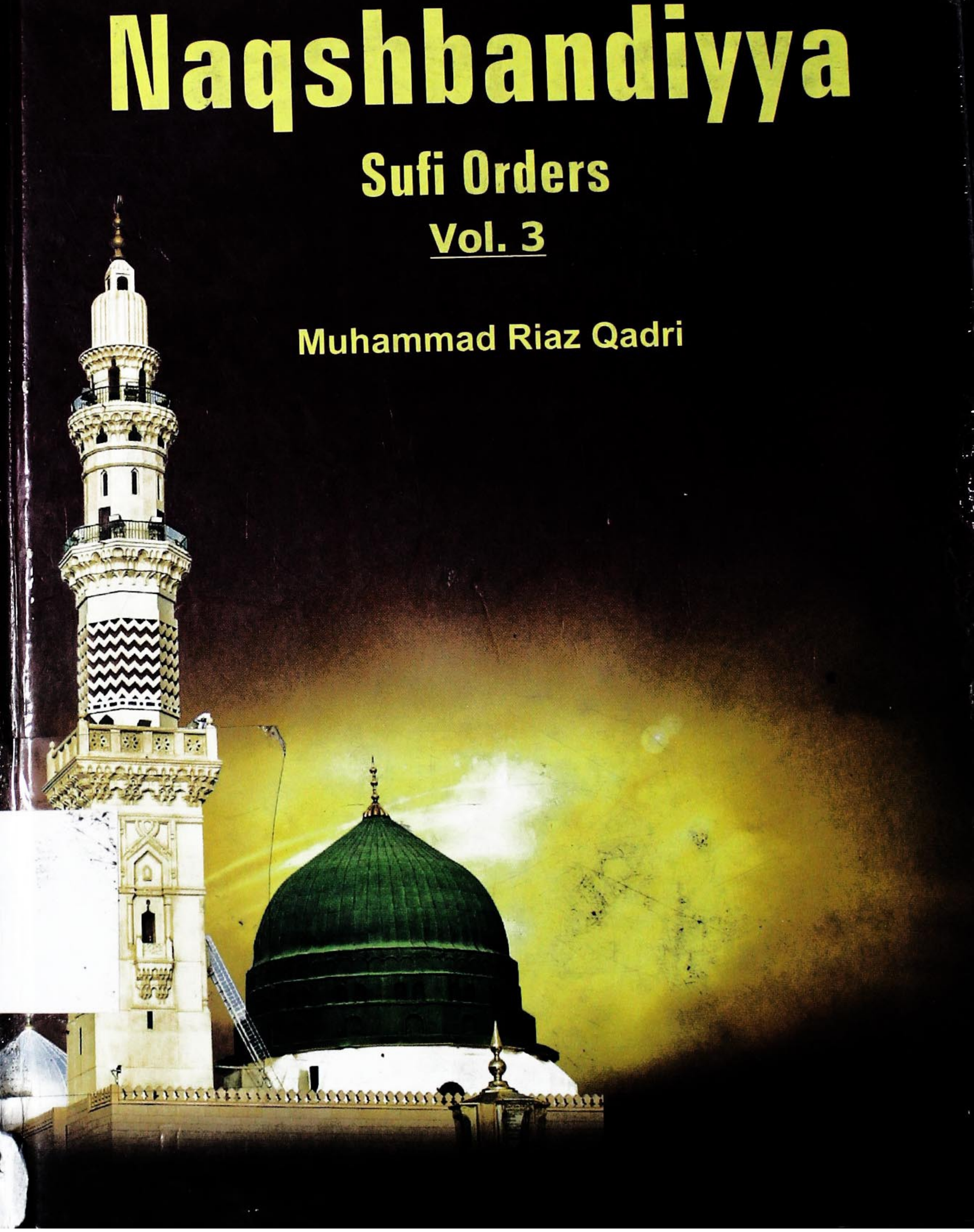
Islamic Sufism: *An account of the mysterious lives of the great saints and mystics of Islam*

Chishtiyya & Naqshbandiyya

Sufi Orders

Vol. 3

Muhammad Riaz Qadri



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ISLAMIC SUFISM

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

Vol. 3

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Chishtiyya and Naqshbandiyya Sufi Orders

Compiled by
Muhammad Riaz Qadri

Published by
ALLIED BOOK COMPANY
Naqi Market, 75 The Mall, Lahore.

2012

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First Published: 2012

Number of copies printed: 300

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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.

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1

Chishtiyya Order

An Introduction

One of the earliest four great Sufi Brotherhoods (*salasil*) is known by its name 'Hubairiyya' after the name of Khwaja Abu Hubaira. The first one is called Zaidiyya, attributed to Hazrat Khwaja Zaid Abdul Wahid, the second is known by the name 'Iyadiyya' attributed to Abu Ali Al-Fudayl bin Iyad, the third *silsila* is called Adhamiyya Order attributed to Hazrat Khwaja Ibrahim Adham.

Hubairiyya Sufi order is attributed to Hazrat Khwaja Abu Hubaira Amin Basri who was disciple and Khilafa of Khwaja Hazeefa Mursi who was disciple and Khilafa of Khwaja Ibrahim Adham, who had got Khirqah Khilafat from three persons. First he met Hazrat Khidr (A.S) and remained under his training for sometime and got Khirqah. After this he joined the company of Khwaja Fudayl Iyad, got spiritual training and Khirqah Khilafat from him. Afterwards he completed his initiatory journey (*suluk*) in the company of Imam Muhammad Baqir who bestowed on him Khirqah Khilafat. Thus spiritual Kinship of Hazrat Ibrahim Adham, through Imam Muhammad Baqir, reaches Hazrat Imam Hussain son of Hazrat Ali, and through Khwaja Fudayal Iyad it relates to Khwaja Hasan Basri. Whatever wealth of spiritual treasure Ibrahim Adham attained from his Mashaikh was transmitted to Khwaja Hazeefa Mursi.

The fifth renowned Sufi order, which later on got the name of Chishtiyya order, was originated from Hazrat Khwaja Ali Dainori who was disciple and Khilafa of Khwaja Abu Hubaira Aminuddin Basri who was disciple and Khilafa of Khwaja Hazeefa Mursi. The devotees of Hubairiyya order, abdicating social life of their elders in the cities and towns,

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lived alone in jungle and dreary places. They lived all the time in ablution and prayed with undistracted mind. They fasted ceaselessly and at Iftar time took wild fruit or just grass. They lived utmost auster lives far beyond general public.

Chishtiyya Sufi order began from Khwaja Abu Ishaq Shami in nineth/tenth century. He travelled from Syria to Baghdad and reached the Khanqah of Khwaja Mamshad Ali Dainori in order to seek allegiance (Bait) at his hand. As stated before Khwaja Ali Dainori was Khilafa of Khwaja Abu Hubaira. Khwaja Ali Dainori took oath of allegiance of Abu Ishaq Shami (i,e., made him disciple) and asked his name. He replied 'This humble being is called Abu Ishaq Shami." Thereupon, Hazrat Khwaja Dainori said: "From today onwards, we will call you Abu Ishaq Chishti, and whosoever enters your spiritual order till the Day of Resurrection, will be likewise called "Chishti.".

Accordingly, Hazrat Khwaja Abu Ishaq at the direction and instruction of his guide (Pir) Dainori shifted from his native town and settled at Chisht and started his missionary duty of spreading his spiritual order. It is thus this great Chishti order (*silsala*) which came into existence. Khwaja Abu Ishaq was succeeded by Khwaja Abu Ahmad Abdal who was an eminent figure of Chisht. He was an aristocrat and amongst ruling elite. Khwaja Abu Ahmad was succeeded by Khwaja Abu Muhammad Chishti, who was succeeded by Khwaja Qutbuddin Maudood Chishti. These five Mashaikh are known as the five pillars of Chishtiyya Sufi order and are buried at Chisht. All these Mashikh are the guides and precursors of Khwaja Moinuddin who came to be called "Chishti". Likewise five Khulafa of this order who reached India were known as five pillars. They are: Khwaja Moinuddin, Baba Fariduddin Ganj Shakar, Khwaja Qutbuddin Kakhtiyar Kaki, Khwaja Nizamuddin Auliya, and Khwaja

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Nasiruddin Chiragh-i-Dehli.

Khwaja Moinuddin Chishti swore allegiance at the hand of Hazrat Khwaja Usman Harooni who was disciple of Haji Sharif Zindani who was disciple of Khwaja Qutbuddin Maudood Chishti.

The Chishtiyya order achieved fame mostly in India. Other branches which spread to Transoxiana and Khurasan did not survive long. Thus this order traces its initiatic geneology back to Khwaja Hasan Basri, who was said to be a disciple of Hazrat Ali ibn Abi Talib (R.A). However, the founder of the Chishtiyya order in India was Khwaja Moinuddin Hasan Chishti Ajmeeri. He is rightly designated as "Sultan ul-Hind." When by the order of Rasulullah ﷺ, he entered India, he undertook forty-day retreat at the holy shrine of Hazrat Data Ganj Bakhsh before starting his missionary work. (مراۃالاسرار)

Shaikh Ashraf Jahangir Simnani in *Lataif Ashrafi* writes: There are two Chisht in the world. One city of Chisht is situated in Khurasan in the vicinity of Harat. The second is town named Chisht which locates between Multan and Uch in Pakistan. Khwajgan of Chishtiyya order belong to that Chisht which locates near Harat. Simnani has also said: whoever claims to have kinship with Chishtiyya order must possess two distinctive features: First, renunciation and preference of others over himself. (ترک وایثار) Second, intuitive passion (love) and humility (عشق وانکساری). He who is devoid of these traits, has no concern with Chishtiyya order.

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1

Khwaja Moinuddin Hasan Chishti

Hazrat Khwaja Moinuddin Chishti is eminent spiritual figure of India. He was descendant of the luminous family of Hazrat Ali(R.A). His father syed Ghiyasuddin Hasan traced his descent from Hazrat Imam Hussain (R.A) and his mother Syeda Bibi Mah Nur Ummul-wara was the daughter of Syed Daud. She was descendant of Hazrat Imam Hasan (R.A). Hazrat Khwaja Moinuddin is closely related to Hazrat Shaikh Syed Abdul Qadir Jilani (Ghaus-e-Azam). It is related that mother of Khwaja Moinuddin (also known as Khwaja Gharib Nawaz) was a cousin of Ghaus-e-Azam. It means that Ghaus-e-Azam is a maternal uncle of Khwaja Gharib Nawaz.

Exact date of birth of Khwaja Gharib Nawaz is not known. However his date of birth falls between the year 523 A.H. and 537 A.H. In fact, he was born in the year 530 A.H (1135) His most probable place of birth is Sanjar which is near Isfahan. Dr. Zahurul Hassan Sharib relates his place of birth as. Isfahan and he was brought up in Sanjar (Sanjan). Khwaja Moinuddin is also known by some other titles such as Gharib Nawaz, Sultan-ul-Hind, Naibe-Rasul-Fil-Hind.

Even during his infancy, he showed traits of generosity and sacrifice to other. Whenever any woman came to his house with her child, and the child cried for milk, he would make sign to his mother to feed the crying baby from her breast. At the age of 3 or 4 he used to share his own food with his friends, but he would seldom take part in play with the children of his age.

Hazrat Khwaja Gharib Nawaz was brought up in Khurasan. He received his early education at home. He had committed the holy Qur'an to memory at the age of nine.

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Afterwards, he got admission in a *Maktab* (school) in Sanjar concentrating mostly on Hadith and Fiqh (jurisprudence). He was orphaned at the age 15, as his father died on the 15th of Shaban 544 A.H. When the family assets were distributed, he inherited only a grinding stone and a garden.

From the early age, Khwaja Gharib Nawaz liked the company of saints and mystic men. His meeting with an enraptured person (Majzoob) named Shaikh Ibrahim Qandozi, who met him in his orchard, was a turning point in his life. One day when Khwaja Gharib Nawaz was watering his garden, he saw a *dervish* entering there. He welcomed him, kissed his hand reverently, made him sit down, and offered a bunch of fresh grapes. While eating, he divined by his intuitive power, that his host was inwardly worried, had a spark of Divine love in his heart and was an ardent seeker of Truth. He took out a piece of oil-cake (the substance left after the oil was extracted from the sesame seed) chewed it, and put it into the mouth of Khwaja Gharib Nawaz. The moment he ate it, it produced marvellous impact. The worldly and carnal desires disappeared from his inmost; he felt illumination in heart. He immediately renounced the world, sold his garden and grinding stone, and distributed the proceeds amongst the poor and left everything in the pursuit of education and Ultimate Truth. He set out on long journey.

In those days Baghdad, Samarqand and Bukhara were great centres of Islamic learning. He firstly reached Khurasan and then Samaqand and Bukhara. He was without a friend, without penny in his pocket, and without any hope of provision but resolutely determined to achieve goal. Here he received education in religious and oriental sciences and literature from many learned Ulama of the day eminent of whom were Maulana Hissam-uddin of Bukhara, and Maulana

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Sharfuddin Sahib. From the former he also received cloak (Khirqah) and turban of learning (*Dastar-e-Fazilat*), the two highest academical awards. Having completed his education at Bukhara, Khwaja Gharib Nawaz went to Samarqand where he attended many leading institutions to perfect his knowledge in all the rational and traditional sciences and philosophy. This period dates between 551 A.H. to 561 A.H (1150 to 1160).

After attaining perfection in exoteric learning, Khwaja Gharib Nawaz now paid attention to his spiritual enlighteninent. In the year 551 A.H, he reached Iraq and met Ghaus-eAzam Hazrat Shaikh Syed Abdul Qadir Jilani for the first time who predicted about him and said: "This young man (Moinuddin) will be a great spiritual figure of his time. He will be a source of inspiration and a centre of devotion and focus of affection to lakhs of people." This prophecy came true in near future.

Khwaja Gharib Nawaz was now in search of a spiritual guide for systematic initiation. He left Iraq for Arabia and from Arabia, he came to the town of Haroon where he met Hazrat Khwaja Usman Harooni and requested him to accept him as his disciple. Khwaja Usman initiated him immediately. This initiation took place sometime in 561-562 A.H. Hazrat Khwaja Moinuddin relates this event as follows:-

"I appeared before Hazrat Usman. I bowed my head in reverence. Hazrat asked me to offer two Rakates of prayer. I did it. He then asked me to recite a Quranic verse. I did it. He asked me to repeat Praise of Allah and invoke blessings on the Holy Prophet ﷺ and his family twenty-one times and say 'Praise be to God' (Subhan Allah) sixty times. I did it. After this he stood up, took my hand in his own and looked towards heaven saying: "Let me present you to God." After that he cut off my hair with a scissors and then put a special Turki Cap on

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my head and asked me to sit down. He then asked me to recite *Surah Ikhlas* one thousand times. I did it. He then said: "Among our followers there is only one day and one night *mujahada* (austerity), hence go and do it today." I did this and reappeared before him. He asked me to sit down and repeat *Surah Ikhlas* again one thousand times. I did so. "Look towards the heaven," he then said. When I raised my eyes towards the heaven, he enquired, "How far do you see?" I said, "upto *Arsh-e-Moalla* (Highest Throne)" He then asked: "Look below." I did so. He enquired, "How far do you see?" I said, "upto the Antipodes (*Tahtus-Sara*)." He then asked me to sit down and repeat *Surah Ikhlas* one thousand times and I did it. He then told me, "Look towards the heaven," when I did so, he enquired, "How far do you see now?" I said, "Up to the dazzlement of God's glory." He then said, "close your eyes." I did so, and after a moment, he asked me, "open your eyes." I did so. Then he showed me his two fingers and enquired, "what do you see through them?" I said, "I see 18000 worlds." When he heard this, he said, "Now your work in over." Then he looked towards a brick lying nearby and asked me to pick it up. When I did so, I found some gold coins (dinars) under it. He asked me to go and distribute them among the poor and the needy which I did. He then instructed me to remain with him for some times."

Some writers say this initiation (*Bait*) took place in Baghdad, other say, he had initiation twice, first at Haroon, and the second in Baghdad in the mosque of Khwaja Junaid. But this is said to be an unnecessary controversy. However, after his initiation. Khwaja Gharib Nawaz remained in the company of his spiritual guide (*Murshid*) and spent all his time in his attendance during all travels. He personally carried his master's bedding, drinking water and food. For twenty

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years, he remained in his company, gained lot of benediction and became consummate saint in true sense of the term. Hazrat Usman Harooni was disciple of Hazrat Haji Sharif Zindani, who was next disciple of Hazrat Khwaja Qutbuddin Maudood Chishti who was disciple of Khwaja Nasiruddin Abu Yusuf Chishti etc.

Khwaja Moinuddin travelled extensively prior to and after his initiation at the hand of Hazrat Usman Harooni. In sum, after his initiation his spiritual guide took him to Makkah. Khwaja Gharib Nawaz himself relates thus: "Having reached Makkah, we were honoured by the visit to Kaaba and we circumambulated it. My spiritual guide took my hand in his hand and entrusted me to God and prayed for me. A heavenly voice was heard saying. "We have accepted Moinuddin as one of our beloved devotees." Then we reached Madinah-the Radiant. Khwaja Usman asked me to offer blessing and salutation to Rasulullah ﷺ. I did so and heard a voice in response declaring: "Peace be on you also, O spiritual leader of all the saints on the earth and sea." On hearing this, my spiritual guide said to me: "Now you have attained perfection in sainthood."

After this Khwaja Gharib Nawaz in the company of his spiritual guide reached Oush, and met Shaikh Bahauddin of Oush. Travelling through Badakhshan, Bukhara, they reached Sewastan and met Hazrat Sadruddin Ahmed there. Then they left for Damascus where twelve thousand prophets are laid to rest. They paid homage to the tombs of the prophets. When Khwaja Gharib Nawaz left Sewastan for Damascus, Khwaja Najmuddin Kubra was not present in Sanjar. But when they returned to Baghdad after pilgrimage they met the said Shaikh in Sanjar (in 581 A.H.) and stayed with him for two months and a half. From Sanjar Khwaja

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Gharib Nawaz reached Gail (near Mountain Judi) and met Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani in 581 A.H. and stayed with him for fifty seven days and gained lot of blessing and spiritual benedictions (*Faiz*) from him. It is related that Ghaus-e-Azam also directed Khawaja Sahib to go to Lahore and get his spiritual share from Hazrat Data Ganj Bakhsh Hujwari.

Khwaja Gharib Nawaz narrates: "Subsequently Khwaja Usman Harooni returned to Baghdad and adopted reclusive life". One day he said to me: "You should come to me after sunrise so that, I may explain to you the secrets of mysticism and divine knowledge which are treasure mine of Knowledge for you and useful to the disciples and the followers." Hence Khwaja Gharib Nawaz recorded all of his utterances in the book entitled '*Anis-ul-Arwah.*'

After having served for twenty years, his spiritual guide in travels, Khwaja Gharib Nawaz was separated from him in Baghdad in 582 A.H. (1186 C.E) at the age of fifty two. On this occasion, Khwaja Usman Harooni handed over his sacred stick, the robe, wooden sandles and a prayer- mat to his disciple Khwaja Gharib Nawaz and said: "These sacred relics (*Tabarrukaat*) are the possessions of our spiritual ancestors and I have given them to you. You should keep them with you and give them onward whomsoever you deem worthy of them. You should perfect yourself in renunciation, stay away from the public and don't demand anything from anyone except God." He then embraced Khawja Sahib affectionately, kissed his forehead and said: "I entrust you to God." Then he went into trance and passed away.

Khwaja Moinuddin having obtained the robe of succession (Khilafat) started tour of his own. During this journey, on the way, he stayed in graveyard away from human

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habitation. During this tour, when he went to Isfahan, he met Shaikh Mahmud of Isfahan. Khwaja Qutbuddin Bakhtiyar Oushi was in search of a spiritual guide (*Murshid*). He met Khwaja Moinuddin who immediately accepted him as his disciple (*Mureed*). Khwaja Qutbuddin accompanied his Murshid (Khwaja Moinuddin) in his tour in 583 A.H. They travelled to Makkah and performed pilgrimage the same year. After Hajj, Khwaja Gharib Nawaz reached Madinah. Here he was engaged in prayer in the Mosque Qaba during which he received mandate from the court of the Holy Prophet ﷺ to the effect that: "O Moinuddin! You are a helper of my religion. I entrust you the country of Hindustan (India). There prevails darkness. Proceed on to Ajmer, and spread there the Gospel of Truth."

After sometime, Khwaja Gharib Nawaz was commanded in dream by the Holy Prophet ﷺ to make Qutbuddin his spiritual successor and confer on him the robe of succession. Thus in 586 A.H. Khwaja Qutbuddin Bakhtiyar was made Khalifa of Khwaja Moinuddin Chishti.

Khwaja Gharib Nawaz resuming his journey, went to Khuraqan, met Shaikh Abdul Hasan Khuraqani. Then he left for Astrabad and from here to Harat where he stayed at the tomb of Hazrat Abdullah Ansari for some time. When his reputation attracted large number of people in Harat, he moved to Sabzawar in Afghanistan. The governor of this place named Yadgar Muhammad was cruel and haughty person. He was a *Baatani* and did not respect the first three Caliphs of Islam, nor had he any regard for Sufi saints. He owned a fine garden wherein Khwaja Gharib Nawaz entered for a little rest. When Yadgar arrived at the scene with his retinue, he saw Khwaja Gharib Nawaz and got infuriated. On this Khwaja Gharib Nawaz simply raised his eyes (while reading the holy Qur'an)

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towards Yadgar which made him trembled and he fell down unconscious on the ground. His servants and retinue sought forgiveness of Khwaja Gharib Nawaz who then sprinkled some water on Yadgar's face. Next moment, he regained conciousness and knelt down at the feet of the saint apologetically. Khwaja Gharib Nawaz then delivered a brief sermon of advice to him. Thereupon he repented of his sins and wrong creed. He then said good bye to worldly interest; distributed his wealth among the poor, divorced his many wives, freed all his slaves, and renouncing the world totally, became one of the sincere disciple of Khwaja Gharib Nawaz. During one of his travels, Khwaja Gharib Nawaz went to Balkh and from here he travelled to Ghazni. Here he met Shaikh Abdul Wahid and remained with him for some time.

It was in the year 587 A.H. Khwaja Gharib Nawaz entered India. He reached Lahore via Multan and stayed for 40 days at the shrine of Hazrat Data Ganj Bakhsh Hujwiri. During this *chilla,* he gained lot of spiritual benediction and offered the following Persian couplet in praise of the great saint of Lahore:

گنج بخش فیض عالم مظہر نور خدا

ناقصاں را پیر کامل کاملاں راہ رہنما

(Hujwiri is treaure-giver of spiritual benediction to the world and is locus of divine light himself. For the imperfect novice, he is a perfect spiritual guide and for the elect, he is a true torch-bearer to lead them to destination.)

After gaining treasure of spiritual wealth Khwaja Gharib Nawaz proceeded to Dehli and stopped on the way at Saman in Patiala District. The astrologers had already informed Prithviraj that a *fakir* would enter his dominion (Ajmer and Dehli) from the North and destroy his kingdom.

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He had therefore deputed spies to foil his entry and finish him before he could do any harm. They met Khwaja Gharib Nawaz and tried to beguile him but failed since the Holy Prophet ﷺ had already warned him not to trust or compromise with them. Thus nothing could disturb or shake his resolute mission or prevent his entry there. But whosoever tried to implement the order of Prithviraj fell victim to the graceful magnetic personality of Sultan-ul-Hind and embraced Islam instead of evicting him from the city. This was the first miracle of Khwaja Gharib Nawaz on the soil of India which wiped out all prejudice and misunderstanding about the religion of Islam. As news spread around the city, people in ever- increasing number began to swarm Khwaja Gharib Nawaz and embraced Islam without fear and hesitation. When sufficient seed of Islamic faith was sown in the soil of Dehli, he selected Khwaja Qutbuddin Bakhtiyar Kaki to carry on his preaching mission there, and himself proceeded to Ajmer.

When Khwaja Gharib Nawaz with his few followers entered Ajmer, he wanted to stay near Anderkot under a shady tree. The servants of Prithviraj did not allow him to sit there, on the ground that the place was royal stable and Raja's camels sit there. Khwaja Gharib Nawaz said: "O.K., if his camels sit there let them sit." Saying this he shifted to another site near the Anasagar lake. But when Raja's camels did not stand up next morning, despite best efforts of camel-drivers, the matter was reported to Raja Prithviraj. He was much perturbed and advised his men to approach the same *fakir* and seek his pardon. When the men did so, Khwaja Gharib Nawaz said: "Go, the camels will stand up." When they returned to the stable they were surprised to see all camels standing there.

The chief priest of renowned temple, where Prithviraj and his courtiers used to offer their worship, named Shadi

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Dev, or Sadhu Ram, who was known to be the greatest master of black art, magic, astronomy, astrology, and witchcraft, when failed to harm Khwaja Gharib Nawaz by their counter attacks and satanic tricks, fell prey to his spiritual glance, embraced Islam and thus became the first convert disciple of him in Ajmer.

The followers of Khwaja Gharib Nawaz insisted on him to occupy a permanent residence in the city. They selected a spot near Anderkot where now exists Dargah of Khwaja Moinuddin. The missionary work began to flourish so much that within short time thousands of people from the surrounding districts of Ajmer embraced Islam. Khwaja Gharib Nawaz also extended invitation to Prithviraj number of times to accept Islam, but every time he declined and turned down offers contemptuously. Rather he finally sent message "Tell the fakir to get out of Ajmer forthwith." When this news reached Khwaja Gharib Nawaz, he simply exclaimed: "We have arrested Raj Prithviraj alive and handed over to the army of Islam."

After sustaining defeat at the hand of Prithviraj, Shihabuddin Muhammad Ghori made retreat and reached Khurasan. But the day when these grave words were uttered by Khwaja Gharib Nawaz at Ajmer, Sultan Ghori was sitting in his chamber at Ghazni pondering over his defeat. Asleep suddenly over-took him and in dream he saw a majestic personality standing before him commanding in these words: Get up the soil of India is yearning to kiss your feet and the throne and crown are awaiting you there." Since his first defeat Sultan Ghori had not changed his blood-stained clothes, nor slept on the bedding, nor visited harem nor had seen faces of unfaithful Sardars of Khilji and Afghanistan who had betrayed and left him alone in the battlefield.

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Ghori woke up from the dream well inspired and got ready to attack India. Prithviraj sent message to Khwaja Gharib Nawaz to leave his Kingdom. Khwaja Gharib Nawaz sent message: "I leave, but Shihabuddin Ghori will be coming soon to turn you out." Ghori attacked, both the armies met at Taraori near Karnal in which Prithviraj's army was completely routed and he fled, but was later arrested and killed by some Muslim soldiers. The dream came true. While in Ajmer Shihabuddin Ghori got the honour of kissing the feet of Khwaja Moinuddin whom he recognized to be the same venerable being who had urged him to attack India in his dream. He spent most of his time in the attendance of the great saint and gained much spiritual benefit from him. Khwaja Gharib Nawaz accepted him as his disciple (*Mureed*).

After the fall of Prithviraj, there was no hurdle for Khwaja Gharib Nawaz to carry on his mission peacefully all over India. He made Ajmer his permanent abode and headquarters and continued preaching Islam by sending his trained disciples across entire country.

Khwaja Moinuddin married twice at an advanced age under Islamic Shariah at the commandment of the Holy Prophet ﷺ although he had passed his marriageable age long ago. When he had settled down in Ajmer he had dream in 591 A.H in which Rasulullah ﷺ said to him: "O Moinuddin, you are a great preceptor of our religion. You have followed strictly all our Sunnah except one. You should not forsake marriage which is incumbent upon every Muslim." That very night Malik Khitab, a devotee of Khwaja Gharib Nawaz had captured a Raja's daughter in an encounter. She had embraced Islam and Khwaja Gharib Nawaz married her giving her Islamic name of Bibi Ummutulla. Once again Khwaja Gharib Nawaz was asked to marry (in 620 A.H). Thus he married Bibi

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Asmat, the daughter of Syed Wajihuddin Mashhadi. Khwaja Gharib Nawaz had three sons and one daughter from both his wives. They were Khwaja Fakhruddin, Khwaja Hisamuddin, Khwaja Ziauddin Abu Sayeed, and Bibi Hafiza Jamal.

The Holy Prophet ﷺ had made Khwaja Moinuddin Sultan-ul-Hind i,e., spiritual sovereign of India to execute divine will and spread light of Islam and bring humanity closer to God Most High. With his motto 'Love towards all, malice towards none', he won the hearts of millions of oppressed people by sheer love, sympathy and service. It is related that people around thirty-six thousand would form his audience at a time and also embrassed Islam en-masse in thousands at a time. It is his living miracle that in the past 750 years millions of people of all classes and faiths have been inspired by his love and luminous teachings and preachings and are attracted towards his shrine. His own fascinating personality, tolerance in the wake of intense enmity of the infidels, perseverence, missionary resolution and spiritual power were enough to assert spirituality of Islamic faith and creed which caused subjugation even of his bitterest adversaries. He practically proved the doctrine of Ibn Arabi that Islam is religion of love and peace (not terriorism) since the Prophet of Islam is the beloved of God Most High.

Khwaja Gharib Nawaz visited Dehli twice during the reign of Shamsuddin Iltetmish. The king was one of his devotees. He had also advised Khwaja Qutbuddin to stay in Dehli with the message; "To you is entrusted the spiritual sovereignty of Dehli. Therefore stay there where you are." During his stay in Dehli, Khwaja Gharib Nawaz asked if there was anyone amongst Qutbuddin's disciples who yet remained deprived?." He was informed that Baba Farid-uddin Gang Shakar, who was sitting in a secluded place deserved attention.

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Both the spiritual figures went to see him. Khwaja Gharib Nawaz raising hand of Baba Sahib towards heaven prayed thus: "O God, accept our Farid, and make him a perfect *Dervish*." Then Khwaja Gharib Nawaz asked Qutbuddin, 'to preach him the Gospal which is handed down to Chishti Khwajas.' Thus through the grace and blessings of the Gospal Baba Farid came to know the mystery of the inner life. He also got robe and turban etc.

Finally at Ajmer on the 14th of Jamadi us Sani 627 A.H., Khwaja Gharib Nawaz bade farewell to Khwaja Qutbuddin Bakhtiyar Kaki, made him his spiritual successor (Sajjada Nashin) at Dehli. Khwaja Qutbuddin relates: At the investiture ceremony, Khilafat Deed (خلافت نامہ) was prepared. "Pir-o-Murshid asked me to get near him; he put on my head the Dastar (turban) and the cap. He gave me the robe to wear on. And then he gave me the sacred stick of Hazrat Usman Harooni. Subsequently, he gave me the holy Qur'an, prayer mat, and the sandles, and said: "This is a trust of the Holy Prophet ﷺ which has reached the Khwajas of our Lineage one after the other."

On Monday, the 6th of Rajab 627 A.H (21st May 1229 C.E) Khwaja Gharib Nawaz after night prayers, went into his private chamber and closed the door. No body was allowed to enter. Thus the door remained closed till the time of morning prayer arrived. His devotees thought something unusual had happened. The door was forced open. To their astonishment, the radiant soul of Khwaja Gharib Nawaz had left for celestial blissful abode. They found on his forehead written: "He was a beloved of God, and he died in the love of God." In the same night some holy saints in their communion with God noticed the Holy Prophet ﷺ as saying: Moinuddin is a beloved friend of God, we are going for his reception." He died at the

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age of 97. The exact date of his death is still controversial, it is either 6th Rajab 627 A.H. or 633 A.H. He was buried in the same tenement in which he lived in his life time and breathed his last. His Urs (death anniversary) is celebrated every year during the first six days of Rajab.

One cannot imagine or encircle the limit of supernatural powers of an accomplished wali-these are wrought in their life time and continue even after their demise. These are all by the virtue and grace of the Holy Prophet ﷺ and continuation of his miracels and also proof of one's sainthood. It is recorded by his Persian and Urdu biographers that more than 4600 miracles emanated from him in the course of his life. These were the proof of his illustrious life and grand mission. But what is the number of miracles which are being wrought after his demise, everytime, every moment, experienced by this devotees, is not known. Still, in the world of Islamic mysticism, the miracles are considered to be an ordinary and common feature of the life and character of Sufi dervishes. Two more events of the spiritual life of the Khwaja are recorded here:

One day in the royal fort of Dehli, Khwaja Qutbuddin Bakhtiyar Kaki was having a stroll with the King Shamusuddin Iltetmish. Suddenly notorious woman appeared on the scene. Wailing and crying she told the king that she was in trouble. She requested the king to arrange for her marriage. The king asked her the person she would like to marry. Pointing towards Khwaja Qutbuddin, she said 'I want to marry with him as he already had an illicit intercourse with me which has resulted in my pregnancy.' Hearing this allegation, the king and his courtiers were shocked. Khwaja too was perturbed much. He turned his face towards Ajmer and invoked help of his Pir Khwaja Gharib Nawaz. Next moment, they all saw

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Khwaja Gharib Nawaz approaching towards them in person. The king and his courtiers hurried to offer greeting. Khwaja Gharib Nawaz enquired of Khwaja Qutbuddin "why have you remembered me? Khwaja Qutbuddin, due to the impact of shock, was unable to speak out anything but tears rushed to his eyes. Khwaja Gharib Nawaz had intuited everything. Nothing was hidden from his eyes. He then turned towards that woman and addressed the child she carried in her womb. He said 'O confined child, your mother is accusing Qutbuddin of being your father, now tell us what is the truth?" The child in womb spoke out "Your honour, the statement of my mother is totally wrong, she is a libertine; she has been intrigued by the enemies of Khwaja Qutbuddin out of jealousy only to disgrace him in the eyes of the public."

One day Khwaja Gharib Nawaz was sitting on the bank of the lake Anasagar at Ajmer. A shepherd boy passed before him with a herd of young cows. The Khwaja asked the boy for some milk. The boy said "these are all young, immature and are unable to yield milk at this age." The Khwaja in happy mood smiled and pointing towards a young cow said "I would like to drink the milk of that cow, you go and milk her." The boy hesitatingly went to milk the particular cow. He was astonished to find her teats fully developed and overflowing with milk. The boy filled many pots with milk which forty persons drank to their full satisfaction.

Food of Sufi saint is alway simplest and little. Khwaja Gharib Nawaz used to take a dried piece of barley bread soaked in water, weighting five *misqaals* equal to two and a half *tolas* of the Indian weight-that too after several days. His cook would prepare daily in his kitchen as much food as sufficed to feed all the poor and destitute people of the whole city of Ajmer. Every morning, his cook used to come to him

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for the day's expenses of his kitchen and Khwaja Gharib Nawaz lifted corner of his prayer-mat and asked the cook to take away strictly as much money as he needed only for that day's provisions and no more.

Khwaja Gharib Nawaz was not only a great mystic of repute, he was also an erudite scholar and a poet of renown. He left a collection of poems in Persian called *Diwan*. His other works are titled: *Anisul-Arwah*, *Hadisul-Maarif*, *Kanzul Israr*, and *Kashful Israr*.

The sayings of Khwaja Gharib Nawaz are many and cover every aspect of Sufism. A few salient points are as follows:

1. The lover's heart is a fireplace of love; whatever comes into it, is burnt and becomes annihilated.
2. The enlightened is one who is indifferent to both the worlds-this world and the Hereafter.
3. When radiant mystic becomes silent, it means he is talking with God, and when he closes his eyes it means he is knocking His door.
4. For the traveller of mystic path, it is worse than sin to look down upon anyone.
5. The perfection of a Sufi saint consists in burning his individual self (*nafs*) to ashes.
6. The mystic path (*Suluk*) is such a path that whoever stepped into it, lost himself.
7. God showers misfortunes and misery upon the heads of those whom He loves.
8. Islamic prayer is the ladder leading to the divine proximity.
9. Ceaseless adoration of God (ذکر اللہ), is the infallible remedy for the fulfilment of one's needs.
10. It is an elevated stage on the path leading to the

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realization of God that the seeker of the goal can witness the universe and its phenomenon through his two fingers only.

11. The worship that pleases God Almighty most, is to provide relief to the humble and the oppressed.

12. Patience is tested through resignation to sorrow, sufferings and disaster without complaint or disclosing one's anxiety to others.

13. By observing Islamic law (Shariah), one reaches the stage of the path (tariqat) leading to divinity and then onward he passes on to illumination (*marifat*) and lastly attains *haqiqat* (Reality).

14. It is an ordinary miracle of Sufi saint to ascend beyond the Heaven by taking only one step and to reach 'veil of Divine' Glory...

15. Offer your repentance quickly before death overtakes you and be quick to perform prayer (*Namaz*) before its final hour passes.

16. A derivish is one who never disappoints the needy.

17. Knowledge is as good as fathomless ocean and enlightenment is like a wave in it. While the ocean of knowledge is sustained by God alone, the illumination pertains to man.

18. There are four cardinal virtues of the individual self. Firstly to refrain from begging in the state of poverty; secondly to show the attitude of well-fed in the time of hunger; thirdly to show cheerfulness in the time of sorrow and fourthly to befriend the enemy.

19. One who does not perform devotional exercise (worship) is ultimately engaged in just eating and sinful earning.

20. The best way to attain deliverance from hellfire is to feed the hungry; to provide water to the thirsty; to remove the

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wants of the needy and to befriend the miserable.

21. The novice must not trangress the behests of his Shaikh, but should take to heart the lesson which his Pir imparts to him and try to implement thoroughly in his life.

22. He is a gnostic *(arif)* in true sense on whom flashes of divine light descend hundred thousand times daily from the Heaven (Abode of Light).

23. When a gnostic meditates over a thing, he attains a state of absorption in which even if thousands of angels assuming wonderful forms try to intrude or attract him, he would remain entirely undistracted for that time.

24. Namaz (prayer) is a pledge between a believer and God. Its faithful discharge leads to redemption. If it is not offered faithfully, the neglegent won't be able to show his face to God on the Day of Resurrection. God does not insist so much on any other devotional exercise as He does on the performance of Namaz.

25. It is incumbent on the *salik* (traveller of mystic path) to renounce the physical world first, then the world next to come and thereafter his own self. Then alone, he can pursue the path, failing which he should abandon the enterprise of Sufism.

26. When an arif attains perfection, he comes within the orbit of communion with God. He then easily traverses one hundred thousand stages and consistently makes efforts to press further. If he fails to proceed further, it is a thing to be marvelled and the net result is that he is still on the verge and no further progress.

27. The stage of perfection in knowledge of the realization of God (Irfan) (or when Tawhid is completely interiorized) is achieved when the seer is in the position to enlightens the hearts of other seekers with the divine light.

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28. Loss of interest in worldly wealth is one of the inferior achievements of an Arif.

29. There are no rituals or ceremonies to be performed in Sufism, nor are there academic studies which may be easily acquired by reading, but according to holy men, Sufism means scrupulously maintained moral behaviour which one must observe towards all mankind. (It is an endless journey)

30. The resignation of Arif means in true sense reposing unflinching faith in the mercy and grace of God alone. It also means constantly remaining thankful to God and wondering at His dispensations.

31. Arif is that who is endowed with three qualities: firstly piety; secondly conduct eliciting respect; and thirdly modesty.

32. Love of God transcends everything and is above all passion for other interests.

33. According to Sufi doctrines, penitence (*toba*) assumes shape in the combination of three things: (1) moderation in food with the resolve of fasting, (2) moderation in speech in order to save time for divine adoration, and (3) moderation in sleep in order to spend more and more time and energy in his devotion.

34. True friendship with God lies in constant recollection in the heart and not in expression by speech.

The following extract is a last and lasting message of Khwaja Gharib Nawaz given to his devotees: It embodies the "Essence of Sufism." It was his last sacred sermon which he delivered one month before his departure to the next world for the guidance of his spiritual successors to carry on his divine mission:

"Love all and hate none. Mere talk of peace will avail you naught. Mere talk of God and religion will not take you far. Bring out all the latent powers of your being and reveal the

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full magnificence of your immortal "self". Be surcharged with peace and joy, and scatter them wherever you are and wherever you go. Be a blazing fire of Truth, be a beauteous blossom of love and be a soothing balm of peace. With your spiritual light, dispel the darkness of ignorance; dissolve the clouds of discord and war and spread goodwill, peace and harmony among the people. Never seek any help, charity or favors from anybody except God. Never go to the courts of kings, but never refuse to bless and help the needy and the poor, the widow and the orphan if they come to your door. This is your mission of peace to serve the people of Hindustan. Carry it out dutifully and courageously so that I, as your Pir-o-Murshid may not be ashamed of any shortcomings on your part before God and holy predecessors (Silsila) on the Day of Judgement. *(The Holy Biography of Khwaja Muinuddin Chishti, by W.D. Begg, p.12)*

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Khwaja Qutbuddin Bakhtiyar Kaki Oushi

Sayiyyid Qutbuddin was God intoxicated and one of the topranking auliya of Chishitiyya Sufi order. An in-born Wali, as affirmed by the Holy Prophet ﷺ, who remained strictly indifferent to worldly wealth and material desires throughout life, was praised by all the contemporary and later Sufis as a luminary wined with the primordial wine of Divine Unity prior to his birth. His exact date of birth is not known, but his demise at the age of 50 in 633 A.H. indicates 583 A.H. his date of birth. He was born in Oush in the province of Jaxartes. He was son of Kamaluddin Ahmad Musa. Like Khwaja Gharib Nawaz (Moinuddin) he was a direct descendant of the Holy Prophet Muhammad ﷺ and amongst the offspring of Hazrat Imam Hussain (R.A). Through twenty generations, his family lineage goes back to Hazrat Ali (R.A). His father died when he was one and half year of age. He was therefore brought up by his devout mother who was embodiment of piousness, and a great worshipper and lover of God.

The parents named him Bakhtiyar, but the surname (title) Qutbuddin was divinely conferred on him by which he was better known in the world. As affirmed by all the great spiritualists, and the biographers, he was inborn perfect radiant mystic of Islam. His own mother said: "When I used to get up at midnight to offer *tahajjud* prayer, invariably I would hear the voice of remembrance of Allah from my stomach. At the moment of birth, a mysterious light spread in my house."

Shaikh Nasiruddin Mahmud Chiragh-i-Dehli, once related to his pupils that Hazrat Syed Qutb had asked his mother to find him a teacher to learn Qur'an. She asked her

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slave-girl to take the boy to a Hafiz who lived near by. On the way they met an old man who led Qutb to the mosque where the Hafiz was teaching. His name was Abu Hafs who kissed the old man's feet and received the boy into his care. Later on Abu Hafz told Hazrat Syed Qutb that the old man was none other than Hazrat Khwaja Khidr. (A.S.)

In *Siyar al-Aqtab*, it is given that when Hazrat Syed Qutb was four years and four months of age, his mother sent him to school. The servant took him to Khwaja Gharib Nawaz. He got tablet from Qutb's hand and wanted to write something on it. A hidden voice said: "O Moinuddin, wait a bit, Qazi Hamiduddin Nagauri is coming, he will teach the boy. However, he will acquire divine knowledge and gnosis *(Marifat)* from you." Meanwhile Qazi Hamiduddin arrived there. Hazrat Syed Qutb offered respect. Qazi got hold tablet in his hand and asked Qutb" tell me what should I write?" Hazrat Syed Qutb said writes: سُبْحَانَ الَّذِیْ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ Qazi said "these vereses are from the beginning of the 15th part of the Qur'an, from whom have you learnt the Book." Shaikh Qutb said: "My mother had committed first fifteen parts of the Qur'an to her memory. I divinely learnt and memorized 15 parts in her stomach. Hazrat Qazi wrote complete Sura *Al-Isra* on the tablet, and Shaikh Qutb memorized rest of 15 parts in four days. Afterwards Qazi Hamiduddin completed his exoteric and esoteric education in fourteen days and said: "Qutbuddin, you are friend of God Almighty who has educated you Himself and He will continue to educate you further." Saying this Qazi left Qutbuddin with Hazrat Gharib Nawaz with the remarks that "he would honour and exalt you with illuminative knowledge and enlightenment." Then Qazi set out for Dehli.

One day Khwaja Nizamuddin Auliya with reference to

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Hazrat Baba Fariduddin Ganj-i Shakar said that Hazrat Syed Qutb after attaining formal education under the care of Qazi Hamiduddin left his native town Oush in quest of spiritual enlightenment and esoteric knowledge. During journey he stayed in a city for some days. There located a mosque at some distance outside the city. In the courtyard of the mosque there was a high minaret. Hazrat Syed Qutb had learnt a special prayer, which if recited at the top of minaret after offering two cycles of voluntary prayer, would cause meeting with Hazrat Khidr. Thinking it an appropriate time, Hazrat Syed Qutb, observing its method and procedure, recited the supplicatory prayer on the top of minaret and came down to wait for Hazrat Khidr, but no one came there. Hazrat Syed Qutb came out of mosque and saw a holy person who asked Hazrat what he was doing there. Hazrat Syed Qutb expressed his aim. The holy man asked: "Do you want some worldly richness?" Hazrat replied in negative. He again asked: "Are you debtor?" Hazrat said! No. "Then why do you aspire to see Khidr who is also wanderer like of you", asked he. "There is also a spiritualist in this city engaged all the times in divine worship who tried seven times to meet Khidr but he could not see him," he said further. This talk was still continued that a holy man came out of the mosque, and standing near the both, said: "This boy is not in quest of worldly gains, nor is he a debtor; he just wants to see you." Hazrat Syed Qutb gathered that the man who was talking with him, was Hazrat Khidr. Hazrat Syed Qutb could not say anything to him (Khidr) that both the mysterious men disappeared forthwith. Hazrat Syed Qutb too left the mosque.

The compiler of *Saba Sanabil* relates that for forty days continually, the Holy Prophet ﷺ in dream had been giving instructions to Hazrat Gharib Nawaz in these words: "O Moinuddin! Qutbuddin is our friend and your Khalifa and

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Sajjad Nisheen. The spiritual boons and benediction, that have been transmitted to you inwarldly from your Mashaikh, consign them to him. You won't find any successor more worthy than him." If on one hand Khwaja Gharib Nawaz was divinely instructed, on the other Hazrat Syed Qutb was in quest of spiritual guide (Pir) restlessly.

