments safe from filth and body from sin, and heart from malice.

9. Divinely revealed knowledge of the Prophets is not transmitted to *auliya Allah* unless they have knowledge of Fiqh, Hadith, theology etc. Knowledge of Sufi path (Tariqat), in reality, is based on Shariah. No one can attain the reality of Tariqat *and Haqiqat* until he knows very well knowledge of Shariah.

10. There are three types of knowledge: Knowledge of Sayings which is *Shairah,* knowledge of actions which is Tariqat, and knowledge of esoteric state which is *Haqiqat.*

11. Once swearing he said: "An ignorant person (Shaikh) cannot be spiritual Guide but he will be a thief of religion and robber in the Muslim community.

12. Wayfarer of mystic path should take less meat i,e., should take once is a week and be engrossed in self-mortification. Conquer the lower-self.

13. The wayfarer should take care of *amanat* (trust) of God. Piety of the eyes is that to see what is praiseworthy to see; for the hand to hold what is worthy to hold; for the nose, to smell what is worthy to smell, and for the mouth to eat what is worthy to eat etc., and for the heart to become temple of the Lord and no one else.

14. The wayfarer should eat licit food, don licit clothes, because if one grain is illicit or one fibre illicit, the journey would not be straight.

15. It is mandatory for the wayfarer to do whatever but for God's sake; he should eat for God's sake i,e., for His worship etc.

16. The wayfarer should iterate *Kalimah* "Negation and affirmation" ceaselessly. It causes spiritual elevation. He should not pride that people recourse to him in multitude, and

Marfat.com

whatever he gets as offering, must spend forthwith. He should be respectful in all circumstances. When the wayfarer ignores discipline he faces contraction. He should never remain without ablution. He should take less food and must fast quite often. He should be chivalrous and must not expect intuitions.

The wayfarer should keep in view the following instructions:-

i. He should seek friendship of Allah by voluntary prayers.
ii. He should reflect and meditate. Firstly advise to his own self and then to the people.
iii. Recite the holy Qur'an consistently.
iv. Must obey commands and interdictions of the holy Qur'an.
v. Obey injunction of Allah Most High.
vi. Feel shame of Allah as He sees His servants all the times.
vii. Should spend whatever he gets.
viii. Try to attain union with the Lord.
ix. Be satisfied with little.
x. Be contented.

17. That kind of knowledge or obedience which cannot prevent you from sins nor is amenable to worship, austerity, and good deed, then be sure that such knowledge or such obedience won't save you from punishment on the Day of Resurrection.

18. The wayfarer should keep himself away from richness and kings so that he is fructified by Allah Most High like the seeker of Truth. That savant or *dervish,* who is indulged in carnal desires and lust, is far from the arcane secrets of Reality.

19. The wayfarer cannot attain gnosis (*Marifat*) unless he keeps the following things in view: He should never tell a lie; avoid backbiting outer as well as inner; never harm the creatures of God; and must be honest in all of his affairs and conduct.

Marfat.com

20. There are four stages of mystic path: *nasut, malaqut, jabarut* and *lahut.* Nasut is the world of beasts, *malaqut* is the angelic world, *jabarut* is the world of souls and *lahut* is the name of spacelessness. *Nasut* is the quality of lower-self and evils. When this quality is wiped out, the wayfarer arrives at the angelic world. When he crosses this world, he reaches the stage of *jabarut.* This is the special quality of soul and is near to divine pavilion. The last stage is *lahut.* Here the seeker of God attains divine qualities. He is absorbed in the Essence of God and finally realises *al-Haqq* or Truth.

21. The seeker should be disciple of some spiritual Guide (Shaikh) otherwise he won't progress. Rag of Tasawwuf is actually the name of company of the Shaikh and it is also called rag of discipleship which in true sense means seeking divinity. The disciple should spend some time in the company of his Shaikh since he is the radiant Guide for him.

22. After Makkah-the Exalted, and Madinah the Radiant, the soil of the sub-continent of India is the most magnificent. This soil touched the feet of Adam in the first instance.

23. To sleep in the morning is odious. It causes hardship, shortens age and straitens livelihood.

24. Piety has three kinds: Piety of the common people i,e., to eschew polytheism, sin, and innovation. Piety of the chosen is to avoid prattle, and piety of the elect of the elect is to refrain from thought of all others than God.

25. Family lineage shall not avail on the Day of Judgement. Only deeds will carry weight. *Siyadat* for *syeds* shall not avail unless it is supported by good deeds.

26. One who is endowed with inner enlightenment and plenitude (*kamal*) adopts humility and lowliness. And he who is devoid of it, adopts conceit and vainglory.

27. The savant should combine his knowledge with action,

Marfat.com

and if he does not do so, he will be a jester.

28. One should not adopt spiritual retreat without knowledge.

29. One should be afraid of three kinds of person; ignorant *Pir,* oppressor ruler, and worldling Ulama.

30. The sign of sainthood is that, the saint must be the follower of the Messenger of Allah ﷺ in his talks, action and way of life.

31. Supplicatory prayers can reverse inevitable fate.

32. Once he said, the religion is one, faith is one, the Messenger is one, then spiritual Guide (Shaikh) should also be singular. But one should have good faith in other Mashaikh, and consider his own Preceptor (*Pir*) the best.

33. The Shaikh who claims to have knowledge of Tariqat and *Haqiqat,* but is unaware of Shariah, is not the Shaikh (spiritual guide) but an ignorant person.

Sources

1. خزینۃ الاصفیاء مفتی غلام سرور
2. لطائف اشرفی جہانگیر اشرف سمنانی
3. سیر العارفین حامد بن فضل اللہ جمالی
4. تاریخ فرشتہ (اردو ایڈیشن) محمد قاسم ہندو شاہ فرشتہ
5. مرآۃ الاسرار شیخ عبدالرحمٰن چشتی
6. اخبار الاخیار شیخ عبدالحق محدث دہلوی
7. تحقیقات چشتی نور احمد چشتی
8. سفینۃ الاولیاء شہزادہ داراشکوہ (اردو ترجمہ محمد علی لطفی)
9. مخدوم جہانیاں جہاں گشت محمد ایوب قادری
10. تذکرہ اولیائے پاکستان عالم فقری
11. Muhammad Riaz Qadri, *Saying and Teachings of the Great Mystics of Islam.*

Marfat.com

﴿ 6 ﴾

Hazrat Makhdoom Noah Halaie

A mystic of high profile who seldom attended any Madressah for the attainment of formal education. He was indeed divinely inspired master (*Alim rabbani*) with abundant wealth of *marifat*. His advent recalls former top ranking auliya Allah such as Abul al-Hasan Khurqani and Abdul Aziz Dabagh and so many other who were seemingly said to be illiterate but endowed with inspired knowledge and illumination to the wonderment of great Ulama. His orginal name was Lutfullah and title Makhdoom Noah. He was son of Nimatullah and his mother named Bibi Raji who belonged to Lakha tribe. His family lineage goes back to Hazrat Abu Bakr Siddique (R.A). His noble ancestor Shaikh Abu Bakr Kattani and five other great holy men such as Shaikh Ahmad, Shaikh Muhammad, Shaikh Ali Qazi and Shaikh Jalaluddin, were the first to have arrived at Kot Krover located in the territory of Multan and settled permanently.

Hazrat Abu Bakr Kattani was one of the great Mashaikh of Hijaz. He was a celebrated Sufi saint of the time, who recited the Holy Qur'an 12 thousand times during circumambulating Baitullah Sharif. He kept on sitting under the 'water-spout' of Kaaba for thirty years never neglectful of His *dhikr* for one moment in this period. In childhood, he left for Hajj. During journey at night he felt the need to take bath. When he awoke he thought that he had left the house without having sought permission of mother. With this thought he returned. When he reached home, he saw his mother standing at the gate in sad mood. He asked his mother 'Didn't I seek your permission before I left?' She said 'No doubt I gave you permission, but I became sad when you left and decided I

Marfat.com

would keep standing at the gate until you come back.' Hearing this he abandoned the idea to travel for Hajj. But after the death of mother he again set out for Makkah. During the journey, he saw a dead body in grave constantly laughing. He asked him 'why are you laughing after your death?' He replied: This condition prevails in the intense love of God. تذکرۃ الاولیاء۔فریدالدین عطار.