In this ferver and ardency Hazrat Syed Qutb left his native town Oush and journeyed to Baghdad and stayed in the mosque of Imam Abu al-Lais Samarqandi where he met a number of eminent mystics including Shihabuddin Umar Suhrawardi, Shaikh Ahwaduddin Kirmani, Burhanuddin Chishti and Shaikh Muhammad Isfhani from whom he gained divine knowledge and spiritual benediction. In the same mosque, he also met Hazrat Khwaja Gharib Nawaz. Hazrat Syed Qutb relates an incident of his initiation (بیعت) as follows: "It was 5th of Rajab 514 on Thursday that I happened to meet Sultan al-Mashaikh Khwaja Gharib Nawaz in the mosque of Imam Abu al-Lais Samarqandi. My heart testified:

یہ جو صورت ہے تیری صورت جاناں ہے یہی

(This radiant face of your, is indeed the face of my beloved)

Hazrat Syed Qutb felt too much inward attraction towards him as a result he immediately appealed to Gharib Nawaz to accept him in his discipleship, which was granted. He thus swore allegiance at his hand. Khwaja Gharib Nawaz put Turkish cap of four pieces stitched togather on his head. After having received this great blessing, Hazrat Syed Qutb fell in prostration to express gratitude to the Lord Most High. Khwaja Gharib Nawaz kept him under his training and sanctification for a few days only and caused him to complete his initiatory journey (سلوک) in short time. At this time Hazrat

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Syed Qutb was 17 years of age and had no beard still. Hazrat Gharib Nawaz honoured him by awarding vicegerency *(*Khilafat*)* and immediately invested him with cloak of succession (خرقہ خلافت), and entrusted Dehli, as dominion of his spiritual jurisdiction.

Afterwards Hazrat Syed Qutb engrossed himself in asecticism, austerities and divine adoration day and night reciting litanies *(wazaif)* during which he was experiencing heavy influx of irradiation from the invisible. During this period, it was a routine practice of Hazrat Syed Qutb to say one hundred cycles of voluntary prayer daily and invoke blessings and salutation (Durood-o-Salam) three thousand times on the Holy Prophet ﷺ.

Hazrat Syed Qutb had the desire to leave for Hajj. His mother knew well that her son would travel in the conquest of spiritual realm one day. She arranged his marriage with a piour girl who was extremely beautiful and excellent in her traits and habits. Hazrat Syed Qutb, in the wake of human weakness, got busied with his wife. On account of this he missed invocation of *Durood-o-Salam* continuously for three days. The Holy Prophet ﷺ sent message through Qutb's disciple named Rais Ahmad: "Since you have ignored to send Durood-o-Salam for three days, which was your routine practice, hence you are not worthy to be allowed to see me." Hearing this message, he immediately divorced his wife and reverted to his routine practice of sending *Durood-o-Salam* and reciting other litanies.

After the passage of sometime Hazrat Syed Qutb came to know that his Shaikh *(Pir)* Hazrat Khwaja Gharib Nawaz had gone to Dehli from Khurasan. Accompanied by Jalaluddin Tabrazi he left for Dehli. When he reached Multan Hazrat Bahauddin Zakariyya Suhrawardi extended warm welcome to

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him and took him reverently with full protocol and dignity to his hospice (Khanqah) and afterwards arranged a number of feasts in his honour.

Hazrat Syed Ashraf Jahangir Simnani recounts the arrival of Hazrat Syed Qutb as follows: "Hazrat Qutbuddin, when arrived at Multan, stayed in a mosque. Hazrat Bahauddin divined his arrival and sent an attendant to the mosque to enquire into the situation. There he saw Hazrat Syed Qutb performing ritual ablution, and the angels collecting the water, dropped from his beard, in a tray and taking it towards heavens. That attendant was man of spiritual vision who witnessed the phenomenon. He came back and reported all this to his Shaikh Hazrat Bahauddin Zakariya. He got a litter and went to the mosque where he had lodged, and seated him in, took him to his Khanqah and entertained elaborately."

One day when Hazrat Syed Qutb, Bahauddin Zakiriya, and Shaikh Jalaluddin Tabrazi were sitting together in Khanqah, Nasiruddin Qubacha, who was the governor of Multan, came rushingly to the hospice and sought help of these spiritualists as the Mongol had invaded the city. He requested the Mashaikh to help safe Multan from Mongol devastation. Hazrat Syed Qutb cast breath onto an arrow, and gave it to Qubacha and asked him to throw it on the invading army after sunset. Qubacha acted upon the advice and in the morning he found no trace of Mongol army which had besieged Multan city. Qubacha thanked God and came to Khanqah to pay homage to Hazrat Syed Qutb. He also humbly requested Qutb that if he made Multan his permanent abode, it would bring great blessing and happiness to his Kingdom. Hazrat Syed Qutb said: "I cannot stay here without the permission of my Shaikh Khwaja Gharib Nawaz. This area falls into the spiritual jurisdiction of my brother Bahauddin

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Zakiriya; how can I stay here."

Here in Multan, people thronged the Khanqah to gain light of guidance. Many of them requested Hazrat Syed Qutb for initiation (بیعت). But he refused to admit anyone in his circle. The sufi masters always keep in mind the demarcation of territory to which it falls for the spiritual control by the saint. Thus he totally refused to accept there anyone in his discipleship. Having stayed a few day in Multan, Hazrat Syed Qutb destined to Dehli accompanied by a group of people from this city. Hazrat Syed Qutb initiated them when they arrived at Hansi and from here he wrote to Hazrat Khwaja Gharib Nawaz, that he desired to visit him and himself left for Dehli. Khwaja Gharib Nawaz replied to his letter in these words: "You stay in Dehli, God has bestowed *wilayat* of this city on you. Inwardly we are always together; there is no distance between you and me. However, I will come to you within a span of few days. This will be our public meeting as you desire."

Multan was already a well-established Muslim centre while Dehli, a younger spiritually desolate city, was experiencing a rapid growth under the leadership of Sultan Iltetmish. The saints, scholars, and mystical theologians etc. were all thronging there to participate in the expansion of the new capital. Sultan Shamsuddin Iltetmish accompanied by a contingent of army came outside the city to give reception to Hazrat Syed Qutb. Expressing thanks to the Lord, he requested humbly to Syed Qutb to stay close to the court but he flately refused. He wished to maintain a strict separation from the affairs of government and court. Instead he chose to stay apart in Kilukhari situated at the bank of river Jumna. Hazrat Shaikh Jamaluddin Muhammad was Shaikh al-Islam of Dehli at that time who was votary of Hazrat Syed Qutb. In short time the

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whole city came under the spell of the Hazrat Syed Qutb. The people from all walks of life would always throng him. Hazrat Syed Qutb was getting weary of the multitude and wanted to shift to some remote place. But he could not move anywhere without permission of his Shaikh Khwaja Gharib Nawaz. Sultan Iltetmish and other members of the ruling elite would frequently visit him there.

The court of Sultan Iltetmish was situated in Mehrwali-the place which located 10-miles away from the residence of Hazrat Syed Qutb in Kilukhari. The Sultan and the people had to face trouble to travel the long distance. The Sultan in utmost humility and lowliness submitted to the Shaikh Qutb in these words: "This servant of your threshold faces problem to approach you far-away from the city. It also causes distraction in running the affair of the government. The common people too feel discomfort to approach on account of this distance. How beneficial it would be, if you shift your residence in the city." Hazrat Syed Qutb, out of compassion granted the appeal of Sultan, and shifted his abode near the mosque Izzuddin inside the city. In these days Maulana Badruddin Ghazanvi approached Hazrat Syed Qutb and swore allegiance to him. He was invested with the cloak of vicegerency. Hazrat Qazi Hamiduddin Nagauri was already residing in Dehli and had close friendly relation with Hazrat Syed Qutb.

It is related that before the arrival of Hazrat Syed Qutb at Dehli, Qazi Hamiduddin Nagauri saw in dream that sun has risen on the horizen of Dehli whose light has spread across the country. That sun has now descended in the house of Qazi saying him that it will now stay in his house. This vision had put Qazi in suspense, but inwardly he gathered that an eminent spiritualist would be coming to Dehli, and he would stay in his

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house. Just after two days of his having seen the dream, Hazrat Syed Qutb reached Dehli and stayed in the house of a Bakar. At night, in dream, Qazi was bidden that "our friend had arrived in Dehli and stayed in the house of a Baker. You should go to him and bring him to your own house. He will be staying with you." Qazi ran to the house of Baker and with great honour and respect brought him to his house. (*Siyar al-Aqtab*) Hazrat Syed Qutb was 17 at this time. Despite his teen age, how much enlightened he was that Qazi was being directed (in dream) to offer him veneration. Afterwards Qazi would always show great respect to Hazrat Syed Qutb despite the latter was far younger to him; and the people used to surprise to see this relationship.

After the death of Shaikh al-Islam Hazrat Jamaluddin Muhammad Bistami, Sultan Iltetmish offered the post of Shaikh al Islam to Hazrat Syed Qutb which he declined. This post would have made him responsible for distribution of all official donations to worthy men of religion. After the refusal, the Sultan offered this post to a much lesser man in stature named Najmuddin Sughra.

The compiler of *Siyar al-Arifeen* records that Shaikh Najmuddin Sughra was a man of refined disposition and good conduct. But when appointed as Shaikh al-Islam, he entirely changed. He was attracted towards worldly wealth and grandeur. All the good traits and characteristics which he held prior to his appointment disappeared.

After the arrival of Hazrat Syed Qutb at Dehli, people thronged his Khanqah day and night to earn his blessing. His popularity increased day by day and no one ever turned to Shaikh al-Islam Shaikh Najmuddin Sughra to pay homage with the result that he grew jealous of Hazrat Syed Qutb's popularity with the Sultan and the people. He thus used every

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pretext to attack and defame Hazrat Syed Qutb. Khwaja Gharib Nawaz had acquaintenance and good relation with Najmuddin in Khurasan long before his appointment as Shaikh al-Islam. When Khwaja Gharib Nawaz came to Dehli and stayed in the Khanqah of Hazrat Syed Qutb in order to get at the roots of confrontation between the two men, Najmuddin did not call upon him as the courtesy demanded. Hazrat Khwaja Gharib Nawaz went to visit him at his residence. Still there he did not receive Khwaja Sahib nor showed any respect. Khwaja asked him that all the notable Mashaikh, Ulama, and general public came to visit him, but you forgot in the vainglory of Shaikh al-Islami. Hearing these remarks Najmuddin embarrassed and extended apology. He confessed that "the presence of Hazrat Syed Qutbuddin in Dehli had wrecked his official status. His popularity has waned my religious and social distinction. All the people and government officials approach him and no one turns to me." There and then Khwaja Gharib Nawaz promised that he would take Syed Qutb back to Ajmer with him when he returned to his city. However, when the two spiritual masters i,e. Khwaja Gharib Nawaz and Syed Qutb set out their journey back to Ajmer, they were followed for miles together by a large group of people led by the Sultan himself. Some of the people started to collect the dust on the route as relics where Hazrat Syed Qutb had walked. Khwaja Gharib Nawaz was touched by the strength of their love and veneration exhibited for his pupil. So he permitted him to return to Dehli with the Sultan with the remarks that he would not like to make the whole city sad for the goodwill of one person.

Siyar al-Aqtab records that when Hazrat Syed Qutb reached Dehli, people would swarm his Khanqah. They used to offer him *Futu* (unasked for gifts) in the form of cash and

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grain. But being Syed he never accepted anything from anyone and liked to lead life of metaphorical poverty (Faqr). There located a shop of grocer near the residence of Hazrat Syed Qutb. He used to borrow something from his shop to meet domestic needs. The wife of grocer, one day asked the wife of Shaikh "if we were not here you would have starved to death." The wife of Shaikh took it ill and reported the matter to her husband. The Shaikh advised his wife to stop getting anything on credit from their shop. From the same day Kak (fresh warm breads) used to come out from beneath the prayer-mat of the Shaikh which was enough food for the family.

Ibn Battuta who visitd Dehli in 1333 CE found Qutb's Khanqah to be one of the three most visited shrines in the capital. The other two shrines were those of Ulama. Ibn Battuta has given another story for Hazrat Syed Qutb's nickname of Kaki than that which is commonly related in Chishti circles. Ibn Battuta says:

"One of these *(dargahs)* is the tomb of the pious Shaikh Qutbuddin Bakhtiyar Kaki. The blessed power of this tomb is manifest and it enjoys great veneration. The reason why this Shaikh was called Kaki is that he used to give a Kaka (biscuit) of gold or silver to all those debtors who came to him to complain of need or poverty or who had daughters and had not the means to send them with proper outfits to their husbands. And so, for that reason, he became known as Kaki."

The learned Qazi Hamiduddin Nagauri, despite being teacher of Hazrat Syed Qutb, was a staunch sincere votary of him and more often spent time with him. Once both the friends were on journey together. They reached near the bank of a river, but had nothing to eat with them. They were overwhelmed by hunger. In this state they saw a goat holding two breads of barley in her mouth. She placed the breads

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before them and went away. They thanked God and ate the breads. Hazrat Syed Qutb narrates: When we were eating bread we saw a big scorpion going speedily towards river. It jumped into river and swiming crossed it hurriedly. We were surprised to see its action. We too crossed the river rushingly and followed that scorpion in order to see what it was going to do. We saw a man sleeping under the shade of a tree and a poisonous snake sitting near him. The snake was about to bite the man that the scorpion stinged the snake and it died. The scorpion disappeared from our eyes forthwith. We thought that the man whose life was saved must be a holy being. We got near him and discovered that the man was drunkard and intoxicated after having drunk wine too much and vomit was lying near his mouth. We were extremely embarrassed to note this scene. We reflected in our inmost being how strategically this sinful was saved by God Almighty. Meanwhile a hidden voice was heard say: "O Dear, if we guard only the pious and virtuous, who will protect the sinful folk?" In the meantime that toper recovered and came to sense and opened his eyes. We narrated complete incident to him. He felt sorry and immediately repented. By the inward glance of Hazrat Syed Qutb that toper turned into perfect gnostic (Arif). At this moment, Hazrat Syed Qutb said, "O Dervish! when the ripe time arrives and wind of His Munificence blows, it makes thousands drunkards Sajjada Nisheen (spiritual heirs) and if wind of His wrath blows, it casts thousands spiritual heirs into taverns, i,e., spiritual adepts are converted into drinkers."

Sultan Shamusuddin Iltetmish, since long had an idea to build a water tank in order to improve water supply to the expanding city of Dehli. Luckily the Sultan saw the Holy Prophet ﷺ in dream mounted on the horse. Addressing the Sultan, he said: "O Shamusuddin if you desire to build a water

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tank for the benefit of the public, build it on the spot where I am standing." After giving directive, he disappeared." When the Sultan woke up, he did his best to locate that specific spot where the Apostle had ordered to build tank, but could not find the place. He sent a messenger to Hazrat Syed Qutb in order to seek permission to approach him and relate the said dream, and obtain guidance. Hazrat Syed Qutb had esoterically come to know of his dream. He replied: "You go to the nearby of the place and I too leave to meet you there." When the Sultan arrived near the spot, he saw Hazrat Syed Qutb there engaged in prayer. The Sultan kissed his hand. It is related that imprints of hoofs of the Apostle's steed became evident and water too erupted from the earth. Thus a water tank with red sandstone was built there known as the Hauz-i-Shamsi. A small mosque called Auliya Masjid was also built there which remains to this day. In the front of this mosque there are two slabs of sandstone which designate the place at which Khwaja Gharib Nawaz and Hazrat Syed Qutb are said to have prayed together. It is related that Hazrat Khidr (A.S) too holds meetings with Hidden Men at this spot frequently. A holy man has rightly said:,

برز مینے کہ نشانِ کف پائے تو بود

سالہا سجدہ صاحب نظران خواہد بود

O the Beloved! The spot on earth which got your foot-prints, the people of gnosis (*marifat*) prostrate there for years on end.

The tank itself was quite a phenomenon covering an area of about 100 acres providing water for both domestic and irrigation purpose. When Ibn Battuta visited Dehli in the 14th century CE, he was to write about it thus: "The inhabitants of Dehli take their supply of drinking water from the

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Hauz-i-Shamsi. It is fed by rainwater and is about two miles long and a mile broad. When the water on the sides of the tank gets dried up, sugarcane, cucumber, sweet calahash, melons and water melons are grown in it."

Years after the death of Sultan Iltetmish, Khwaja Nizamuddin Auliya was to comment that the former had appeared to people in dream saying that his salvation was assured by his building of the tank.

Through inspiration, the Prophet allowed Qutbuddin to listen *sama*. That is why he was deeply inclined towards it. The writer of اقتباس الانوار has said that when Hazrat Syed Qutb, by the order of his Shaikh Khwaja Gharib Nawaz, resided permanently in Dehli, Syed Mubarik Ghaznawi was the leader of the city. Both met in the mosque on Friday. Hazrat Syed Qutb said to him: "Today I intend to hold *sama* assembly, you too participate in it." Syed replied: "I won't come unless I am bidden by the Holy Prophet ﷺ to attend." Hazrat Syed Qutb said: "Tonight you will receive directive from Rasulullah ﷺ ." At night Syed Mubarik saw the Holy prophet ﷺ in dream who said: "O my son, Qutbuddin will be holding *sama* session, you too participate in it." Thus by the permission of Rasulullah ﷺ he took part in *sama* session. (اقتباس الانوار)

Hazrat Baba Fariduddin Ganj-i-Shakar was disciple and chief successor (Khalifa Azam) of Hazrat Syed Qutb. In the era when Hazrat Baba Farid was attaining education in Multan, Hazrat Syed Qutb arrived in that city and stayed in the mosque of Maulana Minhajuddin. Baba Sahib too used to remain busy in his study in the same mosque. One day when he was reading a book entitled *"nafi"* Hazrat Syed Qutb saw him and asked what the book was about? Baba Sahib said this is *nafi*. Hearing this Hazrat Syed Qutb said: "Insha Allah *nafi* will be beneficial to you." Hearing this answer Baba Sahib lost

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his heart and said: "This servant will be benefitted in your service and by your blest glance," and stood up in anxiety and placed his head on the feet of Syed Qutb. After some days when Hazrat Syed Qutb was about to leave for Dehli, Baba Sahib wanted to accompany him to that city. Hazrat Syed Qutb said: "But you complete your education first and afterwards come to me at Dehli." When Hazrat Syed Qutb left, Baba Sahib went long way to see him off. After this Baba Sahib went to Kandhar and lived there for some time to complete his education, and then returned to Baghdad. And here after having obtained Dastar-e-Fazilat (Turban of learning) from the school, he came back to Multan. Here he met Shaikh Shihabuddin Suhrawardi and many other great Mashaikh and gained spiritual influence. After this Baba Sahib left for Dehli in quest of God, and on 5th of Ramadan 584 A.H he swore allegiance to Hazrat Syed Qutb.

By the order of his Shaikh, Baba Farid practised severe type of ascetic practices and austerties in a lodge near Ghazni gate. He used to come to visit his Shaikh twice a week. During this period, he practised *Chillah-e- Makus* (inverted chillah) and other rigorous austerites. When Baba Sahib was busy in his lodge observing Chillah, Hazrat Khwaja Gharib Nawaz came to Dehli to see Hazrat Syed Qutb. He presented all his disciples to Gharib Nawaz who transmitted spiritual boon to everyone in the measure of his receptacle. Khwaja Gharib Nawaz asked, "is there no more disciple of you?" Hazrat Syed Qutb said, "yes there is one who is observing Chillah." Khwaja said, "Let us go to see him." Thus both the great mystics went to the lodge of Baba Farid, who on account of severity of asceticism, had become too weak to stand up to welcome the Mashaikh and pay due respect. Tears came into his eyes and he placed his head on their feet. Seeing this state

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of condition, Khwaja Gharib Nawaz took pity on Baba Sahib and said: "Dear Bakhtiyar how long will you burn this young man in the crucible of asceticism. Let both of us together give something to this man." After this Khwaja Gharib Nawaz held one arm of Baba in his hand and Hazrat Syed Qutb held the other likewise and helped him to stand up. Hazrat Khwaja Gharib Nawaz turning his radiant face towards heaven prayed: "O Almighty and Glorious, accept Farid, grant him rank of perfect saint." A hidden voice was heard say: "We accepted Farid, he will be unique in his era."

Hearing this hidden voice spiritual state overwhelmed Baba Farid. Hazrat Syed Qutb taught him Great Name (of Allah). All the gates of intuitive knowledge were made open to him. After this Khwaja Gharib Nawaz invested him with a special cloak (Khirqah). Hazrat Syed Qutb gave him turban and other regalia (نوادرات) of the Chishtiyya order and conferred Khilafat (vicegerency) on him.

While residing in Dehli, Hazrat Syed Qutb would frequently go to see his Shaikh Khwaja Gharib Nawaz. Last time prior to going Ajmer, he wrote letter to the Shaikh to seek his permission. In response Khwaja wrote: "You are allowed to come, I too want to see you impatiently. You come soon without loss of more time. This might be our last meeting."

Immediately after having received the reply, Hazrat Syed Qutb left for Ajmer and stayed in the service of his Pir for some days. One day, the Shaikh said to him that three things must be present in the friends of God (Auliya Allah):

1. (Fear) No sin be committed so that he may get deliverance from the torment of Hell.
2. Resignation (رضا) is essential alongwith Divine Love.
3. No second thought other than God should enter the

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heart.

And he said further, "God hasn't given eternal life to anyone on the surface of earth. The Eternal Being has written 'Everyone has to die except His Glorious Being', all the phenomenal beings have to depart one day. Thus everyone in the world is bound to set out on journey to the celestial abode. Time of my own last journey has arrived now. My friends will be separated from me and my burial place will be Ajmer."

After this Khwaja Gharib Nawaz wrote charter of investiture *(Khilafatnama)* in favour of Hazrat Syed Qutb and gave him. Then he gave Turkish cap of four pieces and tied turban of Khilafat on his head. He also gave staff of Khwaja Usman Harooni, the holy Qur'an, prayer-mat, and cloak and said: These things were given to our Mashaikh from the Holy Prophet ﷺ. I have fulfilled the responsibility devolved on me. Now it is your duty to perform for the fulfilment of obligations of the order. Afterwards he uttered some words of mystical nature. And putting his hand on Qutb's head said: "I entrust you to the Lord Most High and caused you attain divine proximity. Live in peace and comfort wherever you want to live and be cognizant of God all the time. Then he prayed for him and tears came into his eyes and said: "Now you go to Dehli."

Hazrat Syed Qutb returned from Ajmer to Dehli. After few days a man reported that Khwaja Gharib Nawas died twenty days after his return from Ajmer.

In *Siyar al-Auliya* it is recorded that Hazrat Syed Qutb before going to bed at night would offer the following Durood Sharif three thousand times:

اَللّٰھُمَّ صَلِّی عَلٰی مُحَمَّدٍ عَبْدِکَ وَنَبِیِّکَ وَحَبِیْبِکَ وَ رَسُوْلِکَ
اَلنَّبِیِّ الْاُمِّی وَآلِہٖ وَسَلِّم

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Maulana Muhammad Akram writes in *Iktibas al-Anwar* as follows: "Hazrat Syed Qutb married again in the last phase of life in Dehli. He had two sons named Khwaja Ahmad who turned to be an eminent saint and after the demise of his father lived upto the days of Khwaja Nizamuddin Auliya. The second son named Shaikh Muhammad died while still a child. Both were twin."

When the younger son died, those attending the funeral came to the house of Shaikh afterwards. They found Shaikh's wife mourning the death of her child. On hearing her loud cries, the Shaikh began wringing his hands in distress. Shaikh Badruddin Ghaznawi was present. Coming close to Hazrat Qutbuddin, he asked: "What is the cause of your distress?" "Not till this moment, replied the Shaikh, 'did I remember that I should have prayed to Allah to grant my son long life! Had I requested it, He would have granted my prayer.' Khwaja Nizamuddin remarked: "See how deeply he was absorbed in the remembrance of Allah: He took no notice of either the life or death of his son! (*Siyar al-Aqtab*)

Hazrat Khwaja Nizamuddin Auliya has reported in *Fawaid-ulFi'ad* that it was day of Friday. Hazrat Syed Qutb after offering Eid prayer came to the place where his tomb now locates, and stayed there for a while at this spot and reflected. That piece of land was then dreary and unhabitated. The friends who were with him requested: "Today is day of Eid, the visitors will be waiting for you at your residence. What is reason for your prolonged stay over here?" Hazrat Syed Qutb said:

مرا ازیں زمین بوے دلان می آید

(From this ground I smell the aroma of hearts)

You go and bring the owner of this plot here. The

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devotees brought the owner. Hazrat purchased that plot from his pocket there and then and said: "This piece of land will be our last resting place."

Hazrat Baba Farid relates that "I was present before my Shaikh Qutbuddin. One day I decided to leave for Hansi and sought his permission. Looking at me, with tears in his eyes, he said: "Maulana Fariduddin, I know you want to go to Hansi." I said, yes I want to go. He said: "Well, you go. It has been destined that you won't be here with me at the time of my departure to the celestial abode (Death). Then Syed Qutb, addressing all the audience said: "Let us pray together for the increase of boon and blessing in both the worlds for this Faqir (Baba Farid)" Then he gave me prayer-mat and staff and said: "I will hand over cloak, turban, shoes (i,e. regalia of the order to affirm your successorship) to Qazi Hamiduddin Nagauri who will deliver them to you. You come here five days after my passing away. These regalia will be given to you. I have appointed you my vicegerent and *Sajjada Nisheen*. You keep all these holy articles with care and full veneration for onward transmission to your worthy successor. You give them whom you consider deserving of them."

Hearing these last instructions, the audience began to weep. Hazrat Syed Qutb took me (Baba Farid) in his lap and said: هـذا فـراق بيـنى و بينـک (Now there is distance between you and me.)

This is our last meeting. I entrust you to God Most High. I bowed my head in veneration to him and left for Hansi."

In Rabi ul-Awal 633 A.H (Nov, 1235 CE) Hazrat Syed Qutb went to Khanqah of Shaikh Ali Sijzi to take part in a gathering of *sama*. There Hazrat Syed Qutb went into deep rapturous state on hearing the following couplet of Shaikh

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Ahmad Jam:

کشتگانِ خنجرِ تسلیم را ہر زماں از غیب جانے دیگر است

(Whosoever had died by the dagger of surrender, would be renewing his life from the unseen at all the times)

Hazrat Khwaja Nizamuddin Auliya, relates the last movements of the Shaikh in these words: ".....his eminence Hazrat Qutbuddin Bakhtiyar Oushi was overwhelmed in ecstasy. Leaving the assembly he returned home. He remained deeply intoxicated and awestricken. He kept asking the singer to recite the same couplet. As soon as it was recited, he again became awestricken. When the time for obligatory prayer arrived, he would perform his prayer and then they would repeat the same couplet, with the result that a condition of awe and ecstasy continued to overwhelm him. For four days and nights he remained in this rapturous spiritual state. On the fifth night he passed away." He died on the 14th Rabi al-Awal 633 A.H. (1235) on Monday at the age of 50 in the reign of Sultan Iltetmish.

At the time of death, his head was on the thigh of Qazi Hamiduddin Nagauri and the feet in the lap of Shaikh Badiruddin Ghaznawi. Sultan Shamusuddin Iltetmish led his funeral prayer. Hazrat Syed Qutb left number of Khulafa, but 25 names of emiment successors are given in many books while Baba Farid was nominated as *Sajjada Nisheen,* and chief successor.

On the death of Hazrat Syed Qutb, his Khalifa, Shaikh Badiruddin Ghaznawi reports: "I was present that night when the death of the Pole of the world *(Qutb)* was imminent. I became drowsy and fell asleep. In my sleep I dreamt that I saw Hazrat Syed Qutbuddin. He rose from his place, where he was, and continued to go higher and higher. Turning to me, he said: "Look, the friends of Allah never die." When I awoke, I saw

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that Hazrat Shaikh Qutb had journeyed to the Abode of Light-may Allah have mercy on all His saints."

Hazrat Syed Qutb is buried at Mahrauli, which was at the time of his death a village on the outskirts of Dehli. His tomb is a focus of pilgrimage since the time he passed away and buried.

Syed Qutb abhorred popularity severely and never disclosed his radiant inner state, and the disciples were also advised likewise. Once Sultan Shamusuddin's minister approached him to present documents of six villages and large amount of gold. Hazrat Syed Qutb flately refused to accept anything and humbly requested that it was contrary to the practice of my Mashaikh to receive such donations. He thus preferred to live in poverty.

Hazrat Syed Qutb's house always projected phenomenon of metaphorical poverty *(Faqr)* The member of his family had nothing to eat for days together. The Sunna of the Holy Prophet ﷺ was being practised with patient endurance. Despite this, no one could know the straitened conditions of the house. Once the members of the house remained hungry continuaily for three days and nights. His son, on account of his innocence, disclosed the financial condition of the house to his friend who disclosed further to his father. Thus he managed to prepare food and brought to Shaikh's house immediately and extended apology for his being unaware of the situation. Hazrat Syed Qutb took it ill and asked: "who broken-neck soul revealed my condition to you?" The very moment these words were uttered from his mouth, his son, who was playing at that time, fell on the ground; his neck broke and he died forthwith.

Hazrat Syed Qutb loved to live in isolation and solitude in order to remain busy in His adoration. He used to

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take less food, less sleep and talk less and always tried to conceal his inner state. He used to say that perfection of man lies in four things: less food, less talk, less sleep and less association with the people. Once he related story of a *dervish* who had adopted life of detachment and isolation (تجرید وتفرید). If he would get *Futu* he distributed it amongst the poor immediately. No one ever returned empty- handed. If any time a naked person arrived, he would give him his own raiments. Once that *dervish* told him: "For forty years I worshipped Almighty rigorously, but remained deprived of divine light. But when I practised these four things, divine light illuminated my inmost being to such an extent that nothing remained hidden from me from His Throne *(Arish)* to beneath the earth. Now thirty years have passed in this luminous state." He said to me: "O *Dervish*, unless you eat less, talk less, sleep less and abandon association, you won't be able to see the magnificence of *dervish-hood*."

Baba Farid used to say: "There was no table-mat, dish or cup in the house of my Shaikh. He ever spent life of poverty and destitution. In the beginning of his mystic life, he would sleep for an hour or half on account of intense feeling of asleep. But in the last phase of his spiritual life he never slept for a single moment and remained engrossed in recollection. (dhikr)

Discourses of Hazrat Syed Qutb are immensely significent for the travellers of mystic path and the common people. Some are translated here for common interest:

1. Friendship of the world is key to all evil deeds. The Arifeen say: "who alienated from the world, became angel, who sought friendship with it perished. The more one indulges in worldly affair, the more he is cast away from God.

2. The real divine path (سلوک) denotes conscious

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awareness of heart (حضوری) which is attainable by lawfully earned sustenance and separation from the company of the worldlings.

3. The company of the worldling causes distress to *dervish.*

4. The wayfarer of mystic path (سالک) should consign himself to divine will. Whatever calamity or trouble befalls him, think it boon from the Friend.

5. When Allah Most High befriends anyone, He opens the door of His remembrance *(dhikr)* to him, enters him in realms of wonderment and awfullness which is locus of His Majesty and Glory. Then he lives in His refuge and favour.

6. *Dervish-hood* and renunciation consist in three things, and he who lacks them is not ascetic: "(1) Cognition of the world and abdication of it; (2) To serve God and be respectful. (3) To cherish and quest Hereafter.

7. To afflict the heart of believer tantamounts afflicting God.

8. *Dervish-hood* is concealment of sins. In the mystic path concealment excels all kinds of worships in reward.

9. When the traveller of mystic path achieves perfection, he then invokes *Durood-o-Salam* plentifully on the Holy Prophet. ﷺ

10. *Dervish* (wali Allah) is that, if gold and silver equal to eighteen thousand worlds, are given to him, he spends all in the way of God.

11. In the realm of saintship, there are seventy thousand stations. When *Salik,* after crossing eighteen thousand stations arrives at the rank of *dervishes,* he finds himself standing before divine Throne *(Arish)* five times daily and says prayer with the dwellers of *Arish*. And when he returns, he sees himself in *Kaaba Sharif* and when he moves ahead, he

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witnesses entire universe between his two fingers. Still it is an early stage of *wilayat*. When he is elevated further to higher degrees, his rank is beyond the comprehension of anyone. At this stage his heart contains nothing except God.

12. . O *dervish!* Divine love comprises seven hundred stations. Love in the first stage claims that when affliction befalls the lover, he should endure it patiently. The eye which is anointed with the collyrium of intense love, nothing from *Arish* to antipodes (تحت الثریٰ) remains hidden from it. Real love with God means ceaseless remembrance of Him.

13. Once asked 'which is the route leading to God?' He said: Be blind, deaf and dumb. By overwhelming these sensory perceptions you will reach God.

14. Had there been no blessing and grace of saints on the cities and other place, they would have perished. Habitation which is seen in the world owes to the blessing of Auliya Allah for its existence.

15. He who serves God, world serves him. And he who serves the world, it entangles him into affliction and distress.

16. O *dervish!* Hearts of the lovers make circuits round the veil of His Majesty and Glory. If their hearts are detached from this divine boon and blessing for a single moment, they are rendered worthless. Divine illumination and secrets all the times fill their hearts, and they remain absorbed in them.

17. O *dervish!* Kissing hand is Sunna of the Holy Prophet ﷺ. He who kisses hands of Mashaikh in veneraton and respect, will be defecated of all the sins.

18. Love for the Mashaikh and learned persons burns the heap of sins. If they were not in the world, thousands of calamities should befall the earth. They are like pillars of faith. He who holds their skirts is deliverd from the torment of Hellfire on the Day of Resurrection.

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19. That man is not worthy to be called *Salik* (traveller of mystic path) who is not drowned in sea of love from head to toe, and no moment passes over him in which rain from the realm of love does not fall on his head.

20. • Saintship is not the name of comfort, rather it is the name of involment in affliction and tribulation of the world to this extent that the saint has to spend nights in starvation, and to pass night in starvation is the ascension (معراج) of the saint.

21. The day when affliction does not befall me, I conclude that this day is bereft of divine blessing because the path of God (suluk) is nothing but a calamity that befalls from the Friend.

22. Fear is a whip of God for the indisciplined devotee. When God's fear enters into the heart, it renders the flesh of heart into pieces.

23. Once, he asked Fariduddin: "There are such spiritualists on this path that, should they drink oceans of wine of divine union, blech not, rather implore more and more.

24. Mashaikh used to say: The travellers of mystic path don't achieve their goal unless they knock the door of divine pavilion in affliction and in state of penitence and anxiety. And unless they tread the path esoterically are not ennobled. Hazrat Syed Qutb said "I used every kind of language (supplication) for 30 years but could not succeed in my mission. I knocked the door of His sanctuary, but it was not opened to me and walked with every kind of steps but could not reach destination. But when I knocked His door with the afflicted hands of mine and implored with the tongue of grief and distress, I achieved my goal. (i.e. I was illuminated by the radiance of Divine Light)

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Khwaja Fariduddin Masud Ganj-i-Shakar

Hazrat Baba Fariduddin Chishti enjoys pre-eminent glory and acclaim amongst the Muslims of the world since centuries on end. He was born in 569 A.H (1174-75) in Kahtowal in the district of Multan. He was the second of the three sons of Jamaluddin-the eldest son being Izzuddin Mahmud and the youngest Najibuddin Muhammad Mutawakkil. Family lineage of Baba Farid is traced back to the second pious Caliph Hazrat Umar Farooq (R.A). Historians differ about the genealogy of Hazrat Baba Farid. According to Amir Khurd, the writer of *Siyarul-Auliya*, Jamaluddin Sulaiman was one of the three sons of Qazi Shuaib who married in Kahtowal the daughter of Shaikh Wajihuddin Khojendi named Qarsum Bibi, the mother of Baba Farid. Qazi Shuaib belonged to a ruling family of Kabul which attained power and he became king under the named Farrukh Shah. When the government of Kabul declined, it was annexed by the Ghaznawids and the descendants of Farrukh Shah were reduced to the position of ordinary citizens. However, history does not record the name of Farrukh Shah in list of the rulers of Kabul. At the time of Mongol invasion, i,e. when Chingiz Khan attached Kabul, the great-grand father of Baba Farid was martyred in battlefield. Afterwards his grandfather Qazi Shuaib alongwith his family migrated to Lahore. After short stay he left for Kasur where he was appointed as Qazi of the town Kahtowal and settled there permanently. Hazrat Jamaluddin Sulaiman, the father of Baba Farid was also Qazi of the town Kahtowal. Some biographers claim that Baba Farid's ancestry goes back to Hazrat Umar Farooq (R.A) through Farrukh Shah and that maternally he

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was descendant of Sultan Ibrahim Adham.

There are many versions in respect of his nick- name 'Ganj-i-Shakar'. *Siyar ul-Aqtab* says: Once Baba Farid kept fasts continously for many days. One day he had nothing to eat at the time of breaking fast. In state of hunger, at night he put some pebbles into his mouth which turned into sugar. When this news reached Khwaja Bakhtiyar Kaki, he remarked Farid is 'treasure of sugar'. *Jawahir-i-Faridi* writes: Baba Farid, in his childhood was extremely inclined towards sugar. In order to motivate him to offer prayer, his mother used to put some sugar under his prayer-mat. After having offered prayer he used to eat sugar. One day his mother, while engaged in entertaining the guests, forgot to place sugar under his prayer-mat. Baba Farid offered prayer as usual. When he turned the mat, he found pack of sugar lying under it. When his mother came to know, she was highly surprised as how and who placed the sugar there. The writer of *Khazinatul Asfiya* with reference to *Tadhkaratul-Ashiqeen* has narrated that once a trader loading sugar on camels was travelling from Multan to Dehli. When he reached Ajodhan, Baba asked him what merchandise, he was carrying? The trader in joke said 'It is salt.' Hearing, this Baba Farid said: 'O.K! Let it be salt.' When the trader reached destination, he found sacks of salt instead of sugar loaded on the camels. He realized his disrespectful behaviour, returned to Ajodhan and sought forgiveness of Baba Farid. He pardoned the trader and said if it were sugar, then again it should be sugar. Thus the apology of trader changed the salt into sugar.

Baba Farid was deeply influenced by the spiritual atmosphere prevailing at home. His mother Qarsum Bibi was model of piety and great worshipper who kept awake all the night engrossed in divine adoration. Numerous anecdotes

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relating to her spiritual excellence are found in mystic works. Under the care of saintly mother Baba Farid developed spirit of intense devotion and love of God. When still young he became known in Kathowal for his deeply mystic bent of mind. Hazrat Shaikh Jalaluddin Tabrizi enroute to Dehli, when passed through Kathowal, he enquired from the people whether there was any mystic in the town. He was told that there was the Qazi's son Fariduddin who, though commonly regarded as mad, was always busy in prayer and devotional exercise behind the city-mosque. Shaikh Jalaluddin went to see him. On the way someone presented a pomegranate to him. Shaikh Jalal took it as a present for Baba Farid and breaking it, offered it to him. Baba Farid was fasting and did not eat it. When Shaikh Jalaluddin left, he found a pomegranate seed lying on the ground. He picked it up, tied it to his hankerchief and ate it at the time of *iftar*. This single seed caused a sudden spiritual illumination in his inmost being. He thus deeply regretted why he had not accepted the whole of the fruit which would have benefitted him spiritually too much. But later when he met Khwaja Qutbuddin Bakhtiyar and expressed before him his regret at not having eaten the whole fruit, Khwaja Bakhtiyar remarked: "All the spiritual blessings was in that one seed; it was destined for you and it reached you. There was nothing in the rest of the fruit."

Baba Farid was brought up in spiritual environment. He completed his early education and training at home under the care of his mother. Afterwards, at the age of 18 he destined to Multan to acquire higher education in religious sciences. He joined the Madressah in the mosque of Maulana Minhajuddin Tirmidhi. Here he committed the holy Qur'an to memory and began to recite it once in 24 hours. One day Baba Farid was reading *Nafa* a book on Islamic Law. Khwaja Qutbuddin

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Bakhtiyar Kaki had come to Multan from Oush and was staying in that mosque. Baba Farid intuited infinite spiritual capabilities of Qutbuddin, who, at that moment was busy in prayer after his arrival. Baba Farid sat down near him with the book in hand. After the prayer Khwaja asked Baba Farid what the book was about? It is *Nafa* replied Baba Farid. Khwaja asked: will it benefit you?" Baba Farid said: "Benefit for me lies in your mercy and blessings." He then placed his head on the feet of Khwaja Qutbuddin.

When Khwaja Qutbuddin was staying in the mosque, Shaikh Bahauddin Zakariya Multani arrived there and gave him sign to leave his spiritual jurisdiction (the area of Multan) upon which Khwaja Qutb left for Dehli and Baba Farid accompanied him. There he initiated Baba Farid in his Chishtiyya Sufi order. Amir Khurd says that some eminent holy man like Qazi Hamiduddin Nagauri, Alauddin Kirmani, and Shamsuddin Turk etc were also present at the time of initiation (Bait). After taking oath of allegiance, Khwaja Qutb advised Baba Farid to complete his formal education alongwith his austerities and ascetic practices (مجاہدات) and then after completion come to Dehli in his presence. Thus Baba Farid remained in Multan which was centre of Islamic learning at that time and completed his education in Islamic sciences. He also went to Qandhar for further higher education and stayed there for five years.

Since his spiritual ancestors such as Hazrat Usman Harooni, Khwaja Moinuddin Chishti, and Khwaja Qutbuddin, in order to gain spiritual benediction had travelled extensively from one place to another, Baba Farid too followed their practice. He travelled to Ghazni, Baghdad, Bukhara, Seistan, Badakhshan and many other regions and attained immense amount of wealth in religious and spiritual sciences by

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meeting mystic men of repute. Here we record a few encounters with eminent Sufi saints of Islam.

Baba Farid says: In Baghdad I met Shihabuddin Abu Hafs Suhrawardi and stayed with him for many days and gained lot of spiritual wealth. Not a single day passed without ten to twelve thousand *Futu* (unasked for gifts, offerings) were received in his Khanqah and spent or distributed the same day. Shaikh Suhrawardi used to say 'If I keep a single penny with me, you won't call me *dervish*, rather call me rich man.' Baba Farid had deep faith in Suhrawardi throughout his life. Hazrat Khwaja Nizamuddin Auliya relates that his Shaikh Baba Farid used to read *Awarif-ul-Maarif* with keen interest. When he would read, the audience lose their conciousness. I too read five chapters of this book from him, and experienced rapturous state whenever I listened explaination from the mouth of Baba Farid. Had I met death during the lessons, it would have been great boon for me. When a child was born to Baba Sahib, he named him Shihabuddin.' *(Fawaid-ul-Fu'ad)*

Baba Farid relates: When I was staying in Baghdad, I always aspired to see a spiritualist. I was informed that a holy man lived in a cave at the bank of river Tigris. I went to see him and found him engrossed in prayer. When he finished the prayer, I saluted him and he asked me to sit. His face was reflecting glory and awfulness and looked like radiant full moon. Addressing me, he said 'if you have undertaken this journey to have the vision of holy men, God too would make you holy man.' I bowed my head in veneration to him. Afterwards he said 'I have been living in this cave for fifty years. I am a descendant of Hazrat Junaid Baghdadi. Wild weeds and fruit are my food. I havn't slept for twenty years. Last night I slept and in dream I saw it was night of ascension (معراج کی رات). The merit of the said night was made known to

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me. After having explained the dream, he said: Whoever aspires to meet God, He too aspires to meet him.' It was the routine practice of that holy man to offer Makus Prayer (نمازِ معکوس) after Isha prayer till dawn. *(Rahat ul-Qutub)*

Baba Sahib relates another event. He says! when I was travelling in the vicinity of Baghdad, I met Khwaja Ajal Sanjri. I saluted him. He responded my Salam and shook hand with me and said:

بیا شکر عالم نیک آمدی بنشیس

(Come sweet of the world, welcome you, please sit here)

I sat there. He cast glance of compassion and kindness at me and kept me guest for many days. During my stay with him, I saw no one leaving him empty handed. He would even give dry date if had nothing to give the visitor. He prayed for me when I was about to depart in these words 'May God bless your sustenance.' There I heard from the people 'whatever the said holy man says, is done likewise.' Baba Farid says! I met another spiritualist living not far from him. Bodily he was too lean and weak. His body was fleshless. The place he was residing at, was dreary to such an extent that no beast or bird was ever seen living there. I thought why this holy man was living in such deserted place and how he would arrange his food and drink? But the saint divined my thought and addressing me said: I have been living in this cave for forty years. 'Nothing but wild weeds is my food.' I stayed in his company for a few days and then left for Bukhara. There in 658 A.H. I met Shaikh Saifuddin Bakharzi. He was a man of splendid state full of awfulness. When I saluted him, he asked me to sit. I sat in his company. Seeing me every moment he said: 'He will be one of the great Mashaikh and large number

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of people will be his devotees.' Awhile after he removed black rug from his shoulder and put it onto my shoulders and said 'Don it.' I accepted the rug and stayed with him for a few days. Not a single day passed without a thousand men would take meal at his table-cloth. No one ever turned from his Khanqah empty-handed. Once Baba Farid narrated that a person came to see Shaikh Saifuddin Bakharzi. I was too present in his company at that time. The man said: I have enormous worldly wealth, but I am facing loss in it for many years, and I fall ill often which causes further loss of wealth.' Shaikh Saifuddin responded him in these words 'whenever a believer faces such loss in his wealth, he should take it granted that there lies an evil in his heart. He faces loss so that his faith and belief in God is straightened.' *(Rahat ul-Qutub)*

Hazrat Baba Farid relates: After parting with Shaikh Saifuddin, I spent a night in a mosque. There I got a news that a great spiritualist lived in a cave near the mosque. Early in the morning I went to see him. I hadn't seen such a awful spiritualist hitherto in my journey. He was standing in the state of reflection and bewilderment. After four days and nights he came to the state of sobriety (عالم سکر سے صحو میں). I saluted him. He responded and said: You took trouble due to me, sit down: I sat. He said: I belong to the family of Shams ul-Arifeen (Bayezid Bistami) and live in this temple for thirty years and could earn nothing other than bewilderment and His Majestic awfulness. You might not be knowing anything about it.' I said 'I know nothing, you tell me. He said: this path necessitates strong spiritual aspiration to tread, who in utmost sincerity tried to tread it, reached destination and got unitive life in Him and who made attempt bereft of divine grace and resignation (رضا) burnt at the end. There are seventy thousand veils between God Almighty and me. When the first veil was lifted,

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I saw the nearest someones of divine sanctuary raising their eyes looking upward. Likewise veils one after the other began to rend. When I got near the special veil, I heard an hidden voice 'only that one can cross this veil who, having alienated himself from the world and all the things found in it, has linked himself singularly with Me.' I appealed in divine sanctuary 'I have alienated myself completely.' The hidden voice said 'if you have relinquished everything then you got union with me.' At this moment when I cast a glance, I found myself in the same temple. Thus O'son! One should alienate himself completely from everything in the spiritual journey so that kinship of uniqueness is created with God.' After this Baba Sahib said: 'After this discourse, time for evening prayer arrived; we offered prayer together in congregation. After the prayer two cups of soup and four breads were served. We ate together. The food had some mysterious taste. I had never found such relish ever in any food until today. I took rest in his lodge the same night. *(Rahat ul-Qulub)*

Baba Farid relates: once while I was travelling close to Ghazni, I spent a night in a mosque. There I met a few dervishes. One of them was a great worshipper. I remained in his company during the night. In the morning I left and reached near a water-tank and found a spiritualist sitting there. He was very lean, thin and weak. I asked him the reason for this condition. He said 'I have a stomach problem.' I spent the day with him. At night his disease aggravated. It was his routine practice to offer a hundred Rakats of voluntary prayer every night. But after offering every two-Rakats, he had to attend the necessary call of nature i,e. to ease himself, and then take bath afresh everytime. Then again he busied in offering two-Rakats of prayer. Thus he had to take bath sixty times continually in every night in order to complete his litany of

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offering hundred Rakats of prayer. In my presence, when he went last time to take bath, he died in the water. How great resolute he was in divine worship. Saying this Baba Farid wept profusely.