Makhdoom Fakhruddin Kabir son of Shaikh Abu Bakr Kattani, while wandering arrived in the vicinity of Sewistan. In order to earn better sustenance he made Sindh his abode for permenent residence. He died in Sewistan and buried near the tomb of Lal Shahbaz Qalandar. Likewise Makhdoom Fakhruddin Saghir wandering reached Halakandi which is situated in Hyderabad Sindh. The inhabitants of this area accorded warm welcome and venerated him too much. Later when he was about to depart, they humbly requested him to settle in Halakandi permanently. Thus he accepted their request and spent entire life there till he died.

Hazrat Makhdoom Noah was born in 911 A.H. His sainthood was evident from his forehead right since his childhood. It is relafed that when he was of seven days only and lying in the cradle, he heard 'call for prayer' coming from nearest mosque. When it finished, he uttered: نعم لا الٰہ اِلّا اللّٰہ ولا نعبدہ اِلّا اِیّاہ مخلصین لہ الدین

Little is known about his formal education except that he studied the first five parts and fifteen last parts of the holy Qur'an from Makhdoom Arabi Diana. But despite having very limited education in literature or religious sciences, when he used to explain exegesis (*tafsir*) of *Muhkamat* and *Mustashabihat* of the Qur'an, the great religious scholars and theologians of the time would surprise to listen the interpretation.

Marfat.com

Hazrat Jalaluddin Jalal relates 'I heard direct from Hazrat Noah say: God has honoured me by giving four things: Firstly I advise people to say *Kalima* لا الــه الا اللّــه; secondly I explain exegesis (*tafsir*) and meaning of the holy Qur'an; thirdly, I am bestowed with knowledge of Hadith, fourthly I am given knowledge of interpretation of dreams. His extensive esoteric knowledge was also divine conferment. Formally he did not pledge allegiance to any Shaikh; he owed his spiritual awakening direct to God. He was thus complete *Awaisis*. (Esoterically educated and trained by God Himself).

One day Shaikh Abu Bakr Qureshi, who was descendant of Khwaja Bahauddin Zakiriya Multani and attracted towards Makhdoom Noah asked Makhdoom Fazalullah, a great savant of the time 'which Sufi order Hazrat Makhdoom Noah relates?' He ran towards Makhdoom Noah to ask this question. He had hardly uttered anything from his tongue when Hazrat Noah said: لَيْــسَ لَــهٗ مـن دونــهٖ شفيع ولاولى (I have no one intercessor nor friend except the Lord Himself). This clearly indicates that he was not initiated by anyone to help attain spiritual enlightenment. Likewise once Hazrat Noah was staying at Thatta (Sindh) in the house of Hazrat Syed Ali Shirazi. His son Syed Jalal asked Noah 'Do you have servitude (ارادت) to Imam Ali (R.A)?' He said: Yes! No one can imagine to attain sainthood (*wilayat*) without mediation of his august office. But I learnt the holy Qur'an from Makhdoom Arabi Diana at the age of 14. Mian Mahmood relates: One day a person, who was one of the descendants of Ghaus-e-Azam approached Hazrat Noah and said: I have been appointed to confer Khilafat on you and I also know alchemy. I am ready to teach you this knowledge if you desire; this might benefit you anytime.' Hazrat Noah said: "since the day I have been ennobled from the court of Rasulullah ﷺ, worldly temptation

Marfat.com

has abandoned me." Saying this he asked someone to bring *dirham*. When brought, he smeared mud on it and it instantly converted into pure gold. All these evidences indicate that he did not acquire esoteric knowledge from any Shaikh; it was entirely divine Providence on him.

Hazrat Noah would remain engrossed in devotional exercise all the times. His tongue ceaselessly immersed in *dhikrullah* and lips in motion. The barber at the time of cutting hair would think 'if he stops for one minute, I might trim his moustaches.' Hazrat would divine his thought and say: When the barbers, of Imam Abu Hanifa and Imam Shafii, at the time of cutting hair, wanted to trim their moustaches, asked them to stop motion of lips; they responded: 'If you can stop rotation of heavens and earth, we too shall stop motion of the lips.'

Hazrat Noah loved contentment and trust in God too much. He used to hold it repugnant to Trust in God to hoard anything for next day. One day a guest came to him. In order to entertain him he went to his house and asked his wife 'is there anything at home to serve the guest?' She said 'enough material is available.' He again asked: 'Have you one ser grain.' He said 'we have more than this.' He again and again asked 'How much?' She finally said: 'we have four ser grain, and apart from this, we have many other things to eat given by the Lord.' Hearing this he said: To hoard so much grain and other things is contrary to the trust in the Sustainer. Saying this he invited the poor to his house and asked them to take away whatever food grain etc., was lying in it.

For the fulfilment of his day to day personal needs he never sought help of anyone. Once falling ill he was lying in his private cell. A boy servant, who was brought up in his house, was standing before his cell. He said to the boy: 'I and you both are servants of God. Since you are bound to serve us

Marfat.com

and we to pay you, bring some water for me.' The boy laughed and ran away and did not bring water. Hazrat Noah said: Praise be to God, this was the only request I made in my lifetime and this too was not met.

Hazrat Noah was the person whose prayers were granted by the Lord. Once a king of Dehli sent army to conquer Sindh. The people reported the matter to Hazrat Noah. He said: '*Insha Allah*' end result would be better.' Royal army ravaging everything arrived at Halakandi. The people of the Khanqah of the area, fearing and trembling reached the threshold of Hazrat Noah and sought his assistance to avert the danger. Hazrat Noah said: Bring me some dust. When the people brought, he recited the following prayer on it:

اللهم لک الحمد ولک المجد ولک الشکر والیک المتکاء
وانت المستعان وعلیک التکلان وعنک الفرج ولا حول ولا
قوة الا بالله العظیم وصل الله علی خیر خلقه محمد واله واصحابه
اجمعین برحمت یا ارحم الراحمین

(O Allah! All Praises, Glories, Gratitudes are due to You. We trust in you, seek help of you, hope in you, expect relief of you. There is no power besides the power of Allah the magnificent and blessings be on the best of entire creation Muhammad and his descendants, companions and all by your Mercy, O the Most Merciful of all the mercifuls.)

He then cast the dust onto the army. It is related that the army fled in such a panic for two days non-stop from the area that it too left arms and goods at the site.

Hazrat Noah would always stress his devotees to follow Shariah strictly. Once a man reported to Hazrat Noah that Dervish Ruknuddin said to Shaikh Ibn Detta, who was well renowned on account of his faculty of *Kashf* and

Marfat.com

Karamat (revelation and intuitive power) 'If I pray to God that every animate-being existing in the earth may die, I hope my prayer will be granted and all shall die.' In response Shaikh Ibn Detta said: 'If I pray to God to resuscitate all, I firmly believe that God will restore life to all.' Hazrat Noah hearing all the account said: You should restore life to the deadened hearts by the teachings of Islam and don't utter such things which the law of Shariah does not allow. And that in this phenomenal world to live and die simultaneously is inconceivable.'

Hazrat Noah was much interested in service to humanity. Haji Abdullah bin Haji Haroon has related that some people who were the descendants of Khwaja Bahauddin Zakariya Multani requested in the court of Hazrat Noah that 'the crown prince wants to banish us from our native land of Thatta.' Hazrat Noah said: 'Resign to divine decree and obey His command." Then they recoursed to their ancestors spiritually and the living auliya in person with an appeal to help them. The same reply they received from all of them and that 'this job can be done by the living Shaikh only.' They again approached Hazrat Noah and took him to the state of Thatta in the name of God and His Prophet. He stayed in the Jamiya mosque Farrukh. When Mirza Abdul Baqi, the governor of city came to know of Noah's arrival in the area, he came to pay homage to him and said 'I am very grateful to you to have come here.' Hazrat Noah said to him 'whoever sends harm to auliya Allah, on them angels, in the semblance of such birds are set over them whose beaks are sharper than diamond.' He had hardly said this when some birds appeared in the air whom the entire gathering saw with their naked eyes. Mirza Abdul Baqi fearfully thought that he should explain to Hazrat Noah 'the order of their banishment was based on the royal decree issued from the court of his grandfather who had

Marfat.com

enthroned him'. But he could not even utter his words by the tongue. To him Hazrat Noah said: It is better for you to reconcile with the inhabitants, and the king must not exile them from their protected homeland (i,e. Thatta) and allow them to reside (except the city) wherever they want to settle.' Mirza Abdul Baqi immediately obeyed Noah's command. Afterwards some people of Thatta settled in the sub-division of Kakrala and some in the city of Badine.