In the same area of Ghazni, Baba Farid stayed in a mosque during the month of Ramadan. There he met another great spiritualist who used to recite the whole Qur'an three times in one night, rather recited its four parts in addition. Addressing Baba Farid, he said: 'To face austerity and hardships in travelling mystic path is indispensable. You won't be able to achieve elevated spiritual rank without undergoing austerities and arduous ascetic practices, as the Sufis have said 'The real thing in the initiatic journey (*suluk*) is self-mortification and austerities.' (*Rahat ul Qulub*)

Baba Farid relates: In Seistan I saw a spiritualist standing engrossed deeply in remembrance of Allah. I stayed with him for short time. One day he returned to sobriety i,e., recovered consciousness, and said to me: God opens the door of His remembrance to the person on whom He desires to confer eternal blessedness (سعادتِ ابدی), and that blest soul remains immersed in *dhikrallah* (remembrance) while waking, sleeping, sitting and standing. Then he said: one should remain busy in *dhikr* all the time except in lavatory. (*Rahatul Qulub*)

After roaming about many regions of the world, Baba Farid went to Dehli to join the company of his Shaikh Khwaja Qutbuddin to gain systematic spiritual training under his care. Khwaja provided him a small cell in his Khanqah where Farid busied himself in prayer and other devotional exercises. Shaikh Qutb used to supervise his work with keen interest. While other disciples visited him frequently, Baba Farid would see his Shaikh only twice a month. Once Khwaja Moinuddin

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said to his disciple Khwaja Qutbuddin: "You have caught a noble falcon which will not build his nest except on the Arsh. Farid is a lamp that will illuminate path of Sufism." Afterwards both Mashaikh bestowed spiritual gifts and blessings on Baba Farid. It was a unique honour in the history of Chishtiyya Sufi order. No saint before him, or even after, was thus blessed by the Shaikh and the Shaikh of the Shaikh. Amir Khurd pays rich tribute to Baba Farid:

بخشش کونین از شیخین شد درباب تو　　بادشاہی یافتی زین بادشاہان زمان

مملکت دنیا و دین گشتہ مسلم مرترا　　عالم کن گشتہ اقطاع تو اے شاہ جہان

(The two saints bestowed the two worlds on thee, thou hast received kingship from these kings of the age. The realms of this and the other world certainly belongs to thee, the entire creation has been, in fact, assigned to thee) (Khaliq Ahmad Nizami)

Khwaja Qutbuddin also uttered from his tongue in favour of Baba Farid:

فریدے شمع است خانوادہ درویشاں روشن خواہد کرد

(Farid is such a candle-light which will illuminate the entire family of dervishes)

Khwaja Nizamuddin relates: When Baba Farid visited Hazrat Syed Qutb, he was 18. And when after meeting left him and engaged in attaining formal education for five years God Almighty opened door of *'ilm-laduni'* (inspired knowledge) to him. And three days after taking oath of allegiance Syed Qutb conferred every boon and blessing on him and said 'O Farid! 'You had completed mystic journey before your came to me.' Saying this Baba shrieked and fell swooned and remained in this condition for three days and nights continuously. When recovered, he said to me (Nizamuddin) 'Men of God have always done likewise, only then they could achieve perfection.

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Tread this path esoterically (hiddenly); take step with utmost sincerity; see without eye (bodily eye) otherwise, you won't be able to get near to divine pavilion (Abode of Divine Light). After this he read the following verses:

تو راہ نرفتی و ترا نہ نمو دند ورنہ کہ زد ایں در بر نکشو دند

جاں در رہ دوست یار را گرمے خواہی تو نیز چناں شوی کہ ایشاں بودند

(You neither treaded the path, nor could you find it, otherwise for whom the door was not opened who knocked it. O Dear! if you lay down your life in the way of Friend, you too will become like of Him.)

It is not clear from historical evidence how many times Baba Farid visited Dehli and stayed with him. But it is certain that he faced great hardships to complete his initiatic journey (سلوک). It is a long story of asceticism and self-mortification comprising penitence, devotions, night vigils and incessant fasting, hunger, and life of seclusion.

One day Baba Farid requested his Shaikh Qutbuddin to allow him to observe *Chillah-i-Makus* (inverted 40-day retreat). The Shaikh did not approve the idea on the ground that such things lead to publicity and secondly that 'our saints have not done anything like this.' Baba submitted: 'to gain fame or publicity is not my object.' Shaikh Qutb did not press his point further and allowed Baba Farid to perform *Chillah-i-Makus*. Baba did not know the real nature of this *Chillah*. He thus inquired of his Shaikh to explain him the nature and the way of performance. Shaikh Qutb replied: *Chillah-i-Makus* means that a man should tie a rope round his feet and suspending himself downward in a well, worship God for forty days or forty nights. *(Siyar ul-Auliya)*

It was difficult for Baba Sahib to find suitable place to perform *Chillah* and remain unnoticed by the people. He

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searched place in Dehli but in vain. He then turned towards Hansi. There too he could not find a lonely place with the necessary environment to do the job. He then wandered from town to town and from village to village in search of suitable place for *Chillah*. At last he reached Uch. Here he found a mosque named Masjid-i-Hajj in a calm and quite part of the town with a well over which spread the branches of trees and a good *mu'adhdhin* named Khwaja Rashiduddin Miai who was native of Hansi and had great faith in Baba Farid. In order to satisfy himself fully whether Rashid could be trusted, Baba stayed there for three days and watched his behaviour. Then one day after Isha prayer, he asked Rashid to bring him a rope. One end of the rope was tied to his feet and the other to the branch of the tree over the well. Rashid then lowered Baba Sahib into the well. Baba requested Rashid to come there before dawn and pull the rope up. Baba Sahib prayed in that position throughout the night. In the early hours of morning Rashid would pull up the rope and Baba Sahib then continued his prayers on the floor. In this way Baba Farid performed and completed his *Chillah* for forty nights. (Khaliq Ahmad Nizami)

Hazrat Baba's devotion and penitence was neither in the hope of Heaven nor for the fear of Hell. It was all in the intense love for his Lord. He prayed and fasted day and night because he wanted to break all the obstructions which stood between him and his Beloved. Whether in Kathowal, Hansi, Dehli, Uch or Ajodhan, he was always engrossed in his prayers and devotional exercises.

Once Khwaja Qutbuddin advised Baba Farid to follow the mystic practice of *Tayy* and break the fast only when something from an unforeseen source was bestowed on him. Baba fasted for three days continuously and got nothing to

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break his fast. On the third day a man brought some bread to him. Baba broke his fast, but vomitted whatever he had taken. When he reported the matter to his Shaikh, he said: "Farid you broke your fast with the bread brought by a drunkard. Go and observe your fast for three days again. Break your fast with whatever comes from the *ghaib* (unseen)." Baba again fasted for three days. Weakness overpowered him and his empty stomach began to burn. He picked up a few pebbles and put them into his mouth. These pebbles turned into sugar but Baba thought it to be the trick of the devil. At midnight he was distressed by empty stomach. He again put some pebbles into his mouth which turned into sugar. Third time it happened likewise again. Next morning he reported the matter to his Shaikh who said "You did the right thing in breaking your fast with them. Whatever comes from the *ghaib* is good. Go, you will be sweet like sugar."

The work *Rahatul Qulub* records many other ascetic practices Baba Farid undertook to attain complete self-annihilation. It is also given that Baba Farid kept standing in rapturous state (bewilderment) for long time in which he did not sit at all. His feet were swollen and bleeded. During this period he did not know whether he ate anything or not. He used to prostrate for long while after having offered dawn prayer. As stated before, he had emaciated himself by austerities to such an extent that when Khwaja Moinuddin came to see him in his cell, he was too weak to stand on his legs to welcome the great Shaikh. In his cell he used to read the following verses in prostration:

خواہم کہ ہمیشہ در ہوائے تو زیم　　خاکی شوم و زیر پائے توزیم
مقصود من بندہ زکونین توئی　　از بہر تو میرم از برائے توزیم

(I desire to spend life in Your obeisance; become dust

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to live under your feet. The object of this down- trodden in both the worlds is Your Being. I want to live for your sake, and die for your sake)

One day he wanted to walk and stood up with the help of staff. Hardly had he walked a few steps when his facial colour changed. He threw the staff. At this moment Khwaja Nizamuddin Auliya was accompanying him. He asked the reason for such anxiety. Baba Sahib replied: "I sough help of the staff; that is why divine censure descended on me as to why I sought help of non-god. Thus I threw it." Baba Sahib used to fast breaklessly. In the month of Ramadan, he would spend whole night in worship.

In short, after the completion of initiatic journey, when Khwaja Qutbuddin honoured Baba Farid with Khilafat (chief successorship), people thronged him from all sides. But Baba Sahib wanted to conceal his identity at all cost. He did not like publicity of any kind. He thus sought permission of his Shaikh to leave Dehli and go to Hansi. This town was a cantonment and Baba Farid thought that he would pass his days there undisturbed by the civilian crowds. Baba Sahib settled there and remained busy in divine worship day and night. But an event took place which disclosed the identity of Baba Sahib. An eminent scholar and mystic Maulana Nur Turk reached Hansi. Baba Farid went to hear his sermon. He was in tattered clothes and personally not known to the visitor. But as soon as he entered the mosque, Nur Turk exclaimed: "O the Muslim! the appraiser of true speech has arrived." Anxious eyes of the audience turned towards Baba Farid. Nur Turk then showered lavish praise on Baba Sahib. Thus Nur Turk's speech made Baba Farid famous in Hansi and people began to throng him in large number. Here in Hansi Shaikh Jamaluddin joined him as disciple. He was a favourite disciple of Baba and

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it was out of love for him that Baba Farid stayed in Hansi for twelve years. But it is difficult to determine with precision how long he stayed in Hansi. Probably he stayed there for nineteen or twenty years and left it some years after the death of his Shaikh Khwaja Qutbuddin Bakhtiyar Kaki.

When Baba Farid sought permission of his Shaikh to leave Dehli for Hansi, Khwaja Qutb with tears in his eyes addressed him in these words: I know that you will go to Hansi. "Go", continued Khwaja, "it has been predestined that you will not be present at the time of my death.' Khwaja then asked those people assembled there to pray for the spiritual elevation of Baba Farid and bestowed upon him his special prayer-mat and staff. While bidding him farewell Khwaja Qutb said that he would leave his Khirqah, dastar and wooden sandals with Qazi Hamiduddin Nagauri and that he would receive them from him on the fifth day of his death. Then, with these words on his lips: "My place is your", the great Chishti saint of Dehli parted for ever with his eminent disciple Baba Farid to continue his mission.

The night on which Khwaja Qutbuddin was to depart from the temporal world, Baba Farid dreamt that this Pir was calling him to his presence. Thus he left for Dehli. The messenger, who was sent from Dehli to convey the sad news of death, met him in the way. Baba Farid reached Dehli on the fourth day and visited his grave. His Shaikh had already informed him that he would not be present at the time of his death. Therefore in this situation Qazi Hamiduddin Nagauri handed over the mystic regalia (نوادرات) to him. After this Baba Farid offered two rakats of prayer, put the Khirqah on his head and then proceeded to the house of his deceased Shaikh and sat in his place. But his stay in the capital city of Dehli was very short. He did not find peace there. Every day

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he was invited to feasts and much of his time was wasted in such futile and aimless engagements. He was fed up with the life in Dehli. Every day he thought to leave Dehli as soon as possible. Various other factors were contributing to take decision to leave the capital city. He wanted to shun politics and unseemly competition with his friend Shaikh Badruddin Ghaznawi. He loved isolated and remote life devoted to divine worship which was not available in Dehli. A *majzoob* (enraptured person) named Sarhanga came to Dehli from Hansi. He loved Baba Farid too much and wanted to see him. But the *darban* (attendant) did not allow him to get in. One day Baba Farid came out. Sarhanga, who was waiting for an opportunity, fell at his feet and began to weep. "Access to you was easy when you were in Hansi, but it is difficult here," cried Sarhanga. Baba Farid was deeply moved and he immediately decided to leave for Hansi. His friends and disciples were surprised at this sudden decision to leave. They argued "Khwaja Qutbuddin had assigned and entrusted this place to you why do you go elsewhere?" Baba Farid replied "My Shaikh's blessing will accompany me whether I am in the city or in the wilderness." As stated before, he stayed in Hansi for twelve or ninteen to twenty years. When Maulana Nur Turk's praise made Baba Farid famous in Hansi and the people thronged him he left Hansi and moved to Kathowal. But when the stream of visitors increased there, he shifted to Ajodhan (modern Pakpatan) where he lived till he breathed his last.

One of the first things that Baba Farid did on shifting to Ajodhan was that he sent his younger brother Shaikh Najibuddin Mutawakkil to bring his mother from Kathowal. He went to Kathowal, mounted his aged mother on the horse and set out towards Ajodhan. While crossing deserts Shaikh Najibuddin felt thirsty. He left his mother under the shade of a

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tree and went on horse in search of water. When he came back, he did not find his mother. He made hectic search in every direction but could not find her. With a heavy heart he returned to his elder brother. Baba Farid asked to perform funeral rites of his mother. It is related that some time after this tragic incident Shaikh Najib happend to pass through the same desert where he had lost his mother. When he reached the spot, he cast gloomy eyes in every directions appealing to the place to disclose the mystery of his mother's disappearance. All of sudden he saw some bones scattered nearby. "These are the bones of my mother", he screamed, and collected them in a bag and took them to his brother. Baba Farid asked him to put the bones on his prayer-mat, but when the bag was opened, there was nothing in it.

Ajodhan was an ancient town inhabited heavily by the backward Hindu tribes. There were deserts all around. Snakes and wild animals were everywhere in abundance. Baba Farid himself was bitten by a snake and his mother devoured by a wild animal in the vicinity of Ajodhan. Its inhabitants professed low-grade beliefs. They were illiterate, bad-tempered and superstitious. No place could be suitable for Baba Farid to engross in divine worship peacefully. He thus spread his prayer-mat under a cluster of trees outside the town. But very soon his fame spread far an wide. It crossed the border of India and attracted people from distant regions. He threw open the gates of his house to every one who wished to visit him. "Come to me one by one," he told the visitors, so that I may attend to you individually. But his own life in Ajodhan was full of problems. He had to face troubles at the hands of his fellow citizens and government functionaries. The Qazi of Ajodhan became jealous of him and at his instigation the landlords (*jagirdars*) and other government and semi-

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government officers began to harass his family. But Baba Farid bore all these troubles with great patience. He did not enter into disputes with anyone. When the Shaikh (Baba's) patience foiled the Qazi attempts of provocation, he approached the Ulama of Multan for a legal verdict *(fatwah)* against Baba Farid. But when the Ulama came to know the name of Baba Farid, they replied: "You have referred to a saint against whom no jurist can dare raise his finger." But this rebuff further increased Qazi's hostility towards Baba Farid. The Qazi once hired an assassin to kill him, but he could not harm him.

Failing in that attempt, the Qazi began to harass the sons of Baba Farid. They complained to their father who replied: "You will soon get rid of them." Soon afterwards Baba's enemies got scattered and those who remained developed faith in him. (Khaliq Ahmad Nizami)

The next Qazi who succeeded the first one continued the policy of hostility. He instigated the governor of Ajodhan to take action against Baba Farid. The sons of the Shaikh were harassed by the governor. One day the eldest son told his father in sad mood: The only advantage that we receive from your spiritual greatness is the constant persecution, torture and harassment to which we are subjected by the governor." Baba Farid was pained at this report. He struck his rod on the ground in anger. At the same moment the governor was afflicted with severe stomach pain and thereafter died soon.

Baba Farid led life of mystic self-sufficiency (استغناء). He never accepted royal boon and largesses. Once Sultan Nasiruddin Mahmood came to Ajodhan to visit Baba Farid. He was so much impressed by the sainthood of the Shaikh that he bestowed jagir comprising four villages and huge amount of cash on him through Ghaisuddin Balban. The Shaikh

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refused to accept saying 'Give such donations to those who deserve.' He also turned down such offering sent by the governor of Ajodhan, saying 'If I accept your donation, people will call me rich man, not dervish.' Once Ghaisuddin Balban presented enormous amount of cash to Baba Farid. On insistence he accepted the donation but he advised Maulana Badruddin Ishaq to distribute entire money amongst the poor. Maulana distributed it before night, not a single penny was left unspent. Baba would always advise his devotees to keep themselves away from the affluent folk.

Usually after evening prayer Baba Farid used to immersed in recollection deeply. Afterwards a reed-mat was spread to serve food and variety of dishes were placed. Quite a number of people took food, but Baba Farid used to take cold drink (sherbat) and a piece of bread to break fast. He rarely touched dastarkhwan (table- mat). Khwaja Nizamuddin states: Baba Sahib would often take bread given in charity. Zambil (begging bowl) would be rotated in the village twice a day. Austerities of Baba Farid were ineffable. It was after undergoing great hardships and trials Baba Farid achieved acme of perfection in sainthood. Hence someone has said:

ہر تنگ حوصلہ شائستہ رسوائی نیست

(Not every aspirant of low-grade is worthy to face abasement)

Khwaja Nizamuddin states: Yusuf Hansvi was an old friend of Baba Farid. Once when he returned from travel, Baba asked him 'whom of the spiritualists you met this time during your travel?' He named some holymen whom he found engrossed in different type of ascetic practices and *dhikr*. Baba felt attracted to visit them. He left and met all of them, then remarked 'all were engaged in earning livelihood.'

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Baba Farid had soft and mild disposition; he was never harsh to the visitors. He attented everyone who approached his door-court. Once four dervishes came to see him and talked in harsh manner. Despite this, Baba treated them mildely and served then food and drink. When they were about to depart, Baba advised them not to travel through jungle, but they did not care. When they left, Baba began to weep severely as if he was lamenting someone's death. Later it was disclosed that pestilential wind (بادسموم) blew there which killed all the four dervishes.

Once a dervish came to see Baba Farid. He gave him something and sent him off. Meanwhile the *dervish* saw a comb lying on the prayer-mat of Baba Sahib. He requested him to give this to him on the ground that it might cause blessing to him. Baba Sahib said: 'We drowned you and your blessing into the river.' When he came out he wanted to have bath in the river. While taking bath he drowned into it.

Generosity and liberality of Baba Farid was exemplary. As long as he lived, he was the cynosure for the public. People thronged him from far and near. Doors of his Khanqah were kept open till late at night. Whosoever approached to seek redress of any affliction inflicted to him at any time, got solution or at least earned prayer in his favour which was granted by the Lord Most High. No one can recount blessing of the Baba Farid in exoteric or esoteric form extended towards the people. Hazrat Nizamuddin Auliya relates: "Once a hair from Baba's beard fell on the ground. I requested 'if you allow I would like to make an amult of this hair to keep with me." "You do as you like," said, Baba Farid. "When I (Nizamuddin) came to Dehli, whoever approached me for an amult, I used to give the same to the visitor on the condition to return it soon after the fulfilment of his need. The

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said amult benefitted large number of people. However if the problem of the visitior was not likely to be resolved, I could not find the amult whatever search I would make to locate it. Thus I would understand that disease of the visitor was incurable."

As stated before life of Baba Farid was hard one. He never experienced the richness and plenty which his contemporary Shaikh Bahauddin Zakariya Multani enjoyed. He lived life of poverty and distress. Especially in his last years he faced intense poverty. There was no *futuh* (offering) coming from any side.

Baba had two or three wives. He had five sons and three daughters. The family had to starve very often. But the fate or ill-fate could never disturb his inner peace of mind. He always accepted divine dispensation with open heart. One day a wife of Baba reported to him: Khwaja! Today my son is about to die of starvation." Baba who was engrossed in contemplation at that time raised his head as if enraged at the distraction and said: "what has this poor Mas'ud to do in this matter? If fate has so decreed and he dies, tie a rope round his feet and throw him out and come back." But this does not mean that Baba was indifferent towards his children or that he did not care to perform his duties as the father. There are moments in Baba's life in which he did not like to be disturbed by anyone.

One day a visitor from Patiali came and conveyed respects of Baba's dearest son Nizamuddin. Baba was so deeply immersed in contemplation (مشاہدہ) that he did not recognize his son and went on asking the visitor: "Whom do you refer?" It was after great difficulty that the visitor could make him clear that his own son had sent the message. It was all due to his absorption in divine contemplation, otherwise

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there are several occasions which show his deep love towards his sons and grandsons. It seems that Baba's family increased considerably in the last years of his life comprising large number of sons, daughters, grandsons and granddaughters.

Shaikh Naseeruddin Mahmood narrates: "Baba Farid married number of women in Ajodhan and had many children. He resided near Jamia Masjid alongwith his large family. He would spend most of his time in the mosque or went to jungle and sat under the gular (wild fig) trees to engross in worship. In the early days at Ajodhan, despite living with family, he used to take wild fruit found in that desert." (مراۃالاسرار)

Baba Farid had five sons and three daughters. The eldest son named Naseeruddin had excellent traits and characteristic. By profession he was cultivator. Besides this he used to remain busy heavily in divine worship. The second son named Shaikh Shihabuddin was well illuminated by religious sciences, and spent most of his time in the company of father. Third son named Badruddin Sulaiman was considered one of the top-most ranking Mashaikh of the time. After the death of his father and with the consensus of brothers and devotees he was appointed spiritual heir of Baba Farid. Shaikh Nizamuddin was the fourth son whom Baba Farid loved too much. He joined royal army to earn livelihood. He was a unique spiritualist having deep spiritual insight. Many Karamat wrought by him are on the record of history. Shaikh Yaqoob was the fifth youngest son. He was man of strong spiritual state and Karamat. But he professed creed of *Malamatiya* (of Blame). He spent most of his time in travels. During a travel, near Imroha village, he was abducted by Hidden Men, and hence disappeared for ever.

The eldest daughter of Baba Farid named Mustoora Bibi. She was great lover of God and spent entire life in divine

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worship. The second daughter named Sharifa. She was highly pious and God-fearing woman. Her husband died in her youth, but she did not enter second wedlock and spent life in worship. Baba Sahib used to say 'if Khilafat were justifiable in case of woman, I should have conferred on her.' The third daughter named Fatimah. She was married with Badruddin Ishaq. She gave birth to two sons named Khwaja Muhammad, and Khwaja Musa. Both were trained by Khwaja Nizamuddin Auliya.

Baba never wore fine clothes. He wore tattered garments on his body. Once his shirt got too much old and tattered. A person presented new shirt. He wore it but took off soon saying "Mystical perception (ذوق) which I was enjoying in old raiment is not found in new shirt." He had no bedding. He had a blanket on which he used to sit during the day. This blanket was spread on an ordinary and loosely woven cot at bed-time and it was so small that it did not cover the whole bed. Likewise, he had no pillow and used to put the staff *(asa)* of his spiritual guide instead under his head after kissing it respectfully.

Baba Farid used to fast constantly. He took nothing at the time of *sahr* and passed the whole day in prayers and in attending the visitors. At the time of breaking fast *(iftar)* some *sherbet* and dried grapes were brought before him. He would take one third or one half of the bowl of *sherbet* and distributed the rest amongst those present. Afterwards two pieces of bread made of *juwar* (millet) semeared with some ghee were brought. One piece was distributed and the second also shared with others.

Baba Farid led a highly disciplined ascetic life. It was his daily practice to spend two hours in prostration after the Fajr prayer. The doors of his room were closed when he was

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engrossed in prayer and adoration. After the *Zuhr* prayers he used to receive his visitors. He never retired to his room unless he had attended to the problem of every visitor. He used to say: "There can be no pleasure in devotions as long as there remains a single needy person at the door." After finishing this routine work, he would retire to his small room and engage in devotional exercises. (awrad)

Baba Farid considered audition (*sama*) peace of mind and that it creates movement in the hearts of the lovers. After movement there is wonderment. After wonderment there is perception (mystical taste) and afterwards unconsciousness overpowers the aspirant which causes such absorption that if thousands swords are struck on his head, he remains unaware of the action. These things ultimately earn him gnosis *(marifat)*.

Once during mystical concert the following quatrain was read by the singers. Baba Farid remained in intoxicated state for 24 hours:

آں عقل کجا کہ در کمالِ تو رسد　　واں دیدہ کجا کہ در جمالِ تو رسد
گیرم کہ تو پردہ برگرفتی زجمال　　آں روح کجا کہ در جلالِ تو رسد

(How human intellect can perceive your plenitude (Kamal), and how eye can witness your Beauty! We understand O Beloved! That you have drawn veil over your Beauty, how human soul can discover your Majesty!)

Once the following *ghazal* (ode) was read by the singers:

ملامت کردن اندر عاشقی راست　　ملامت کے کند آنکس کہ بیناست
زہر تر دامنے را عشق نیبد　　نشانِ عاشقی از دور پیداست
نظامی ناتوانی پارسا باش　　کہ نورِ پارسائی شمعِ دلہاست

(If non-confidants of gnosis (*marifat*) blame the

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Divine lovers, they are justified. But one who has gained eye of intelligence, how can he disparage the lovers.)

(To love every sinner is an excellent act. Signs of Divine love become visible from long distance.)

(O you the most weak Nizami, become pious, because hearts are illuminated by the light of piousness)

This ode created strange type of agitation in his inmost being which soon increased to such an extent that Baba Farid remained engrossed in intoxicated state of condition for seven days and nights. Some times in utmost pressure of divine irradiation he would dance. But at the time of obligatory prayers, he recovered to sobriety, offered prayers and again immersed in intoxicated state.

Talking about the legality of *sama,* he once said 'Glory to the Lord, one might burn to ashes while others indulge in debate and quarrel.'

Baba Farid's health on account of long age, constant fasts, and night vigils, was deteriorating day by day. On the 5th of Muharram, 664, A.H. (Oct, 15, 1265) he laid on his bed suffering from an acute intestinal disease. He rose up to offer his *Isha* (night) prayer. Soon afterwards he became unconscious, but suddenly opened his eyes and asked "Have I offered my prayer?" Yes, replied the attendants. "Let me offer once again", he said. He said prayer again and then fell into deep coma. A little later he woke up and said the same prayer third time. As soon as he finished his prayer, he fell unconscious again while his lips softly uttered يَاحَيُّ يَاقَيُّوم (O The Living and the Immortal), and then passed away. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

He died on the 5th of Muharram 664 A.H (ء1265) at the age of 95. Some biographers record 690 A.H., 687 A.H, 660 A.H, 670 A.H. his dates of demise.

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Just a few days before Baba Sahib's death, Syed Muhammad Kirmani reached Ajodhan from Dehli, to whom he entrusted all the articles of mystic regalia: cloak, prayer-mat, staff etc with the instruction to deliver them to Shaikh Khwaja Nizamuddin Auliya. It was a great disappointment to the sons of Baba Farid and they furiously quarrelled with Syed Muhammad Kirmani for having deprived them of the most precious things in their father's possession.

Baba Farid died as he lived without worldly means. There was nothing in the house to purchase his shroud. Amir Khurd's grandmother gave a white sheet to cover his coffin. The door of his house was removed to provide unbaked bricks for his grave and warm water for burial bath.

Baba Farid had a large number of Khulafa (successors). Amir Khurd refers the following names: (1) Shaikh Najibuddin Mutawakkil. (2) Maulana Badruddin Ishaq. (3) Shaikh Jamaluddin Hanswi. (4) Shaikh Nizamuddin Auliya. (5) Shaikh Arif. (6) Shaikh Ali Sabir. (7) Maulana Fakhruddin Safahani. However Shaikh Nizamuddin Auliya was appointed as the Chief successor and *sajjada nashin*.

All sorts of men visited Baba Sahib and found spiritual solace in his company. Almost all the descendants of Baba Farid and his disciples accepted Nizamuddin as their Shaikh. Once after initiation Khwaja Nizamuddin submitted to his master: "Should I give up my studies and devote entirely to voluntary prayers and devotional exercise *(awrad, wazaif)*?" "I never ask anyone to discontinue his studies. You carry on both of them and finally whichever gets the uppen hand, devote yourself to that. Some Knowledge is also necessary for *dervish*," said Baba Farid.

Khwaja Nizamuddin visited Ajodhan three times during the lifetime of Baba Farid. In Jamadi ul-Awal, 664 A.H

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(1265 C.E.) he visited his spiritual guide for the last time. Baba Farid showered many blessings on him and said: "I have given you both the worlds. Go and take the kingdom of Hindustan." He granted his *Khilafat Namah* (Letter of investiture) to Khwaja Nizamuddin who devoted his entire life to the propogation of Chishti Sufi order in the world.

Baba Farid, after years of strenuous efforts and struggle completed his education and attained higher degree of scholarship. He would place great emphasis on the *Awarif-ul-Maarif* of Shihabuddin Suhrawardi and considered this book to be indispensable study for a mystic selected by his master for the grant of Khilafat. Baba's whole life was spent in bringing happiness to the hearts of men. He behaved with utmost coolness in the face of the gravest provocation. His forbearance was exemplary. Humility and modesty was deeply rooted in his holy nature. He was always ready to forgive and forget. He also composed verses in Arabic, Persian and in some local dialects which are read everwhere. He left rich literary legacy. There are two anthologies of Baba's discourses. The *Rahat ul-Qulub* was compiled by Khwaja Nizamuddin Aulia, and *Asrar ul-Auliya,* by Shaikh Badruddin Ishaq.

Amir Khurd has quoted some of his sayings, a few are translated as follows:-

1. If you want greatnes associate with the down trodden.
2. Do not lose temper at the bitter words of enemy.
3. Consider levity and anger as signs of weakness.
4. Accept affliction as divine gift.
5. Shun an ignorant person who poses to be a learned man.
6. He who escapes from himself attains to God.
7. Whenever an evil or ill befalls you, consider it a punishment of your sins.

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8. Keep your internal self better than the external one.

9. Do not fight or quarrel in a manner which leaves no room for reconciliation.

10. Show generosity to the righteous man.

11. Defeat your enemy by consulting him and captivate your friend by your politeness.

12. Consider worldliness as an unforeseen calamity.

13. About the obligatory prayers, he said: The boon and blessings which God created in eighteen thousand worlds are in fact the prayer. One must offer obligatory prayers in congregation (بزم صوفیہ)

14. A faqir who wears new clothes, wraps himself in a shroud. The life of ease and comfort is incompatible with the life of *dervishhood.*

15. The Ulama are nobler than the common people and *faqirs* are the noblest of all.

16. The *faqirs* occupy the same place in the midst of Ulama as the full moon occupies in the galaxy of stars.

17. There is calamity in deliberation and safety in resignation to the will of God.

18. Mystic music *(sama)* moves the hearts of the listeners and ignites fire of divine love in their hearts.

19. When God visits you with some calamity, do not turn away from it. Accept affliction as a divine gift.

20. Baba Farid one day informed his audience that four questions were put to 700 saints and all gave the same reply. There were:

(i) Who is the wisest? "one who rejects the world," they replied.

(ii) Who is the most saintly? "One who does not get changed at every thing."

(iii) Who is the richest and wealthiest of all? "One who

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is content."

(iv) Who is the most needy? "One who gives up contentment."

21. Dervishhood connotes concealment of sins of others and he who conceals sins of he people is worthy of wearing Khirqah. He spends on other whatever he gets.

22. When Shaikh Syed Qutb honoured me by allegiance (Bait), he in the presence of audience said: "The spiritual guide should have such a great intuitive power that whenever anyone visits to seek allegiance, he by his power of inner eye should remove rust and lust from his inmost being to such an extent that no trace of malice remains there. And then holding his hand cause him to reach divine court."

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﴿ 4 ﴾

Shaikh Alauddin Ali Ahmad Sabir Kalyari

History of Islamic mysticism *(*Tasawwuf*)* is replete with the examples of such Sufi saints who were born heavily drunk by the primordial wine of Divine Unity (شرابِ توحید). Some of them came for the training and sanctification of the elect alone and a very few were benefitted by their spiritual excellence. Of this category Hazrat Makhdoom al-Asr Syed Alauddin Ali Ahmad Sabir Kalyari, a strongly ecstatic spiritual figure, is an unique illustration in Chishtiyya order. Some formalist critics, at the alter of their intellectual and rational faculties try to evaluate and determine their ranks comparing them with others. But the realm of saintship *(waliyat)* has no limit, no boundry nor is it within the limit of intellect. It is an endless journey. It has the inception, but no end. Intellect accompanies as long as exoteric knowledge in religious science is being attained. But when the sway of saintship begins, wisdom, speculation and other outward knowledge and sensory perceptions recede and divinity overwhelms humanity.

Hazrat Makhdoom (Sabir) of Chishtiyya order was born during the later hours of the night of Thursday 19 Rabi al-Awal 592 A.H. He was son of Syed Abdur Rahim Abdus Salam, a descendant of Hazrat Imam Hussain (R.A) through Shaikh Syed Abdul Qadir Jilani. His mother Bibi Hajirah was elder daughter of Shaikh Jamaluddin, and elder sister of Baba Farid Ganj-i-Shakar who was descendant of Hazrat Umar Farooq (R.A). His father was a learned man and a son of eminent holy man. His mother Hajirah was better known by the name Jamila. She was pious and a staunch worshipper. It is related that Abdur Rahim was born in Baghdad and in

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adolescent taken to Harat by his father. Under the instruction of the Holy Prophet ﷺ, he was married on 17the Jamadi al-Thani 571 A.H. at Kathowal in Sahiwal (formerly Dipalpur) district Multan. Abdur Rahim Abdus Salam stayed at Kathowal for eighteen months. Then he, alongwith his wife migrated to the city of Harat in Kabul and stayed at Muhammad bin Ishaq's. Abdur Rahim Abdus Salam died on Wednesday 17th fo Rabi al-Awal 597 A.H at the age of 56 when Hazrat Makhdoom was only five years old.

A wretched soul named Haji Burhan was one of the chief opponents and detractor of Shaikh Syed Abdul Qadir Jilani (Ghaus-e-Azam) who lived a long life. He spared no stone unturned to defame and denigrate the great Shaikh Syed Abdul Qadir Jilani. The moment Hazrat Sabir was born (i,e. the early hours of the night of 19th Rabi al-Awal 592 A.H) a lightning flash was seen descended from heaven on the house of that outcast who died instantaneously. He was 479 years old since the time of Ghaus-e-Azam who had often said "I hand you over to my Sabir; he will see you." At the birth of great Makhdoom Sabir Kalyari, all the office holders of invisible spiritual hierarchy came to his house to offer salutation.

After the birth of Hazrat Makhdoom, Hazrat Ali (R.A) named him "Ali", the Holy Prophet ﷺ asked to name him "Ahmad", a venerable elderly person came to his father and asked him to name Alauddin, and later on his uncle Baba Farid, on account of utmost patience called him Sabir. His mother suckled him for two year. When he entered into third year, he gave up breast milk, and on every second or third day ate a piece of barley or gram bread.

During the early days of his fourth year, he began to speak, and when in the morning of Monday 21 Rabi al-Awal

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596 A.H, he woke up, he uttered in explicit tongue:

لَا مَوْجُودَ اِلَّا هُوْ

(Three is none except Allah the Almighty)

It reminds us Hazrat Sultan Bahu utterance:

یقین دانم دریں عالم کہ لامعبود اِلاَّ ھُو

وَ لَا موجود فی الکونین وَ لَا مَقْصُود اِلاَّ ھُو

At the very early age Hazrat Makhdoom started ascetic practices. He would take less food. He father had died and financial position of the house deteriorated. The life was being spent in stress and straitened condition which is considered blooming period of training, sanctification and spiritual sublimation. Sometimes two or three days passed in starvation. It had become regular custom with Hazrat Makhdoom to fast in childhood and break with one or two draught of water, and start and end fast next day in the same manner. However, if on the third day, there was something available he would eat a little. He always slept on floor in simple way. Sometimes he would go to jungle to engross devotional exercises where he had nothing to eat for number of days. Occasionally he was undergoing ecstatic state with no interest in worldly charms and comfortable life.

His revered mother narrates: "Once we had nothing in the house to eat continually for three days. After offering dawn prayer, Makhdoom came to me asked 'if there is anything to eat?' He came twice until after his early afternoon prayer. Thereupon to console him I put some water into a pan, put it on the hearth and lit the fire underneath. After the sunset prayer he came again and asked 'is the food not yet cooked?'. Saying this he went and opened the lid of pan and said: "The rice is cooked, now you give me." To my great surprise, I saw fine rice cooked inside the pan. I took some rice out and gave

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it to him."

When Hazrat Makhdoom aged 5, his mother paid attention to his education at school. She sent her to a local school for early education in religious science. He at first learnt the holy Qur'an and then completed education in Persian and Arabic languges and literature. As a wonder child and having fast memory he completed primary education in around four years.

Hazrat Muhammad Abu al-Qasim Gurgani was devotee of Hazrat Makhdoom's father. His mother consulted him in respect of giving higher education and esoteric knowledge to her son. They both decided to consign this responsibility to his uncle Baba Fariduddin. Thus the revered mother of Makhdoom, and Abual-Qasim Gurgani both joined a caravan destined from Harat (Kabul) to Hindustan. After travelling for eleven days they reached the town of Pakpatan (Ajodhan) in 601 A.H. Some say it was 25th of Shaban 600 A.H. Hazrat Makhdoom had attained the age of 9. It was the time when Baba Farid had received robe of succession (Khilafat) from his Shaikh Qutbuddin Bakhtiyar Kaki. The revered mother entrusted his son to the care of Baba Farid who accepted him with open arm. Here in the lap of Baba Sahib, the first words he uttered were: "Three years hence my grandfather will die." Baba Sahib asked: "How do you come to know of this, when he (Syed Saifuddin Abdul Wahab) lives in Baghdad, and your are here with us?" He replied: "I attended to my heart and saw my father's figure. He raised three fingers of his right hand to me. This gesture signaled his death." Hearing this, Baba Sahib realized that door of intuitive knowledge (علم لدنی) had been open to Makhdoom. The revered mother of Hazrat Makhdoom said to her brother: "My child is orphan; I hope you will take care of him and his outer and

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inner education should be fully like that of your own sons." Baba Sahib assured his sister that he would try to fulfil all the responsibilities devolved on him.

Thus Baba Farid paid full attention to educate his nephew in religious sciences. He also attained further education in Persian and Arabic languages under the care of his uncle as Baba Farid said: "I taught Ali Ahmad (Makhdoom) for three years about the exoteric knowledge. During this period he learnt as much as someone else could learn in six years time." Abu al-Qasim Gurgani and Hazrat Makhdoom's mother stayed at the Khanqah of Baba Farid at Pakpatan for three years.

Hazrat Baba Farid writes in his work entitled *Sirral-Abudiyyat* (secrets of servantship): on 21 Shawal 603 A.H. I saw in a dream Sabir's grandfather Shah Saifuddin Abdul Wahab saying: "I entrust my boy to your custody to educate him as a teacher and religious preceptor." Baba Sahib sent Aleemullah Abdal to Baghdad to enquire about his health. Same day, after Zuhr prayer Aleemullah reported news of death of Abdul Wahab.

On 25 Shawal 603 A.H after Asr prayer, Baba Farid called Hazrat Makhdoom, and in the presence of his mother, he took oath of his allegiance at his hand (i,e. initiated him in his order) and explained him some secrets of the world of *marifat* (gnosis) and appraised about illuminative knowledge and honoured him with the traditions of two families namely, Hazrat Ali (R.A) and Imam Abu Hanifa. On the invitaion of Baba Sahib a number of holy men attended this investiture ceremony. Wajeeuddin bin Ruknuddin, a trader had brought raisins, grams, and some dates from Madinah, the Radiant for Baba Sahib who distributed them, as mark of blessing amongst the participants. In the world of esotericism, the

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living and departed souls togather participate in such gatherings. The living Sufi saints attend in their rainments don in routine life whereas the departed spiritual souls come in white dress only. Hence auliya Allah of both the categories took part in this luminating ceremony and Hazrat Makhdoom accrued benefit from all the hidden and living auliya.

Now the mother of Hazrat Makhdoom sought permission of Baba Sahib to leave for Harat. Before she left she asked her brother: "I would like to bring two things into your notice: First, my son is very shy and modest. He does not ask anyone for anything. Kindly take care of his food." Thereupon Baba Sahib straightway entrusted the entire supervision of refectory (لنگر خانہ) to Makhdoom. The second thing she asked: "when I come back after sometime, I would like to marry my son to my niece (i,e. the daughter of Baba Farid). Baba Farid smiled and said: "Both the son and my daughter relate to you." Thereafter Hazrat Makhdoom's mother left for Harat.

After the departure of mother, era of severe ascetic practices and self-mortification began in the life of Hazrat Makhdoom which was essential for his spiritual elevation. It is a general principle in the world of Sufism that contemplation is always the result of asceticism and austerities. At First, Hazrat Makhdoom would offer supererogatory prayers in abundance alongwith his obligatory prayers. He would fast continuously for two to three days without break. Whenever he felt intense hunger, he would go to jungle and eat leave of tree and wild fruit and plant to break fast. In refectory food was cooked twice a day. Baba Farid had started kitchen in Muharram 601 A.H. The poor, the orphans, widows, destitutes, travellers, guests, *dervishes,* and the servants of the house all used to eat there. This service was entrusted to

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Hazrat Makhdoom on 26 Shawal 603 A.H. He would distribute *langar* twice a day, after sunset prayer, and after his *Ishraq* (early noon prayer). This service he rendered for twelve years during which he never ate a single grain from the refectory. During the same period he completed his formal education under the care of Baba Farid. His spiritual training was going on ceaselessly. The transmission of hidden knowledge and spiritual sublimation always remains hidden from the common eyes. In the same period Hazrat Makhdoom committed the holy Qur'an completely to his memory. He also wrote some poetry in Persian language. He was contemporary and fellow-initiate (پیر بھائی) of Hazrat Khwaja Nizam- uddin Auliya with whom he had friendly relation and close contact. Sometimes (but not frequently) he participated in his audition *(sama)* programme arranged by him.

It is related by his biographers, that rigorous type of asceticism (مجاہدات) ceaseless fasting, continued hunger had told upon Makhdoom's health, and his looked like a moving skelton of bones to all. Seeing this physical condition, Baba Farid, one day asked him: "Alauddin, you distribute food daily, but do you eat anything yourself or not?" He replied: "I was bidden to distribute only, how could I dare eat without permission!" Casting glance of compassion at the nephew, he asked again: "Then where- from have you been eating for twelve years?" Hazrat Makhdoom replied: "I depended upon vegetation, wild fruit, grass and leaves of the trees etc." Overflowing with passion and love, Baba Farid said: "You have indeed set record of patience. You are Sabir and unique in this attribute." Thence he got appellation of Sabir.

Twelve years later Hazrat Makhdoom's mother came from Harat to Pakpatan to see his son and saw a skeleton of bones instead. She was distressed. When she met Baba Sahib,

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she angrily said: "Had I not asked you before my departure to feed Ali Ahmad properly. Just look at his health; he has been reduced to a bare skelton of bones." Baba Sahib replied: "I did not keep him hungry. I handed over the job of distribution of food to him. He could eat whatever he wished." Then the mother inquired of her son: "How is it that you are in this condition?" He answered: "Uncle entrusted charge of distribution of food, but did not give me permission to eat." When Baba Sahib gave him the title of Sabir, the mother cooled down. She felt her son was embodiment of 'patience' and 'contentment', and thus her heart was free from anxiety and gloom.

Baba Sahib writes in his work *Sirral-Abudiyyat:* "that one day our son Naeemuddin, who was three years of age, peeped into the hut of Sabir. He vomited blood immediately and died. A few days later, our son Farid Bakhsh, who was nearly one year old, passed urine facing Sabir's hut. A scorpion hit him and in three hours he died. Eleven days afterwards Azizuddin who was about 22, went to the refectory and without permission distributed food despite heavily warned by the servants. When Makhdoom asked the servants to bring whatever is left, they replied: "Your honour, there is left nothing. He has distributed all." Hearing this Sabir said: "why was he spared then?" As soon as Hazrat Makhdoom uttered these words, soul of Azizuddin departed forthwith causing a hue and cry in the household.

Hazrat Makhdoom was indeed a manifestation of divine Majesty and Glory. A naked sword, no one had the courage to withstand him. Sometimes Auliya Allah are overwhelmed by excessive effulgence of His Majesty (جلال). Influx of divine irradiation, in some moments, becomes intensified so much, that even mountains cannot sustain and

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endure and are rent asunder and converted into dust. There is no doubt that Hazrat Makhdoom was undergoing rigorous type of asceticism. He spent most of his time in his lodge engrossed in divine worship having no interest in the outside world. He was free from many distractions. But sometimes he took part in audition *(sama)* gathering arranged in the court of Pakpatan by Khwaja Fariduddin. There have been mystics of Islam who in their bewilderment and ecstasy were unable to contain themselves within the path of sobriety observing Shariah all times. But the case of Hazrat Makhdoom was different. He in all times obeyed law of Shariah.

Hazrat Makhdoom's mother was staying with her brother at Pakpatan. Twelve years past she had asked her brother Baba Farid that she would like to marry her son with his daughter. Now she again spoke to him about the marriage. But he was somewhat reluctant to honour the demand of his sister, therefore he kept silent. She again retorted angrily and insisted to accept her son in the wedlock of his daughter. To this Baba Farid replied: "You do not understand the real problem. I have reflected into the matter; this wedlock would not suit Ali Ahmad. His majectic glory will ruin the girl. I am fearful about it. Still if you are adamant, I am ready to give hand of my daughter in marriage to him, but the end result of this wedlock is not hidden from my eyes."

Thereafter Hazrat Makhdoom was married with Bibi Khadija who was the daughter of Baba Sahib's first wife Najeed un-Nisa. The Nikah ceremony took place on the 21 Shawal 613 A.H. before the sunset prayer. First night the mother sat outside the hut to deal with any eventuality and sent the bride inside who remained standing with hands folded across the breast. When after the engrossment in *Tahajjud* prayer, Makhdoom became free, he felt someone standing in

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the hut behind him and asked: "who are you?" She replied: "I am your bride?" Hazrat Makhdoom, who was still in contemplative state said: "God is One, alone and single, has no wife!" Instantaneously a glance from his eyes burnt the bride to ashes. Hearing this conversation, the mother tried to enter the hut to intervene, but Makhdoom had done the deed and what had been done could not be undone. When she saw the ashes, she struck Makhdoom's back with both her hands and cried: "What shall I tell to your uncle?" Makhdoom said: "what did I do?" She said: "You have burnt your bride." Makhdoom said: "I don't know anything of this sort." This was indeed a great shock for the mother who thereafter fell ill and died in Muharram 614 A.H.

However there does not exist consensus amongst the historians and biographers in respect of the death of three sons of Baba Sahib and the death of the wife of Hazrat Makhdoom fallen victim to his majestic look (wrath). They say the wife died her natural death, nor any event took place subjecting death of three sons to majestic eyes of Makhdoom. Difference of opinion also exists in varied dates regarding the life of Hazrat Makhdoom.

Hazrat Makhdoom distributed food of the refectory (لنگر خانہ) for thirteen years, seven months and eleven days. But after the death of his mother, he relinquished this responsibility. Thereafter this responsibility was assigned to Maulawi Abu al-Qasim Bhandari (the store keeper)who performed this duty for sometime.

Hazrat Makhdoom, then confined himself in his cell. He gave up all sorts of meeting and association with the people. He was continually conquering spiritual realm. Hazrat Makhdoom was not only son-in-law of Baba Sahib, but also very close and beloved disciple. After the lapse of 27 years in

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severe ascetic practices and self-mortification Baba Farid was bidden to confer successorship *(*Khilafat*)* on Makhdoom. In the night of 24 Ramadan 650 A.H. Baba Sahib saw his own *Pir* Khwaja Qutbuddin Bakhtiyar Kaki, in dream who asked the former to confer Khilafat on Mukhdoom Ali Ahmad. Next Khwaja Qutb said to Baba Sahib: "Be quick, take Ali Ahmad Makhdoom with us." Hazrat Baba Sahib narrates: "Then I took Ali Ahmad Makhdoom from his hut and followed Hazrat Syed Qutb. In short time we passed from the realm of *Malakut* (the world of souls) into the state of *Jabarut*. (the world of power). There we found light spread all over. An elegant court had been set up where the Holy Prophet ﷺ along- with his companions, was present. Around him were also present Auliya of Chishtiyya order, and the souls of the former holy men. My spiritual guide i,e. Hazrat Syed Qutb, presented me and Makhdoom in the court of Rasulullah ﷺ. The Holy Prophet ﷺ putting his hand on the back of Ali Ahmad said: "هَـذَا وَلِـيُّ اللّٰـهِ" (He is wali Allah). After this I and then other audience repeated the same words. This phenomenon was followed by a great amount of congratulations in loud voice making the atmosphere full of noice which woke me up. I saw that it was *Leilat-ul- Qadr* (the Night of Power). I went straightway to the lodge of my disciple Ali Ahmad Makhdoom and found him completely absorbed in intoxicated state. All the office holders of invisible world i,e. *qutb, abdal, nuqaba,* etc., the hidden men, and jinni came and kissed the seal of *wilayat* (sainthood) of Ali Ahmad Makhdoom.

Afterwards in compliance with the instructions, Baba Farid, one day gathered a body of great mystics and in their presence, he placed his own mantle on the head of Makhdoom and tied around it a green turban. He also gave him a pair of scissors, and a prayer mat. During this investiture ceremony he

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also wrote and awarded him charter of appointment *(Khilafatnama)* for the *wilayat* (saintship) of Dehli. But it was conditioned to have it stamped by Shaikh Jamaluddin Hansvi who was the first Khilafa of Baba Farid. Hazrat Makhdoom took this document of *Qutbiyyat* to Shaikh Jamaluddin and placed it before him for affirmation by stamping his seal upon it. Since it was night, and there was no light, no lamp, he asked he would stamp it tomorrow morning. But Hazrat Makhdoom insisted to stamp it just now, and said: "Order one of your disciple to fetch an oil lamp." The man brought the lamp but it went out on the way. Seeing this Hazrat Makhdoom breathed onto his finger which became lit like a lamp. Shaikh Jamaluddin was very much annoyed to see this. In anger he tore the paper into pieces and said: "How the inhabitants of Dehli would tolerate this hot temper? You will burn to ashes whenever you get excited." Being infuriated, Hazrat Makhdoom struck foot forcefully on the ground and said: "So what if you have torn uncle' Farid charter of *Qutbiyyat,* I have made an end of your line of *Qutbiyyat* (poleship)."

When this combat was going on, Baba Farid in Pakpatan was seeing everything. When Hazrat Makhdoom came back, he asked Baba Sahib, "what further orders are for me to execute." Baba Sahib replied: "Farid cannot sew together what Jamal has torn." He asked Makhdoom: "What did you say when Jamal tore the ordinance of *Qutbiyyat*?" He replied in excitement:

تو سندِ من چاک کر دی من سلسلۂ تو بریدم

(You tore my charter, I broke your spiritual lineage)

Baba Farid then asked: "Was it from the beginning or from the end?" Makhdoom replied: From the beginning. Baba

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Sahib thanked God and said: "It is a great solace that it *(Qutbiyyat)* was saved at the end. Consequently there will be from your own line a Qutb whose supplication will save Jamal's line.. It is related that in the last hours before his passing away, Jamal intended to bequeath his Khilafat in writing to his son, but he could not do so and died in the state of predicament.

Thus when Baba Farid realized that it was difficult for Makhdoom to rule *wilayat* of Dehli, he wrote another charter entrusting him *wilayat* (sainthood) of Kalyar: It implied *Qutbiyyat* or *Ghausiyyat* too. He also conferred honorific titles like *Qutb e-Alam, Aghyat al- Hind and Jalal Shah* Makhdoom and Ali Ahmad Makhdoom. Now he was at the age of fifty. Forty eight years after the advent of Islam in Kalyar Sharif (India) Baba Sahib sent Hazrat Makhdoom to that city in the company of Aleemullah Abdal on the 15th of Zul Hajjah 655 A.H (or 652).

It is a custom with God Almighty to light lamps in the stark darkness of infidelity and ignorance for the weal, betterment and salvation of mankind. If *Baitullah Sharif* was replete with hundreds of idols before the advent of Islam, Kalyar too was reflecting the same landscape. This city is situated in the suburb of Hardwar and Raja Karam Pal habitated it in 283 A.D, and named it Hardwar Garihi Bug. This city continued spreading along the bank of the river Ganges for miles on end. After sometime a grand idol-house was built in which hundreds of gold and silver idols were kept. Three hundred and thirty million famous deities, which were carved into idols, adorned the idol-house. After the death of Raja Karam Pal, Raja Bikram Pal was enthroned. He made this idol-house more attractive. He appointed a *Rishi* (Hindu monk) named Gokal Chand and handed over total charge to

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him. Different Rajas ruled this city for centuries togather. At last Raja Kalyan came into power who named this city Kalyar after his own name. All the Hindu pilgrims across the India visiting Hardwar passed through Kalyar which had now become the big city of idol-worshippers. Besides animals, human beings were also sacrificed there as offerings to them. Rishis were given to a life of dissipation and leisure. They presented the deities (gods) in sexually emotive images and tried to offer these indulging compromising shapes as means of good recompense rather than the symbols of sin. All sorts of inhuman acts were committed there. Wickedness was the order of the day. Humanity had been reduced to the level of savagery. Women were the most sufferer. Upper classes were inflicting misery of all kinds on the lower strata. Adultery and fornication had developed to the level of society culture. That is why this area saw devastation and decline many a time in history. (*Tadhkira Anwar-i-Sabiri*)

Although Dehli was the Capital of Muslim rulers, but they paid no attention to the area of Kalyar. During the series of Muslim conquests Ghorid Muslims reached Kalyar. Hazrat Kamal Ahmad Baghdadi came here in the company of Khwaja Moinuddin Chishti. It was Sultan Qutbuddin, the emperor of India who ordered Qiyamuddin alias Dhamwan to conquer this area. He conquered the city and became its ruler, but he could not promote Islam in the area. In the area Hindus were in great majority, and the Muslims in minority. They were Muslims only by their names, ignorant of Islamic way of life in true sense. However with the passage of time Muslim population increased gradually and a number of mosques, big and small emerged on the scene.

Likewise the city had a huge Jamia Mosque in the centre. Its floor for prayer rested on the plinth which stood

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seventy one steps high above the ground level. On the top of the steps there was a huge gate. The mosque had thirteen doors all around, the ceiling carried three domes decorated with silver murals. Its courtyard was more than two hundred long and around one hundred yards wide. In sum it had great capacity to accommodate thousands of worshippers at one time.

The religious and social conditions of the area needed a spiritualist of high calibre. When Baba Farid came to know the circumstances prevailing there, he thought Hazrat Makhdoom to be most suitable person for Kalyar to deal with.

Thus after the dawn prayer on Sunday 15 Zul Hajjah 655 A.H. Hazrat Makhdoom alongwith Aleemullah Abdal set off from Pakpatan to Kalyar and reached the city at the time of Zuhr prayer next day. They stayed in the house of Mrs. Gulzarvi, the daughter of Abdus Samad. On the northern side of this house located the residence of Qadi of the city Tabbarak. Hazrat Makhdoom in the company of Aleemullah Adbal, Bahauddin and Jamal painter with his sons went to the Jamia mosque at Kalyar, and after saying Asr prayer, spoke to the people, advising and preaching about two thousand audience. Mr. Jamal introduced Hazrat Makhdoom in these words: "This revered man is the *Qutb* of the day. He has come to advise and preach us. It is our duty to accept and take an oath of allegiance at his hands, and follow what he enjoins us." Because of their ignorance no one amongst the crowd attended Hazrat Makhdoom. Next day he went again and again, but all refused to take oath of allegiance. They rather said: "The holy Qur'an is our guide and our long-standing Imam. And Qazi of Tabbarak (a descendant of cursed Yazid) is the leader of the city. How can we take oath of allegiance at your hands without his permission." The worishppers had seats allocated in the

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Jamia Mosque. They went to their seats and said prayer.

Hazrat Makhdoom afterwards addressed them in these words: "I have been sent by my religious guide *(Pir)* to you for your guidance. I have brought with me documents of authority as being his representative. My guide has awarded me the title of *Sultan al-Auliya*. Don't you think all this a sufficient evidence to convince you."

The news reached Tabbarak the Qazi of the city who lodged campaign againt Makhdoom. He went to Qiyamuddin Dhamwan, the ruler of the city and reported: "A man claiming the leadership of Kalyar has arrived in the city. He is misleading the people of Jamia Mosque." Qiyamuddin replied to Qazi that the matter would be sorted out on Friday. Hazrat Makhdoom arrived in the Mosque on Friday before the arrival of public. As soon as Qiyamuddin arrived on the scene, he asked Qazi 'who is the man, the claimant of *Imamate*?" Hazrat Makhdoom said: "I am the *Imam*!" Hearing this he said 'if you claim to be *Imam* and *Qutb* of the time, you tell me the whereabout of my goat that we have lost three months past. If you do this, we shall take oath of allegiance at your hands."

Hazrat Makhdoom cast inner glance and every thing was revealed to him. Raising his hand he said: "O the devourers of goat step out." Twenty seven men from the crowd stood up before Hazrat and he asked them to confess to have eaten up the goat. But all of them claimed it to be a false allegation againt them. Then Hazrat asked Qiyamuddin to shout out the name of his goat. At this there was a voice from the stomach of each of them: "I am here in the stomachs of these people. At night they slaughtered me, cooked, and ate me up and threw my skin and bones into the Sadraq well." The ruler Qiyamuddin was convinced, but Qazi did not. He asked Qiyamuddin that it was all magic and the man was not other

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than a magician.

Hazrat Makhdoom wrote all account to Baba Farid and sought his advice. Baba Sahib wrote a letter to the ruler of city telling him clearly: "Sabir represents me there. He is Wali of Kalyar, you accept his *Imamate,* otherwise you will undergo severe punishment." Aleemullah presented the letter to Hazrat Makhdoom who sent it to the Qazi of Tabbarak who tore it into pieces and on one piece he wrote back: "We have discharged the *Imamate* here since time immemorial. How could we accept him our Khalifa. We don't believe he is our *Imam* and *Wali* of Kalyar. Our *Imam* is the holy Qur'an. If Allah and His |Prophet order us we will make your Khalifa, our Imam and guide."

Hazrat Makhdoom was infuriated to see a piece of the torn letter and he said majestically: "O your disrespectful! You have torn out letter of my guide, I have struck off all of your names from the Preserved Tablet (لوح محفوظ) The same day he sent the torn letter of Baba Sahib back through Aleemullah Abdal. Baba Farid read the letter and also the subsequent remarks of Makhdoom. Thereafter he confined himself into the hut for 13 days. On the fourteenth day he came out and wrote a letter warning the ruler of the city in these words: "Kalyar is the dominion of Makhdoom. It is incumbent on you to obey him. You are unaware of his spiritual rank. You believe in the Holy Prophet ﷺ, but do not recognise his descendants. If you oppose and reject him you will be punished. Your names have already been wipe out from the surface of Preserved Tablet." Aleemullah delivered this letter to Hazrat Makhdoom, who onward sent it to the rich man of the city. Qazi was also present there. When he read the letter he said: "What a far fetched thought! This is all magic and false." The rich man remarked: "If God wishes us to die as

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Kafir, He will no doubt make us Kafir. And if He is to make us Muslims so will He please... we pay no heed to such threats..." The ill-fated Qazi said: "Sir tear this letter to pieces and write to him that we are not ready to swear oath of allegiance." This attitude of the elite of the city distressed Hazrat Makhdoom. He expressed his own sentiment in a letter and sent both to Baba Sahib through Aleemullah Abdal and sought his advice. Baba Sahib in response wrote: "My dear Ali Ahmad! By the command of the Lord Most High, the wilayat of Kalyar is your goat. You are allowed to either drink her milk or roast her meat and eat up."

On Thursday 9th Muharram 651A.H Hazrat Makhdoom recited a litany (i,e. *Hirzi Yemeni* and *Hirzi Murtazi*) which is considered wrath or sword of God exhaling his breath facing earth. Straightaway tremors of earth quake began to be felt, which continued intermittently for long while. But the citizens took them as magic spell and tried to counteract it but failed. On Friday, Hazrat Makhdoom, alongwith Aleemullah and Bahauddin went early to Jamia mosque. Hazrat sat on the Imam's prayer-mat. Meanwhile the rich man of the city and Qazi of Tabbarak both arrived there. It was estimated that there were thirteen thousand people in the mosque for Friday prayer. Hazrat Makhdoom gave final words of warning to the gathering. But still they could not understand their imminent extinction and demanded proof. Hazrat said 'proof is that you will be wiped out from the surface of earth.' Rather impudently they directed Hazrat to leave the place and go back. He then sat in the first row; which was also reserved for the dignitaries. He then moved to the second and then to third row, but all were reserved. He then sat in the court inside the mosque, and then from here to the last row adjacent to the exit door. But he was not allowed to sit even there as the place

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was reserved for other people. As Hazrat Makhdoom did not find any space even on the staircase, he came out of the mosque. Aleemullah followed him. Bahauddin, however found some space on the staircase and sat there. Hazrat Makhdoom said to the mosque: "You have never bowed nor prostrated ever. Now by the command of Allah, I bid you to bow down when the worshippers go into *Rukoo* and take every body to the lowest of the low (تحت الثریٰ)." After this Hazrat busied in his prayer. Aleemullah with folded hands kept standing behind him. At the appointed moments, the mosque bowed down and took all the gathering beneath the earth. This act of the mosque sent the whole city into tremors of earthquake. Simultaneously the following words were uttered by Hazrat Makhdoom:

هُو یَا مَنْ هُو یَا مَنْ لَیْسَ اِلَّا هُو

اِلَّا هُو حَق حَق حَق

(Allah the Almighty! O You, Allah the Almighty! Allah the Almighty! O there is none inside me but Allah the Almighty! O there is none but Allah the Almighty! The Truth! The Truth! The Truth!) *(Extracted from Tadhkira Anwar-i-Sabri by Haji M. Bashir Ambalvi)*

News of mosque destruction and extermination of thousands of men spread in the city in no time. Mrs Gulzarvi came rushingly to Hazrat and beseeched: "Sir my Bahauddin was also amongst them." Hazrat asked Aleemullah to dig him out from under the staircase of the mosque. He added: "For thirty six hours, I have been praying Allah to descend calamity. You should take your kins away twelve miles beyond the boundry of the city. For here wrath of Allah will descend and nobody will survive within twelve miles radius of the city."

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Thereafter Hazrat Makhdoom wrote complete account of the tragic incident to Baba Farid and sent it through Aleemullah. He also advised him: "When you come back, stay behind me, and follow what I order, failing which you will suffer."

After the destruction of mosque and extinction of men in prayer, Hazrat Makhdoom's wrath fell on the city of Kalyar. The plague swallowed the whole city. At first a person suffered from this disease and died. Thereafter it spread all over the city. Families as a whole suffered death. The corpses putrified. There was no one to bury them. The same evening Aleemullah went to Pakpatan with the letter of Hazrat Makhdoom which contained detail of this mishap. On 12th Muharram 651 A.H. Hazrat went to Mrs Gulzarvi's house and stood at a place which he liked most and where his mausoleum was built later. He prayed for the safety of the following things:

1. The wild fig tree.
2. A dove who had nest on this tree.
3. A piece of land which situated at a short distance from where he had resided.
4. The site of mausoleum of Hazrat Imamuddin.

It is reported in *Siyar al-Aqtab* that after having prayed for the safety of these things, Hazrat stood by the wild fig tree with this back and side against the tree holding its branch with his left hand. He brought his index finger to the front of his heart and raised eyes towards heaven. In short time he was completely absorbed. After a short while the branch of the tree slipped from his hand, and eyes moved away from the heaven. After an hour or so he opened his majestic eyes and his lightning sight fell on the ground. Seven steps away from his feet fire began to erupt from the ground and spread in every

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direction to a distance of about eighteen miles all around and continued raging for several day. The whole city of Kalyar was burnt to ashes.

Thus in this state of deep absorption Hazrat Makhdoom remained standing, calm and still, holding a branch of the wild fig tree for twelve years. And he spoke about this state thus:

اِمرُوز شاہِ شاہاں مہماں شُدا ست مَارا
جِبریلؑ با ملامک دَرباں شُدا ست مَارا
دَر جلوہ گاہِ وَحدت کثرت کُجا بہ گُنجد
ہژدہ ہزار عالم یکساں شُد است مَارا
ماخانۂ جہاں را بسیار سیر کردیم
اے شیخ بُت پرستی ایماں شُد است مارا
دَر محفلِ گدایاں مُرسَل کُجا بہ گُنجد
بے برگ و بے نوائے ساماں شُد است مارا
احمد بہشت و دوزخ بر عاشقان حرام است
ہر دم رضائے جاناں رِضواں شُد است مَارا

1. Today the King of kings becomes our guest, the Archangel Gabriel with the angels are our guards.
2. In the realm of Oneness, how multiplicity could find place, to us eighteen thousand worlds are one entity.
3. We roamed about the entire world many a time. O the Tavern Keeper! we have become idol worshippers.
4. How could the Messengers sit in the galaxy of Sufi saints *(faqirs)*, when helplessness and lowliness becomes total assets of ours.
5. O Ahmad: Heaven and Hell are unlawful to the divine lovers. Here the pleasure of Beloved has become

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Paradise for us.

Baba Farid was well-aware of the state of Makhdoom and his ecstatic state for twelve years. He sent Shamusuddin Turk to him to bring Hazrat to the state of sobriety (consciousness) but with word of warning to him to be cautious. He reached the place and hid himself behind a tree and recited the Great Name (of Allah) which is in vogue in Sabiriyya Order. This made him safe from the burning fire. As he had melodious voice, he started reciting the holy Qur'an from behind the tree rhythmically. This attracted Makhdoom's heart and his majestic state began to melt like wax.

In order to hear the recitation more, he wanted to sit but could not as his hands and feet had become paralytic. Hazrat Shamus supported and made him sit with the trunk of fig tree and again started recitation. But after a while he stopped. Hazrat asked, 'why you stopped?' Shamus said I want to go back to Pakpatan. Hazrat was then in pleasant mood and asked Shamus: "What do you want?" He requested that he would like to remain in his service. Hazrat said: "When my Baba has sent you here, how can I ask you to go back." Shamus said as you like sir. Hazrat Makhdoom placed his hand on his head in love and kindness and said you are now my son. Thus Shamus was made his disciple and spiritual heir.

After *Isha* prayer, he advised Shamusuddin: "Don't come near me after *Isha* prayer, rather keep yourself at distance. However you can come to me near midnight prayer." Shamus then would go and say, at appropriate time, "call for the prayers" into his ear thus making him regain his consciousness. He often said: "Shamusuddin Shariah is a wonderful code of law in that it brings one from His Presence to His Court." Afterwards he always asked Shamus to lead the prayers. Often he would teach him languages and hidden

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knowledge. During this period, he ordered Shamus to undertake seclusion (*chillah*) for six years. After the completion, he ordered him to go and help Alauddin Khalji conquer the fort located in the city of Aameer. The fort will be conquered when you raise your finger, but that day will also be the last day of my life. Then you come back from battlefield and attend my funeral ceremony. The Mujaddad of Sabiriyya Hanifiyyah will lead the funeral prayer. He will bury my body till that time my body will remain without a grave between two red stones.

Hazrat Shamusuddin set off from Kalyar to the fort of Aameer alongwith all his sacred gifts, garments and letters that Baba Farid had given him. He joined the Muslim army. The fort fell on the 13th Rabi al-Awal 689 A.H. and Islamic flag fluttered high at the fort. Shamus recalled the words of his Master that the time of the conquest of the fort would be the time of his death. He immediately returned to Kalyar. Hurriedly he went near the wild fig tree and saw the sacred body of his Shaikh dead being watched by a lion sitting near by. As he approached, the lion stood up and left for jungle. And in accordance with his (Shaikh) will, Shamus gave burial bath, shrouded the body and performed other funeral rites. Then he stood up waiting for the funeral prayer. All around was woods and wilderness. Meanwhile he saw a galloping horse rider arrived on the scene. He was wearing dress like that of Makhdoom and his face veiled. He got down the horse, stood at the prayer-mat and led the prayer.

It is learnt that during his long service to his Shaikh, Shamus number of times asked him to explain what is *Fana* (annihilation) and what is *Baqa* (Everlasting-ness) to which his *Pir* replied: "You will not understand it verbally; it will be demonstrated to you in due course." It occurred to Shamus that

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the people would ask him about the *Imam* who led the funeral prayer. He must know who he was. He rushed to the veiled rider who had kicked the horse to go in the western direction. He caught up the bridel of the horse and beseeched: "Please tell me your name and whereabout. People will ask me who led the funeral prayer of your Shaikh, what shall I answer to them?"

Hearing this,, the rider slightly removed his veil and said: "Shamusuddin I led my own funeral prayer. You often asked me about *Fana* and *Baqa*. Look! That was *Fana* and this is *Baqa*!"

He then kicked the horse and disappeared in the valley of jungle. Seeing and hearing all this, Shaikh Shamusuddin fell unconscious for some time. It is said that after some time there was no sign left of Hazrat Makhdoom's grave. His tomb remained obscured from public eyes for two hundred years; no one could get near on account of fear of his majesty.

Before his death Hazrat Makhdoom had bestowed cloak of succession (Khirqah Khilafat) on Shamsuddin Turk and directed him to go to Panipat as the area will then fall in his spiritual jurisdiction. Shamsuddin said 'Incharge of the territory i,e., Shaikh Sharfuddin Bu Ali Qalander is already there on duty.' Hazrat Makhdoom said 'Time of his reign had ended. You should go there and take permanent residence and engage in preaching, exhortation and public service.' Thus after having performed all burial rites of his Shaikh Hazrat Makhdoom, Shamusuddin left for Panipat. In that city he had no place to take residence. He sat under the shade of wall of house. Shaikh Bu Ali Qalandar got information about the arrival of Shamus. He packed up his bedding and left for the village Budakhaira beyond the boundry of Panipat and died there after a few days. *(Extracted and summarised from*

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Tadhkira Anwar-i-Sabri by Haji M. Bashir Ambalvi)

After long time a great divine Abdul Qaddus Gangohi set off to visit the shrine of the revered Hazrat Makhdoom and there he beseeched him to lessen his majesty (wrath) and let the aspirants come near him, which he accepted. It is said that Hazrat Abdul Qaddus Gangohi is the same wali about whom Baba Farid said: "He will be the Mujaddad of the Sabiriyya order and will fulfil the rites of funeral and burial of my Sabir once again. It took place accordingly. Hazrat Abdul Quddus constructed mausoleum of Sabir and made arrangement for the annual Urs. (Death anniversary).

Now along the bank of the Ganga Canal in the district of Saharanpur (UP) stands eracted the magnificent and enlightened mausoleum of Hazrat Makhdoom Alauddin Ali Ahmad Farid. He died on the 13th Rabi al- Awal, 690 (or 689) A.H although date of his demise is controversal.

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Shaikh Sharafuddin Bu Ali Qalandar

Some celebrated mystics of Islam are born over-intoxicated having drunk wine of Divine unity since eternity. They are no doubt educated in religious sciences, for the fulfilment of Shariah laws and are deployed to guide and teach Muslim world, but very soon they are driven to ecstatic life leaving aside all sorts of worldly duties. A time in their life comes, when they sit at the gate of tavern, their profession concerns nothing but drinking and let others drunk at their threshold. This category which holds "Absolute Love" or you may call them "Divine Love incarnate", court blame in their state of intoxication and bewilderment. At this level, when overpowered by deep intoxication, they lose the consciousness of their ownselves. They are afraid of neither disgrace nor do they care ignominy. Honour and dishonour is alike to them. One of the eminent spiritual figures in this group is Shaikh Sharafuddin Bu Ali Qalandar of Chishitiyya order.

In Islamic mysticism Qalandariyyat is a special creed or persuasion or religion of being God-intoxicated. People hold it a separate sect in Sufism, whereas in true sense, ultimate aim of every sect is Divine Unity, and worship of Oneness. They have only some distinct rules of disciplines, rituals and litanies. The ultimate goal of all is the same. In Arabic tongue Qalandar is written as *Kalandar* which means untrimmed and engraved. It connotes 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 exercise (*dhikr* etc). (جواہر غیبی) Qalandars desire to

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keep their inner state hidden from the public. Other say Qalandari is the purest reality, to negate all non-gods and lose their identity in His Being so much so they become unaware of their metaphorical being and selfhood. Bu Ali Qalander (afterwards referred as Qalandar Sahib) held this boon and blessings in full swing.

Syed Ashraf Jahangir Simnani defines Qalandar: "Seekers concerning Qalandariyya order are alienated from worldly encumbrance and entanglements. Being detached from the world, they strictly observe law of Shariah and are complete and perfect model of the knowledge of Divine Names. In sum, the spiritualists who profess this religion (of Qalandar) remain immersed in the ocean of His Oneness. They see and hear only through Him. A sufi who becomes perfect adept is therefore Qalander. Thus all those Sufis who had attained the most elevated spiritual ranks were Qalandars such as: Shamusuddin Tabrazi, Maulana Rumi, Fakhruddin Iraqi, Hafiz Sherazi, Makhdoom Alauddin Ali Ahmad Sabir Kalayari, Nasiruddin Chirag Dehli etc. Now our Shaikh Qalandar (Bu Ali) Sahib belonged to this category.

The word Qalandar is often translated as rigorous ascetic. In order to conceal their identity, having strong ecstasy and lofty spirit, some Qalandars adopt *malamati* hue. They don't keep beard and have their eyebrow and eyelashes shaved off their faces. But this is neither manadatory nor practised by all the members of this group.

The Qalandariyya order is attributed to Hazrat Abdulaziz Makki, who was companion of the Holy Prophet ﷺ amongst the people of the portico *(ahl al-suffa)*. He was given the title of Qalandar. He was an aged person and most of the time was absorbed in ecstasy. Once he was travelling with the Holy Prophet ﷺ. In the way ecstasy overtook him deeply.

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For thirty years he remained immersed in ecstatic state in a house where he was left during journey. In the era of Hazrat Ali's Caliphate, when his army was marching with drum-beaten and banners, he came to consciousness by the sound of army's horses and asked "where is Muhammad ﷺ and where his army is marching." Hence he was apprised of the past period. The people asked Hazrat Ali about Abdulaziz. He explained that "he was companion of the Holy Prophet ﷺ and related to *ahl al-Suffa,* and is an enraptured *dervish.*" Then Abdulaziz took oath of allegiance at the hand of Hazrat Ali and joined his army. It is related in *Risala Ghausia,* that on 12 Zulhajja Abdulaziz Qalandar disppeared in a cellar outside the city of Multan and that his one period of spiritual absorption expanded over 40 years.

Hazrat Abdulaziz had the privilege of initiation at the hand of the Holy Prophet ﷺ and likewise at the hand of Hazrat Ali. Thereupon Qalandariyya sect was divided into two parts: one is named Qalandariyya Makkiya, and the other Qalandariyya Alivia. Hazrat Syed Khidr Rumi Qalandar was an eminent Khilafa of Abdulaziz. He died in 750 A.H. His well-know Khilafa is named Syed Najmuddin Ghaus ad-Dahr Qalandar Ghanznawi. This order spread in India through him. Bu Ali Qalandar got spiritual benediction from him.

It is related that when Abdulaziz Makki attained old age, all the hair on the body fell off. Hazrat Syed Jamal, on account of his discipleship, deeply loved his Shaikh. His inner attachment had grown to such an extent that he was not contented with Shaikh's esoteric affinity, but desired to have his facial resemblance alike. He thus shaved off his eyebrows and eyelashes from his face to have likeness of the Shaikh. But this was only an act of one member of Qalandariyya sect which the people later on thought mandatory, and adopted.

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In Sufi terminology 'Intoxicated' means the person who is immersed in violent love of God. Fakhruddin Iraqi, (father of Bu Ali Qalandar), in his writings changes the word 'Love' to 'Being' in order to produce statement identical to those of Ibn-Arabi's followers. Iraqi represents a synthesis of two different points of view. To him, in one respect 'Love' is identical with God or Being. In another respect 'Love' is one of God's Attributes. Iraqi also discusses the Oneness of Being (وحدة الوجود) in terms of Love. He emphasizes that Being and Love are the same thing, for every Attribute of God is only the Essence viewed from a certain viewpoint. This background would help us understand the life of Qalandar Sahib.

Shaikh Sharafuddin Bu Ali Qalandar was born in 605 A.H in Panipat (India). His name is Sharafuddin and title Bu Ali Qalandar which was conferred on him by Hazrat Ali ibn Abi Talib (R.A.) He was son of notable spiritualist Maulana Fakhruddin Ibrahim Iraqi, and an eminent *Khilafa* of Hazrat Bahauddin Zakariya Multani Suhrawardi. The family lineage of Bu Ali Qalandar goes back to Hazrat Imam Abu Hanifa, the great jurist of Islam.

Fakhruddin Iraqi was born in the village of Kamajan near the city of Hamadan about 610 A.H. (1213 CE). His ancestors had been men of knowledge and culture. A month before his birth, his father dreamed Hazrat Ali ibn Abi Talib who stood with a gathering of saints in a garden. Someone came forward and placed a child on the ground in front of Ali who picked it up and calling the father said: "Take our Iraqi and raise him well, for he will be a world-conquerer!" The father woke up from sleep with joy. At the age of five, he was sent to school. In nine months he memorized the whole Qur'an, and in the evenings he would recite in a sweet melodious voice the portion that had been his lesson for that

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day sometimes weeping, until all who heard his voice grew sad and restless. The people were fascinated by him and children too lost their hearts to him. Each day when they were free from school, they would run after Iraqi. By this time he was eight and famous throughout Hamadan. Every day after the afternoon prayer, he would recite from the holy Qur'an, and great number of people would gather to listen.

At the age of 17 Iraqi had learned all the Islamic sciences 'transmitted and the intellectual', and began to teach others. One day while Iraqi was engaged in teaching his students, a group of wandering Qalandars came to Hamadan. There was a beautiful boy in that group whom Iraqi saw and fell in love with him. Iraqi joined the team of Qalandars and continued wandering with them in Persia and then eventually arrived at Multan and met Shaikh Bahauddin Zakariyya Multani. The Shaikh fixed his glance at Iraqi as if he seemed to have recognized the youth. He said to his friend: 'That young man has complete and total preparedness'. But Iraqi did not like to stay there longer. They left for Dehli and then to Somnath. But great storm overtook them. Iraqi came back to Multan. Shaikh Bahauddin chided him and with inner glance wiped out his love for the boy. He then directed Iraqi to undertake forty-day retreat (*chilla*) and set him in cell. For ten days he sat and saw no one. But on the eleventh day, overcame by ecstasy, he wept aloud and sang mystical ode. When the matter was reported to Bahauddin, he said: "His task is finished." He stoop up, went straight to the door of Iraqi's cell, and asked: "Do you say your prayers in tavern (wine-house)?, come out!" Thereupon Iraqi came out from the cells placed his head at the feet of the Shaikh and recited the following verse:

In the street of wineshops, when
should I pray? Since my

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drunkenness and sobriety alike
are all the same as prayer...

Hearing this poem, the Shaikh took off his own cloak (فرقہ) and dressed Iraqi in it. He also betrothed his own daughter to him and the marriage took place the same evening. Of this union a son named Kabiruddin was born.

Iraqi remained in Multan in the service of Bahauddin for 25 years. When the Shaikh felt his death approaching, he sent for Iraqi and appointed him his Khilafa (successor) in the Order. He then died in 666 A.H. Afterwards Iraqi left Multan and set out to Makkah to perform Hajj. He then left for Damascus, and from here to Turkey, Konya. Here he attended Rumi's sessions of Rabab-play and whriling dance.

It is related that when Iraqi returned from Multan and arrived at Hamadan, after the death of his first wife he married the sister of Syed Naimatullah Hamadani named Bibi Hafiza Jamal. When Iraqi, on trade mission travelled from Iraq to India, he took residence at Panipat. He stayed there for certain period. Here at Panipat Shaikh Bu Ali Qalandar was born in 605 A.H. to his second wife. After sometime Iraqi set out for Damascus and died there in 688 A.H and buried in the cemetery near the tomb of Ibn-Arabi.

When Qalandar Sahib was born, he kept on weeping ceaselessly for three days nor did he take milk. When after three days Fakhruddin came out the house, he saw enraptured *dervish*, wearing a leather mantle, standing at the gate. He shook hand with the *dervish* who said: "Congratulation to you, I want to see the baby." That holy man of high rank saw the baby and kissed his forehead which was radiant by divine light. He recited this verse of the holy Qur'an: فَـائـنـيـمَـا تَـولُوُ فَتمَّ وَجُهُـه اللّـه. The baby stopped weeping forthwith and took milk. The *dervish* said: "Your son is born wali and is the intense

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lover of God and secret of the lovers should not be disclosed to anyone." Saying this he disappeared from the scene.

Qalandar Sahib completed his early education in Dehli, but the names of his teachers are not known. Reliable source relates that he studied the holy Qur'an, Fiqh and Hadith from Maulana Sirajuddin Makki. From his writings it appears that he had sound knowledge in Arabic language besides Persian. His prose and poetical works are replete with the verses of holy Qur'an, Ahadith and symbolic allusions of Sufism. He also extracted subtle mystical meanings from the verses of the Qur'an which assert and allude to his perfection in Quranic sciences comprising inner and outer aspects. Besides this he was considered an eminent scholar of the transmitted" (منقولات) and "intellectual" (معقولات) sciences of his time; and Persian being his mother tongue.

Lamaat and *Diwan* of his father Fakhruddin Iraqi are valid testimony to his profound knowledge in spiritual sciences *(*Tasawwuf*)*. Qalandar Sahib therefore inherited this knowledge, violent love for the Lord (or Qalandariat), and poetical taste from his father which he later on expressed in odes and other prose and poetical works.

For about 20 years Qalandar Sahib remained busy in teaching and exhortation near Qutb Minar Dehli. The eminent Ulama jurists and Muhaddithin of the time were his beneficiaries. He was also a senior teacher in the seminary of 'Yak Minar' Dehli. The Ulama of the time regarded him an erudite scholar so much so that when he expressed his desire to leave Dehli and take residence at Panipat, they in group-form approached him with a request to defer his emigration, so that they could learn some subtle points of Tawhid (Divine Unity) from him. Qalandar Sahib himself writes:

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جمیع دانشمنداں بریں درویش گفتند کہ یک ماہ دیگر بمانید تا از ہر کتاب ورسالہ سبق بگریم

(All the literalists scholars asked me to stay one month more so that they learn some lessons from very book and treatise from him.)

This part of his life also concerns his relation with the court of Alauddin Khilji. He also held office of *Mufti* of the city which is again testimony to his profound learning and scholarship. In the era of Islamic reign the office of *Mufti* (Law officer) was awarded by the Royal decree and given to such person who was well-qualified in the knowledge of rational and traditional sciences, languages and literature. The compiler of the book entitled *'Sharaf al-Manaqib'* says: "Qalandar Sahib remained busy in teaching, exhortation, dissemination of Islamic knowledge and writing 'legal pronouncement' (*Fatawa*) in old Dehli for forty years. Qalandar Sahib was also a copious writer and contributed a number of works in the area of Islamic mysticism (Tasawwuf): The follwoing works are attributed to him:

(1) مکتوبات بنام اختیارالدین (2) حکم نامہ شرف الدین (3) مثنوی کنزالاسرار

(4) رسالہ (5) دیوان بوعلی شاہ قلندر

There are a number of narratives regarding initiation of Qalandar Sahib. It is related that one day while he was addressing public in the mosque Quwwat al-Islam Dehli a *dervish* arrived at the gate and in loud voice he said: "Sharafuddin you have forgot the job for which you were born; how long you will keep yourself engaged in such knowledge and logic." Saying this the *dervish* left, but it created a fire of divine love in his heart. His words worked as scourge to instil longing and yearning in him. He immediately

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took oath of allegiance at the hand of Shaikh Shihabuddin Ashaq Khuda (or Hazrat Shah Bahauddin Ashaq Allah) who was *Khilafa* of Shaikh Imamuddin Abdal who was Khilafa of Badruddin Ghazanawi who had obtained Khilafat from Khwaja Qutbuddin Bakhtiyar Kaki. But this spiritual allegiance looks doubtful. Other says he had taken oath of allegiance at the hand of Khwaja Nizamuddin Auliya. But this statement too is not considered credible. Maulana Abdul Haq Muhaddith Dihlawi in his book *Akhbar al-Akhyar* says that no reference of Qalandar's initiation is given in the life accounts of these spiritualists.

Hazrat Baba Farid has compiled Discourses of his Shaikh in which he mentions that Qalandar Sahib used to attend assemblies of Khwaja Qutbuddin Bakhtiyar Kaki. The name of Qalandar Sahib is recorded in the list which contains names of all audience. Some think that he had initiation esoterically at the hand of Hazrat Ali. The writer of اقتباس الانوار states that Qalandar Sahib was trained in spiritual sciences by Khwaja Qutbuddin. However all the biographers unanimously agree that he accrued spiritual benediction direct from Hazrat Ali (R.A). Khwaja Qutbuddin has stated himself that when Qalandar Sahib came to him for initiation (Bait), I told him: "Your spiritual link is well-established with Hazrat Ali in *Awaisis* manner. But I take oath of your allegiance and consign you to Hazrat Ali." Thus after initiation, he handed over Qalandar Sahib to Hazrat Ali. Qalandar Sahib has admitted in his work *Risala Suluk* in respect of his spiritual training. He says: "O Brother! know that I attained knowledge of Truth, Logic, gnosis and spirituality from Hazrat Ali. O Brother! know that Allah Most High is present in His Essence from pre-eternity to post-eternity everywhere. I came to know of this in the company of Hazrat Ali, when all the veils spread

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over the Ultimate Reality were stripped off. And I, by virtue of him became cognizant of the arcane secret of Divinity.

It is related that when Hazrat Alauddin Ali Ahmad Sabir Kalyari directed his Khilafa Hazrat Syed Shamsuddin Turk to go to Panipat which was then the allocated territory of his spiritual jurisdiction, he submitted to his Shaikh Alauddin that Sharafuddin Bu Ali Qalander was already there serving the people. The Shaikh said: 'His time is now expired, you go and take over the charge.' When Shamsuddin arrived at Panipat he sent a cup of milk to Qalander Sahib. He smiled to see the cup and put some rose petals in it and returned the cup. Shamsuddin smiled to see rose petals into the cup. His disciples enquired of the reason. He said: "The cup of milk I sent meant that my Shaikh has now given me the territory of Panipat i,e. your time is over you go elsewhere. Putting rose petals into the cup meant 'I have now no concern with Panipat. I will live here temporarily like rose petals in milk."

It is related that the title Bu Ali was awared to Qalandar Sahib by Hazrat Ali himself. History records that no male child was born to Sultan Ghyasuddin Balban. Whenever a girl was born, she would become target of his wrath. Once a girl was born in his house. Her mother feared that she would be killed by the Sultan. She secretly put her in a pitcher and left her in jungle in the protection of the Lord Most High. By chance a washerman who was collecting dried cakes of cow-dung saw the pitcher and a beautiful baby girl lying in it. He took her to his house and his wife brought her up like her real mother. When she attained the age of eleven, she turned to be an excellent beautiful girl. By chance Sultan Balban happened to pass by that way. He saw the girl and lost his heart. He inquired from the washerman about the girl and sought her hand in marriage. The washerman, at first refused,

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but then he agreed to marry his adopted daughter with Sultan. Thus the marriage was solemnized. At night when the Sultan got near her, to fulfil obligation, the girl bleeded profusely. The Sultan could not touch her but was deeply distressed and decided to investigate into the matter. He gathered experts in occult sciences but they could not resolve the mystery. As a last resort, he approached Qalandar Sahib and sought his help in the matter. Qalandar said: "Ghyasuddin, you will get reply day after tomorrow." Meanwhile one night Qalandar Sahib presented himself in the court of Rasulullah ﷺ for the solution of the problem and saw also there Hazrat Ali Murtada (R.A) sitting on the right side down the throne of the Prophet. The Holy Prophet ﷺ directed Hazrat Ali to help solve problem of Qalandar; since it was the most appropriate time of his success. You guide him and unveil secret of the hidden world to him. Hazrat Ali in obedience to the instructions of Rasulullah ﷺ disclosed secret to Qalandar Sahib (i,e. identity of the girl) and honoured him with right guidance, and put his saliva into his mouth, and entitled him with the title Bu Ali and bade him farewell. From that day Qalandar Sahib is better known by nickname Bu Ali suffixed to his name. On the third day the Sultan turned to Qalandar Sahib impatiently to seek answer. Qalandar Sahib straightaway told him that the bride was his real daughter. He also advised the Sultan to confirm it from his such and such wife. The Sultan came to his house and the matter was fully confirmed by the mother of that girl. The Sultan bowed before the Lord Most High, wept and repented. He then beseeched Qalandar Sahib to pray for his male child. He prayed in the court of Almighty and predicted the birth of four sons to him. He also asked the Sultan to offer his eldest son to him to which the Sultan agreed. Thus the Sultan sent his first son prince Mubarak Khan in the service of

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Qalandar Sahib who became his most close and beloved disciple.

As stated before Qalandariyyat was conferred on Qalandar Sahib by Syed Najmuddin Ghaus al-Dhar Qalandar Ghazanawi who was son of Syed Nizamuddin Ghazanawi and Khalifa of Syed Khidr Rumi Qalandar. Those who adhere to Qalandar creed remain enraptured in most of their life time. These absorptionists are overwhelmed by the influx of divine effulgence and enjoy the sphere of His Divinity. Some travellers of this path (i,e. Qalandariyyat) have ranks more elevated than a common absorptionists as Hazrat Abdulaziz Makki had whose one span of ecstasy entailed forty years.

Early part of Qalandar's life was indeed spent in learning, teaching and exhortation. But with the passage of time his Qalandri creed in Panipat overpowered him. He too remained in intoxicated state and bewilderment for years on end. He did rigorous ascetic practices by standing for a number of years. According to a tradition he ate or drank nothing for 40 years. He has mentioned some stages of formative phase of his life in his *Diwan*. He also experienced long period of spiritual absorption in which hair of his moustache grew too long beyond the permissible limit in Shariah. But no one dared cut them. Some people approached Mufti of the city named Qazi Ziauddin Sanami and complained against him. Mufti was totally unaware of reality of his inner state. Or we can say he was totally ignorant of the glory of irradiation of nur-i-wilayat. He wrote a muster-roll *(mahzar namah)* and sent to the notable personalities of the city for endorsement and attestation. Khwaja Malik Ali Ansari, who was well aware of the spiritual condition of the absorptionist, read this petition and tore it into pieces. When the messenger reported the matter to Qazi Ziauddin, he asked:

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"Why did you tear my suit into pieces? Ansari replied: "This *dervish* is drunk from the Day of Alast. In the light of this verse of the holy Qur'an:
لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكَارٰى , he is absolved from the rule of Shariah. Such type of holy men are not liable to punishment in any religion. If you don't believe in the spiritual power of this saint, you attempt to cut his hair practically." Mufti had seven sons. He sent all, one after the other with a scissors to cut the hair of his moustache. All fell victim to the radiating eyes of Qalandar Sahib and lost their lives. At last Qazi went himself holding scissors in his hand. Qalandar Sahib was engrossed deeply in contemplation of his Beloved, but at that moment bowed his head in veneration to Shariah. Mufti cut his long moustache; blood erupted from the root of each hair. Qalandar kissed the hair which were cut in obedience to Shariah. Since all the hair of his body were engrossed in *dhikrullah*, Qalandar Sahib being irritated said: "O Ziauddin, the site of your grave will be a pasture for the donkeys to graze, and the lost donkeys will be found there." Later the people noted that lost donkeys were found near the grave of Mufti. Thereafter Mufti insisted on Qalandar to say prayer. Qalandar Sahib said: "O Ziauddin I am helpless. Prayer is exempted to me by the Lord, since most of my time is passed in utter absorption. Ziauddin said: How can you be exempted when it was not exempted for the Holy Prophet ﷺ! Mufti again stressed that there should be no pretence in the law of Shariah. Hearing this Qalandar got excited and said: "Qazi Ziauddin, you stand up and fasten leather belt round my waist. If it remians fastened, then law of Shariah should be mandatory on me, otherwise not." Then Qazi fastened belt strongly round the waist of Qalandar. But his body had become subtle like that of angels on account of divine illumination. Therefore belt could not remain tied there

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and fell into the hand of Qazi. Qalandar kept standing without any chain. When his severity (جلال) changed into beauty (جمال), he said to Qazi: "I am desperately in love with my Beloved. You stand up and say prayer, I will join you in prayer." When Mufti, being Imam, started recitation from the holy Qur'an and Qalandar joined him, ecstasy again overpowered him. When Mufti finished his prayer, he saw Qalandar Sahib bowing in Ruku heavily engrossed in ecstatic state. Awhile after Qazi asked: "O dervish why are you standing?" Qalandar raised his head and said: "O Qazi my eyes are absorbed in contemplation of my Beloved the prayer like that of yours, I cannot offer."