Once people asked Hazrat Noah 'what is the difference between Habib and Khalil?" He said: Habib holds the rank of beloved and Khalil denotes lover. Habib denotes coquetry (*naz*) and that Khalil means 'asking and petitioning (*niyaz*). Habib is loved by the friend and Khalil covets friend.

Hazrat Noah used to avoid writing on paper. Once Syed Ismael Bukhari, who was one of his disciples decided to take down what the Shaikh would exhort. When Hazrat Noah came to know his intention, he said 'The aspirants of Truth (طالب حق) write these things on the tablet of his hearts with the pen of God, but not on the paper.' Some times he used to say: Like the former auliya Allah, I sometime think to write a book on Tasawwuf (Islamic mysticism) which might obviate the need to consult books written by the earlier Sufi saints. But their veneration impedes me to do so. However my disciples are permanent legacy (literature) of Tasawwuf. Whatever they utter from their tongues is in accord with the law of Shariah and intuitive science (*marifat*)

The book entitled '*Dalil uz-Zakarin*' contains abundant discourses of Hazrat Noah which are full of divine knowledge and wisdom and unique in eloquence. Some of them are translated as follows:

Once the king of the time asked Hazrat Noah: Some *dervishes* disclose what is in the womb of pregnant woman,

Marfat.com

and when it will rain and some others foretell the coming events whereas the holy Qur'an says:

"Verily, Allah with Him is the knowledge of the Hour, He sends down the rain and knows that which is in the wombs. No soul knows what he will earn tomorrow.. (31:34)

This verse indicates that no one except God is the knower of these things. Hazrat Noah said: If you reflect into the meaning of the verse it contains the word *nafs* (soul) not the spirit, and *dervish* speaks not by means of *nafs,* rather he speaks beyond *nafs* by assimilating the attributes of God.

He said: Three things are essential for the protection of dominion so that it is saved from the enemies and the opponents. The first fort is the clay and that is the subjects. This fort must be strengthened by strong judiciary so that no oppression or cruelty could break into it. The second fort is that of Iron which is the army of the country. It is built by generosity and honours i,e. by giving awards. These are the people who can safeguard the country from uprising and revolts. Third fort is made of steel. They are the people of God (اہل اللہ) i,e. auliya Allah and divines. It is mandated on the king to give them their due share from government treasury to enable them to impart education in schools with peace of mind and pray for the longevity of the rule. It is also obligatory on the king to hold them in esteem and respect and take full responsibility to meet their financial needs and think himself needy of their prayers, and present before them his own problems and objectives sincerely in order to seek their prayers and blessings for the solution of them as the rein of power, in reality, lies in their hands.

Dervish Yahya relates: Once Bibi Maryam approached Hazrat Noah to pray for the enlargement of sustenance for her. He said: Allah will not alter what has been apportioned for you

Marfat.com

in eternity nor the apportion- ment of others can be given to you. And that there is no need to run after for what is not predestined to you, and what the destiny has decreed in your favour, you must not worry to get it i,e., it will come to you automatically.

Sometimes Hazrat Noah would elucidate subtle point in the discourses of great Sufis. Once a man asked him to explain the meaning of Bistami's words 'God needs Bayezid Bistami but Bistami does not need God.' He replied 'It is perfectly true, the mirror-maker makes mirror, but to see his own face he needs the mirror.'

Once a man said *Bad Bakht* (unlucky) to his wife. The Ulama said 'nothing can atone for it.' But Hazrat said he must renew his wedlock. Once a man asked his wife 'you are divorced if you licked up the cauldron, but despite this she licked up the cauldron. The Ulama gave verdict that divorce had taken place. But when Hazrat Noah came to know of it, he said 'How divorce could take place, as she licked up the fingers not the cauldron.'