Once someone asked Maulana Ghaus Ali Shah Qalandar that how was it that Sharafuddin Bu Ali Qalandar kept standing in the water for twelve years in divine recollection and meditation? He answered that: "The Divine effulgence *(Tajjali)* which descended upon Bu Ali, if it descends upon me, I can stand in the water for twelve thousand years. O you the ignorant, divine contemplation (روئیت الٰہی) does not allow anyone take sigh of relief."

Alauddin Khilji was great emperor of India who was feared by other kings and rulers of different areas and regions. But he was very much afraid of the majesty of Qalandar Sahib. He had friendly relations with Khwaja Nizamuddin Auliya but not with Qalandar. One day Alauddin was about to visit some place in the city. His workers and police were managing traffic for the royal procession to pass through. Meanwhile they saw a *dervish* walking on the road regardless of the discipline maintained there. The workers got hold of the *dervish* and gave him good beating. Weepingly he came back and reported the matter to his Shaikh Qalandar Sahib who was annoyed to hear the account. He immediately wrote to Alauddin in these

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words: "O the Tax-collector of the state, listen, your workers have beaten my friend unnecessarily. I order you to take them to task and punish the culprits otherwise I will snatch your reign forthwith and give it to someone else." When this message reached the royal court, the Sultan was disturbed and took appropriate action.

Once Alauddin wanted to send some gifts to Qalandar but could not dare do so on account of his awful majesty. He sought medium of Khwaja Nizamuddin Auliya for the job and sent gifts to Qalandar through him. Khwaja Sahib sent Amir Khosrau with the gifts to Qalandar. There was also a copy of the holy Qur'an in the package of gifts. It was a special, antique type, and well decorated with golden colour binding. When Amir Khosrau reached hospice (Khanqah), he paid due respect and observed discipline and presented the gifts to Qalandar. He said to Amir Khosrau: "You know, I have alienated myself from the world and whatever is found therein. What these things carry value for me. I would not have accepted these gifts had there been no medium of my friend. I accept the holy Qur'an, it is a great boon, and you distribute all other things among the poor. I have heard that you write nice poetry. You read out any of your odes to me." Thus Hazrat Amir Khosrau read the following poem:

یک گوئی ہیچ مشکل چوں فراقِ یار نیست　　گر اُمید وَصل باشد ہمچناں دشوار نیست

عاشقاں را در جہاں یکساں نباشد روزگار　　زانکہ ایں انگشتہا بردستِ من ہموار نیست

(1) Nothing in the world resembles alineation from the Beloved and if one gets hopeful of union it becomes more difficult.

(2) The people of divine love are not alike in their worldly occupation, since fingers in one hand are not identical.

When Qalandar Sahib listened this poem, he was

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highly pleased, and when Khosrau requested him to read out his own poem, he read the following ode:

دیہیم خسرواں برما نعلِ استراست　　خسرو کسے کہ خلعتِ تجرید در براست

(The crown and throne of the worldly kings are like hoof of donkey for us. King in true sense is that who wears robe of detachment i,e alienated from the worldly interest.)

Hearing this Amir Khosrau felt ecstasy and wept. Qalandar Sahib asked him: "Have you followed these verses?" He said "No I could not follow, that is why I weep." Qalandar Sahib was pleased to hear this answer and cast spiritual glance at him. Khosrau saw two hands moving amid them and then disappeared. Qalandar Sahib again cast glance and Khosrau saw too hands again which disappeared. Seeing this Khosrau dived into the sea of bewilderment. Then Amir Khosrau stayed there as guest for three days. Meanwhile Qalandar Sahib wrote a letter for the king to be sent through Khosrau which reads as follow: "O the Treasurer of Dehli Alauddin! I warn you to behave well with the creatures of God. It is mandated on you to keep your subjects happy and well-protected."

When this letter reached the royal court, the flatterers and sycophants tried to instigate the king on the use of the word "Treasurer" for the emperor. But Alauddin knew very well the sublimity and spiritual power of Qalandar. He satisfied his courtiers by saying: Thank God, he has used the word "Treasurer" for me, whereas previously he addressed me by the title *shahnah* i,e. Tax-collector or Head of the police of Dehli.

When Amir Khosrau returned from Panipat to Dehli, he reported the matter to his Shaikh Khwaja Nizamuddin and requested to expose the mystery of two hands appearing and disappearing there. Shaikh Nizam- uddin said "those two

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hands were mine. Qalandar Sahib was conferring on you so much that you were unable to endure. That trust I have kept with me which after my death you will receive."

Once Sultan Alauddin sent a violent horse of Iraqi origin who never let anyone ride on him to Qalandar Sahib. When the servant reached Khanqah, he explained the obstinacy and stubbornness of the horse to Qalandar. He asked his attendant to unchain the horse and getting a string from his bed tie him with its leg. He then addressed the horse in these words: "O horse, I am very much straight with my Lord, you too become straight and obedient and cast aside your obstinate and unruly behaviour." Hearing there words the horse became obedient. Qalandar kept this horse in his care for three days and returned it to Sultan afterwards.

Qalander Sahib spent a very active life. Despite his intoxicated state, his preaching continued till he passed away. A large number of non-Muslims living in Panipat embraced Islam at his hand. Despite his awful majestic personality, he was kind, compassionate, mild and accommodating person. He died on 9th of Ramadan 724 A.H. at the age of 120 after evening prayer in the district of Kernal. No body could know his death for three days. Afterwards a huge crowd gather their to participate in funeral ceremony. At that time his teacher Maulana Sirajuddin Makki at Panipat dreamed that Qalandar had died and he was calling him to Kernal to make arrangement for his burial. When a group of people from Panipat arrived at Kernal, they saw that the people had given burial bath and shrouded him ready to bury. The people from Panipat wanted to take body to Panipat but those from Kernal did not allow. There started a sort of quarrel between two groups of people. They decided to allow each party to lift his bier, whosoever succeeded would bury in their own soil. First

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the people of Kernal tried but failed. Then the eminent figures from Panipat such as Maulana Sirajuddin Makki, and Malik Ali Ansari made an attempt to lift bier. They succeeded and took it to Panipat and buried there on 13th of Ramadan 724 A.H after evening prayer.

There is another version, that there arose quarrel among three parties: the people from Kernal, Panipat, and Buddha Khiraawala. All of them desired to carry the body and bury in their soil. Qalandar Sahib in dream advised Sirajddin that there was no need to quarrel over my problem. Ask all the three groups to prepare their own biers and place them near my body. I will put my body in the bier where I would like to be buried. Hence three boxes were made and placed at night near the body. Next morning each group found their box heavy and took with them. But those who took it to Panipat, open the box and found the body lying therein. He was therefore buried in Panipat.

In the reign of Alauddin, Qalandar Sahib, in his life time built an umbrella like dome in Panipat. His tomb therefore locates under this dome. The entire mausoleum is now built with marble. His *Urs* (death anniversary) is celebrated from 9th to 13th Ramadan every years.

Qalandar Sahib did not marry in his entire life time. Therefore the office of his successorship was transmitted to the descendants of Maulana Nizamuddin Iraqi who was his elder brother. He had four sons. Qalandar Sahib had appointed Maulana Shah Ikhtiyaruddin (the eldest son of his brother) his spiritual heir and *Sajjada Nisheen*. But when he began to experience ecstatic state for longer time, he entrusted this office to his younger brother named Maulana Shah Ahmad Zanda Pir.

Qalandar Sahib had wide circle of his disciples and

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devotees. The exact number of people on whom he conferred Khilafat (successorship) is not known. However, names of some thirteen to fifteen eminent Khulfa are given in many books.

Discourses of Qalandar Sahib reflect metaphysical taste and are replete with symbolic allusions of mysticism. A few are mentioned here.

1. Irradiations of His Oneness are countless in number. It is mandatory to keep in view the phenomena of His creations.

2. When Your (God) Beauty is being reflected in every iota of universe, then why should I retreat like an ascetic.

3. When an irrational animal like camel dances at the tune of bell, then why don't you, being the best of creation, attain ecstasy by listening the name of your Beloved.

4. If Sharaf (Qalandar) is put to blood-shed, he will bow his head in resignation. (i,e. one must spend life in obedience to the Lord Most High, should he faces affliction in the corporeal world)

5. Secret of divine love is hidden in everything in the universe since eternity, if it were not the case, nightingale would not have sung song of her love with the flower.

6. What problem you are confronting that has caused you to seek pretence in self-imposed disappointment. Thousands of aspirants are found in the sphere striving to reach the Abode of Light and succeeded.

7. If I do not say prayer, it is my personal sin although divine decree cannot be averted.

8 Do not take unlawful food, if you take illegally earned food, you are not deserving to have influx of divine illumination in your inmost being.

9. Humility and lowliness is always liked by God, this is why it is regarded as deliverer of afflictions.

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10. You cannot climb to any height without ladder, thus company of perfect saint is indispensable to tread divine path.

11. Divine way is extremely difficult to tread, but you should not despair. If you have strong spiritual aspiration, then come to this path, otherwise be silent.

12. You are captive of your lower-self (ego); you nullify it and break the snare so that your arrive at your real nest.

13. Who learnt the lesson of violent love from me, he entered the assembly of the lovers. Who got fed up with his own illusory being, he indeed became confident of divine mysteries.

14. Devotion to God (worship) and service to fellow beings are the central point of mystical life.

15. We are enraptured lover and insane. We searched the Beloved everywhere. When I smelt the aroma of His Divinity spread everywhere in the cosmos I fell intoxicated in His lane.

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6

Khwaja Nizamuddin Auliya

Hazrat Khwaja Nizamuddin was born on the last Wednesday of Safar in about 642 A.H. (1244 C.E.). He was named Muhammad but was better known as Nizamuddin. He was either posthumous, or as Amir Khurd states that he was in his infancy when his father named Khwaja Ahmad died. According to another version, he was five years of age at that time. It is related that his father fell ill when the Shaikh was in infancy. His mother was addressed by someone in dream saying 'you choose either your husband or son.' She chose her son. His mother Bibi Zulaikha was daughter of Khwaja Arab. His grandfather named Khwaja Ali. The paternal and maternal grandfathers of Khwaja Nizamuddin, i,e., Khwaja Ali and Khwaja Arab, left Bukhara under the pressure of Mongol invasions. Chingiz Khan reduced Bukhara to ruin. Thus his ancestors reached India, first stayed at Lahore but later moved to Badaon.

Khwaja Nizamuddin (to be referred next as Khwaja and the Shaikh) was deprived of paternal affection in his infancy. He grew up under the care of his pious mother endowed with higher moral and spiritual values. She inculcated in her son a deep and fervent love for divine worship, spirit of resignaton and contentment which characterized Khwaja's, activities in his entire life. He lived in Badaon for sixteen years and received his early education in local institutions. But it was an era of hardship, intense poverty at home but he carrying great spiritual potentials. His mother and his sister were the only two other members of the family who were facing pinch of poverty with courage, fortitude, and resignation to divine will.

Shadi Muqri and Maulana Alauddin Usuli are reported

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to have been his teachers. The former was an experienced and able teacher. Nizamuddin studied the holy Qur'an under his care. Maulana Alauddin Usuli was a pious, dedicated and erudite scholar. His life was spent in penitence, poverty holding fast to the traditions of scholarship in extemely indigent circumstances. Khwaja Sahib learnt from him the value of dedicating one's life to higher ideals, regardless pangs of poverty. When Khwaja completed study of *Quduri*, Maulana Alauddin Usuli declared him to be qualified for putting the turban of scholorship *(dastar-e-fazilat)* on his head. At every winding of the turban, Khwaja Sahib prostrated himself before his teacher out of respect and gratitude. This humility predicted bright future of the pupil. Maulana Alauddin taught two books: *Hidaya* and *Quduri* to Khwaja Nizamuddin. He also studied the holy Qur'an under his care.

Notwithstanding abject poverty in which the family was passing days in Badaon, mother of Khwaja Sahib agreed to move to Dehli when her son sought permission to go to Dehli for the attainment of higher education in Islamic sciences. He was now sixteen years when this family shifted to Dehli. But life in the new city was again hard and tough as they faced appalling poverty there. They had to change residence from one place to another. Hence homelessness combined with destitution made life of the Shaikh a story of painful struggle against heavy odds. Nevertheless he pursued his studies with great zeal and devotion.

On his arrival in Dehli, Khwaja Nizamuddin had to stay in an inn, but shifted to Bargah-i-Qawwas. In this locality also lived Shaikh Najibuddin Mutawakkli and Amir Khusrau. Both were destined to be closely associated with the Shaikh. His mother and sister were facing poverty and hunger patiently but never a word of grudge came to their tongues. When there was nothing in the house to eat, his mother would say:

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"Nizamuddin! Today we are the guests of God." Young Nizamuddin would derive great spiritual solace from this remark and always long to hear it from her. She moulded the thought and personality of her son and illustrated it by her own example that endurance and moral excellence is possible even in the midst of adverse circumstances. Her great concern was to educate her son as best as possible. Whenever she happened to look at the feet of her son, she remarked: "Nizamuddin! I see signs of bright future in you. You will be a man of destiny some day." One day Nizamuddin asked: "But when this will happen?" "When I am dead," she replied.

Bibi Zulaikha had great faith in God. When she prayed it looked as if she was in direct communion with Him. Once her maid servant ran away from the house, she vowed "I will not put *dupatta* on my head unless she returns." Soon after this, she came back home. Shaikh used to say that whenever she was approached to pray for anything, her prayer was granted. Every month when Shaikh saw the new moon, he would go to his mother to offer salutation and place his head on her feet.

Incessant devotion, continuous fasts, endless struggle against odd circumstances etc, had told upon her health. One day in the small hours of morning, she summoned Nizamuddin to her room. She asked: "where is your right hand?" He stretched out his hand. She took it in her hand and said: "O God! I entrust him to Thee." So saying this she breathed her last. Her stay in Dehli did not last more than four years or so.

For the completion of higher education in religious sciences, when Nizamuddin reached Dehli, he was 16. It was the reign of Sultan Nasiruddin. Here he met many Ulama of repute. He received his systematic education from Khwaja Shamsul-Mulk and Maulana Kamaluddin Zahid. Khwaja Nizamuddin learnt *Maqamat of Hariri* with Shamsul-Mulk

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and committed its forty sections to memory. He received instructions in *Mashariq ul-Anwar* from Maulana Kamaluddin Zahid. Both the teachers were a distinguished Traditionists of Dehli. Kamaluddin also inculcated in Khwaja Nizamuddin Auliya deep love for the Traditions *(Ahadith)* of the Holy Prophet ﷺ and initiated him also in the intricacies and principles of critique relating to *ilm-i-hadith*. Hence Hadith literature remained absorbing field of study in the life of Nizamuddin in which he also developed great insight. In those days method of instruction also comprised seminars and debates which deepened the foundations of a student's scholarship. Nizamuddin also distinguished himself as an excellent debator and became known as Nizamuddin *Bahath* (the debator) and *Mahfil Shikan* (the breaker of assemblies).

Nizamuddin was about twelve years of age when he first heard in Badaon the name of Shaikh Baba Farid. He developed feelings of love and respect for him and after every obligatory prayer uttered his name ten times. Thus the seed of Baba Farid's love was sown in the heart of Nizamuddin which blossomed forth with the passage of time. When Nizamuddin reached Dehli, he happened to stay in the neighhourhood of Shaikh Najibuddin Mutawakkil who was younger brother of Baba Farid. He was simple, pious and dervish and lived in a house of one room with his wife and two sons. A broken chappar (thatched roof) over the room provided space for receiving visitors. He lived in Dehli without any means for seventy long years. It was in the company of such saintly figure with his other-worldly attitude and commitment that Nizamuddin passed the most formative phase of his mystic life. Once on the completion of his formal education in Dehli, Nizamuddin requested Shaikh Najibuddin to pray

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for his appointment as Qazi. In response Shaikh Najibuddin said: "Don't be a Qazi. Be something else." In fact it was Shaikh Najib who made Nizamuddin realize, for the first time that he was destined to have an entirely different pattern of life. Instead of seeking worldly glory or striving for government job, he turned to the hospice (Khanqah) of Baba Farid Ganj-i-Shakar. Nizamuddin was feeling emotional storm surging in his bosom and he suddenly decided to leave for Ajodhan (Pakpatan). He set out on journey without provision.

Khwaja Nizamuddin was 20 years of age when he reached Khanqah of Baba Farid. It was Wednesday. Baba welcomed him by reciting the following couplet.

اے آتش فراقت دل ہا کباب کردہ
سیلاب، اشتیاقت جانہا خراب کردہ

(The fire of your separation has burnt many hearts. The storm of desire to meet you, has ravaged many lives).

Nizamuddin became nervous to see Baba Farid. He instructed the senior disciples of Khanqah to provide a cot for the new comer on which Nizamuddin slept while other devotees slept on the ground. Afterwards Nizamuddin was initiated into Baba Farid's Chishtiyya Sufi order. Later on Nizamuddin disclosed that he visited Ajodhan (Pakpatan) thrice in three years and stayed there for several months each time. During these three visits he completed his initiatic journey in the Khanqah of his Pir. There occurred a conflict in the mind of Nizamuddin whether to give up attainment of formal education and pay full attention to gaining spiritual elevation; he sought advice of his Pir, Baba Farid said: "I never advise anyone to give up studies. Knowledge is also necessary for the traveller of mystic path. So do this (spiritual work) and that (studies) also till such time as one of them gets

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an upper hand over the other."

Baba Farid instructed Nizamuddin in some basic texts and principles of the order; eliminated all traces of the intellectual arrogance entered in his mind as result of academic achievements, and entrusted him heavy task of looking after the spiritual well-being of others. Then he appointed him as his chief spiritual successor *(Sajjada- Nishin)* who had hardly attained the age of 23 years.

Khwaja Nizamuddin learnt 6 parts of the Qur'an, 5 chapters of *Awarif-ul-Marif* and Abu Shakoor Salimi's *Tamhidat al-Muhtadi* from Baba Farid.

At different occasions, Baba Farid remarked to Nizamuddin: (1) Arrogance and conceit had no place in mystic life. (2) Dervish prefers to die of starvation rather than incur any debt for the satisfaction of his desires. Debt and resignation are pole-apart and cannot subsist together. (3) Once he said: "I give you permission to write amulets and give them to the supplicants. (4) Once, When Nizamuddin sought permission, to leave for Dehli, Baba Farid gave him a gold coin and said: I have prayed to God to grant you a portion of worldly goods." Nizamuddin was worried at this, lest worldly comforts should destroy his spiritual excellence. Baba divined his apprehension and said: "Don't be afraid, this will not entangle you in any trouble or calamity."

Baba Farid was taking keen interest in the spiritual development and training of his disciples. He was particularly interested in building up morally and spiritually strong and integrated personality of Nizamuddin whom he wanted to appoint as his chief successor. Living in the *Jamaat Khanah* was in itself an education center where most difficult lessons of humanism were taught to the elect. Nizamuddin would take down whatever he heard from his Pir. Some of the lessons and instructions given and practised by Nizamuddin are as follows:

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1. Baba Farid kept his doors open for all the visitors whether saints or common people. Nizamuddin followed this example and welcomed all sorts of people in his Khanqah.

2. Baba Farid advised him to pacify his enemies and clear off (debt) if he owed anything to anyone.

3. Baba Farid advised him that consistency and steadfastness in faith was an essential pre-requisite in the pursuit of the mystic goal.

4. Nizamuddin had hatred towards material means from his early life, but when he joined the order of Baba Farid, his attitude against material means intensified further. All sorts of material comforts and attractions were immaterial in his eyes.

5. Baba Farid used to advise his visitors to recite *Sura-i-Juma* every Friday night if they desire increase in their sustenance. Nizamuddin would also advise others likewise, but did not read it himself.

Once during his visit to Ajodhan, Baba Farid advised Nizamuddin: "When you go back to Dehli, busy yourself in devotional exercise (مجاہدات). It is not good to waste time. Half of the faith lies in observing fast and the other half in prayers, Hajj etc." (ii) One day he said to Nizamuddin if he remembered a particular prayer? "Commit it to memory so that I may appoint you my successor." (iii) It was perhaps the last visit of Nizamuddin to his Pir in 664 A.H. (1265 C.E) on 25 Jamadi ul Awal that after the Friday prayer Baba Farid put his saliva into the mouth of Nizamuddin and advised him to commit the holy Qur'an to memory. "I have given you both the worlds. Go and take the empire of Hindustan." (iv) One day Baba Farid prayed to God that Nizamuddin's supplications be granted by Him. (v) On 13th Ramadan 664 A.H (1265) Baba Farid granted him *Ijazat Namah* i,e, certificate permitting him to enrol disciples. While conferring Khilafat Nama (certificate of investiture) on him, Baba Farid prayed to God for his bright

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future and remarked.

تو درختے شوی کہ در سایہ تو خلقے بیا سایہ

(You will be a tree under whose soothing shadow, the people will find comfort)

Nizamuddin bowed his head in veneration. Baba asked O Jahangir-i-Alam! Raise your head. Baba was wearing turban at that time given to him by his Shaikh Qutbuddin. He took it off from his head and put in onto the head of Nizamuddin. He also gave him the staff (عصا) and donned Khirqah to him with his own hand and raising his eyes towards Heaven prayed: "O God! I entrust Nizamuddin to you." Next when Baba Sahib bade him farewell, he instructed him thus: First go to Hansi and show this Khilafat Nama to Shaikh Jamaluddin and then you leave for Dehli. Afterwards he sadly remarked: "You won't be here at the time of my death."

Shaikh Nizamuddin was overwhelmed by the kindness of his spiritual guide. He submitted: "You have bestowed great honour on me and nominated me your successor. This is a great boon and blessings for me. But I am a student and dislike worldly connection. This position is very high and beyond my capacity to shoulder. For me your kindness and favour is enough."

When Baba Farid found his disciple hesitant to accept this responsibility, he predicted: This task will be efficiently performed by you." When Shaikh Nizamuddin still persisted in his request, Baba Farid remarked in great excitement: "Nizam! Take it from me though I do not know if I will be honoured before the Lord Most High or not, I promise not to enter the paradise without your disciples in my company." Thus Shaikh accepted Khilafat.

In obedience to Baba Farid's advice, Shaikh Nizamuddin left for Hansi, showed the 'certificate' to Shaikh

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Jamaluddin who was pleased to read it. He read the following verse in praise of Shaikh Nizamuddin:

خدائے جہاں را ہزاراں سپاس
کہ گوہر سپرد بہ گوہر شناس

(Thousands glories and thanks to the Lord that jewel was assigned to one who knows the worth and value of the jewel)

From Hansi Shaikh Nizamuddin set out for Dehli and presented the certificate to Shaikh Nijabuddin Mutawakkil and narrated the detail of ceremony of investing him Khilafat. Shaikh Nijabuddin was also highly pleased to see the bestowal.

In sum Shaikh Nizamuddin reached doorcourt (آستانہ) of Baba Farid on the 15th of Rajab 655 A.H; remained in his company for seven and a half months till 3rd Rabiul Awal 656 A.H, and completed his formal education and inner illumination and training under his care. During his stay in Dehli he went to see Baba Sahib in Ajodhan three times and after his death visited his shrine seven time. Shaikh Nizamuddin states when for the third time he went to Ajodhan, it was his last visit to his Shaikh. At the time of return Baba Sahib prayed him as follows:

اَسْعَدَکَ اللّٰہُ فِی الدَّارَیْنِ وَرزَقَکَ اللّٰہُ عِلْمًا نَافِعًا وَّ عَمَلًا مَقْبُوْلًا

(May God confer on you blessings of both the worlds, extensive sustenance, profitable knowledge, and deeds acceptable in Divine Court.)

After this Khwaja Nizamuddin returned to Dehli. Baba Farid fell ill seriously. A few day before his death, he entrusted all the articles of mystic regalia: prayer-mat, cloak etc to Syed Muhammad Kirmani or Maulana Badruddin Ishaq with instructions to hand over them to Khwaja Nizamuddin.

First time, after leaving Ajodhan when Khwaja

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Nizamuddin reached Dehli, he would remain engrossed in rapture. And according to the advice of his Shaikh he spent more and more time in ascetic practices and devotional exercise. Thus he also committed the holy Qur'an to his memory. Since the capital city was highly populated and Khwaja had gained enough popularity, the people in large number began to crowd him from all sides which disturbed his engrossement in divine worship and asceticism. In Dehli he did not build house or Khanqah for many years. He rather continued changing his residence from one place to another. He lived in the house of Amir Khusrau's maternal grandfather who was the Rawat Arz (Hindu cavalryman). When he returned from the assignment, he asked him to vacate the house without giving him time to find another suitable accommodation. Khwaja in hurry moved to the *Chappardar* Wali Masjid. He stayed there for one night. Next day sa'd Kaghzi, who was a disciple of Shaikh Sadruddin took him to his house. He lived there for a month. Afterwards he shifted to the house of Sarai Rakabdar which was adjacent to the Qaisar Bridge. Later Khwaja Nizamuddin moved to the house of Shadi Gulabi and from there to the house of Shamsuddin Sharabdar. At this place he lived for a number of years with some peace of mind.

The frequent change of residence had unwholesome impact on the mind of Khwaja. According to Muhammad Jamal Qiwamuddin, he wanted to reside near the river where he could devote to divine adoration and meditation in peace. He thus thought to seek divine guidance in the matter. At Bagh-i-Jasrat, he prayed to God: "O my Lord! I must leave this city (Dehli) but I will not do so at my own accord. I will go to the place I am directed to go by Thee." While brooding over the problem he heard hidden voice say: Go to Ghiyaspur. Shaikh had never heard the name of this place ever. He went

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to a friend to find where the place was. Meanwhile Khwaja met a mysterious holy man who said: "Dehli has become centre of wickedness and debauchery. To live in it amounts to endanger one's faith and belief."

Shaikh Nizamuddin thus left Dehli and shifted to Ghiyaspur. It was then a desolate village without any human habitation and located at the bank of river Jumna. He lived there in cottages alongwith his some *dervishes* and spent whole life in that village. Although the Shaikh found isolated life there, but it was abysmally straitened full of starvation. Some *dervishes* who were living with him would make round of the village holding begging- bowl in their hand and bring one bread third day at the time of Iftar, or the bowl was put at the door for the people to put something into it to eat. The bowl was then emptied on the dinner-cloth. One day a beggar passed by that way. He thought that the food on the cloth was the left-over of the dinner. He collected everything and left. Khwaja Nizamuddin smiled and said: "It appears that there is still some imperfection in our work and for that reason we are being kept in hunger."

Sometimes if there was nothing to eat, Khwaja would depend on wild fruit. Later when Sultan Maizuddin Kaiqubad settled at Kilugarhi Ghiyspur, this village came into prominence and big crowds began to throng there. Royalty, general public and variety of people began to visit Shaikh Nizamuddin. He hated and wanted to be aloof from such crowds. He once again thought to move somewhere else. Meanwhile a young beautiful mysterious man, apparently in shabby condition, came to visit the Shaikh. He looked as if he were one of the hidden men. He strongly opposed the Shaikh against his desire to settle away from society. He recited the following verse:

آں روز کہ مہ شدی نمی دانشی کانگشت نمائی عاملے خواہی شد

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(The day when you appeared like moon didn't you know that the world would point its fingers towards you?)

After this the man said: "In the beginning one should avoid publicity and popularity so that he might not face embarrassment before Rasulullah ﷺ. Secondly it is not spiritual chivalry to live isolated life alienated from the people and remain busy in His Remembrance. Stalwart mystic is that who remains engross in His adoration (حمدوثنا) ceaselessly while living in society." When he finished the talk, the Shaikh presented him something to eat, but he didn't eat anything. When the Shaikh inwardly determined that he would not move anywhere and live in society with the people, the man ate a few morsels of the food and left. The Shaikh did not see him again in his lifetime. The Shaikh took residence at two places: One in Ghiyaspur and the second at Kilugarhi which located at the foot the congregational mosque (جامع مسجد) at the bank of river. Since both the places were not far distant from each other, the Shaikh used to go to Kilugarhi on every Thursday and after offering Friday prayer there come back to Ghiyaspur. One day in summer the Shaikh was travelling from Kilugarhi to Ghiyaspur on foot. He thought had he a horse to mount, he would have used it. The same night Shaikh Nuruddin in dream directed his servant to take his mare to Shaikh Nizamuddin as keeping fast he was travelling on foot to Ghiyaspur in the intense heat of summer. The writer of *Siyarul Auliya* states that Shaikh Nizamuddin in the beginning of his youth undertook arduous austerities (سخت مجاہدات) for thirty years and also in the last part of his life he practised severe austerities again for thirty years.

In Ghiyaspur, initially the Shaikh had only two disciples named Shaikh Burhanuddin Gharib and Shaikh Kamaluddin Yaqoob who later on became his Khulafa. There

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lived a pious woman in the neighbourhood who earned her livelihood by spinning thread. She was also devotee of the Shaikh. Once the Shaikh and his disciples were starving for four days in succession. When she came to know of the situation, she sent them some flour which she had saved. The Shaikh asked his disciple Kamaluddin to mix it with water and put it in some earthen pot to boil. It had not been fully baked when a dervish appeared on the scene and shouted: "If you have anything to eat, don't hold it from me." The Shaikh asked him to wait a bit as the pot was boiling, but he was impatient. The Shaikh got up, picked up the boiling pot and brought it to the *dervish*. The *dervish* lifted the pot and threw it on the ground with these words: "Baba Farid bestowed his spiritual blessings on the Shaikh Nizamuddin, I break the vessel of this material poverty."

Whatever was uttered by the tongue of *dervish* came true. The long spell of poverty and starvation the Shaikh had been facing upto this time went to the wind. The days of affluence now dawned. Immense amount of *futuh* (offerings) began to pour in. When Kaiqubad settled in Ghiyaspur, many a royalty and nobles built their palaces there. Majority of them and generality entered the spiritual circles of the Shaikh. The Khanqah of the Shaikh flooded with enormous wealth. Now in his refectory (لنگرخانہ) food was cooked in such a great quantity that salt in the measure of many maunds was used daily. But whatever was cooked in refectory or whatever was presented as offering was distributed amongst *dervishes* and needy folk. The Shaikh kept himself away from such richness. He used to keep fast ceaselessly and break it with a dry bread or take little rice sometimes. After this he would attend the dinning cloth and distribute food to all the participants.

The Shaikh decision to settle at Ghiyaspur marked the

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beginning of his career as consummate spiritual teacher. The main centre of his organization was established there. He started programmes of spiritual training, enlightenment, culture orientation which transformed Chishti mystic movement into a mass movement. He started admitting all types of people in his order without any enquiry about their previous life. To him the real purpose of initiation *(Bait)* and disciplehood was alienating people from alterities *(aghyar)*, making them God-wary. Therefore he admitted all people-special and ordinary. Nizamuddin clarified his attention in admitting people indiscriminately in these words: "I frequently hear that many people who join my Sufi order abstain from sinful acts, offer prayers in congregation and keep themselves busy in litanies and supererogatory prayers. If I tell the conditions of initiation in the beginning and do not grant the cloak of repentance *(Khirqa-i-Tauba)* and blessing upon them which are equal to cloak of initiation, they will be deprived of whatever good thus comes to them. Secondly my Shaikh Baba Farid has allowed me to enrol disciples without any recommendation or intermediary or hitch. When I see a Muslim approaching me with humility, eagerness and submissiveness and he says: "I repent from all sins,' I take him at his word and initiate him in my order. My Shaikh gave me his pen and inkpot and directed me to write amulets and said: "A disciple should have permission to write amulets." He also said "You feel depressed while writing these prayer words (amulet) at present, what will you do when large number of visitors will come to your door requesting for amulets?"

By adopting practice of universal admission to spiritual discipline, Khwaja Nizamuddin converted the mystic movement, which earlier aimed at more individual salvation and elevation, into a mass movement for the spiritual culture of man and society. He disliked slightest arrogance and

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conceit in his Khulafa. There was an open warning to all his disciples to be humble and polite in dealing with people. The Shaikh also did not tolerate slightest inclination in his Khulafa towards government service. He would quote words of Abu Said Abul Khair who said: "Though there are as many ways leading to God as particles of sand but none is more effective and efficacious in attaining gnosis *(marifat)* than bringing happiness to human heart. Whoever aspired to reach God had to seek His benevolence througt service to His creatures." Therefore large number of people would bring their tales of woes and worries to him, and Shaikh prayed to God to redress them while his own heart ached in pain. Thus two principles determined the Shaikh's socio- religious approach and his commitment to higher human values: To seek the blessing of God through service to His creatures. It was considered of greater spiritual significance than mere formal prayers and penitences. And Baba Farid's ideals of love and amity in society were practised to inspire lives of all those associated with the *silsilah*. It gave a unity and cohesion to the discipline of Chishtiyya order. A beggar and a king had the same position in the eye of the Shaikh, although he had set aside some hours to meet special categories of disciples. His Khanqah was open for all types of visitors-the rich and the poor, the learned and the illiterate, the villagers and the townfolk. His own personality was cynosure for the rich and poor, for the common man to the elect indiscriminately. He enlightened entire India by the light of his sainthood (wilayat) and earned the appellation of Shaikh ul-Mashaikh. There is consensus amongst the Ummah that he occupied the rank of Mahboob-i-Ilahi (Beloved of God).

Barani has recounted the Shaikh's popularity and influence in detail, it is summarised here: He writes: Shaikh Nizamuddin had opened wide the doors of his spiritual guidance

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and admitted all sorts of people such as nobles and plebians, rich and poor learned and illiterate citizens and villagers, soldiers and warriors, free-men and slaves. These people refrained from many vices. If any of them committed a sin, he confessed it and avowed allegiance anew. The general public showed an inclination to religion and prayers; men and women, young and old, shop-keepers and servants, children and slaves, all came to say their prayers. Most of them who frequented the Shaikh's company regularly said their *Chast* and *Ishraq* prayers. Many platforms with thatched roofs over them were constructed on the way from the city to Ghiyaspur; wells-were dug, water-containers were kept, carpets were spread and a servant and a *hafiz* were stationed at every platform so that the people going to the Shaikh may have no difficulty in saying their prayers. Owing to regard of the Shaikh's discipleship all talks of sinful acts had disappeared from the people. There were no topics of conversation among most people except inquiries about the prayers, *surah* of Qur'an, rakat, and Durood-o-Salaam. Many persons took to committing the Qur'an to memory. The new disciples of the Shaikh were entrusted to the old. Perseverence in voluntary prayers alone had gone to such an extent that at the Sultan's court many amirs, clerks, guards and royal slaves had become the Shaikh's disciples."

"Owing to the influence of the Shaikh, most of the Muslims were inclined to Sufism, prayers and aloofness from the world. The very name of wine, gambling and other forbidden things never came to anyone's tongue. Sins and abominable vices appeared to the people as bad as infidelity. The Muslims refrained from open usury while the shopkeepers out of fear gave up speaking lies, using false weights and measures and deceiving the ignorants. Most of the scholars and learned men who attended the Shaikh's company studied

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books on prayers and Sufism. In short God had created the Shaikh as a peer of Shaikh Junaid and Shaikh Bayazid Bistami in these later days and adorned him with that divine love which cannot be understood by human wisdom." The Shaikh came to be known as *Mahboob-i-Ilahi*. Baba Farid had instructed the Shaikh to work hard for the expansion of Chishti Sufi order. It was indeed a great task and heavy responsibility for which he evolved an effective mechanism and emerged successful. The entire continent of India came under the influence of Chishtiyya order of Sufism. The Shaikh also sent 700 well-trained and enlightened disciples to the different regions of the country for the propagation of Islam and dissemination of mystic knowledge and way of spiritual life.

Deep humanism and quest for excellent moral ideals occupied the thought and activity of Shaikh Nizamuddin throughout his life. He was generous, compassionate and forgiving. He had sympathy for the people in distress. He could hardly bear the sight of human suffering-be it physical, mental, spiritual or financial. Baba Farid had prayed to God for making life of the Shaikh like shady tree under which people find shelter from the heat of the blazing sun. He all the time was ready to assuage the wretchedness and anxities of the people. Thus the people looked upon him as an asylum against adversity and misfartune.

In fact man in Nizamuddin was responsive, luminous as the mystic in him. His greatness was the greatness of a loving heart. He indentified himself with the problems of the people and sought His mercy through service to mankind. To him life spent in alleviating the misery of people and in doing good to mankind fulfilled the divine purpose of creation. Thus whole life of the Shaikh was spent in bringing happiness to human heart.

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The Shaikh possessed an extremely attractive personality-a tall, handsome figure, fair in complexion with a fully grown beard, red sleepladen eyes and big dastar over the head. His face carried spiritual serenity and utmost dignity. His awe inspiring personality was not easy to be confronted. Even Amir Khusrau did not have the courage to sit before him for long while. He would go several times out to regain his composure. Also other senior disciples had to muster courage to speak before him.

The Shaikh diet was very meagre. He took only one loaf of bread or part of it at the *iftar* time, with some vegetable or *Karela* or some rice. So long as he was at the dining table, he went on giving morsels from his plate to the people present there. The Shaikh had not married, but he had no streak of hatred for women in him. He considered women as important as men and gave them equal status with them, sometimes even higher.

He would always find something wrong with his ownself when others would do wrong to him. When treated with insolence by somebody, he would consider it a divine censure for something that had gone wrong. Thus revenge and retribution had no place in the life or thought of the Shaikh. He believed in forgetting and forgiving the evil doers. He hated the sin but not the sinner. He would conceal the misdeeds of others.

By all standards, the Shaikh was an erudite scholar, widely read and endowed with sharp, penetrating intelligence with an ability to understand and elucidate intricate problem of theology and mysticism. His academic eminence had come to be widely recognized.

The Shaikh used to say that recitation of the Qur'an was more effective in achieving gnosis than *dhikr*. *Dhikr*, he said made spiritual progress quicker, but there was always risk

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of decline in progress thus achieved. But progress achieved through the recitation of Qur'an was free from all such risks of decline. He used to say that Qur'an contained four specific instructions: prayer and litanies *(ibadat)* for the common run of believers; signs and suggestions *(isharat)* for special categories of believers; spiritual perception and sensation of divine grace *(lataif)* for the auliya, and truthful maxims *(haqaiq)* for the Prophet He would advise his disciples to read the Qur'an in such a way that the majesty of God irradiated hearts.

The Shaikh was very fond of *sama* (audition) and considered it spiritual nourishment. The Khanqah resounded very often with the mystic songs. He had strict rules regarding the participation of like-minded people, ban on musical instruments and the timings of audition parties. When he would hear the mystic songs, he went into ecstasy and tears flowed endlessly from his eyes. Sometimes when overwhelmed by emotion, he motioned to Khwaja Musa to stand up and dance in ecstasy. Sometimes the Shaikh was so moved by some verse of Sa'di that he remained in a state of intoxication throughout the day.

Shaikh Naseeruddin Mahmood relates 'when privy friends of the Shaikh came to him, he desired to hold *Sama* session for them. Hearing desire of the Shaikh, Amir Khusrau and Amir Hasan who had no match, no like in the art of music and melodious voice would sit before him. The third man who joined the two was Mubashshir. He was slave of the Shaikh and highly beautiful man. He too had sweet sound. Amir Khusrau used to start ghazal and the other two followed him which more often than not overwhelmed the Shaikh in ecstasy. Although two hundred stipendiary Qawwals (singers) had been appointed by the government for the service of the Shaikh, these three had no match from the large group.

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The Shaikh had an extremely busy, but highly regulated schedule. It was self-imposed discipline which he followed meticulously even when he was ailing and indisposed. His routine was adjusted according to the time of the obligatory prayers. Since he fasted almost regularly he woke up at the time of *Sahri*. He always said obligatory prayers in congregation. Most of his time at night was spent in prayers, study and recollection. The visitors thronged into his presence like a stream till about mid-day. Then the stream became thin and he would retire for his mid-day rest in the room.

Shaikh Abdur Rehman Chishti details routine of the Shaikh in these words: He had reached age of 80. He said every obligatory prayer in congregation. He used to come down from upper storey of the lofty building everytime to go to mosque. Kept fast permanently and broke with little food. After Iftar he would go to his upper storey and ask his friends and devotees to come up and sit in his company. Afterwards fresh, dry fruit, and some other things were served to the audience. This sitting continued from evening to night prayer in which the Shaikh enquired into the affairs of the people and gave necessary instructions to each. Then he would go to Jamaat Khanah and offer Isha prayer. After this he would go to his upper storey and engage in dhikr for sometime and then rest for awhile. His attendant Khwaja Iqbal would give him rosary. Then no body was allowed to visit him excepting Amir Khusrau. Sometime at this moment small children and sons of attendant staff would go in his presence and rub their heads and eyes on his feet. When all left him, Khwaja Iqbal would place some ewers (lotas) filled with water in his room. The Shaikh then locked the door from inside and immersed in Divine contemplation and secret communion. No one

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whatsoever was allowed to interrupt him. He would often recite the following couplet.

عشقے کہ زتو دارم اے شمع چگل؟ دل داند و من دانم من دانم و دل

(O my candle! violent love which I have with you, I know and my heart knows, no one elso knows)

Afterwards the Shaikh would get busy in offering Tahajjud (midnight) prayer and *dhikrullah*. Then at sahari time Khwaja Abdur Rahim would knock the door. When opened by the Shaikh himself, he placed number of dishes in the room and left. The Shaikh took very little food to start fast and left remaining for the children. After this to offer Fajr, Ishraq, and Chashat prayers, he would go to Jamaat Khanah. At this moment everyone noticed eyes of the Shaikh red on account of engrossment in dhikr of the spirit (شغل باطنی) intoxicated by having drunk wine of Divine Unity as someone said:

من مست خرا باتم کانجا قدح و مَے نے
صد شورِ سماع آنجا لیکن نہ دف ونَے نے

(I am intoxicated from the Ruins of Love where there is no goblet no wine. There is great uproar of sama but no daf (small drum) and no flute)

It is said the Shaikh used to offer four hundred Kakats of voluntary prayer daily. The day when he became sajjadah nisheen of Chishtiyya order, people from all walks of life, from royalty to comman man, Ulama, poets, dervishes, Qalandars would come to kiss his feet. The Shaikh would treat them kindly and distribute food and clothes to the poor and also whatever he received from the invisible sphere. Afterwards he would take midday nap and after offering Zuhr prayer, allow the people to visit him and address their

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problems. In the meeting he would also explain different kinds of secrets of divine knowledge. At this moment his countenance was red by divine irradiations so much so that no one had the courage to look at him, nor talk. All listened to him with their heads bowed down. (مراۃالاسرار)

The Shaikh never kept good health. He suffered from one ailment to another: painful flatulence, fever or piles, and when one ailment was cured, another appeared. Once his legs got swollen and severe pain made him restless. It took long time to recover. Once his eyesight was temporarily affected by some illness. He would often suffer from stomach trouble, but he did not give up his litanies and voluntary prayers even when fell seriously ill. One day when he was overpowered by ecstatic feelings in *Sama,* he fell down from the roof and sustained leg fracture. Thereafter he could not walk without limping. Although the Shaikh, most often absorbed in contemplation, he neither performed innumerable voluntary prayers nor kept on reciting the Qur'an all the time. His face all the times reflected divine radiance, awesomeness and majesty; one had to muster courage to talk to him.

The Shaikh had given wide berth to the government of the day and totally remained alienated from court life and never visited any king and never allowed them to come to visit him. Since Amir Khusrau and Aimr Hasan Sijzi were associated with the court, they were deprived of the Shaikh's successorship. When Sultan Alauddin Khalji sent a *farman* to Muhiuddin granting him Qaziship, the Shaikh took back the *Khilafat Nama* from him as a punishment and kept it suspended for one year.

When Jalaluddin Khalji came into power, he offered some villages for the expenses of Khanqah. The Shaikh declined to accept and said it did not behove a *dervish* to have

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orchards and villages to look after. Once Sultan Jalaluddin tried to seek an interview with the Shaikh, it was politely refused. The Sultan then thought to visit the Khanqah without informing the Shaikh. "My house has two doors, if the Sultan enters through one, I will make my exit through the other," said the Shaikh. When Sultan Alauddin Khalji came into power, his hostile courtiers mischievously suggested him that the popularity of Shaikh Nizamuddin carried grave danger to his kingdom. The Sultan wrote a letter to him in this regard. The Shaikh in response sent letter: "I have settled in a corner away from the men of the city and spend my time in praying for the Sultan and Muslim Ummah. If the Sultan does not like this, let him tell me so. I will go and live elsewhere. God's earth is extensive enough." This reply convinced the Sultan that the Shaikh had no political ambitions. Later on the Sultan alongwith his family entered the spiritual circle of the Shaikh.

In short Sultan Alauddin ruled for twenty years and died on 6th of Shawal 715 A.H. Afterwards his son Sultan Qutbuddin came into power. He killed Khidr Khan, Shadi Khan and Shihabuddin, and himself became disciple of Shaikh Ziauddin Rumi. Since Khidr Khan was a disciple of Shaikh Nizamuddin, the Sultan Qutbuddin developed malice against the Shaikh. He tried to accuse the Shaikh but failed. He then collected all the Ulama and Mashaikh of the city and issued decree that all must present before him in the first night of lunar month. He directed that his order must specifically be conveyed to the Shaikh Nizamuddin, and if he refused to obey the order, the matter be reported to him. Not only this he also talked nonsense about the Shaikh. Having received royal order, Syed Qutbuddin, Amaduddin Tusi, Maulana Burhanuddin and some other Ulama went to Shaikh Nizamuddin and conveyed him order of the Sultan. All of

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them also persuaded the Shaikh to comply with the order on the ground that the Sultan was indiscreet person, he might not send harm to him. The Shaikh reflected for a moment and said: Let us see what happens from the invisible. On the first moon night they again came and asked the Shaikh to attend royal court. He flately refused and said he would not go at any cost. He also said to the Mashaikh: "In the world of similies (dream) I saw myself sitting in a balcony and a cow with her horn was trying to kill me. I got hold her by the horn and pulled it down on the ground and she died. Hence by the grace of God, the Sultan won't by able to overpower me." On the 29th of the lunar month, the Sultan was sleeping on the roof of his palace which had one thousand pillars. He was killed by his protege Khusrau Khan. Exactly at the same moment Shaikh Nizamuddin was strolling in his Khanqah and reading the follwoing verse:

اے روبہک چرا نہ نشستی بجائے خویش　　باشیر پنجہ کر دی و دیدی سزائے خویش

(O you mean fox! why you didn't stick to your own place. You combated with the lion and met your bitter end.)

The Shaikh's relations with Sultan Ghiyasuddin Tughluq were estranged. When Khusrau Khan came into power, he sent 50,000 tankas to the Shaikh. He accepted the money but distributed it amongst the poor. When Ghiyasuddin Tughluq came into power, he asked all the recipients of Khusrau Khan's beneficiaries to return the money. But the Shaikh told the royal emissaries that the money had been distributed among the people. This reply offended the Sultan. The Shaikh used to hold audition parties. The Ulama objected to it and persuaded the Sultan to take action against the Shaikh. Meanwhile the Sultan left for Bengal. When he was coming back from Bengal expedition, he sent an order to the

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Shaikh to quit Dehli before he reached the capital. On receiving the imperial order, the Shaikh remarked: هنوز دہلی دُور است (Dehli is still far away) The Prince Juna Khan made elaborate arrangements for the reception of the Sultan at Afghanpur. The wooden pavilion constructed to receive the Sultan suddenly collapsed, as a result he was buried under tons of debris.

Shaikh Nizamuddin was now about 82 years. He had completed his great mission with remarkable success. With the passage of time, and sustaining a number of ailments, his health was going down steadily. But never in his life time he allowed physical constrain to disturb his daily routine or shake his confidence in the pursuit of his goal. Time of departure was, however getting near. Once on Friday he was in the mosque to say prayer that an ecstatic feeling combined with the loss of memory overwhelmed him. He went on bowing and prostrating again and again. In this state of condition, he came back home. He recovered consciousness and enquired about his Friday prayer. But due to forgetfulness, he offered the same prayer several time. Time and again he asked: "Today is Friday. Have I offered the prayer?" and repeated the words: "We are going, we are going, we are going." Tears were constantly flowing from his eyes. One day, he summoned all his kinsfolk, friends and servants and said: "Be a witness that this man (Iqbal the storekeeper) had distributed every thing stored in *Jamaat Khanah*. If not, he will be responsible on the Day of Judgement. When he came to know that the person had held back some corn for few days, he was angery with Iqbal. He then called the poor and mendicants to break open the doors of granaries and take away everything. The Shaikh in the bed was approached to enquire about his last resting place. The Shaikh replied: "I am not worthy to sleep under any

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building. I would lie in the open sky."

For about forty days, the Shaikh remained in the state of semi-consciousness. His diet already meagre, further decreased and he stopped eating anything. During the last days of illness, Shaikh Ruknuddin Abul Fath of Multan came to enquire of his health. He recited a Hadith to the effect that prophets are given an option by God to live in the world for sometime more if they so desired. And since Auliya are successors of the Prophets they could also pray for an extension in their life-span. Hearing this Shaikh Nizamuddin burst into tears and said: "I have seen the Holy Prophet ﷺ in dream saying: Nizam! We are anxiously waiting for you."

The bell had rung. The radiant soul of the Shaikh left for eternal blissful abode on 18 Rabiul Sani 725 A.H (3 April 1325) after sunrise at the age of 82.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

Shaikh Ruknuddin led his funeral prayer, and he was buried, in an open space, as he had desired. Sultan Muhammad bin Tughluq built a dome over his grave. The writer of سیرالاولیاء relates 'when the Shaikh was lowered in the lateral niche (*lahd*), Khirqah, which Baba Farid had bestowed on him, in the light of his admonition, was wrapped to his body and the prayer-mat given by Baba Farid was placed under the head like pillow.' The mausoleum of the Shaikh is spot where thousands daily recourse to seek redress of their affliction and have their needs fulfilled. Although many thousands Auliya Allah are at rest in the capital city of Dehli, but if esoteric glance is cast, two mausoleums, that is of Khwaja Qutbuddin Bakhtiyar Kaki, and Khwaja Nizamuddin stand unsurpassed which are centres attracting countless Muslims and non-Muslims all the times. (مراۃالاسرار)

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Three or four months before death, Shaikh Nizamuddin directed Syed Husain Kirmani to draft *Khilafat Namahs* in which names of ten outstanding disciples were included. The Shaikh also asked Kirmani to sign and stamp document of each and every person whom Khilafat was awarded. On the basis of merit he appointed Shaikh Nasiruddin Chiragh-i-Dehli as his *locum-tenens (Sajjada-Nishin)* i,e. chief successor to continue his mission, saying 'Take full care of the people Dehli.'

Shaikh Nizamuddin had a spiritual realisation to the fact that no devotional exercise, prayer, penitence or night vigil had greater value in the eyes of God than bringing consolation to the afflicted and distressed hearts and helping the needy and down-trodden folk. Therefore, all his efforts were directed towards the alleviation of human misery. Once Khwaja Moinuddin was asked to explain the highest form of religious devotion which endeared man to God. He said: "Develop river-like generosity, sun-like bounty and earth-like hospitality." Nizamuddin Auliya practically demonstrated the significance of this advice in his own life. He firmly believed in pacificism and non-violence. To him violence created more problems than it resolved. In forgiveness and large-heartedness lay the supreme talisman of human happiness. Some of his moral and spiritual teachings are summarised here:

1. A spiritual guide should not instruct his disciple openly, but should use hints and allusions to bring about change in his thought and behaviour.
2. Lordship and slavery are not known in mystic life. A slave may succeed his master to be his spiritual heir.
3. Who desires to achieve high (spiritual) aim in life, should not involve himself in material allurements. He should rise above sex and appetite.

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4. Spiritual control and sobriety (*sahv*) is superior to intoxication (*sukr*).

5. Food should be distributed to all and sundry without discrimination.

6. Books written by the spiritualists (Mashaikh) should be regularly studied for englightenment and culture.

7. On the Day of Judgement, one would be asked to give account of his earnings through permitted means, and will be punished for earning through unlawful, and dubious methods.

8. When one prays, he should think of Divine mercy. He should neither think over his penitence nor his past sins.

9. Forgive the person who has committed a wrong to you and thus eliminate your anger. Forgiveness rather than retribution is the real way to peace and happiness in society.

10. Malice and ill-will should be rooted out from the hearts.

11. Fasting in half the prayer, the other half in patience.

12. Remote and secluded life is not desirable. Rather one should live in society and face blows and buffets of the people.

13. Surrender and resignation to Divine will is the real key to peace and satisfaction in life.

14. One should be kind-hearted, and deal with people with clemency.

15. Prayer should be inspired neither by fear of hell nor by love of paradise. Love of God should be the only inspiring motive behind worship.

16. One should conceal, rather than disclose the evil deeds of others.

17. Time is the most precious thing with a mystic; it is lamentable if he wastes it.

18. Love of God and love of worldly wealth cannot co-exist in one heart.

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19. The purpose of prayer is to get rid of vainglory and pride. One who is ego-centric and selfish cannot achieve anything spiritually.

20. Self-examination and quarrel with one's own self in better than seventy years of prayer.

21. One should scrupulously conceal his spiritual achievements.

22. Women are equally endowed with spiritual power and excellence. They are equal to men in spiritual discipline.

23. If a man vents his wrath on another and the second man is patient, the virtuous attitude belongs to him who is patient and not to him who gives vent to his wrath.

24. Spiritual guidance and training should be received from one spiritual source. Hold one door and hold it fast should be the guiding principle.

25. Real pleasure lies in distribution of wealth not in its accumulation.

Malfoozat (discourses) of Khwaja Sahib have been published under the title: '*Fawaid ul-Fu'ad*' long ago in Urdu language.

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7

Shaikh Saiyyid Nasiruddin Chiragh-i-Dehli

Hazrat Shaikh Syed Nasiruddin Mahmud occupies a pre- eminent place in the history of Islamic mysticism in South Asia. He was popularly known by his title Chiragh-i- Dehli. He was the last great saint of the first generation of Chishtiyya Sufi order in India. He is regarded the most celebrated and the greatest of the Khulafa (spiritual successors) of Shaikh Nizamuddin Auliya. He was born in Awadh which was then centre of Hindu culture. His exact date of birth is not known. However Syed Muhammad Gisu Daraz mentions that he died at the age of 82 on 18th Ramadan Friday night in 757 A.H. Thus his birth should date around 675 A.H. (1276-77) His grandfather Shaikh Abdul Latif Yezdi migrated from Khurasan to Lahore probably under the pressure of Mongol onslaught. His father Shaikh Mahmud Yahya was born in the same city of Lahore. When he grew up he migrated and settled in Awadh. He traded in wool, had large number of slaves and led a comfortable rich life. He was Saiyyid being a direct descendant of Hazrat Imam Hasan (or Husain) (R.A).

Shaikh Mahmud Yahya died when his son Nasiruddin was only nine year old. His mother, who was pious, virtuous and talented lady, looked after the education of her son. In true sense, whatever early academic achievements Nasiruddin gained, were all under the care and supervision of his mother. Spiritual environment of home had also made the Shaikh (Nasiruddin) in childhood observant of five-time obligatory prayers in congregation in mosque.

Maulana Abdul Karim Sherwani, a scholar of established reputation in those days, was the first teacher of Shaikh Nasiruddin, who taught him *"Hidaya"* and *"Bazdawi"*.

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One day the Shaikh himself informed his audience that he had studied Bazdawi with Qazi Muhiuddin Kashani. The Shaikh told his disciples that Maulana Fakhruddin Zarradi and his brother Kamaluddin were his class mates. The Shaikh's knowledge of Fiqh (Islamic law and jurisprudence) was excellent due to his very thorough coaching in the subject. On the death of Maulana Sherwani, Shaikh Nasiruddin joined the discourses of Maulana Iftikharuddin Muhammad Gilani under whose care he completed his education in Islamic sciences-traditional and rational. Another eminent teacher of the Shaikh is named Maulana Shamsuddin Yahya from whom he received some instructions in Dehli. Here the Shaikh lived in the city with Maulana Burhanuddin Gharib. One day Shaikh Nizamuddin enquired from Nasiruddin about his residence in Dehli, and on being informed that he lived with Maulana Burhanuddin Gharib, remarked: "Be a genuine man, live wherever you like."

Shaikh Syed Nasiruddin committed the Qur'an to his memory at the age of twelve. The mosque where he received instruction in the Qur'an had a tree on which a raven sat croaking all the time. Even in that age Shaikh would fully understand language of his voice. It means Shaikh had got faculty of cosmic revelation (unveiledness) at his very early age. He completed the study of *Panj Ganj* (a book on grammar-etymology) and *Hariri*. While he was getting education, he used to teach the sons of his maternal uncle Khwaja Khidr who was a disciple of Shaikh Nizamuddin Auliya. By the age of 25, he had attained complete perfection in all the areas of Islamic sciences.

Shaikh Syed Nasiruddin was inclined to an auster and abstemious life even in adolescence. He used to fast continuously and seldom took anything at *iftar* and *sahri*

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times. He mother was much worried about his health. Only after six or seven days, he took some rice and drank little water just to please his mother. Every day at *iftar* time, he promised to take some food at *sahri*, but that morning never came. His mother prepared three breads with butter and sugar and sent it to him through her old maid servant. But he gave one bread to her as bribe and got rid of her. The remaining two breads, he gave to some *dervish* in the morning and himself ate nothing.

At the early age of twelve, the Shaikh used to observe night vigil (Tahajjud). When sleep overpowered him, he put some powdered pepper in his eyes to keep himself awake and continued his prayers. Source of his inspiration was divine love and His attraction. Thus emotional life leading him to prayers, penitence was innate in him. He had started asceticism and self-annihilation practices long before he met his spiritual guide. These devotional exercises are essential to control and get rid of carnal desire of the lower-self. He had also reduced his diet to almost starvation point. Whenever sex-desire troubled him, he said to himself: "Death is preferable to a life of sex-desire," and drank so much lemon-juice that he brought himself to the verge of death.

Shaikh Syed Nasiruddin reached Dehli during the reign of Sultan Alauddin Khalji. It was an era of peace, prosperity and plenty everywhere. Shaikh had been seeking spiritual culture of his soul alongwith his efforts for the attaining of formal education. He had gained cleansing of self and purification of the morals. But it was not enough to go further. He had realized that spiritual elevation and enlightenment could not be achieved without the spiritual company of a spiritual guide. He was a blest and determined soul with strong resolution to tread initiatic journey (سلوک).

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Neither the richness of his home nor the gay atmosphere of Awadh could deflect him from the path he had chosen for himself. Natural fire of divine love was raging in his inmost self which had made him restless. In the first instance, he became a wandering dervish who wandered in the company of a dervish in the jungle of Awadh praying and fasting for eight years. At the age of 43 the Shaikh determined to embark upon initiatic journey (*suluk*) systematically under the supervision of a spiritual guide. It was probably the fame of Shaikh Nizamuddin Auliya and his popularity in Awadh which drew Nasiruddin to Dehli. His maternal uncle Khwaja Khidr was already a disciple of Shaikh Nizamuddin.

One day Shaikh Syed Nasiruddin was standing under a tree in a state of bewilderment near the lodge of Shaikh Nizamuddin. It was time of mid-day rest but the Shaikh gave up the idea of taking rest. He was coming down from the upper storey of his lodge when he saw Shaikh Nasiruddin standing under the tree. He sent his attendant to summon the young man in his presence. When he came, the great Shaikh Nizamuddin said: Sit down. What is in your heart? What is your aim? What work did your father do?" Shaikh Nasiruddin said: My father had slaves who traded in woolen cloth. The object of my devotions is to pray for the long life of the Shaikh, to attend to the shoes of the dervishes and to serve them with my head and eye-balls." The Shaikh had found his successor in the figure of Nasiruddin.

Shaikh Nizamuddin said: Bravo! Now listen to me. "When after finishing my studies I went to Shaikh Farid at Pakpatan, a friend and class-fellow of mine came and stayed at inn. Seeing me in my poor and tattered clothes, he exclaimed:

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"Maulana Nizamuddin! What misfortune has befallen you? Had you taken to teaching work at Dehli, you would have become the leading scholar of the time with richness and abundant sustenance." I said nothing in justification but merely apologized and returned to Shaikh Farid. He asked me "What would be your answer to such a question?" I replied: As the Shaikh directs." "Tell him", Shaikh Fariduddin replied:

نہ ہمراہی تو مرا، راہ خوشِ گیر برو
ترا سعادت با را، مرا نگوں ساری

(You are not my travelling companion, seek your own path, get along. May prosperity be your portion in life and misfortune mine)

Saying this tears flowed down from Shaikh's cheeks, as he had expounded the secret of mysticism to the new disciple i,e, Nasiruddin. Shaikh Nizamuddin took oath of allegiance of Nasiruddin and made him his disciple. After initiation, Shaikh Nasiruddin continued his ascetic practices. He would not take anything for ten days in succession. And when hunger over took him, he would take only lamon juice. Years of vigils, fasts and penitence in the lonely jungles of Awadh had made him deeply introspective and seclusion loving. After spending some days in the company of his Shaikh in Dehli, he left for Awadh to live with his mother. Here the big crowd of people did not allow him to live in peace in divine adoration. The situation compelled him to request Amir Khusrau to intercede on his behalf to the Shaikh to secure his permission for retiring from society and passing life in mystic contemplation and devotional exercises in some lonely and deserted place. When Amir Khusrau placed his friend's request before Shaikh Nizamuddin, he replied: "Tell

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him (Nasiruddin) he should stay there with the people and bear their blows and buffets patiently and return them by generosity and magnanimity." Thus the Shaikh gave new orientation to his thought by emphasizing the value of social service in the spiritual development of man. Shaikh Nasiruddin had learnt to be busy in God, while Nizamuddin taught him "to show people the way to God."

One day the Shaikh addressed him thus: "offering many rakats of prayers, reciting many *awrad,* and keeping many fasts and reciting the Qur'an are things which even an old woman can do. But the mission of the people of God (manly men) is entirely different. It is three-fold: first, the idea of eating or clothing should not cross his heart. A *dervish* in whose heart the idea of eating or clothing passes, cannot reach his goal. Secondly, be busy with God both in public and in private. This is the secret of all penitences and devotions. Thirdly, do not talk to anybody with the intention of captivating his heart. If you advise or sermonize, there should be no purpose behind it and affectation or hypocrisy should not touch it. It should be actuated by sincerity, pure and simple."

In his old age, once Shaikh Syed Nasiruddin told Hamid Qalandar: "Had it not been the Shaikh's order that I should stay in the city and bear the blows and buffets of the people, I would have spent life in wilderness, in mountains and in deserts." Though retiring and introvert by nature, Shaikh Nasiruddin soon endered himself to the inner circle of Shaikh Nizamuddin's disciples by his calm and unobstrusive ways. Whenever he came from Awadh, he was cordially received and entertained by senior persons like Maulana Burhanuddin Gharib, Amir Khusrau and Amir Hasan.

According to Syed Muhammad Gisu Daraz, whenever

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Shaikh Syed Nasiruddin came from Awadh, he remained confined to the Khanqah for three days. Then with the permission of the Shaikh went to the tomb of Khwaja Qutbuddin Bakhtiyar Kaki, and visited some other friends. Gradually when his fame spread far and wide his fellow-initiates (پیر بھائی) in large number would approach Shaikh Nizamuddin to seek his permission to invite Nasiruddin to feasts. These feasts meant considerable waste of time. On one occasion he could not visit his Shaikh for nine days due to continuous feasts and entertainments in the city. He humbly submitted his Shaikh: "I come with the desire to sit at the feet of the Shaikh to see him daily and not to attend feasts." The Shaikh appreciated his feelings and stopped giving permission to series of invitations.

When Shaikh Syed Nasiruddin's mother died, he felt a void in his life and sought to fill it by staying longer in the company of the Shaikh. He had two sisters-Bibi Bua Abdi and Bibi Lahri. The younger one Bibi Lahri died at an early age. When Bibi Bua Abdi died he took his two nephews-Zainuddin Ali son of Bibi Abdi and Kamaluddin Hamid son of Bibi Lahri-to Khanqah of his Shaikh Nizamuddin who remarked: "You have done well in bringing your nephews here." Shaikh Nasiruddin then decided to stay in Dehli permanently at the feet of his spiritual guide. The Shaikh gave him a cell (*hujrah*) in his *Jamaat Khana*.

Shaikh Nizamuddin had formed high opinion of Nasiruddin's spiritual qualities and his dedication to him. One day, during conversation with Maulana Burhanuddin Hansvi, he said about Nasiruddin: "He is our Ibrahim Adham."

There are various versions regarding appellation 'Chiragh-i-Dehli' bestowed on the Shaikh. Syed Ashraf Jahangir Simnani in his work لطائف اشرفی writes: Although all

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the Khulala of Shaikh Nizamuddin were worthy of Shaikhhood and could provide guidance to the public, but the grandeur of wilayat which had been conferred on Shaikh Nasiruddin, was not given to anyone else. And the gleam of wilayat and light of guidance which was displayed by the Shaikh, no one else could vie with.

Once when Jalaluddin Makhdoom-i-Jahaniyan travelled to visit Baitullah Sharif, there he met Imam Abdullah Yaafi, who said 'Prior to this many Mashaikh lived and died in Dehli, but today Shaikh Nasiruddin has lit lamp in that area', since then he got title of 'Chiragh-i- Dehli. (سیرالعارفین)

One day few dervishes wandering reached at the Khanqah of Khwaja Nizamuddin. Meanwhile Shaikh Nasiruddin reached there but stood in veneration. His Pir Khwaja Nizamuddin directed him to sit down. Shaikh Nasiruddin said 'All the dervishes are sitting', if I sit my back shall confront them.' Khwaja Nizamuddin said: 'Chiragh (lamp) does not have back and front (i,e., light has no specific direction)'. Thus in obedience to the word of Pir, Shaikh Nasiruddin sat there. From the same day he got the title of Chiragh-i-Dehli.

Sultan Muhammad Tughlaq remained hostile to Shaikh Nasiruddin throughout his life. Once on the eve of Urs of Khwaja Nizamuddin, the Sultan took possession of all the oil available in the market. There was no oil in the Khanqah to light lamps. Shaikh Nasiruddin through his intuisive power managed to light hundreds of lamps in Khanqah with water. The same day he got the title of Chiragh-i-Dehli (اقتباس الانوار)

Sultan Tughluq was a cruel by nature. He sent too much harm to Shaikh Nasiruddin. Once he decided to invade Thatta (Singh) and issued royal decree to all Ulama and Mashaikh of Dehli including the Shaikh to accompany him in

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that campaign. The Shaikh submissively surrendered before the order, but said only this 'To accompany us with the army won't be blest for the Sultan, perhaps he might not come back.' Thus about twenty-eight miles away from Thatta, he fell ill and died on 21st Muharram 752 after reigning the country for twenty years. After his death his nephew Feroze Shah came into power.

A few months before the death of Shaikh Nizamuddin, the question of appointment of Khalifahs was mooted in the inner circle of his disciples. Amir Khusrau prepared list of 32 candidates. Then it was short listed and modified. Maulana Fakhruddin Zarradi drafted the document in Arabic and several copies were made. The Shaikh called Qutbuddin Munawwar first and granted him a *Khilafat Namah* and then robe of Khilafat. Then Shaikh Nasiruddin was summoned likewise and *Khilafat Namah* and robe of Khilafat were bestowed. Then the Shaikh called both of them in his presence, asked them to embrace and congratulate each other and then remarked: "You are brothers. Don't care for precedence." This *Khilafat Namah* (letter of investiture for spiritual successorship) was given to Shaikh Nasiruddin on 20 Zil Hijjah 724 A.H (1323) The Shaikh died on 18 Rabiul Sani 725 A.H (1324). In his last moments he called Shaikh Nasiruddin and bestowed upon him all those articles of mystic regalia which had come down to him from the elders of his *silsilah:* Khirqah, *asa* (rod) *musalla* (prayer-mat) *tasbih* (rosary) and *Kasa-i-chubin* (wooden bowl). It was proclamation of his appointment as *Sajjada Nashin* of the Great Shaikh. At this moment Shaikh Nasiruddin submitted before his dying Shaikh: "I cannot remain in Dehli in the obsence of my Shaikh. I shall then go for Hajj and pass my life in front of *Rauda* (mausoleum) Rasul ﷺ." At this Shaikh

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Nizamuddin advised him to stay in Dehli and bear the ill-treatment of the people with patience and perseverance. This advice sustained him in his long and painful conflict with Sultan Muhammad bin Tughluq.

As a chief spiritual heir, (in 1325) Shaikh Syed Nasiruddin Mahmud worked as head of Chishtiyya Sufi order in Dehli for 32 years till 1326. He selected for his residence a place known today as Chiragh-i-Dehli. His early days as the Chief of *silsilah* were spent in appalling poverty. There were absolutely no means of livelihood and the door of *futuh* had not yet been opened to him. His spirit of *tawakkul* (trust in God) was put to severe trial. Days in and days out he had to starve. He did not have a candle stick and had to pass his long lonely nights in prayers and meditation without flicker of lamp. He had no proper clothes. Whenever any visitor called on him, he would hastily cover his tattered garments with the Khirqah of his master and talk to him. Despite straitened circumstances, he kept alive the traditions of his great Shaikh and the people found in his company, i,e., "the fragrance of the *majlis* of Shaikh Nizamuddin Auliya."

On day talking about his ascetic practices Shaikh Nasiruddin said: Once I observed severest type of ascetic practice and did not eat anything for ten days. When Khwaja Nizamuddin came to know of this he called me in his presence and asked the attendant Khwaja Iqbal to bring bread and halwa. Khwaja directed me to eat. On account of intense fear, I kept on eating it for few days. The Shaikh was eminent amongst the ten outstanding Khulafa of Nizamuddin.

During his time Khanqah-life had been subjected to severe criticism by Sultan Muhammad Tughluq and many disciples of Shaikh Nizamuddin had been forced to migrate to Deccan. Dehli which had about two thousand flourshing

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Khanqahs, were reduced to such pitiable condition that except a few no spiritual centre had even a candle stick. It was only Shaikh Nasiruddin who saved the *silsilah* from total collapse in Dehli and faced the fury of storm with courage and forbearance. All the disciples of Nizamuddin would recourse to him in Dehli for guidance and inspiration and the Shaikh maintained cordial relation with them. Like Shaikh Nizamuddin who always made special arrangement in connection with the Urs celebration of his Shaikh Baba Farid, Shaikh Nasiruddin too made like elaborate preparation to celebrate Urs of Shaikh Nizamuddin in befitting manner.

Shaikh Syed Nasiruddin revised rules governing discipline in the *Jamaat Khanah* and followed those traditions as best as he could keeping in view the hostile attitude of the government. He made changes to meet the new challenges of the time. He made law of Shariah supreme to the tradition of Khanqahs. Hence he restored the glory of Khanqah life dismantled by Sultan Muhammad Tughluq. Among the visitors there were two types of people: those who came with worldly problems and those who came for spiritual guidance. People who brought worldly problems saddened the Shaikh's heart and those with spiritual motives delighted him. He provided necessary guidance and advice to all. When a visitor came and sought Shaikh's help in some matter, he would recite *fatiha* (first Sura of Qur'an) for the fulfilment of his need and then said: "the real pleasure of life lies in adopting *faqr*. Involvement in material pursuits leads to nothing but grief and worries." Afterwards he narrated different stories of Shaikh Nizamuddin Auliya as he had confronted varities of woes and worries in his life which no one else could do. People brought all sorts of their problems to Shaikh Nasiruddin which so much moved his heart that he himself became grief-stricken

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and his own heart bled in sympathy.

Shaikh Syed Nasiruddin after the death of his Shaikh Nizamuddin and as chief spiritual heir passed through two distinct phases of life: from 1325 to 1351 and from 1351 to 1356. The first phase of 26 years was full of trial and tribulation. His estranged relation with Muhammad Tughluq created a series of problem for him and his Chishti organization in Dehli. But he faced all the ordeals with patience courage and resignation. The second phase of six or seven years was a period of restoration. Sultan Firuz Shah Tughluq had cordial relation with the Shaikh. He had great respect for him and was in fact obliged to him in facilitating his rise to the throne. But the Shaikh never sought any favour of the Sultan nor he ever visited the court of Firuz. But soon Dehli Sultanate broke down. Similarly the Chishti order with its centrally compact organization collapsed and provincial Khanqahs appeared all over the country, unconnected with the central Khanqah. The Shaikh confessed sadly that religious and moral degeneration which touched social order created difficult problems for him. He was feeling the bitterness of social climate far more depressing. Despite all sorts of dejection and depression prevailing in the country, the Shaikh remained cool, quiet and collected. He was running the organization with deep sense of responsibility, and led a graceful life. It was all due to his highly enlightened inmost being and resignation to divine will and decree.

After some time when penury life in Khanqah changed into affluence, Shaikh Nasriuddin served the guests and the devotees with sumptuous food but himself fasted breaklessly. Once a number of sweet-dishes were put on the dining-mat. The Shaikh was keeping voluntary fast, but for the sake of guests pleasure, he dined with them, and asked all the

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participants to take food to their full satisfaction. The Shaikh used to exhort the guests and served them with his own hand. When they finished taking meal, he said: Lawful food is that when you take it, think that the Lord is looking towards you, you eat for God's sake, with the intention that the energy produced by this food would be spent in divine worship. Once the companions of the Holy Prophet ﷺ asked him, O the Prophet of Allah! we take food but are not satiated." The Prophet said: "Perhaps you take food alone. Now you take togather and recite بسم اللہ when you start, God will bless you."

Once on the eve of Eid-uz-Zuha many people visited the Shaikh who made elaborate arrangements to serve the guests with variety of food and sweets. On this occasion, the Shaikh narrated a story to the audience: "Once a *dervish* came to see Shaikh Abu Saeed. He was surprised to see silken tents and golden hooks. He thought what *dervishhood* is found here; such things are not present even in the royal courts." Shaikh Saeed intuitioned his thought and addressing him said" O *dervish!* We have not pitched tent pegs (hooks) in our hearts but in the earth." He also said: The world is like your shadow, if you turn your face towards it, it would be behind you, and if you show your back to it, it would be before you."

Once a dervish came from Yemen to visit the Shaikh. The Shaikh presented him his own cloak and seated him near himself. The dervish said: "Today I saw in dream that someone was wearing cloak to me and said 'This is cloak of Shaikh Mahmud." The Shaikh immediately advised his devotees to serve the guest with nice food and said: "To respect and venerate the guests creates love and unity in their hearts."

Once a woman came and sent message that she wanted to swear oath of allegiance at the hand of the Shaikh. The

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Shaikh asked someone to bring a cup of water. When brought, he recited something and then dipped his forefinger into it and asked the person to take it to the aspirant woman, convey his salutation and ask her to dip her finger into it sayig 'I have become disciple of Shaikh Nasiruddin.' He also advised her to say prayer regularly, fast on the 13th, 14th, 15th of lunar month, should not tease or beat slave male or female and deal with kins and non-kins with good conduct.

The Shaikh used to hold special sessions for the elect, but generally he talked is open *majlis* and listened public complaints and problems. Despite his old age and illness he fasted regularly. He passed his whole life in celibacy, perhaps inspired by his master who used to say: "Marriage is permitted but celibacy is a matter of courage. If a man is so absorbed in thoughts of God that he feels no sex-desire and is not conscious of what it is, inevitably his eyes, tongue and limbs will be protected. He ought to remain unmarried. But if a man cannot be so absorbed and his heart is prompted by sex-desire, then he should get married." However in his early life, in order to control sex-desire Nasiruddin used leaves of *sambhalu* which are efficacious in eradicating sex-appetite. In the company of Shaikh Nizamuddin all these desires were completely eliminated and different approach was developed in him. Sublimation of spirit and asceticism yielded place to cosmic emotion.

One day after saying *Zuhr* prayer in congregation, the Shaikh retired into his room. Turab Qalandar managed to enter his room and began to injure him with a knife. He inflicted eleven wounds on his body. His palm was severely injured and fingers were mutilated so much that he could not hold a pen in his hand during the rest of life. When the blood gushed out of the wounds and ran into the water-hole, some disciples of the

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Shaikh rushed into the room and caught the assailant. But the Shaikh intervened and asked the friends to swear not to retaliate or harm the assailant in any way. Rather he asked the assailant: "I hope your knife has not injured your hand." He also presented twenty *tankas* to him and asked him to run away before the news was spread around. The Shaikh survived three years after this incident and died.

Like all Mashaikh of Chishtiyya order Shaikh Nasiruddin had exquisite taste for *sama* (audition). Once in his Khanqah the singers recited the follwing couplet:

جفا بر عاشقاں گفتی نخواہم کرد ہم کردی
قلم بر بے دلاں گفتی نہ خواہم راند ہم راندی

(O my Beloved! You promised that you would not tyrannize your lovers, but you did. You promised that you would not abase your lovers, but you did.) Maulana Maghees misinterpreted the verse, but was corrected later by the Shaikh.

After some days in another *sama* gathering, the singers recited the following quatrain:

ما طبل مغانہ دوش بے باک نہ زدیم عالمی علمش برسرِ افلاک زدیم
از بہریکے مغ بچۂ می خوارہ صد بار کلاہ توبہ بر خاک زدیم

(Last night we fearlessly listened song and pitched its standard in the heaven. For a peerless Beloved we repented hundred times and broke it hundred times and threw it into the dust)

In state of rapturous commotion the Shaikh went up to the roof of his lodge and called for Maulana Maghees. When he came, the Shaikh said: O Maulana! what idiotic interpretation had you made of that couplet. After this Maulana returned and died in short period.

The Shaikh never skipped obligatory prayers even in

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state of intoxication. Once ecstatic state overwhelmed him from Zuhr (noon) prayer to Tahajjud (midnight) prayer. But when time of obligatory arrived, he performed ablution afresh every time and offered prayer.

Shaikh Nasiruddin Mahmud did not keep good health. Excessive use of lemon and *sambhalu* had told upon his health. He suffered from piles, and yawning also had become a disease with him. Although he survived the attack of Turab, his health was gradually going down. His constitution had weakened by pibs, flatulence and other diseases. From early morning hours to late night he had to attend all sorts of visitors. He was not getting even short mid-day rest as he would do previously. One day he called his elder sister who was fifteen years elder to him and asked: What is my age now? She replied! Eighty two years. "Ah! it has become too much. I should now get ready to depart," he said. Soon afterwards plague began. He survived for seven days. Then he breathed his last on 18 Ramadan 757 A.H 14 Sept 1356 and buried in his cell.

The Shaikh had already instructed his disciples to bury with him the sacred articles of mystic regalia (نوادرات) received from his Shaikh. Accordingly the Khirqah was placed on his chest, the staff was laid by his side, the rosary was wound around his forefinger, the wooden bowl was placed under his head and the wooden sandals were put by his side. Syed Gisu Daraz gave funeral bath. His Tomb was constructed by Firuz Shah Tughluq in 749 A.H (1348) during the life-time of the Shaikh.

The writer of *Siyar ul-Arifeen* writes: when second time in 1065 A.H. I reached Dehli, I spent full day of Thursday and Friday night at the shrine of Shaikh Nasiruddin and gained number of blessings. During this, when I got chance to have

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direct communion with the spirit of the Shaikh, I enquired of him 'why you did not bestow Khirqah of Sultan ul-Mashaikh Nizamuddin on anyone of your Khulafa? He replied: You are right. Since I found some amount of prejudice present in the hearts of my Khulafa, I did not like to give Khirqah of my Shaikh (Pir) to anyone who is still ensnared in this inner defilement. That is why I preferred to take it into my grave alongwith me. However I gave my own Khirqahs to number of my devotees so that chain of Chishtiyya Sufi order should continue.

Mir Syed Muhammad Makki in *Behr-al Maani* writes that Shaikh Nasiruddin Mahmud held office of *qutb-i-Madar-i-Alam* for twenty eight years, three months and two days. This position was given to him on account of his forbearance. Afterwards he was elevated to the office of *Fardiyyat* (singleness) from here his passed away to Hereafter. Mir Syed Muhammad Makki further writers: O Dear! Do you know the connotation of the office of *qutb* and *qutb-i-Madar*. *Qutbs* are those people who have spiritual authority to terminate a *wali* from his sainthood (wilayat). On the other hand incumbent of the office of *Qutb-i-Madar* is *qutb* of the entire world who is empowered to depose a *qutb* from his *qutbiyyat* (poleship). *Qutb-i-Madar* is given intuitive power over Guarded Tablet. The holy Thorne (*Arash*) and Footstool too fall under his spiritual jurisdiction. When the incumbents (*Qutb-i-Madars)* make progress, they are elevated to the rank of *Fardiyyat.*

Shaikh Nasiruddin had many spiritually radiant Khulafa. The book *Maarij-ul-Wilayat* has given the names of 19 eminent figures in this regard. Syed Ashraf Jahangir Simnani adds two more names of his successors. Syed Muhammad Gisu Daraz gave his Shaikh funeral bath on the

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cot. All the mystic regalia had been buried alongwith Shaikh. Syed Muhammad Gisu Daraz, however got a string or rope from that cot and fastened it round his neck and proclaimed that "it is my cloak of Khilafat," i,e. investiture on behalf of Shaikh Nasiruddin. Being most senior and enlightened person, he was later on accepted by all the disciples of the Shaikh, as their spiritual guide (*murshid*).

Shaikh Abdul Haqq Muhaddith of Dehli remarked about Shaikh Nasiruddin as follows: "His way of discipline was *faqr*, contentment, resignation and submission to Divine will." Hameed Qalandar who was one of the chosen devotees of Khwaja Nizamuddin collected Mulfoozat of Nasiruddin and published it under the title خیر المجالس. Some of his moral and spiritual teachings are recorded here in sum:

1. The one who adopted the mystic path should develop large-heartedness, tolerance and generosity in his dealings with mankind. Retaliation and revenge should be avoided as it is a practice of animal world. One should bear suffering caused by people patiently and should refrain from returning evil for evil, and nothing can be achieved unless the spirit of sacrifice is developed.

2. Kindness should be extended to all human beings regardless of their caste, colour or religion. One should try to assimilate morals of God who extends His benevolence and kindness to all His creatures without caring if they believe in His Unity or not. When the sun rises, it gives light and warmth to all regardless of their wealth, religion or character.

3. Strive to imbibe and emulate the 99 attributes of God. One who imbibes these virtues in his social dealings understood the Divine significance of life better than others.

4. Men of God have a different work to perform from the common worshippers. Firstly he should not allow worries

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concerning food and dress to come near him. Secondly he should keep himself busy in *dhikr* of Allah all the times. This is the basis of all penitences. Thirdly, he should never talk to people with a view to attract their hearts towards himself. If he delivers a sermon or gives piece of advice, it should be for the sake of God.

5. A mystic should not behave as if he is somewhat different and distinct from others. Rather, he should mix with people of different temperaments and professions and behave as if he is one of them.

6. One should earn his livelihood through strictly honest means. Businessman should never tell a lie in his dealing in order to earn more profit. Black- marketing and profiteering lead to ruin. Sustenance earned honestly ensures happiness.

7. The way of Divine love passes through misfortunes, woes, and hardships. What is required is complete dedication to the ideal because a moment's negligence sometimes throws a man away from his goal. When a man takes to spiritual discipline, he is required to get his head shaved and shorten his sleeves.

8. Those whom God loves are made conscious of their shortcomings and limitations. One who is overwhelmed by ecstasy, all vicious desires and inclinations are wiped out from his inmost being.

9. Sex and sensual pleasures are like chains which fetter the soul. A mystic should develop *himmat* (spiritual aspiration) which means rejecting material glamour and glory with no bent to amass worldly wealth.

10. Develop love with the Holy Prophet ﷺ. Follow the Prophet in word, deed and intention so that you are blessed with the love of God.

11. The travellers of mystic path must subject their

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material ego (*nafs*) to self-mortification. They should eat less, sleep less and avoid company. They should engage themselves in anything they liked but must remain engrossed in *dhikrullah* all the times.

12. The entire structure of spiritual discipline (Tasawwuf) is based on proper training of the heart. The qibla of the heart is God. Heart is the ruler of the body. The divine lights first descend on the soul and then they are transmitted to the body which is subordinate to heart. When the heart is moved the body is also move.

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Hazrat Saiyyid Ashraf Jahangir Simnani

Hazrat Shaikh Syed Simnani is one of the top ranking, notable, consummate mystic of Islam relating to Chishtiyya Sufi order and also one of those who travelled and wandered different regions of the worlds extensively and accrued spiritual benefit from one hundred and ninety auliya Allah of repute. His name was Syed Muhammad Ashraf and title Jahangir conferred on him by his Shaikh. He was born at Simnan in Iraq in around 688 A.H. His father named Muhammad Ibrahim was king of Simnan and geneologically related to the family of Sadaat Nur Bakhshiya. His mother named Khadija Begum was the daghter of Khwaja Ahmad Yasuvi. She was great worshipper who never missed Tahajjud prayer and spent whole night in divine worship. She would fast ceaselessly throughout her life. Simnani's father Ibrahim, although king, was man of spiritual persuasion.

Hazrat Simnani was born after his three sisters by the prayer of a *Majzoob* (absorptionist). He was in-born wali and gates of inspired knowledge (*ilm laduni*) were open to him since his childhood. He had memorized the holy Qur'an by the age of seven and completed his study in traditional and rational sciences until fourteen which earned him acclaim across Iraq. After the death of his father he came into power and ruled the country with full justice. Despite all the worldly grandeur and dignity, he was very much inclined to Sufism and spent considerable time in devotional exercises. In those days he used to visit Shaikh Ruknuddin Alauddaula Simnani and many other Mashaikh frequently. Since these spiritualists knew that he was not destined to be their disciple, they did not accept him in their discipleship. Despite their apathy, Simnani

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strictly observed all rituals i,e. obligatory and voluntary prayers and rules of discipline of *dervishhood* and their veneration. He more often used to think to abdicate kingship and adopt reclusive life. One night he saw Hazrat Khidr (A.S.) in dream who advised him to continue his service as ruler for sometime more but engross reciting great Name of Allah! Allah in his heart ceaselessly and never be oblivious of *dhikrullah* at any time. He thus remained busy in this exercise for two years with the result that he was honoured by the vision of Hazrat Owais Qarni (R.A) who awarded *adhkar-i-Owaisiya* to him. Thereupon he remained engaged in this devotional exercise wholeheartedly for seven years. After this, once in wakefulness in the last ten days of Ramadan, he saw Hazrat Khidr (A.S) again who asked him: "Ashraf! Now it has become difficult for you to engage in devotional exercise alongwith running the affairs of the State. If you desire union with the Friend, stand up and go to Hindustan as your spiritual guide (*Pir*) Shaikh Alauddin Ala Al-Haq bin Saad is waiting for you." Having received this message, he met his mother and apprised her of the situation and sought her permission. She said: "Before your birth, my father had already given happy tidings about you who will radiate the world by the light of his sainthood. Thanks God, that time has arrived now. You are allowed and wish you happy journey."

Simnani then at the age of 23 left Simnan in quest of his Shaikh. Shaikh Alauddaula came out and travelled with him for some distance, bestowed some litanies (*wazaif*) and then said goodbye to him. Upto Samarkand many people accompanied him but here he commanded all to depart and left alone for Uch where he met Makhdoom Jahaniyan Syed Jalaluddin and remained in his company for sometime, gained lot of spiritual benefit from him and prediction to be Ghaus of

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the age. Afterwards he reached Dehli and visited Mashaikh Chishtiyya and took advantage of their company. Then he left for Bihar where bier of Hazrat Sharafuddin Yahya Maneri was ready while the people were waiting for the Imam to lead his funeral prayer. Simnani acted as Imam and offered the prayer and participated in other funeral rights. After this he left to visit Shaikh Ala al-Haq Bengali. Since the time he left Simnan to visit of Shaikh Ala al Haq, Hazrat Khidr had informed the Shaikh Bengali seventy time that a falcon had left Simnan flying everywhere and all the Mashaikh had spread their nets to entrap him, but he (Khidr) was bringing him (Simnani) to his presence. Shaikh Ala al-Haq still in his lodge, said to his devotees 'after the passage of long time, I smell the fragrence of true aspirant, a resolute Syed is coming to me.. congratulation be to him.' Shaikh Ala al-Haq, in the company of his friends travelled two miles out of his lodge to welcome new-comer. When Simnani's eye fell on the Shaikh, he rushed to kiss his feet. The Shaikh offered him royal throne (سنگھاسن) to mount which his Shaikh Sirajuddin Akhi had presented him, and himself mounted a steed and came to Khanqah. The attendants offered soft sweet drink and betel leaves. Shaikh Ala al-Haq, in the first instance chewed a few leaves himself and then gave some to Simnani. Thereafter he took Jahangir Simnani to his cell, took oath of his allgiance, bestowed *wird-o-wazaif* i,e. recitals of Chishtiyya order and honoured him with garment of spiritual significance. Jahangir Simnani was then at the age of 27 years. He also arranged a beautiful house for him to lodge and also conferred variety of outer and inner boons. Hazrat Simnani spent four years in the company of his Shaikh during which he undertook rigorous type of austerities and self-mortification and achieved his goal. From the same day sounds of 'Syed Ashraf Jahangir' were heard

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coming from all the directions and the honorfic title 'Jahangir' given to him. He therefore composed the following verses extempore:

مرا از حضرتِ پیر جہاں بخش خطاب آمد کہ اے اشرف جہانگیر
کنوں گرم جہان معنوی را کہ فرمان آمد از شاہم جہانگیر

(My Pir, the bestower of the world addressed me by the title O Ashraf Jahangir! Now you conquer the hidden world because I have received the same command from the Sovereign (God).

After this the Shaikh bestowed all the sacred relics of Chishti Khwajgan to Simnani and the *wilayat* (spiritual jurisdiction) of Joanpur and proposed Kuchhuchhe an abode of permanent residence. He also gave him flag, drum and bell. Ala al-Haq was Khilafa of Shaikh Sirajuddin Akhi Usman who was Khilafa of Khwaja Nizamuddin Auliya. Hazrat Simnani spent two years more in the service of his Shaikh. When he was about to depart for Joanpur he requested his Shaikh that a lion (spiritual stalwart) lived in that region, how could he pass through that territory. By this he meant Hazrat Shaikh Haji Chiragh-i-Hind Suhrawardi who was Khilafa of Hazrat Shah Rukn Alam Multani, and lived in Muzaffabad. Shaikh Ala Al-Haq said: "That lion won't be able to harm you. There you will come across a child who will be sufficient to deal with the lion." Thus Simnani left and when arrived at the town of Maner, Shaikh Shamsuddin Awadhi came to visit him. At that time five hundred men, a large number of horses, camels, tents, attendants, destitudes, dervishes, Qalanders and Sufis were travelling with him. Most of his friends were wearing cloaks of *dervishhood*. Seeing this Shaikh Shamsuddin thought that *dervishes* should not move about in such glamour. Simultaneously a second thought came to his

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mind that when someone raised objection to Shaikh Abu Saeed Abul Khair that he used tent-peg made of gold, the Shaikh replied: "These pegs are in the earth, not in my heart." Hazrat Shaikh Simnani, in order to respond, composed the following verses extempore:

غرض از حاصل کار است اے پسر بہر نوعے کہ ظاہر است گو باش
بہرکس نیست لازم راہ تجرید چو او آنِ توشہ تو آن او باش

(Separation from the world and detachment from the self is not mandated on everyone. When God makes you His own, you too surrender unto Him, then you live in whatever form you would like to live in.)

Afterwards Shaikh Simnani reached town of Muhammad Ahad Kehna and pitched tents on the bank of a river. One day a group of Ulama came to visit him and talked on the variety of subjects. Meanwhile they discoursed on the four pious caliphs. Shaikh Simnani had written a *Risala* on the virtues of Pious Caliphs in which he had praised much Hazrat Ali (R.A). The Ulama started debate on the praise. Shaikh Simnani produced evidences in support from the Traditional and Rational sciences, but the Ulama were not satisfied and indicted him to be a *Shia* and left the assembly. Their leader, named Sayyed Khan was a reasonable person. At night Sayyed Khan was told in dream, that 'Shaikh Simnani is not the person as you deem him, you won't be able to combat him. If you desire your betterment, go to him and apologise.' When Sayyed Khan got up, he repented and went straight to Shaikh Samnani, put his head on his feet and sought forgiveness. He also assured the Shaikh that whoever raised objection, he would reply them himself. After Friday prayer, people gathered in the mosque and the allegation put forth for discussion. Sayyed Khan said: "The allegation of excess praise

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in favour of Hazrat Ali by a non-Sayyed is justifiable, but it cannot be levelled against a Sayyed who is the descendant of Ali as everyone has birth-right to praise his ancestors and parents as much as he likes. This reply rendered Ulama silent. All sought forgiveness of Shaikh Simnani. After this the Shaikh prayed in favour of sincere folk and also especially for Sayyed Khan who was issueless. He also conveyed happy tidings to Sayyed Khan to have four sons, and they were born to him. He imprecated for the hypocrites who fell victim to calamity and affliction. May God save us.