Once a man asked him 'what is the meaning of: 'knowledge is a great veil?' Hazrat said: This veil is like specs which illumines the eyes and spiritual insight (بصیرت). A man requested Hazrat Noah to pray that God may grace him with knowledge, He replied: 'The attainment of knowledge means quest for the knower. Who sought prayer only for the acquisition of knowledge, is given knowledge only.'

He once said *Takbir-e-Ula* in prayer is like a lamp. What is hidden in the dark house (Body) is made manifest by the light of the lamp.

Hazrat Noah married four wives. The first wife was from Turk tribe. She bore four sons and four daughters. The elder son named Muhammad Amin, was made spiritual heir,

Marfat.com

(*Khilafa*) after the death of his father. The other three sons named: Mian Hamid, Mian Nur Muhammad,and Mian Ahmad.

The second wife gave birth to five sons named: Mian Dawud, Mian Musa, Mian Haroon, Mian Yusuf, and Mian Adam.

The third wife bore three sons and one daughter. The sons named: Mian Miran Muhammad, Mian Ibrahim nicknamed as Adam Sani, and Mian Jalal Din. The fourth wife remained issueless.

Hazrat Makhdoom Noah died on Thursday, the 27 Ziqad 998 A.H (1589) at the age of 87. His tomb locates in the area of Hala Kandi and is place of spiritual enlightenment for the elect and common folk.

After the death of Hazrat Makhdoom, his elder son Hazrat Muhammad Amin took over as *sajjada nishin* of the Khanqah. He was said to be the most enlightened Sufi saint of the time who caused spread of Tasawwuf in the entire region of Sindh. Mian Ibrahim Adam Sani was too radiant mystic of repute.

Sources

تذکرہ صوفیائے سندھ۔اعجاز الحق قدوسی

Marfat.com

By Muhammad Riaz Qadri

- ☆ **QASIDAH BURDAH SHARIF (AL-BUSIRI):** *An English translation and commentary.*
- ☆ **THE SULTAN OF THE SAINTS:** *The life and teachings of Hazrat Shaikh Syed Abdul Qadir Jilani*
- ☆ **MYSTICAL DISCOURSES OF GHAUS-e-AZAM:** *English translation*
- ☆ **ILHAMAT-e-GHAUS-e-AZAM:** *English translation*
- ☆ **QASIDAH GHAUSIA:** *English translation and interpretation*
- ☆ **MANAQIB-e-RUMI:** *Anecdotal study of spiritual life (Urdu)*
- ☆ **IRFAN-e-ILAHI:** *Malfuzat Auliya Allah (Urdu)*
- ☆ **The Sayings and Teachings of the Great Mystics of Islam**
- ☆ **SHAIKH AKBAR MUHYIUDDIN IBN ARABI:** *Life and Thoughts (Urdu)*
- ☆ **GHAUSUL-AGHAIS:** *Urdu translation of the book "The Sultan of the Saints"*
- ☆ **HAYAT-e-KHIDR:** *Mysterious life and role (Urdu)*
- ☆ **ADAB al-MURIDEEN:** *Rules of Conduct for Novices (by Khwaja Muhammad Karimullah Abbasi Qadri): An English translation*
- ☆ **VIRTUES OF DUROOD-O-SALAAM** *by Muhammad Saeed Shibli: An English translation*
- ☆ **ANWAR-e-DAROOD-o-SALAAM:** *Spiritual irradiation of blessings & salutations on the Holy Prophet (PBUH): a comprehensive study in English language*
- ☆ **FUSUS AL-HIKAM by Shaikh Akbar Muhyiuddin Ibn Arabi:** *an easy approach in Urdu language*
- ☆ **A MANUAL OF ISLAMIC PRAYERS**
- ☆ **SALAAM-e-RIZA:** *English translation & interpretation*
- ☆ **The Excellence of Islamic Prayers & How to Perform Them**
- ☆ **Imam Ahmad Riza Khan Brelwi:** *Life & Teachings*
- ☆ **Sufi and Sufism in Islam:** *A short study in the mysteries of Islamic mysticism*
- ☆ **Islamic Sufism:** *An account of the mysterious lives of the great saints and mystics of Islam in 3 vols.*

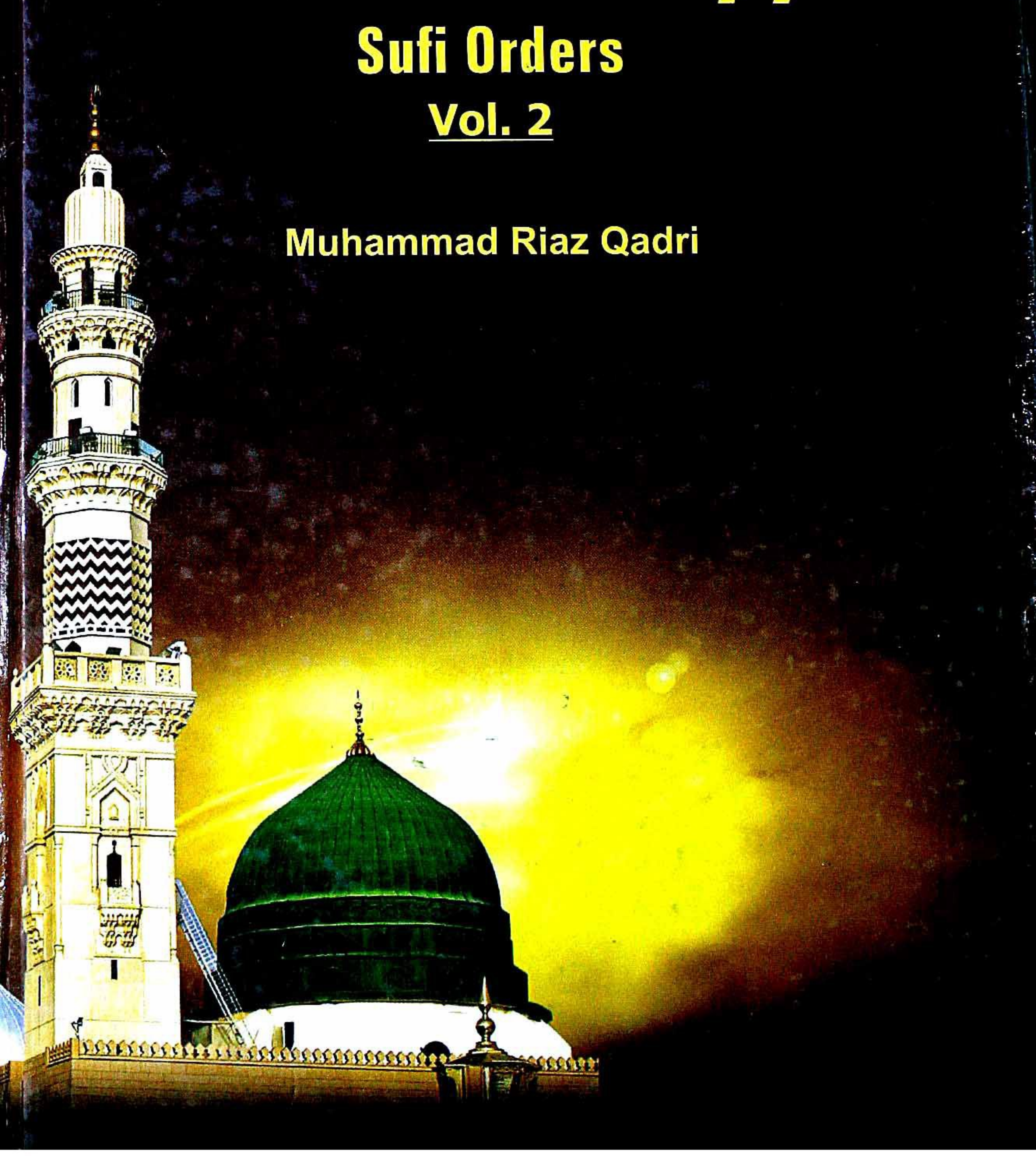
Marfat.com

Islamic Sufism: *An account of the mysterious lives of the great saints and mystics of Islam*

Qadiriyya & Suhrawardiyya Sufi Orders

Vol. 2

Muhammad Riaz Qadri



Marfat.com