Shaikh Simnani left the town and reached Muzaffar Abad. The inhabitants of the town welcomed him in great humility and veneration. Here one day, on the instigation of envious people some jesters shrouded a live animal and brought his bed to Shaikh in Khanqah to offer funeral prayer. The dervishes in Khanqah did their best to ward off them, but failed. At last in great fury the Shaikh asked the *dervishes* to say Allah-o-Akbar with the result that the animal died forthwith. This incident created uproar in the city and the people thronged the Khanqah in large number. But it created jealousy in the heart of Haji Chiragh-i-Hind. In these days Shaikh Kabir Serharipuri, after the completion of formal education wanted to swear oath of allegiance at the hand of a perfect spiritualist. One night he saw in dream a radiant faced and redish colour holy man who initiated him. He, in the first instance, visited Haji Chiragh-i-Hind but did not find him in accord with his dream. Then he came to see Shaikh Simnani and recognized that he was the same person who met him in dream. He put his head on his feet and swore allegiance at his hand. Shaikh Simnani thereafter asked his followers that this was the child, the lion of sainthood, about whom his Shaikh Ala al-Haq had predicted and that he was waiting for him.

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When Shaikh Haji Chiragh-i-Hind came to know the initiation of Kabir, he said 'May he die', as he left me and became disciple of Shaikh Simnani.' When Simnani heard this he asked Kabir: O my son you need not worry, you will become great spiritualist one day, but you also repeat for him which I have said to you.' Shaikh Kabir said: 'Haji Chiragh will die first.' Thus it happened so. Haji Chiragh died first and Shaikh Kabir died five years later. He was also Khilafa of Shaikh Simnani.

Afterwards Shaikh Simnani reached Joanpur and gained much popularity there. He stayed in the mosque to benefit the people. Sultan Ibrahim of Joanpur visited the Shaikh number of times alongwith his nobles. One day Qazi Shihabuddin requested the Shaikh that "the Sultan wanted to visit him today, but I wanted to present myself. Let the Sultan come today, I will visit you tomorrow." Shaikh Simnani said: 'for me you are better than the Sultan. But if the Sultan comes today, let him come.' The Sultan arrived with a huge crowd on which Qazi asked him 'it is not appropriate to visit the Shaikh with crowd, he will be disturbed.' The Sultan thus selected twenty Ulama and sages from his companions and met the Shaikh, in great humility and earned spiritual influence. He offered rich offerings to the Shaikh but he refused to accept. The Sultan had sent huge army to conquer the fort 'Janada' and was much worried about the campaign. When the Sultan was about to leave, the Shaikh gave him a chair which made him happy. After three days Sultan alongwith a few people came to visit the Shaikh again and brought a piece of bread and sweet drink with him. The people congratulated the Shaikh over the victory, but he said 'congratulate the Sultan and ask him to open the closed doors. This time the Sultan's faith in the Shaikh increased thousand times more. He requested the

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Shaikh: "I have been honoured by initiation (*Bait*) at your hand. My sons would also like to enter in your discipleship.' Thus on the same day three sons of the Sultan swore oath of allegiance at the hand of the Shaikh.

When the Shaikh entered the town of Joanpur, Qazi Shihabuddin was the first person who came to pay homage to him. He was great scholar of the time. The Shaikh awarded him the title of Malik ul-Ulama and bestowed litanies of Chishtiyya order and cloak of blessing. (خرقہ تبریک) The Shaikh stayed in Joanpur for two months and benefitted the people of the area and all those who approached him extensively.

Afterwards in compliance with the instruction of his Shaikh, Simnani shifted to Kuchhuchhe. There lived a jogi alongwith his five hundred followers. They all were ascetics and great worshippers. More often the jogi used to display his christamic power to the people. Since he was true aspirant of Divine light, being impressed by the spiritual power (sainthood) of Shaikh Simnani, he alongwith his five hundred devotees embraced Islam en masse. The Shaikh named him Baba Kamal. He remained under the spiritual training of the Shaikh for sometime and attained rank of *wilayat* and Khilafat (vicegerency). The Shaikh appointed him for public guidance. It is related that five thousand people swore oath of allegiance at the hand of the Shaikh the same day.

Malik al-Umara Mahmood and his descendants and other companions also swore allegiance at the hand of Shaikh. It was by the efforts of Mahmood that city of Ruhabad was built which was later on renamed as Kuchhuchhe. The Shaikh also built a Khanqah there which was named as Kasratabad and a cell which was named as Wahdatabad. The Shaikh used to sit in the same cell and discoursed in the area of gnostical science (معرفت) and transcendental verities (عرفانی حقائق). This

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cell was later on named as Dar al-Aman. It is related that the Shaikh named the city Ruhabad himself as is evident from the following verse composed by him.

اشرف از دل بروں کن میل سمنان را کہ روح آباد سمناں است مارا

(O Ashraf expel the love for Simnan from the heart, because Ruhabad is now Simnan for us)

It is difficult to recount itinerary of the Shaikh Simnani with precision in chronological order, as he travelled to all regions leaving his residences many a time from any place. However during his stay at Kuchhuchhe he would often set out on journey to visit far and near regions of the world for the expansion and propagation of Islam and its mystical property. Different chroniclers have recorded different itineraries with different dates. He visited *Haramain Sharifan* number of time. According to the writer of *Lataif-i-Ashrafi,* once during his journey to Makkah, Shaikh Badiuddin Shah Madar accompanied him. From Makkah, Shah Madar left for Hindustan, but Shaikh Simnani journeyed to Madinah the Radiant, and then to Najf and Rum. In Rum he met Sultan Wulad son of Maulana Rum and many other Mashaikh to gain spiritual influence. He also visited the shrine of Ibn Arabi in Damascus. After this he destined to Egypt, Yemen and visited many Mashaikh of the areas and then again left for *Haramian Sharifan* en route to Iraq. There he visited shrines of Imams of the Ahl al-Bait and met many holy men of Baghdad. From here he left for Kashan and visited Shaikh Abdur Razzaq Kashi and learnt *Fusus al-Hikam, Futuhaat al-Makkiyya and Istilah-i-Kabir* from him. From here he went to Simnan and met some Mashaikh and then left for Mashhad. Here he spent a few days at the tomb of Imam Ali Musa and gained a wealth of spiritual benefit. By chance Ameer Timur had also come to

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visit the tomb same day. When he saw Shaikh Simnan, he was awe-stricken and met him in great veneration and utmost respect. From here, the Shaikh set out for Harat. He spent enough time there and met a number of Mashaikh of the time. Then he went to Mawara al-Nahr where he visited Khwaja Bahauddin Naqshband and spent lot of time in his company. He invested the Shaikh Simnani with Khirqah Khilafat *of* Naqshbandiyya Order. Then he went to Turkistan and met sons of his maternal grandfather Hazrat Khwaja Ahmad Yasuvi and gained spiritual beneficence. Afterwards wandering through Kandhar, Ghazni, Kabul and visiting many Mashaikh, he reached Multan, and then went to Ajodhan to visit threshold of Baba Farid Ganj Shakar. He then left for Dehli, and then Ajmer and visited shrine of Khwaja Moinuddin Chishti. He then went to Deccan, Gulberga, Sri-Lanka. Thereafter through Gujrat he returned to Kuchhuchhe.

It is related that wherevere he went, he enrolled some people as his disciples, trained them and bestowed Khilafat to some. He also spent enough time in the Khanqah of his own Shaikh. It is related that on the whole he spent twelve years, in different times in the company of his Shaikh Ala al-Haq. And after his death went twice and met his *Sijjada Nisheen* Shaikh Nur Qutbuddin son of Ala al-Haq.

The biographers have related that Shaikh Simnani visited around one hundred and ninety auliya Allah in his lifetime and filled his receptacle with immense amount of divine knowledge and spiritual wealth. It is related when he visited Hazrat Makhdoom Jahanian last time in Uch Sharif, he in great love and affection entrusted him the entire spiritual wealth which he had gained himself from four hundred Mashaikh of repute. The biographers relate that once Shaikh

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Simnani in the company of Syed Amir Ali Hamadani travelled extensively in the world during which he also met his Shaikh Ala ul-Haq. In short his travels were significant as wherever he went he either gained spiritual benefit or benefitted others.

It was routine practice with Shaikh Simnani to visit different places from town to town, village to village and adjoining known and unknown areas to guide and train the people. Thus he too rendered this service in the surrounding areas of Kuchhuchhe. When he went to Awadh, the royalty, nobles entered his discipleship. Nawab Saif Khan, the governor had strong faith in the Shaikh. Thus he was illuminated by the Shaikh by religious instructions and gnostical science and also got Khirqah Khilafat. Hazrat Shamsuddin was top-ranking scholar of the time. He too travelled mystic path under the guidance of the Shaikh Simnani and gained elevated spiritual ranks. The Shaikh used to take pride of him and said: Ashraf from Shams and Shams from Ashraf are inseparable.

When the Shaikh reached Rudwali, Shaikh Safiuddin and Shaikh Samauddin took full advantage in the companionship of the Shaikh Simnani. When Shaikh Safiuddin swore allegiance at the hand of Shaikh, the latter prayerd to God: May Safi gain light of the lights and his descendants continue acquiring religious education. Then for their pleasure, Shaikh Simnani stayed in Rudwali for forty days, during which they attained esoteric education and Khilafat from the Shaikh. Both are considered eminent Khulafa of the Shaikh Simnani.

Maulana Karimuddin was an eminent scholar and saint living in the village nearby Rudwali. When he met the Shaikh Simnani, he said: "Subhan Allah! Syed Ashraf Jahangir is such a falcon whose wings are spread over both the worlds and he

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is an ocean without shore."

When Shaikh Simnani arrived at Masuad-Asmo one thousand men became his disciples. When he reached the town of Jais two to three thousand men entered his discipleship. Maulana Ghulamuddin was considered great scholar and jurist of this area. He attained gnostical education from the Shaikh Simnani and earned Khilafat. Another holy man Shaikh Kamal of this area was Khilafa of the Shaikh. He used to impart spiritual education to the people living in Jais. Once he was invited in a feast to be arranged by the people of the area. But just at the neck of time, he came to know that feast could not be arragned by the people. Out of fury, he imprecated 'The people may burn to death.' By chance the village caught fire the same day and four thousand people were burnt to ashes. Shaikh Kamal repented too much and went to Kuchhuchhe to visit his Shaikh Simnani. But the Shaikh refused to meet him saying: "Why has he come to see me after having burnt my sons in thousands and devastating their dwelling area." Thus he remained under the wrath of the Shaikh for long time, but he did not alienate himself from him. Afterwards on the suggestion of some erudite persons, he put in tray ash of one thousand sparks of fire and putting the tray on the head he approached the Shaikh and sought forgiveness. The Shaikh pardoned him saying: "Your belief will be saved, but you and your descendants will suffer much."

When the Shaikh Simnani reached the town Anhuna, all the people of Sadaat family became his disciples. The Shaikh prayed peaceful life for them. When the Shaikh reached the town Sidhoora, Shaikh Khairuddin and Qazi Muhammad Sidhoori accorded warm welcome. They both swore allegiance alongwith many other people. Both are considered eminent Khulafa of the Shaikh.

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Then Shaikh Simnani left for Banars and held series of debates with the worshippers of Hindu temples. Both sides displayed their chrismatic power but at last Hindu priests surrendered before the amazing spiritual power of the Shaikh. On the last day of combat, when they were finally defeated, one thousand Hindu entered into the fold of Islam en masse at the hand of the Shaikh.

One day while the Shaikh was in Kuchhuchhe and a number of holy men of the time were present there, a Qalandar named Ali, in the company of five hundred Qalandars entered to visit the Shaikh in highly irrevernt manner. The Shaikh following the tradition of his Mashaikh treated him mildely but the Chief Qalandar went on raising unfounded objections and did not go beyond it. He asked the Shaikh: How did he get the title 'Jahangir'? The Shaikh replied 'My Shaikh (*Pir*) bestowed this on me.' But he did not agree and raised many other naive objections in this regard. The Shaikh again tried to convince him by giving number of cogent reasons, but he remained adament. At last he demanded decisive evidence. This attitude of Qalandar enraged the Shaikh too much. In this state of condition, he said to Qalandar: O Cunning! I am not only Jahangir but also Jangir (killer). Hearing this remark he fell down on the ground fainted and died on the spot. This incident created fear and consterntion in the entire city making people highly perturbed. The other Qalandars who were accompanying him repented and sought pardon of the Shaikh.

It remained consistent practice with Shaikh Simnani to advise the ruling elite wherever he went in respect of running the state affairs. In one of his discourse he said to them: Four things are highly injurious for the ruling elite: Indulgence of Salatin (kings) in merriments. (2) Maltreatment with the nearest once. (3) To exceed the limit of legal punishment. (4)

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To oppress and tyrannize the subjects.

He would also admonish the rulers to follow religious injunction strictly as there is no provision of relaxation in canonical law of Islam and Sunna. They should meticulously attend public petitions sympathetically and address their grievances etc.

Exact date of death of Shaikh Simnani is unknown. But it is certain he met Syed Muhammad Gisudaraz in Gulberga who died in 825 A.H. One can imagine by his extensive travels that he led a long life. A journal *Maarif*, in its issue dating March 1966 has given his probable date of birth as 709 A.H. It might be 702. Before death ecstatic state occupied him for many days. But at the time of obligatory prayers he would become normal and say prayer. Preaching and exhortation continued even in his mortal disease. When he fell ill Makhdoom Zada Nur Qutb Alam, while wandering came to visit the Shaikh Simnani and prayed for his health. The Shaikh replied: May Makhdoom Zada live long', since no veil exists between me and my Beloved. Doesn't Makhdoom want that friend should meet Friend? On the day of death, he called for his notable Khulafa and disciples and gave instructions according to their spiritual ranks. After this he appointed Syed Abdur Razzaq his spiritual successor and handed over all the sacred relics of Chishtiyya order given to him by his own Shaikh and also Khirqahs bestowed on him by many Mashikh including Makhdoom Jahanian. Syed Abdur Razzaq was considered spiritual son of the Shaikh, that is why he was titled Nur al-ain. He swore allegiance at the age of twelve and remained in the service of the Shaikh for 68 years, and finally appointed as *Sajjada Nisheen* (spiritual successor) and died at the age of 120. Shaikh Simnani also distributed some relics amongst his other Khulafa and prayed for their

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success. He said 'God has addressed me by the title 'My beloved' and had given me keys of the treasures found in heavens and earth to use as much as I like. But out of veneration I did not use them. God has also given me option to live in the world as long as I like or fly to the Abode of Light. But now it is enough I lived long life." On the same day he offered Zuhar prayer and called for the singers to hold *sama* session. The singers recited the following verses:

گر بدست تو آمده است اجلم قدر ضینا بما جری القلم

(O my Friend, if my death is in your hand I am fully content what the Pen has written)

After this the singers sang the following verses:

خوب تر زیں دگر نبا شدکار یار خنداں رود بجانب یار

سیر بیند جمالِ جاناں را جاں سپارد نگار خنداں را

تنگ در بر نگار برگیرد تا قیامت بخواب در گیرد

(There is no better assignment than to go to visit the Friend smilingly. And contemplate the Beauty of the Friend there in full satisfaction, and surrender soul to Him smilingly. Embrace the Friend fervently and live with Him in the same condition until the Day of Resurrection.)

It is related that on the 24th of Muharram entire population of the area of Kuchhuchhe thronged the Shaikh for initiation and in four or five days many thousand people were initiated by him and some sanctified souls earned Khirqah Khilafat. Afterwards he said: "my grave be prepared in such a way that prayer could be offered in it." When it got ready, he got pen, ink and paper and went into the grave. Spending there 24 hours, he recorded all the circumstances and high stations which were displayed to him. Detail of writing in the grave is incorporated in the work titled '*Bisharat al-Mureedin*.'

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Afterwards he said: 'whoever visits my grave, will not be returned empty- handed. For the appointment and dismissal of auliya Allah, holy men would recourse to my grave.'

The Shaikh died on the 28th of Muharram 808 A.H. (1405) at the age of 106 or 110 and buried in the town of Kuchhuchhe. His tomb is locus of pilgrimage for the elect and the common folk alike. The blessing of the tomb is well-known in the world. Whoever is influenced by an evil spirit, if he spends a few days at his tomb, is delivered from this ailment. Thus considerable number of people are seen even today staying there for cure.

Teachings of Shaikh Simnani are found recorded in the following three works: *Bisharat al-Mureedin (2) Maktubaat-i-Ashraf (3) Lataif-i-Ashrafi.* The last work was complied by Hazrat Nizamuddin Yemeni who was disciple of the Shaikh and spent thirty years in his service. Since Shaikh Simnani belonged to Chishtiyya Sufi order, his basic teachings are the same as that of the elder Mashaikh of this Brotherhood. He endorsed the view of Khwaja Maudood Chishti that illiterate ascetic is jester of Satan. It is imperative for the traveller of mystic path to be conversant in Tawhid, gnosis (*marifat*) belief, Shariah and Tariqat. He said 'if anyone comes to know that only seven days of his life are left in the temporal world, he should spend this period in learning Fiqh (canonical law of Islam). To learn one *Masala* (issue) relating to religious knowledge is better than offering one thousand *rakats* of voluntary prayer.

Shaikh Simnani dwelled extensively and in depth in the matter of Tawhid. He has discussed many kinds of Tawhid which are outlined as follows:

1. Tawhid of Belief (توحیدِ ایمان). To believe by the credence of the holy Qur'an and Ahadith that there is only one

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God.

2. Scholastic Tawhid. To believe in the Oneness of God through inner perception that there is no deity except the Absolute Being. This kind of Tawhid is attainable by reflection and meditation.

3. Ritual Tawhid. To understand Tawhid through intellect, study of things or the words of the learned. This carries less weight in efficacy.

4. Tawhid based on Spiritual state. It is the stage where Tawhid is interiorized. The dazzling divine light becomes so much manifest to the aspirant that he contemplates nothing but His Essence and Attributes in the entire universe. The unitarian (موحد) immerses in Beatific divine vision (حسنِ الٰہی) so much that he forgets his own being and attributes. All the traits of creaturehood (بشریت) are annihilated and then it is He (God) who speaks through the tongue of His servant.

Hazrat Shaikh Simnani firmly believed in the metaphysical doctrine of Unity of Being (وحدت الوجود). In the second volume of the book *Lataif-i-Ashrafi* there is a complete chapter on this doctrine. When the Shaikh set out on the world tour second time, he visited Bukhara where he came to know that the saints and sages of the area did not believe in the Unity of Being. He thus debated on this concept of Ibn Arabi and made them agreeable. Some salient points of his discourses on this topic are described here in nutshell:

Wahdat comprises two kinds:

(1) Wahdat-i-Mutlaqa (Absolute Being). God is one in respect of His Being and Attributes. It means His existence is primordial (ازلی). All other phenomenal beings are non-existence compared to His Absolute Being.

(2) Wahdat-i-Bari (The Maker). It means when God existed, non else existed. Wahdat in respect of His attributes

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means One Being in qualified with such attributes in which non else participates.

Regarding His attributes in connexion with Shariah, affirmation of His Absoluteness is made in different ways. For instance, Allah is One (*wahid*), there is no deity worthy of worship except Allah. Polytheists (مشرک) deny this kind of Tawhid. Secondly as Bari, He is One (*wahid*) the creator of entire universe and all the things are found in it. Thirdly He is One, and there is no like of Him. Fourthly He is one and no other being is eternal (قدیم) like Him. Besides Him all things are ephemeral (non-eternal). Atheists (دھریے) deny it. Fifthly He is exempt from composition, because composition necessitates bodies whereas Bari is exempt from body.

He who is congnizant of Tawhid and is in direct communion with God, is waliullah. All his words and action are subservient to Shariah and Tariqat and he is the follower of *uswahasana* (excellent conduct). He should be exquisite in his talk, generous, selfless and posses best of conduct. He should have relinquished evil disposition replaced by excellent attributes. Should have become needless of anything except God. Whatever be the kind or ranks of auliya Allah, may they be Ghaus or Qutb, Autad, Abdal, Nuqba or hidden men or Fard etc, they cannot achieve the rank of annihilation in God (فنافی اللہ) and subsistence in God (بقاء باللہ) without strict adherence to Sunna of the Holy Prophet ﷺ in words and action outwardly and inwardly.

A radiant mystic is expected to perform some of the following duties: He be able to put the people on the right path, but he can perform this duty provided his Shaikh has allowed him to act as spiritual preceptor; must have attained awareness of God's presence in the heart; must be competent to take his disciples to task for their loose talks and supervise

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their actions. He could appear before his disciples with full grandeur of sainthood (wilayat). Must not be giving permission to his disciples to sit in the company of other Mashaikh. Must assure his disciples their power of perception. Be a learned person and must sit with his disciples once in twenty four hours. Shaikh Simnani discoursed extensively in the areas of Shariah, Tariqat, Haqiqat, Fiqh, and the religious affairs, social life and duties of the ruling class towards their subjects.

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﴿ 9 ﴾

Saiyyid Muhammad Husayni Gisudiraz

Syed Gisudiraz was a distinguished luminary of Chishtiyya Sufi order in India. He was indeed a celebrated spiritual figure counted after Hazrat Khwaja Nasiruddin Chiragh-i-Dehli who made him his chief spiritual successor. Syed Ashraf Jahangir Simnani an eminent spiritual personality, was one of his beneficiaries. Born on the 4th of Rajab 721 A.H (30the July 1321) in Dehli, Gisudiraz came from a Syed family of Khurasan. His ancestors were popularly known there as the "Syeds with long-locks" (*sadaat-i diraz gisu*) from which he got his surname of Gisudiraz, although there are some other versions in respect of this surname. His original name was Saiyyid Muhammad Husayni and *Kuniyyat* Abu al-Fatha. He was son of Saiyyid Yusuf Husayni (popularly known as Raju Qattal who was a disciple of Khwaja Nizamuddin Auliya.

At the age of seven in the year 728 A.H (1327) Gisudiraz alongwith his parents left for Dawlatabad (Deccan) when Muhammad bin Tughluq promulgated royal order to all the Ulama, Mashaikh and other dignitaries to mirgrate from Dehli to new capital Deogari (Dawlatabad). They reached new capital on the 17th Muharram 729 A.H. 21st November 1328. There lived a spiritualist named Shaikh Babu. Parents of Syed Gisudiraz would live in his company. Thus the same spiritual company attracted Syed Gisudiraz towards religious obligation and spiritual realm and made him regular observant of prayers and devotion in the very early age of 8 years. But not long after, when Syed Gisudiraz was ten years old, his father Syed Yusuf died in 731 A.H (1330) and buried in Dawlatabad. However, five years later, in the beginning of 736 A.H (1335)

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Gisudiraz alongwith his mother and brother returned to Dehli where they settled down permanently, at least for the next 64 years. (approx).

While Syed Gisudiraz was still a young boy, in him had developed strong desire to join the circle of Khwaja Nizamuddin Auliya about whom he had learnt a lot from his father. But unfortunately Khwaja had died in 726 A.H (1325) even before their migration to Dawlatabad. Nevertheless, when Syed Gisudiraz reached Dehli, Shaikh Nasiruddin Mahmud Chiragh-i-Dehli was acting as the chief spiritual successor (*sajjada-nishin*) of Nizamuddin. On the 16th of Rajab 736 A.H (1st March 1336) Syed Gisudiraz at the age of 15 and his brother Chandan Husayni became systematic disciples of Chiragh-i-Dehli. In this era the Khanqah of Shaikh Nasiruddin was the renowned spiritual centre and an asylum against adversity and misfortune. His brother Syed Chandan after initiation (*bait*) turned to worldly affairs and took no interest to travel Divine path, but Syed Gisudiraz devoted entirely to his initiatic journey (*suluk*) and served his Shaikh with such unflinching devotion that he is reported to have said: "after seventy years of age, I am reminded of past experiences by a small child."

As stated before Syed Gisudiraz had natural inclination towards mystic life and since his youth had developed a taste to achieve spiritual enlightenment. It is related that children used to gather around him when he was eight years old in Dawlatabad. They used to venerate him and treat him as Sufi Shaikh. The Children used to fetch water for Syed Gisudiraz to perform ablution. Gisudiraz would treat them affectionately like Sufis. Mir Muhammad Ali Samani writes: "Gisudiraz was religious minded since his boyhood and would perform his prayers regularly since then."

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Syed Gisudiraz received his rigorous spiritual training from his Shaikh Chiragh-i-Dehli. He trained him gradually in religious and ascetic practices with emphasis on the performance of ritual prayers and fasting. Then he was directed to perform all the morning prayers i,e. *Ishraq* and *Chasht* with the same ablution which he performed at dawn. Shaikh Chiragh-i-Dehli also asked him to increase the days of fasting to such an extent that he became habituated to fasting the whole year round. In the company of his Shaikh, Syed Gisudiraz was made to undertake rigorous ascetic practices, *dhikrullah*, voluntary devotions, and carried out what was instructed off and on by him. Unable to concentrate fully to ascetic practices at home, writes Samani, Gisudiraz rented a room where he lived for ten years. During this period he also completed his formal education in religious sciences. He learnt a few books from Sharfuddin Kathli and some from Maulana Tajuddin Bahadir, and some from Maulana Qazi Abdul Muqtadir. But he had already committed the holy Qur'an to his memory in childhood. When he was studying under the care of Qazi Abdul Muqtadir, he would go regularly from his Madressah to his Shaikh to pay respect and get education and training in spirituality. Sometime he would request the Shaikh to allow him abandon acquiring formal education and concentrate fully to the attainment of spiritual science. But in respone the Shaikh said: "You also study *Hidayah, Quduri, Kashshaf, Risalah Shamsiyah,* and *Miftah al-Uloom.* You study these works with full care since you will be given difficult task to achieve in future."

Syed Gisudiraz was a Sunni Muslim and followed the Hanafi school of jurisprudence. He is reported to have said that very few persons are found to be jurists, saiyyids, and sunnis together, which qualifications are all found in him.

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Syed Gisudiraz was a profound scholar and an author of innumerable works. He was also well-versed in the sciences of the Qur'an, tradition, jurisprudence, theology, and sufism. In his Khanqah, Gisudiraz is reported to have conducted lesson in Arabic grammar (*sarf wa-nahw*), exegesis (*tafisr*), tradition (Hadith), theology (*kalam*), and jurisprudence (Fiqh), besides sufism. It is difficult to say how deep his knowledge of philosophy was, but it is clear from his works that he was well acquainted with the technical terms of philosophy and logic. He was critical towards philosophical tendencies, as was the case with the majority of sufis, and it is stated that he wanted to write a critique of Ibn Sina's (Avicenna) *Isharat wa-Tanbihat*.

Syed Gisudiraz knew several languages which included Arabic, Persian, Hindawi, Deccani (which later developed into Urdu) and Sanskrit. He says that he had read "the Sanskrit book" and knew Hindu mythology. The following is a list of works concerning the external sciences which are reported by the biographers, as having been studied by Gisudiraz:

a. *Tafsir al-Kashshaf* of Mahmud al-Zamakhshari on the Qur'an;
b. *Mashariq al-Anwar* of Radi al-Din al-Saghani on the prophetic traditions (Hadith);
c. *al-Hidayah* of Burhan al-Din al-Marghinani on jurisprudence;
d. *Kanz al-Wusul ila Ma'rifat* al-Usul known as *Usul al-Bazdawi* of 'Ali bin Muhammad al-Bazdawi on jurisprudenc;
e. *Mukhtasar al-Quduri* of Ahmad bin Muhammad al-Quduri on jurisprudence;
f. *Miftah al-Ulum* of Siraj al-Din al-Sakkaki on

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philology;

g. *Kitab al-Misbah fi-al-Nahw* of Abu al-Fath Nasir al-Mutarrizi on philology;

h. *al-Kafiyah* of Ibn Hajib (d. 647/1249) a poem on Arabic syntax;

i. *al-Risalah al-Shamsiyah fi al-Qawa'id al-Mantiqiyah* of Najm al-Din al-Qazwini al-Katibi on logic. (Extract from Syed Shah Khusro Hussaini's work)

The above list may not be complete, still it gives enough information in respect of the external sciences and the expanse of his knowledge which he gained besides his divine adoration. His rigorous asceticism and spiritual training, which started after the completion of this phase, earned him great reputation. He had been shifted from rituals, reflection, and meditation and even from the domain of imagination to the realm of divine revelation (تجلیات) and deep intuitive knowledge (*marifat*). Whatever was revealed to him off and on, he would report it to his Shaikh. Once Shaikh Nasiruddin went to visit his residence and asked: "where is your lodge in which you always remain engrossed in divine worship. I have brought some money to present it to Syed Muhammad." The fame of Gisudiraz spread everywhere after the visit of the Shaikh to his disciple. The eminent divines (علمائے حق) of the time unanimously said: "This man in his youth has attained the rank of accomplished saint and divine union." When Syed Gisudiraz attained the age of around 30, he used to spend most of his time in jungle and dreary places in seclusion totally alienated from the worldly creature in order to complete initiatic journey and to reach utmost perfection. Remember this journey has no end. There is goal after the goal. There is an annihilation and also there is annihilation of the annihilation which is also called subsistence or eternality after

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extinction.

Gisudiraz's mother was not happy to see her son put to severe type of austerities and asceticism. She complained to his Shaikh Nasiruddin in this regard herself. In response he said: "Maulana Fakhruddin Razi too had to undergo such severe ascetic practices and his mother too complained about this to his Shaikh whereupon he sent salutation, a prayer-mat to her with this message: 'As you are mother of Razi, likewise I am his religious father. As he is bound to obey you, he is likewise bound to obey my instructions," Hearing this message, his mother got silent and said nothing more. After relating this incident, Shaikh Nasiruddin too sent her prayer-mat. When it was given to her, she started groaning and moaning and said: "I know the reason why the Shaikh has sent me prayer-mat. He desires me to abandon my son and surrender in his favour. Ok, I will not trouble him again. Let my son obey what is bidden to him by his Shaikh."

As stated earlier, Syed Gisudiraz was spending most of his time in jungle. He at the age 30 had completed his studies and trained in the spiritual field. He had achieved high mystical stages of revelations about which his Shaikh was happy over his success. At the age of 37 he sustained attack of an epidemic illness spread in Dehli. It endangered his life. There was hue and cry in Khanqah and elsewhere. Everyone was worried to see his life in danger. However medical treatment was going on and by the by the disease was cured and he recovered his health. Shaikh Nasiruddin, during this illness remained constantly in touch with his disciple and inquired of his health frequently. In this period of trial, Syed Gisudiraz saw a vision in the world of similies which he related afterwards to his Shaikh in confidence. He said: "During illness I was given seven robes to wear one after the

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other. The first was robe of saintship (*wilayat*) second, the robe of prophethood (*nubuwwat*) third, the robe of apostleship (*risalat*), fourth, the robe of unity (*ittihad*), fifth, the robe of lordship (*rububiyat*) sixth, the robe of divinity (*uluhiyat*), and seventh the robe of He-ness (*huwiyat*). This vision was highly significant. These robes symbolized different stages of spiritual ranks conferred on him. Hearing this account face of Shaikh Nasiruddin was glowing with pleasure. He was praising the achievement his disciple had gained from the unseen world. Afterwards Syed Gisudiraz said: "I also saw those symbolic robes returning to one Reality." Again out of pleasure, the Shaikh rubbed his blest hand onto his face and said:

الحمد للّٰہِ رب العالمین (Praise be to the Lord of the worlds), and also uttered a few words which denoted that the time of his departure to celestial abode was getting near. He then took his own blanket in hand and placed it on both the hands of Gisudiraz. Then holding his hand strongly in his own hand said: "Whosoever endevours to achieve anything, he does for that specific things. Syed Muhammad, accept this responsibility (successorship) on my behalf i,e. you let the people come near you, and initiate (*Bait*) them." Gisudiraz bowed his head in venertion and kept silent. The Shaikh again asked: "Have you accepted it?" The Shaikh repeated this three times and Gisudiraz responded in affirmation three times. Afterwards the Shaikh advised him to observe two injunctions. Firstly never abandon recitation of ritual *wazaif (litanies)* come what may. Secondly be considerate towards my devotees." After this Maulana Zainuddin entered the lodge, the Shaikh said to him: "Advise the incharge of kitchen to prepare *halwa* (sweet dish made of flour, ghee and sugar) and bring to the piece of cloth spread on the ground. When

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Maulana left the Shaikh took out his cushion and gave it to Syed Gisudiraz and said: "Get wrapper for this cushion also and keeping it under your sleeve, you go." All this dealing between the Pir and his Mureed was still in secret.

In the month of Ramadan 757 Shaikh Nasiruddin fell seriously ill. His followers requested him to appoint his successor (khalifa). The Shaikh asked them to prepare list of names who could be appointed for the job. In consultation with all the elect, Maulana Zainuddin prepared list of few candidates and presented to the Shaikh. Seeing the list, the Shaikh said: "what loose stones have you collected in the list; ask all of them to take care of their faith and belief." Maulana then prepared a second list but he again did not include the name of Syed Gisudiraz. Seeing this the Shaikh said: "why you didn't write the name of Syed Muhammad (Gisudiraz) in the list?' Everyone present there trembled to hear these remarks. They went back and added the name of Syed Muhammad in the list. The Shaikh then appointed Syed Muhammad Gisudiraz as his Khalifa with his own pen. Everyone got silent and bowed in veneration and surrendered. It is related that the spiritual treasure which the Shaikh had inherited from his own Pir was distributed to four persons. First, it was Syed Muhammad Gisudiraz, the second a woman, third a box-maker, and fourth a potter. When the latter three persons died, the entire treasure of spiritual benediction was passed on to Syed Gisudaraz.

On the 18the of Ramadan 757 (14th Sept, 1356) Shaikh Nasiruddin passed away. Gisudiraz gave him burial bath himself. He removed some strings from the cot and put them round his neck saying 'this is his mystic cloak (Khirqah).' Syed Samani reports that three days later Syed Gisudiraz took charge of the Khanqah as the vicegerent (Khalifa) of Shaikh

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Nasiruddin Chirag-i- Dehli where he worked for the next 44 years.

When Shakih Gisudiraz reached the age of 40, his mother named Bibi Rani insisted her son to marry. He thus surrendered before the will of mother. He married the daughter of Syed Ahmad son of Jamaluddin Maghribi named Riza Khatun. Maulana Jamaluddin was one of the beneficiaries of Khwaja Nasiruddin, who despite great difference in the age used to venerate Shaikh Gisudiraz too much. Shaikh Gisudiraz had two sons named Syed Husain known by the name of Syed Muhammad Akbar Husayni and Syed Yusuf known by the name of Syed Muhammad Asghar Husayni. He had also three daughters. Both the sons were erudite scholars who attained education from Qazi Abdul Muqtadir, Maulana Khwajgree, Maulana Muhammad Bughra and Maulana Nasiruddin Qasim. The elder son Syed Muhammad Akbar was also unique in his spiritual knowledge and elevation. He was greatly impressed by his father and learnt lot from him. He also wrote number of books in Persian and Arabic languages. He compiled two works comprising discourses of his father-one is entited *Jawamia-al Kalim*. In 811 A.H, the father bestowed Khilafat on him but he died after seven month and buried in Gulbarga.

Nasiruddin Qasim was a notable scholar in Dehli. The children of Shaikh Gisudiraz would go to him to get education. Sometime he would come to Khanqah to teach the children, but he had absolutely no faith in any spiritualist. However in the last part of his age, he entered the circle of the Shaikh and got initiation (*Bait*). When his teacher came to know, he asked him: "You are great scholar in your own way, why have your entered into discipleship of the Shaikh." Maulana answered: "I was indeed scholar previously, but now I have become Muslim at the hand of the Shaikh Syed

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Gisudiraz.

Once a prince came to see Shaikh Gisudiraz who was holding a *Risala* in his hand written by him at that time. He got that *Risala* from the Shaikh and read it and found written in it "God is associated with us through His Essence." The prince took that *Risala* to a great scholar of Dehli named Abdul Muqtadir and said: "The Shaikh has written 'God is associated with us through His Essence' whereas in the books is written 'this association is through knowledge.'" The scholar could not answer. The matter was reported to Sultan Firuz Shah Tughluq. The Sultan called in Amad al-Malik and asked "whether Gisudiraz had relinquished Shariah (canonical law of Islam). You gather all the Ulama and get their unanimous opinion." On the day of Friday, in the mosque where Gisudiraz used to pray, Amad ul-Malik and other Ulama assembled there. The Shaikh after offering Friday prayer left the mosque. Amad ul-Malik sent a famous religious scholar Syed Alauddin to his Khanqah to investigate into the issue. He asked the Shaikh 'People say by association you mean association through His Essence, is it true?" The Shaikh said: "Yes! This is my view. The Ulama hold the association (union) through His Attributes. But you must know that His Essence cannot be separate from His Attributes, nor can it be separated from that. Thus association (union) through His Attributes is equally association through His Essence. But this association is intellectual not the real. Thus there is no harm if intellectual or rational consideration exists in His Essence or Attributes." Maulana was fully satisfied with this answer.

Some people reported to Sultan Firuz Shah that in the audition (*sama*) session of Syed Gisudiraz, his disciples place their heads on the ground and make much noice. The Sultan sent him message to hold audition session in seclusion. He

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thus used to arrange *sama* in his private chamber and hang a curtain between him and his disciples. Whenever he was overwhelmed by ecstatic rapture, his servant would close the door of the room.

The Shaikh had great liking for *sama*. Once he invited special friends of mystical quest to attend *sama*. All sorts of musical instruments were present there. This session continued consecutively for three days. The doors of the house were closed but the people assembled around it. When this sesson was over, Syed Gisudiraz went to see his Shaikh Nasiruddin, who warned him not to hold *sama* gathering in this manner. In such gatherings odorous wood was burnt in abundance and special heavy light arranged. If anyone in rapturous state fell on the ground, the session would be stopped. Shaikh had special taste to hear Persian odes. During *sama* the disciples were strictly prohibited to show any sign of unusual state of condition.

Syed Muhammad Husayni was renowned by his surname Syed Gisudiraz. There is an incident which caused this denomination. The disciples of Khwaja Nasiruddin used to carry his litter on their shoulders. Likewise Syed Muhammad Gisudiraz would take part in this service. One day when he was trying to lift the litter on his shoulder, his long locks got entangled in it but he did not like to release them forthwith fearing that it would cause delay and earn displeasure of the Shaikh. Thus he travelled in the same condition a long way carrying the litter on his shoulder regardless of the pain he sustained during this period. When the Shaikh came to know of this state of condition, he was pleased and hailed his service and uttered the following couplet:

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ہر کہ مرید سید گیسو دراز شد واللہ خلاف نیست کہ اُو عشق باز شد

(He who became disciple of Gisudiraz, by Gód, he turned to be ardent lover without loss of time)

One day Syed Gisudiraz said that "Shaikh Nasiruddin was very kind to me. At the beginning, I used to think that I should go to visit him frequently but I was unaware of discipline and etiquette required for such meetings, that is why I would not go. I had learnt this from my father who was disciple of Khwaja Nizamuddin Auliya. Once, when I went to see Shaikh Nasiruddin, he said to me: "O Muhammad! You always come at odd time, and when you come I get disturbed, because I want to talk with you in detail. I was of fifteen years at that time. I was surprised to hear these remarks of the Shaikh and could not understand its meaning on account of my tender age, but I said: "Subhan Allah! How is it blessing for me that Shaikh desires to talk with me."

Syed Gisudiraz has related in *"Jawamia al-Kalim"* that the grandson of Baba Fariduddin Ganj Shakir named Shaikh Munawar Fazalullah once asked me: "Many a time people has seen your body in the dome of the Shaikh split into seven parts, what is the secret of this state of condition?" He answered: "Subhan Allah! who says and who has seen me in this condition, it is all false. But if you ask that it is written in the books of Tasawwuf (Sufism) that Sufis are seen in this split condition, then I would say that it is the impact of irradiation of His Majesty (*Jalal*) on the seeker after Truth. In this condition (descent of His manifestation) mountains fall down and rendered into dust. It is like fire, but it does not burn things like other fire. Every ray of that fire entails more than hundred thousands power of other worldly fires since it is the fire from the Abode of His Light which tears the body of Sufi

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into pieces. Not a few pieces, it can tear him into lakhs of pieces. There is created a specific condition between the mountains and the divine fire which no one except Sufi observes. In this state very subtle and beautiful phenomenon is created which attracts all the pieces of the body and each piece comes rushingly towards it. Afterwards the heart is divinely strengthened, given more and more power and subtlety to engross into comtemplative vision of the Lord Most High. And this is Paradise, rather thousands of Paradises can be sacrificed on it." He also said: "Love is a gift and a special boon of God." The following is one of his couplets:

Love-making is not in our power,
God crowns the head He likes.

Syed Gisudiraz says there is always a calamity and a affliction in everything, but intense love (*Ishaq*) entails two calamities: One is in the beginning and the second in the end. In the beginning the lover remains in quest of his lover and ardency of love and unless he finds way to union, he burns in the fire of love and becomes habitual of this anxiety and spends whole life in it. Then this anguish and anxiety cools down gradually and he regains his early position and at last remains deprived of and dejected. May God secure us from this calamity. And the last stage of calamity is that the lover earns union of his Beloved, he enjoys the fruit and relish of unitive life. All his anxities and dejection come to an end. But with the passage of time the taste and relishment become habitual and yawning too comes to end. Now longing and yearning for the Beloved does not entail any pleasure and solace for him. The union thus attained becomes tasteless and the seeker becomes passionless and void. He is divested of the vision of beauty of his Beloved. May God secure us. Although he is in the state of union, but is deprived of relish to gain

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peace. Union devoid of happiness is worthless. But the successful love is that in which the lover, in the beginning, is involved in the fire of distance, alienation, and at the end enjoys union as much as possible filled with ever increasing longing and yearning. Such is the lover whose end is blessed and blissful. He gets full enjoyment although gnostic (*arif*) attributes it to an unsuccessful achievement. But it is tasteful, provided the lover is not attentive to its inherent loss.

Syed Gisudiraz was immensely influenced by the great mystics of Islam such as Junaid of Baghdad, Khwaja Najmuddin Kubra, Maulana Jalaluddin Rumi, Khwaja Fariduddin Attar, Ayn al-Qudah Hamadani, Hujwiri Ghazali, and Shaikh Akbar Muhyiuddin Ibn Arab. Syed Gisudiraz used the works of these great mystics in compiling his own books and *Risalas*. It may be pointed out that Gisudiraz does not agree with them always. He criticizes some of them, especially when he feels that they are possibly crossing the boundries of orthodox Islam, and times, he extracts more meanings than probably was intended.

Fusus al-Hikam of Ibn Arabi was also a major source of his writing although he held critical view of Shaikh Akbar. He does not agree with his doctrine of *wahdat al-wujud* (Unity of Being) and prefers instead *wahdat al-shuhud* (Unity of witnessing). Thus Syed Gisudiraz has given poignant remarks about Ibn Arabi in the following words: "if he (Ibn Arabi) were alive during my age, I would have made him 'conscious' of 'beyond the beyond', by taking him up (into the spiritual realm), and made him renew his belief (*Iman*) converting him into a Muslim."

Every one knows that Ibn Arabi was designated as 'Shaikh Akbar' (Chief spiritual guide) by the notable, celebrated and consummate saints of Islam. And his doctrine

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of *wahdat al-wujud* has been endorsed and affirmed by all Auliya Allah (exception apart). He also has the appellation of "*Rais al Muqashfeen*" (chief of those who gain inner revelation) in the galaxy of Auliya Allah. All acknowledge and bow their heads in veneration to him (See essay on the life of Pir Mehr Ali Shah in this book). Those who endorsed the doctrine of *wahdat al-Shuhad*, ultimately, but with the passage of time were changed to accept the doctrine of *wahdat al-wujud*. A time comes in the life of mystics when they realize that *wahdat al-wujud* and the doctrine of Divine Unity (Tawhid) are one and the same entities. The unitarians (توحید پرست) and Monists (موحدین) are one; there is no duality or difference between the two. Thus the spiritual realm was not the sphere with someone else to lift Shaikh Akbar up; it was very much under the raiment of Ibn Arabi: (M. Riaz Qadri).

Syed Gisudaraz was a prolific writer of high rank. In his capacity as an erudite scholar, he used to dictate four or five works at a time. He says about himself: "Everyone who traverses the path of God is bestowed with a particular things; God has conferred on me the gift of explaining His secrets." It is not certain, however, the number of works actually written by him. According to a tradition, he is supposed to have compiled 105 works. The *Tabsirat al-Khawariqat* has mentioned the number as 125. *Siyar-i Muhammadi* lists about 36 works, while *Tarikh-i Habibi* records 47 treatises which includes four collections of Gisudiraz discourses. Syed Shah Khusro Hussaini in his study entitled *"Sayyid Muahmmad Al-Husayni-I Gisudiraz on Sufism"* has given enough detail regarding literary heritage of the Shaikh Syed Gisudiraz who served as spiritual preceptor (Pir) for 44 years in Dehli. He had predicted three years prior to his departure that the invasion of Timūr would bring vast destruction to Dehli. He at the age of

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80 left Dehli with his family and disciples for Dawlatabad on the 1st of Rabi al-Awal 801 (11th Nov. 1398). He was accorded warm welcome at each place enroute. He reached Dawlatabad where he paid homage at the shrine of his father. On hearing the arrival of Syed Gisudiraz in Deccan, Sultan Firuz Shah Tughluq invited him to Ahsananbad (Gularga) which was then the Bahmani capital. Syed Gisudiraz accepted the invitation and moved to Gulbarga where he reached in 803 A.H (1400). Samani says that the Sultan came out of Gulbarga and offered a warm welcome to the Shaikh and requested him to stay on in his capital. It is reported that the Sultan had great respect for the Shaikh but later on withdrew his favour. Then, after a period of 22 years during which Syed Gisudiraz was mainly engaged in preaching and compiling works, he died at the age of 105 lunar years on the 16th of Dhu al-Qadah 826 (1st November, 1422). اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

There are number of compilation of Gisudiraz's discourses. *Jawamia al-Kalim* compiled by Syed Muhammad Akbar Hussani is considered most comprehensive work. Some of his select teachings and sayings in sum are reproduced here:

1. Aspirant should love solitude and must not do another work except two: either be busy (contemplative vision) in the Friend or engross in His adoration. (worship).
2. Must do that work which his carnal soul opposes. If by His recollection (*dhikr*) and adoration, he feels expansion, he should increase them.
3. Abdication of the world while living in it, is the best solution to the spiritual problems confronted in the initiatic journey (*suluk*).
4. Those who are aware of the reality of the world, know that corporeal world is nothing more than an empty drum.
5. Hell-fire cools down before the fire of ardent love of

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God kindled in the heart of His lover.

6. Breathless recollection (*dhikr*) is incumbent on the traveller of mystic path. If he does this profusely, he must shun mating and take less food and drink.

7. Recitation of litanies must be continued breaklessly even after the achievement of spiritual goal.

8. Reflection and meditation are superior to involuntary prayers. Meditation is the most lovely spiritual exercise.

9. Accomplished Shaikh is one of the elect souls. Such souls have transcended the spheres of time and space. Shaikh, after his death can be present in an assembly while his body being in the tomb simultaneously.

10. *Pir* is like suckling mother and *mureed* like babe who suckles. The disciple should never be forgetful of his Shaikh in any circumstances, otherwise perdition is feared.

11. Disciple must know that revelation of divine mysteries and the ability to divine secret thoughts of others, entails a great calamity. He should not aspire after such competence, rather avoid these things.

12. The disciple should not disclose litanies and formulae given by his Shaikh to anyone whose concealment has been enjoined.

13. Discipleship and austerities won't be profitable unless detachment from worldly encumbrance is attained.

14. Aspirant should not expect supernatural power (*Karamat*) nor intuitive ability from his Shaikh.

15. When the quest for Ultimate Reality is created in the heart and keeps it occupied, and pervades inside and outside the heart, there remains in it neither anger, nor sensual appetite, nor envy and avarice. Fire of His quest completely burns every temporal and mundane desire. I have heard the Khwaja Chiragh-i-Dehli say:

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Love came and dispelled every desire from my heart,
And dangled the sword of heedlessness over my head.

16. Destiny (Divine decree) controls all actions.

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Shaikh Abdul Quddus Gangohi

Hazrat Shaikh Abdul Quddus Chishti an eminent spiritual figure was son of Shaikh Ismael. His grandfather Shaikh Safiuddin was descendant of Imam Azam Abu Hanifa. Shaikh Abdul Quddus was an ecstatic mystic of Chishtiyya order of Sufism. He was well-known for his violent love of God, rapturous state and his keen interest in audition (*sama*). It is said that from the beginning to the end of his life Shaikh Abdul Quddus was free from the shackles of multiplicity (کثرت) and was steeply inclined towards Unity (وحدت) while his eye of intelligence (باطنی آنکھ) had opened at early age. Likeness of his sainthood (*wilayat*) is rarely found in other mystics of Islam. He was rightly remarked 'the second Bayezid Bistami in the history of Islamic mysticism.'

Shaikh Abdul Quddus was born in 860 A.H. in the reign of Bahlul Lodhi. Shaikh Nizamuddin, the ancestor of Shaikh Abdul Quddus was the inhabitant of Ghazni, who after the holocaust of Halaqu Khan in the 7th century A.H alongwith his son Shaikh Nasiruddin migrated to Dehli. It was the reign of King Alauddin Khilji. In the same era another holy man Qazi Shihabuddin who was also kin of Shaikh Nizamuddin, left Ghazni, came to Dawlatabad enroute to Dehli. Qazi Shihabuddin had attained exoteric and esoteric knowledge from Qazi Abdul Muqtadir and Maulana Khwajgi Dihlawi who was Khilafa of Hazrat Nasiruddin Chiragh Dehli. Qazi Abdul Muqtadir, who was an accomplished Sufi saint, before Qazi approached him, would often say 'a student who is knowledge from head to toe is coming to us very soon.' By this he meant Qazi Shihabuddin. In the wake of turmoil prevailing in Dehli, Qazi Shihabuddin, after the completion of study with

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Qazi Abdul Muqtadir, left Dehli and came to Joanpur which was then governed by Sultan Ibrahim Sherqi. Sultan was great patron of Ulama. He welcomed Qazi and honoured him by awarding him title of 'Sadr al-Ulama. Since Shaikh Nizamuddin had close relation with Qazi Shihabuddin, he too left Dehli and took residence at Joanpur. Qazi Shihabuddin got his daughter married with the son of Shaikh Nizamuddin named Shaikh Nasiruddin.

Three sons were born to Shaikh Nasiruddin: the first son named Shaikh Safiuddin, the second Shaikh Fakhruddin, the third Shaikh Raziudin. Shaikh Safiuddin, the eldest son, is the grandfather of Shaikh Abdul Quddus Gangohi. All the Chroniclers agree that Shaikh Safiuddin, in respect of his deep knowledge, piety, abstinence and perfect esotericism, was second Imam Abu Hanifa of the time. Jahangir Simnani used to say 'I havn't seen like of Shaikh Safiuddin in the realm of arts and sciences in the entire Hindustan.'

The environment in which Shaikh Safiuddin was brought up, was impregnated with inner and outer knowledge and mystical science. One night he dreamt that someone was asking him: "We admit that you are well-equipped with literary sciences, but the real object should be the acquisition of gnosis (*marifat*). Give up learning and teaching and come out in quest of God Almighty, Glorious." When he got up, he was perplexed what to do. In this state of anxiety and predicament, he left for jungle where he met a holyman, who advised him to go to Rudwali, where a spiritualist would come and you would achieve your goal through him. Thus, Shaikh Safiuddin left for Rudwali and stayed at the Khanqah of Shaikh Salahuddin better known by the name of Shaikh Sayyahuddin Suhrawardi. Just after a few days Shaikh Ashraf Jahangir Simnani came to Rudwali and stayed in

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congregational mosque. A huge crowd rushed to visit him. Shaikh Safi too went to see him. When Simnani saw him, he seated the Shaikh near him with great love and affection and said: "Baba Safi you came well purified; now accomplish your object. When God Most High desires to honour someone by His proximity, he directs Hazrat Khidr to guide the seeker." These words of Simnani recalled his encounter with the mysterious person who met him in jungle and advised him to go Rudwali. It increased his attraction towards Simnani and thus immediately swore oath of allegiance at his hand. After initiation (*Bait*) Simnani invested him with Khirqah Khilafat and congratulated and gave him a copy of initiatory chain (شجرہ طریقت) of spiritual kinship of Chishtiyya-Nizamiyya order. Afterwards Shaikh Safiuddin undertook long series of austerity and ascetic practices in the company of Shaikh Simnani, which also included a forty-day retreat (*chilla*) in the house of Shaikh Samauddin. After this Shaikh Simnani went to Kuchhuchhe and used to guide Shaikh Safiuddin through letters.

Afterwards Shaikh Safiuddin engaged in wandering and travels for long time. First he visited tomb of Shaikh Ala Al-Haq Bengali in the city of Pandoh who was Pir of his Shaikh and also met his son Nur ul-Haq. At Pandoh, he continued undertaking ascetic practices for long time. Then he went to Joanpur and remained busy in providing public guidance and then left for Awhad and spent a period there. At the end he went to Rudwali and settled there permanently. One day he went to visit the tomb of Shaikh Daud who was *Khilafa* of Baba Farid. By chance, there he met Syed Dervish who was Qazi of the town Koylawar. Qazi Syed Dervish, being impressed by the piety, renunciation and abstinence of Shaikh Safiuddin, asked his kins if the latter agreed to marry

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his daughter, it would be much better. The kins conveyed the message which Shaikh Safiuddin accepted and he married the daughter of Qazi Syed Dervish at Koylawar. Here on 12th Rabi us-Sani 789 A.H. Shaikh Muhammad Ismael was born. Meanwhile Shaikh Simnani visited the town and Shaikh Safiuddin put his 40-day old son at his feet. Hazrat Simnani affectionately said 'This too is our disciple.'

Shaikh Muhammad Ismael completed his education and spiritual training under the care of his father by the age of sixteen. Shaikh Safiuddin would say to his son: "O my son! If you have taste and longing for knowledge then eat less, as it does not create laziness, sleep less and study books more and more at night as it is much better and beneficial than studying whole of the day and it too increases faculty of memory. Attain education as it would elevate you in mundane and religious matters. Gnostical sciences (علوم معرفت) are the best. Try to become savant whose knowledge combines his action and not the savant without action." One day Shaikh Ismael asked his father 'what is difference between the two?' He replied: "Knowledge without action is like unpolished mirror." One day he vehemently advised his son: One should learn Fiqh (canonical law of Islam) more than any other sciences as to know one issue of Fiqh is much better than offering one thousand cycles of voluntary prayer. Hazrat Qudwatul Kubra has said: "If anyone comes to know that one week of his life is left, he should spend all of his time in learning Fiqh and act upon it since Fiqh is like ladder which elevates man to high degree of virtuous deed and it is inconceivable to be aware of matter relating to the Hereafter-life without the knowledge of Shariah. *Faqr* (mystic way) bereft of knowledge and action is like food without salt."

Shaikh Ruknuddin relates an anecdote of his

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grandfather Shaikh Muhammad Ismael which is recorded in his book *'Lataif Quddusi'*. He says: "My grandfather was still a child. He, alongwith other boys went to visit Hazrat Shaikh Ahmad Abdul Haq Rudwali. The room where the Shaikh was sitting had a window. All the children were looking the Shaikh by peeping through it, turn by turn. When Shaikh Ismael's turn came and he peeped through the window, Shaikh Ahmad Abdul Haq saw him. He sent his attendant immediately to bring the boy in his presence. When came he seated the boy in front of him in love and affection and kissed his back and said: "I foresee a child in the back of this boy who would be *qutb* (pole) of his time, his disciples would be our disciples and the boy would be an elect *Khilafa* in the galaxy of our *Kulafa*, and our spiritual boon and blessing will be transmitted to him." The Shaikh was alluding towards Shaikh Abdul Quddus Gangohi.

After Shaikh Muhammad Ismael had completed the study of formal knowledge, his father got him married with the daughter of Qazi Khan, the sister of Qazi Danyal. This family, in respect of nobility, and high learning was considered eminent in the town of Rudwali. Four sons were born to Hazrat Shaikh Ismael: Shaikh Abdus Samad, Shaikh Azizullah, Qutb Alam, and Hazrat Shaikh Abdul Quddus Gangoli.

Early life.

As stated earlier, Shaikh Abdul Quddus was born in 860 A.H. He father took keen interest in his early education and training. One day he said to all of his sons to study the epistles of holy men and also write themselves. All the sons excepting Abdul Quddus obeyed the order. One day he asked Abdul Quddus 'Why don't you write letters and practise in the elegance of composition. Abdul Quddus replied: "O Dear father! Those who write and read letters are thieves and

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imposters." Shaikh Ismael said: "O son, not all are like this and he then became silent." Later on, when doors of knowledge and mystical sciences were made open to Shaikh Abdul Quddus, the world saw how much perfect he was in composition and art of writing letters. His '*Maktubat-Quddusiya*' are valid tesimony to his spiritual excellence and skill in this respect. Shaikh Abdul Quddus was well versed in calligraphic art and during his academic life, he wrote the holy Qur'an and Kafiya (Arabic grammer) which were considered masterpieces of calligraphy.

Thirst for knowledge had rendered Gangohi so much ambitious that he would remain busy in studying books day and night. All his worldy interests were concentrated in the acquisition of knowledge in religious sciences and divine adoration (*dhirkullah*). The morning time was spent entirely in reading and night in His worship. In student life, he compiled his first book in the area of Arabic grammar titled: 'بحرالانشعاب'. Then he wrote commentry on '*misbah*'. After this he had hardly started study of *Kafiya* when frenzy of divine love overwhelmed him and the realities of life made open to him. The fire of divine love was lit in his inmost being to such an extent, that he tore away the book *Kafiya*, gave up academic study and abandoning all activities relevant to non-god, donned Khirqah and adopted life of mystical quest. Rapturous state (وجدانی کیفیات) was seen occupying him all the time. One day his former teacher Shaikh Fathaullah asked him 'what books are you reading in these days?" In ecstatic state of condition Shaikh Abdul Quddus replied "I am reading books on bewilderment and obeisance.' The teacher was surprised to hear the answer, and said "You are son of Shaikh Ismael, grandson of Qazi Safiuddin, and brother of Shaikh Abdus Samad, what are you talking about." At that moment Shaikh

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Abdul Quddus was wearing Khirqah and had leather-pillow under his head. Seeing him the teacher again said: "What a dress like that of juggler's you are wearing!" Shaikh Quddus said 'I am not the juggler that you think of.' Shaikh Abdul Quddus used to meet variety of different types of people, but was not influence by anyone, nor he ever transgressed limits of Shariah.

When Shaikh Gangohi tore his book and gave up academic study, and his mother came to know of this, she was shocked and wept. She then went to her brother Qazi Danyal who was the governor of Rudwali and complained against her son. She asked him to call Abdul Quddus and censure him and motivate him to begin his study again. Qazi Danyal called him and said: "If you don't study, I will punish you." Shaikh said: 'If punishment is thought better for me, then don't delay it please." When these talks were going on, some women were heard singing something. Their voice put Shaikh Abdul Quddus in rapture. Seeing this state of condition Qazi said to his sister: "The boy is travelling towards some other destination. You go and be not worried about him. If God wished, it would be the best of all." Thus it happend so.

All the chroniclers agree that Shaikh Gangohi, excepting study of basic books did not acquire higher education from anyone, and spent entire lifetime in austerities and ascetic practices. But like his excellence in esoteric knowledge, he was so much perfect in formal (exoteric) knowledge, that literalist scholars (علماء ظواہر) dared not speak before him. They used to accept whatever the Shaikh uttered in the realm of outer sciences. This excellence was entirely God-given.

Hazrat Shaikh Ruknuddin relates that a great spiritualist named Khwajgi lived in a town Sidhoor. Shaikh

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Abdul Quddus used to visit him off and on. One day Shaikh Gangohi said to Khwajgi: "I havn't learnt Fiqh. I think what should I do for it." Shaikh Khwajgi said: "O Gentlemen, you go and be engaged in acquiring esoteric knowledge. In mystic path, roots are branches and branches are roots. You will not be facing any difficulties in this way." Shaikh Ruknuddin relates although his father did not acquire knowledge of Fiqh systematically, still he would teach great books on Islamic jurisprudence and also other books with ease. He also taught him '*Kashfmanar*.' Shaikh Gangohi also wrote commentry on *Awarif al- maarif.*

After forsaking attainment of formal education, Shaikh Gangohi passed long period of life in absorption. Once in the same condition he left Rudwali and destined to an unknown destination. On the way, he met a man who asked him where he was going? Shaikh Gangohi said: "I am going in quest of God." The stranger said: "If you are seeker of God Almighty, then go to the threshold of Shaikh Ahmad Abdul Haq." Shaikh Gangohi reached the Khanqah of Shaikh Ahmad Abdul Haq. He saw his attendant Shaikh Piyarae busied in reading *Diwan* of Masood Buk. When Shaikh Piyarae saw Shaikh Gangohi, he hid the Diwan. Seeing this Shaikh Gangohi said: "O Mian, we too have come in search of knowledge of Divine Unity (Tawhid). When Shaikh Piyarae noted rapturous state of Shaikh Gangohi, he immediately became frank with him. Afterwards Shaikh Gangohi spent most of his time in the company of Shaikh Piyarae, but was being trained esoterically by the spirit of Hazrat Shaikh Ahmad Abdul Haq in Awaisis manner.

Shaikh Gangohi has related himself: "More often, I used to spend time in jungle, desolate places, shrines and in my own lodge alone. But at the time of *Tahajjud* (midnight

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prayer) and other prayers, Hazrat Shaikh Ahmad Abdul Haq would come in personified form, awake me, and I listened sound of Haq! Haq in my ears. I would get up fully and laziness vanished. This action on the part of Shaikh Ahmad was so incessant that it never happened contrary to this routine." (*Lataif Quddusi*)

Although Shaikh Gangohi was spiritually trained esoterically direct by Hazrat Shaikh Ahmad Abdul Haq, but was formally initiated by his grandson Hazrat Shaikh Muhammad Umar bin Shaikh Arif bin Shaikh Ahmad. As Shaikh Gangohi and Shaikh Umar were of the same age, the former would feel less spiritual kinship with the latter and always thought to go somewhere else for further training and elevation to Khilafat. But no sooner did he think like this, than spirit of Shaikh Ahmad would attend him and say 'You are ours, you need not go anywhere.' Hearing this Shaikh Gangohi would keep quiet. But when this happened repeatedly, Shaikh Gangohi still thought to seek another venue for initiation (Bait), as there was no harm in it. Instantly Hazrat Shaikh Ahmad Abdul Haq appeared in personified form and said to Shaikh Gangohi: "Do you still consider me dead; you are ours, don't go anywhere else." After this Hazrat Shaikh Ahmad Abdul Haq handed Shaikh Gangohi to his grandson Shaikh Muhammad Umar who initiated him systematically in his Sufi order. The disciple and *Khilafa* of Shaikh Gangohi named Abdus Sattar Saharnpuri has related: "It was Thursday. A large number of people had gathered at the Khanqah of Hazrat Shaikh Ahmad Abdul Haq. All of sudden his sepulchre got split and Hazrat Shaikh Ahmad Abdul Haq in person (bodily form) appeared from it, and addressing Shaikh Abdul Quddus Gangohi said:

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مرا زندہ پندار چوں خویشتن من آیم بجاں گر تو آئی بہ تن

(Take me living like your ownself; I have come spiritually, you come bodily)"

Hearing and witnessing this Shaikh Gangohi trembled and fell on the feet of Shaikh Ahmad who took hold of his hand and said 'I caused you to reach God.'

Shaikh Gangohi observed austerties and self-mortification at the Khanqah of Hazrat Shaikh Ahmad Abdul Haq for a long time although he had done so in his early life as an aspirant. At the Khanqah of Shaikh, it had been his daily practice to sweep Khanqah himself, bring firewood for kitchen and be engaged in austerities, so much so he practised forty-day retreat near the sepulchre of the Shaikh, as a result of which he totally stopped eating anything. When many days passed without food and drink, on account of hunger and thirst, he stooled blood, and his breath emitted smell of roasted meet. But sometime his breath smelt fragrance of perfume and aloes wood. In those days, he used to say 'I have practically observed the impact of the following couplet:

تانسوزی بر نیا ید بُوئے عود پختہ داند کیں سخن بر خام نیست

(Take it an affirmed verdict that aloes wood won't emit fragrance unless it is burnt)

His son Shaikh Ruknuddin states, that immediate impact of Shaikh's austerities and ascetic practices was that on account of inner heat, a hot steam used to come out of his brain. When a number of buckets full of water were flown over the head, it would not get cool despite winter season, rather the water went hot itself. During the period of austerties, he sometimes stayed at such spots which were full of insects. Quite often snakes were seen in his lodge, but the Shaikh always remained engrossed in His devotional exercises

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fearlessly.

Khirqah which the Shaikh always wore was a stitched-up cloak', which had many stitches. His son Shaikh Ruknuddin relates that the Shaikh never wore clothes, he rather wore stitched-up cloak (گدڑی) which had so many stitches. He also used an old piece of cloth full of stitches instead of trousers. The cap he wore was also full of stitches. He used to add on stitch daily to his cloak (Khirqah) by picking up a piece of cloth lying on the ground. He would wash it, make it clean, and then stitch it. Once Shaikh Khwajgi saw him in this Khirqah and said: "For certain seekers of mystic path such cloaks become sign of show-off." In the light of this remark, Shaikh Gangohi thought that he should wear clothes. His disciples and friends making contribution bought ten yeards of cloth and prepared dress for the Shaikh. He wore it, but when it tored away, the Shaikh again started wearing the same Khirqah since he was financially not in a position to buy another such piece of cloth.

The impact of detachment and isolation (تجریدوتفرید) from the world was so deep with the Shaikh Gangohi that he never liked to keep worldly wealth in his house for the day. His wife had a gold necklace which her parents had given her on the eve of marriage. She had hidden it with the intention to use it on the marriage of her elder son Shaikh Hamiduddin. When the Shaikh came to know of the necklace, he consulted Hazrat Shaikh Khwajgi in the matter as he did not like to keep it in the house. The Shaikh Khwajgi advised Shaikh Gangohi to dispel this idea from the mind since he had no right over that necklace; it was not his property nor was it right to afflict her. Also detachment and isolation relates to your own personal wealth and not to that of the others. It is better for you not to interfere in the right of her.

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Once, during the early period of ascetic practice, when Shaikh Gangohi was residing at Rudwali, he went to see his parents in order to attend a function there. He stayed with them for three days. Meanwhile he saw Shaikh Ahmad Abdul Haq in dream who said: "We have burnt your home, but you still don't want to leave it." Shaikh Gangohi immediately left home and did not go there again.

Shaikh Gangohi, although married, had adopted isolation from the entire world so much so he had relinquished the estate of his ancestors. He practised austerities in utter poverty and destitution in a state of complete hunger. His eldest son Shaikh Hamiduddin who was still a child, was given something to eat after two or three days. Whenever he felt hunger, he would ask his mother to give something to eat. She would say 'ask your father.' When he would go to father and complain of hunger, he did not heed to it. When the request was vehemently repeated in the wake of intense hunger, he would say: "My dear son! We shall be given delicious food in paradise, if God willed." Being disappointed, when he would go to mother, he said "father has promised food to be given in paradise, but where is paradise and when shall we go there?" Hearing these words, she would burst into tear and say 'This is the living condition of ours today, I don't know what will happen tomorrow.' The Shaikh had become so much isolated from his kins that whenever they held marriage ceremonies, they would neither invite him nor ever send food to his house.

Once Shaikh disclosed that large span of my life was spent in serving my teachers and *shyukh* (elder saints). During this period I used to fetch water, mud, fire- wood, for their domestic use, and sweep their lodges. Sometimes I was so much busy in preparing clay for building their houses that I

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had no time to eat anything, and they used to feed me by their own hands. On Fridays, I would take their clothes to a water pound to wash. They had fixed time for such work. If I delayed, I was severely censured. Even they had fixed my time for going to lavatory. Their intention was that my time must not go waste nor spend in forgetulness and Satan and lower-self might not distract me.

In the early period of his life, Shaikh Gangohi would offer eight hundred cycles of voluntary prayer daily in addition to obligatory and Sunna prayers. During winter and snow-fall, skin of his feets and legs cracked and bleeded but the Shaikh offered prayers in the same condition.

While offering voluntary prayers, it was his practice to engross in hidden remembrance (*secret dhikr*) after reciting sura al-Fatihah and any other sura. In one breath, he would do secret *dhikr* ten times. Sometimes after reciting al-Fatihah and other sura he continued secret *dhikr* in ten or twelve breaths, and then went in Ruku. After *Tasbih of Ruku*, he would do secret *dhikr* in many breaths and do the same in prostration and standing postures. Sometimes he would spend whole night in such voluntary prayers. Sometimes he would also engage in audible dhikr (ذکر جہری) after saying *Isha* prayer which continued throughout night upto dawn. In short this practice continued for years together. Like Hazrat Shaikh Ahmad Abdul Haq, Shaikh Gangohi would immerse in litanies and contemplation of Tawhid and annihilation.

In contemplation he was so much absorbed that most part of day-time spent in it and he was totally unaware of it. When, in high rapturous state, he went out of house, the people would run away to see him in the fear he might not utter anything from the tongue injurious to them. Following the practice of Chishtiyya Mashaikh, the Shaikh offered

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prayer-maqluba (نماز معکوس) at night for many years, during which sometime *Sultan ul-adhikr* would overpower him rendering him unaware of his ownself and he, passing through the station of annihilation of the annihilation (فنا الفنا) reached the station of subsistence in Him. Hazrat Shaikh Ahmad Abdul Haq had spent six months reciting *awrad* (litanies) in the pit of grave. Following this practice, Shaikh Gangohi spent six months in the hole of tamarind tree absorbed in *awrad*. In short, Shaikh Gangohi undertook such type of auster practices which are not possible for any human being to do. His many forty-day retreats were very severe in which he never drank even drop of water.

In addition to fasting in Ramadan, the Shaikh would keep fast throughout the year continuously. Hazrat Shaikh Ruknuddin relates: "In forty years I never saw the Shaikh without fasting excepting the five forbidden days. Sometime during meal, he would talk about the secrets of gnosis and did not know how much had he eaten. The people present at dining-mat would think that Shaikh had eaten too much. But the Shaikh would say, in reality he did not know how much he had eaten. This indicates his absorption even at dining time.

Shaikh Gangohi relates that "in the beginning of initiatic journey, he saw Gabriel in dream who gave him a book. He thought that after the demise of Holy Prophet ﷺ, it was not possible for Gabriel to reveal another book to anyone and that the dream might not be devil deception. The moment he conceived this, Rasulullah ﷺ in the company of Gabriel visited him and he was insinuated that Satan dared not talk to the Prophet. After this, the Prophet alongwith Gabriel left. He got held the skirt of Rasulullah and requested: "O the Prophet of Allah, Gabriel has given me this book, what should I do with it?" The Benefactor of humanity صلی اللہ علیہ وسلم advised

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Gangohi in these words: "The book means obedience to me; be steadfast in it and adhere to my Sunna." The result of this unveiling was that Shaikh Gangohi remained strict adherent to Shariah and Sunna throughout his life.

Hazrat Shaikh Gangohi reflected mystical doctrine of Ibn Arabi in his lifetime and was renowned as an highly enraptured sufi saint of Chishtiyya order. Once in Rudwali, he was busy in audition programme (*sama*) that manifestation of His transcendenc (شانِ تنزیہہ) over- whelmed him and he fell unconscious and looked dead. Seeing this, the singers (قوال) ran away out of fear. A holy man of spiritual insight was also present in that gathering. He said: "He who dies by the fire (of divine love) should be cured by the fire of His Majesty. Ask the singers to come back and chant the same couplet, the life will revive in him." Thus when the singers chanted the same couplet again, life revived in the Shaikh and he recovered his consciousness.

It is related that an absorptionest (*majzub*) Malik Yunus used to live naked. He had great Charismatic power and was well known as unveiler of mysteries. Whenever he met Shaikh Gangohi, he addressed him as "Ya Zahid! Ya Zahid!" and asked him to spread prayer-mat in air like the practice of Ibrahim Adham. He also used to chant the following couplet on seeing the Shaikh:

گر روز نیابی تو زغو غائے عرب　　شب محرم عاشقان است شبہاس طلب

(If you are unable to gain longing and yearning of Arab in morning time, seek it at nights as the night is meant for the confidant lovers).

One day that majzub, sitting in the way, was drinking wine. Shaikh Gangohi having seen him, turned away. The *majzub* holding cup of wine in his hand ran after the Shaikh

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and said:

صوفی نشود صافی تا در نکشد جامے

(One cannot become an erudite Sufi unless he drinks)

Shaikh Gangohi thought that his renunciation was not so much beneficial, he got the cup and neared it to the mouth and then dropped it on the ground. A few drops might have fallen into his throat. He said "This wine had no taste of wine, but the few drops of it revealed many wonders to me." It means it was something else.

Shaikh Ruknuddin relates that Shaikh Gangohi one day said: "Muhammad of Arabia ascended to the highest heaven (*the miraj*) and returned. I swear by God, had I been in his place, I would not have come back." The sufi saints such as Ibn al-Farid have interpreted the night journey as "the third stage of Oneness in which the mystic returns from the 'intoxication of union' to the sobriety of union,' which exactly corresponds to the prophetic way back."

The great Mashaikh have related that Shaikh Gangohi used to say: "I intended to spend entire life in isolation in a jungle and desolate places. But the eminent Mashaikh of Chishtiyya Order, by their efforts invested me with cloak of succession and directed me to render spiritual guidance and service to humanity."

Shaikh Gangohi had Awaisi spiritual link. Awaisis receive spiritual grace from the living as well as departed spiritualists. As stated before Shaikh Gangohi was trained esoterically by Shaikh Ahmad Abdul Haq. Formally he had taken oath of allegiance at the hand of Shaikh Muhammad Umar the son of Shaikh Muhammad Arif who was son of Shaikh Ahmad Abdul Haq. He had first Khirqah Khilafat from Shaikh Muhammad. Hazrat Shaikh Ruknuddin states that

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Shaikh Gangohi had Khilafat (spiritual successorship) in all the great Sufi Orders such as: Chishtiyya-Sabiriyya, Chishitiyya-Nizamiyya, Suhrawardiyya and Qadiriyya. Hazrat Gangohi was descendant of Imam Abu Hanifa who was descendant of King Nosheerwan Adil etc.

It is related that when Hazrat Shaikh Ahmad Abdul Haq completed his (Gangohi) training, he said to him: "we have given 'Baladust'-northern Hind in your spiritual jurisdiction. In 896 or 897 A.H social circumstances of Rudwali aggravated, and pork (flesh of pig) sold in the open market. In the early period of reign of Sikender Lodhi, on the request of Umar Khan, who was one of his courtiers Shaikh Gangohi left his native town Rudwali and migrated to Shahbad, a town in the vicinity of Dehli. He spent around thirty eight years in providing guidance to the inhabitants of the town. The Shaikh resided there as long as Sultan Sikender Lodhi remained in power. When Shaikh Gangohi arrived in Shahabad in 897, his eldest son Shaikh Hamid aged eleven years. In the same town in 897 A.H. his son Shaikh Ruknuddin, the author of *Lataif Quddusi* was born. Besides this all of his other sons were born in Shahabad. His spiritual guide, Shaikh Muhammad also died in this period. When Shaikh Muhammad was nearing death, Shaikh Gangohi was engrossed in *dhikrullah* in his lodge. He heard the voice of Shaikh Ahmad Haq who directed him to take Shaikh Buddha, the son of Hazrat Shaikh Muhammad, to Awhad. Thus Shaikh Gangohi took him to Rudwali. At this moment Shaikh Muhammad was in state of agony. Shaikh Gangohi asked Shaikh Muhammad 'what will happen to us after your departure?' Shaikh Muhammad said 'you need not worry; you are one of auliya Allah.' When Shaikh Muhammad died, Shaikh Gangohi made his son Shaikh Buddha *sajjada nashin*

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of the Khanqah. When in 932 A.H Zahiruddin Baber defeated Sultan Ibrahim Lodhi and he died, the town of Shahabad was devastated by Afghan nation. In the wake of political turmoil, Shaikh Gangohi left Shahabad and migrated to Gangoh and took residence permanently there. Living in this new city, his fame spread far and wide in Hindustan. His Khanqah was attracting large number of people who would come to slake their thirst in spiritual benediction.

One year before the defeat of Sultan Ibrahim Lodhi in 1525 when Hazrat Shaikh Gangohi reached Gangoh and resided in the locality of Sarai alongwith large number of disciples, friends and wealthy people, the area caught fire. Since wind was blowing, fire spread speedily in the area. Many people were burnt to death, houses, property, domestic goods destroyed. So much so rosary, hankerchief and the clothes Shaikh Gangohi had on his person at that moment, were burnt. But Shaikh's holy being was totally saved. He was too much frustrated at this mishap. The same night, he was divinely revealed "You need not worry at such pathetic incident, We have conferred *qutbiyyat Kubra* (The great poleship) on you."

Shaikh Gangohi was throughly monist. He firmly believed in the doctrine of Oneness of Being (*wahdat ul-wujud*) of Ibn-Arabi. He took great part in disseminating this doctrine in the tenth century A.H. The great mystics of Islam such as Rumi and Bistami etc. were strict followers of this doctrine. One day after the dawn prayer in Gangoh, Shaikh Gangohi in rapturous mood discoursed on the concept of *wahdat ul-wujud*. His sons, Shaikh Hamid, Ruknuddin and Shaikh Ahmad too were present in the gathering. Shaikh Ruknuddin states that he had some reservation about this concept. All the three sons asked Shaikh Gangohi that no

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evidence about this concept was found in the era of the Holy Prophet ﷺ and his Companions nor Islamic religion, Shariah and Fiqh are based on it. No savant of that era elucidated this concept. They further said: "We might not be at loss should we believe in it."Shaikh Gangohi whose holy being was embodiment of this sublime metaphysical doctrine said: "Although this doctrine is not explained clearly in Shariah, still we find allusions and symbolic references at many places in the Quranic injunctions. The literalist scholars hold it *Mutashabihat* (unclear) and interpret it by their outer aspects. This sublime doctrine emerged on the scene in the era of third generation of the Holy Prophet ﷺ. It was third century A.H. Those who embodied this doctrine comprised great Mashaikh, religious leaders and leading jurists of the time. Then all the literalist scholars (علماءِ ظاہر) would recourse to them. We should have firm faith in their words and actions. Had it been against the teachings of Shariah, top-ranking jurists such as Imam Abu Hanifa, Malik, Shafii, Ahmad bin Hanbal, Yusuf, Muhammad and other leaders of *ahl-sunna wal jamat* would have declared it repugnant to the canonical law of Islam and rejected.

Hazrat Shaikh Gangohi performed his duty as spiritual guide from the reign of Sultan Bahlul Lodhi to the era of Nasiruddin Humayun. From the life of eighty-four years, he spent thirty-five years in Rudwali, thirty-five years in Shahabad and fourteen years in Gangoh.

Those who are privy of the inner dimension of Islam know and affirm that when the sun of saintship (*nuri-wilayat*) illuminates inmost being of the seekers, they relinquish worldly interests whatsoever. They don't like to enter wed-lock which indeed is impendiment in their spiritual way of life. But time comes when they are directed either by Rasulullah ﷺ or

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by their Mashaikh to marry in order to perpetuate Islamic spirituality.

Shaikh Gangohi likewise had absolutely no intention to marry. He was heavily engaged in austerities, and wanted to spend life in jungles and dreary places. But he was predestined to marry and have children. His spiritual guide (*Pir*) had two sisters who were the daughters of his brother Shaikh Arif. His elder daughter was married to a person named Syed Sharif. But on account of sinful acts of Sharif, this marriage turned unsuccessful. The wife of Shaikh Arif named Ummey Kulsoom decided that she would give hand of her younger daughter in marriage to the person whom Shaikh Ahmad Abdul Haq would recommend in dream. Afterwards, one night in dream she saw Shaikh Gangohi engrossed in audition (*sama*) and his foot broken. Hazrat Shaikh Ahmad in dream was asking Ummey Kulsoom to take Gangohi in her lap and bring him up. When she woke up, her heart interpreted the dream as: 'the foot broken means the boy will be *dervish* who will not knock the door of anyone except God. The advice to bring him up means, 'give your daughter in marriage to him.' In those days Shaikh Gangohi would take all the clothes of *Pir's* family to wash. One day when Shaikh had gone to wash the clothes, a son was born to Shaikh Muhammad. A maid servant Maryam was sent to call Gangohi to come back and say *Azaan* in baby's ears. On way back-Maryam asked the Shaikh 'how best it would be if you marry the younger sister of your Pir.' Since Gangohi had decided to remain celibate, he kept quiet. He simply said Azaan and left. Shaikh Gangohi related this matter to his landlord with whom he was living in those days. He asked Shaikh "what is your opinion in this matter?" Shaikh replied "I am like a lump of clay in your hand; you may keep it in your hand or throw away." The landlord

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replied: "If you are destined to have wed-lock, then no offer better than this you will find. The girl is sister of your Shaikh Muhammad, (Pir) daughter of Shaikh Arif and granddaughter of Hazrat Shaikh Ahmad Abdul Haq." Hearing these arguments, Shaikh Gangohi kept quiet. Since it had been decreed that Gangohi would marry, he sent message after a few days which was accepted and the marriage took place. Little is known about the source of his income except one biographer who said "The Shaikh adopted profession of land cultivation to earn his lawful livelihood."

About his wife, it is generally said that she was endowed with sainthood and considered as Rabia, second of the time. One night, after offering Tahajjud prayer, she saw a fire coming from Khurasan burning everything in it. She predicted a calamity would befall. It appeared in the form of Mongols who ranksaked every thing. Shaikh Gangohi had many children. The compiler of *Siyar al-aqtab* says he had seven sons. All of them were scholars, gnostics, and Mashaikh of repute. However the elder son and spiritual heir Shaikh Hamid and Shaikh Ruknuddin excelled others in sainthood. Shaikh Gangohi number of times said: "If on the Day of Judgement God asked me what have you brought to my sanctuary from the temporal world, I will hold Shaikh Jalaluddin Thaneshwari in one hand, and Shaikh Ruknuddin in other to present them in the divine court."

Shaikh Gangohi left large body of Khulafa who were luminous mystics. Their number runs into thousands. However Jalaluddin Thaneshwari was the first, Shaikh Abdul Ghafoor, was the second, Hazrat Abdul Ahad, the father of Mujaddid alf-Sani was the sixth *Khilafa* of Shaikh Gangohi. He had initiation at the hand of Gangohi but was trained by Shaikh Jalaluddin Thaneshwari and Shaikh Ruknuddin. The names of

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Gangohi's Khulafa are given in his *Muktubat*.

Shaikh Ruknuddin has stated that Shaikh Gangohi, three years before his death, had adopted isolated life. He would not talk or meet with anyone and spend time in total absorption. One day the sons asked the reason of this silence and remote life. The Shaikh said: "his entire body has become ocean of His remembrance (*dhikr*). When the sea raises tides of annihilation (فنا) they drown me. Temporal world is removed from my sight, and I am transported to celestial sphere where I engross in contemplation of Him and He does not allow me to return to this phenomenal world." Despite all such absorptions, Shaikh strictly observed Shariah. He offered prayers and fasted regularly. However, he was informed every time of prayer and the number of rakats in each. One day when he stood up to offer prayer, his legs trembled and was supported to stand erect. After the prayer, he was asked why it happend so. He said "Tidal waves of *Fana* (annihilation) off and on assail me and render me unconscious." Likewise during the last year of his temporal life, he never missed prayers and fasted continuously. Also in 943 A.H (one year before death) he did not eat anything for forty-five days. Despite this he did not forsake offering prayers and reciting litanies. In these days whenever he was asked to take anything, he said: "My physical strength is not based on eating and drinking. Taking meal or abandoning it is equal to me; you need not worry." In these days he said twice "I went to paradise and ate somethings there." When asked what did he eat there? He replied "There is nothing in this world like of them."

Death :

On 15th of Jamadi ul-Sani 944 A.H (1537) when death anniversary (*Urs*) of Hazrat Shaikh Ahmad Abdul Haq was being celebrated, Shaikh Gangohi had attack of cold and fever

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which continued for four days. On the fifth day, it was Friday, the Shaikh took little rest and looked better. After having offered Friday prayer, fever again attack him which continued for four days. On 23rd of Jamadi ul-Sani 944 A.H (1537) at *chast* time (after sunrise) he passed away at the age of eighty four.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

His tomb locates in the town of Ganghoh in the district Sharanpur (UP) which is site of pilgrimage for every one. His *Urs* is celebrated every year from 21st to 23rd Jamadi us-Sani.

Some of the spiritual discourses of Shaikh Gangohi chosen from his *Maktubat* are recorded as follows:

1. One cannot be liberated from alterity (aghyar) unless abandonment of the world is attained by him in totality and without getting rid of otherness, temple of the heart cannot be cleansed of evil thoughts and defilements. And unpurified heart cannot sustain Divine light nor is fit for eternal life.

2. In the universe only human being is such an entity whose one aspect is bright and the other dark. That is why it accepted sacred repository (*amanat*). What that sacred trust was? It was the manifestation of His Essence, Attributes, and Names.

3. Spiritual preceptorship (*piri-nureedi*) is not an easy job. Spiritual Guide is sign of God and His Messenger (PBUH) in this corporeal world. Although there are as many routes as the breath of the creatures or the atoms of sand in earth to arrive at Divine Court, but there is no more easy and short course than this relationship (of Pir and Mureed).

4. The heart, in proportion to its purification, gets nourishment from the soul, i,e., when the soul illuminates, it

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becomes radiant and is strengthened to recourse to God Most High. When the soul is radiated, if flies into the sphere of Divine light and mysteries.

5. It is essential to study books on the spiritual path. Make it incumbent to read books on this subject and take them as your guide since the books work like lamp and without lamp, there is no light, and without light Presence in Divine Court is not possible. He who is ignorant is veiled. Be busy in learning and practices. Whatever books you see on spiritual path (Tasawwuf), buy them.

6. There is a treasure mine of spiritual wealth beneath affliction and calamity. For the aspirants, there is such blessing in affliction which is not found in gift and boon.

7. The contemplation of Divine Beauty, which is attained by the holy man, is never conferred on the ascetics and worshippers. The externalists who are content with rosary and prayer-mat, know nothing of love with the Friend. The example of these externalists is like that of women who are content with facial beauty.

8. Folk of Allah, when arrived at the Divine pavilion, are endowed with intuitive knowledge. They enjoy and have privilege to be present at thousands places at one time. They go to the throne and Paradise and visit eighteen thousand worlds because in the dominion of Tawhid there is no limit of time and space. Those who are bound to time and space always find them in their dwelling places. But Auliya Allah are spaceless with their spaceless Friend. They reach such a lofty place, that even the nearest angels are bewildered at their flight.

9. The friends of God (*auliya Allah*) may not have anything of this world and donned in tattered clothes, still they are united with the Lord and are kings of both the worlds.

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10. The dominion of the Almighty God is the phenomenal world, but the kingdom of *dervish* is *Subhan* Himself. The speech of *dervish* is beyond the comprehension and intellect of the human being, for when his heart is purified of all the images of 'otheness,' he wanders in the expanse of Divine Essence and Attributes.

11. 'My *auliya* are under My cloak and no one except Me knows them' is such an address that it cannot be accommodated in the heavens and earth. The externalists cannot understand it. The intellect of the externalists (*ulama*) cannot reach the secret of the folk of Allah. This secret is not divulged unless inmost heart is purified.

12. By dint of night vigil, the lovers and righteous reach the Beloved and achieve their object by attaining unitive life. It is all due to praying at mid- night. The prophets and *auliya Allah* found Ascension in the aloofness of night.

13. When *dervish* is absorbed in God, he is alienated from all "otherness". He is immersed in His light which is limitless and encompasses all from pre to post eternity. This is the Divine Light worthy of deification and this is the light which has radiated every iota in the universe.

14. When the Faqr is complete, 'other than He' is eliminated; even *dervish* himself does not exist amid. Although as human being he is visible, but in reality he is not.

15. Ritual prayers such as obligatory prayers, fasting, and recitation of the holy Qur'an are most essential. To ignore them is an open sin. Despite this, the aspirant is that who has no fear, no grief.

16. Ego is the main cause of veil in the Divine way; otherwise, God is not distant, but servant is remote, separate and absent on account of ego. When it is eliminated, He is manifested.

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17. Folk of Allah, wearing infidel thread, come into the idol temple, and care not of anything since they consider their inner and outer being as infidelity and paganism (*kufr*). They feel fed up of their own being and don't care of lowliness and contumely condition in order to attain Divine Union.

18. The gnostic, every time, is subject to different Divine visitations for the Reality is shoreless. It is such an ocean which has no shore and the heart of gnostic is such a sea which has no trace.

19. Divine way is *dhikr* of tongue which reach the heart; and from heart to *sirr* (secret), from *sirr* to soul. This kind of *dhikr* is He, and His contemplation for audible *dhikr* is his obedience . *Dhikr* of the heart is Presence; *dhikr* of *sirr* is light and *dhikr* of the soul is the spirit and fragrance and this is called contemplation of the Truth in this world and His vision in the Hereafter.

20. During prayer, the worshipper holds discourse with his Lord. His heart is so much engrossed in the Lord that he, passing through the phenomenal veil, reaches the sacred pavilion of God and absorbing in Him becomes non-existent; rather nothing remains, only Hė exists.

21. Angel does not have heart. Thus he has no access to Divine mystery. Although angels is light, but he is deprived of His Presence. Gabriel, whatever lofty status is given to him, concerns our common belief; but he has no access to the secrets of the heart nor is aware of its hidden realities. Although flight of Gabriel is up to the angelic world, but flight of human is spaceless and he is unique with *Subhan*. Angel is *kuni* (cosmic) not *subhani* (divinely). Believer (*momin*) is *subhani* and not *Kuni*. Although human lives in the world, but is united with *Subhan*.

22. Do you know what constitutes a *dervish*? A *dervish*

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has the following characteristics:-

i. *Dervish* is not that who grazes like donkey and sheep like him. *Dervish* is secret of the Divine mysteries and more elevated then the soul.

ii. *Dervish* is light of the Divine Light. Therefore he is more exalted than Divine Throne and Footstool (*arish and kursi*).

iii. *Dervish* is locus of Divine Majesty and Glory, human intellect cannot perceive him!

iv. *Dervish* is he who had dived into the ocean of His Essence and is free from every dry and wet existence.

v. To be or not to be is alike to *Dervish.* His heart is always present in Divine Court, and eyes soaked on the ground that there is no limit to divine theophanies (*tajalliyat*).

vi. *Dervish* is immersed in His adoration and glorification day and night.

23. Muhammad ﷺ of Arabia ascended to the highest heaven and returned. I swear by God, had I been in his place, I would not have come back.

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﴿ 11 ﴾

Khwaja Shah Muhammad Sulaiman Tounsvi

Hazrat Khwaja Muhammad Sulaiman is one of the outstanding luminaries of Chishtiyya Nizamiyya Sufi order of India. He was son of Zakiriya bin Abdul Wahab bin Umar Khan bin Khan Muhammad. His mother named Zuliekha Bibi. He belonged to Afghan race while his tribe named Jaffariya. They were descendants of Rahim Dad Khan Jaffar. Shah Sulaiman was born at Gorgochi, a Tehsil located in district Lora Lai. Gorgochi is situated at mountain Derek. The exact date of his birth is not known but it is certain that he died at the mature age of 84 in 1267 A.H (1851). Hence his probable date of birth should be around 1183 A.H. (1769-1770)

His brother Yusuf died in youth. He had four sisters named: Halimah, Hawwa, Fatimah and Bibi Bye. All the progeny of these sisters reside at Tounsa Sharif.

Shah Sulaiman was an inborn sufi saint. It is related that one day when his mother was coming back to home, after having filled her water-skin from well, she saw a *dervish* standing in the route. When *dervish* saw her, he said: "Glory to Allah! king of both the worlds will born to you. Jinn and mankind shall bow before him. He will spread spiritual benediction across the world." Saying this he disappeared.

A mysterious spiritualist Barber who also lived in Gorgochi and related to Afghan tribe used to feed Shah Sulaiman in his childhood. He would also cut his hair but Shah Sulaiman sometime pelt stones at him. Someone asked that Barber: "why do you feed that boy and cut his hair whereas he in response stones you?" He answered: "You don't know the reality of matter. This boy will be man of God, His chosen and His beloved. A time will come in his life when he

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will radiate divine light in the entire world. He will be the pride of the former and later Sufi saints. He will also lead my funeral prayer, God will pardon me by the virtue of his prayer in my favour."

His father died when Hazrat Shah Sulaiman was child. His mother undertook the responsibility of his education. At the age of four, his mother sent him to Mullah Yusuf Jafar Khan to learn the holy Qur'an. He memorized fifteen parts of the Qur'an under this supervision. Afterwards he committed the rest of fifteen parts of Qur'an under the care of a spiritualist well-known by the name of Haji. He also learned one or two Persian books from him. In day time he used to take cattle of his teacher to the mountain for grazing and get lessons at night. Haji Sahib then instructed him to go to Mian Hasan Ali, Imam of the mosque at Tounsa for further education.

Shah Sulaiman started his study with new teacher at Tounsa. It was rountine practice with Mian Hasan Ali to send his students to beg or work as labourer in order to feed and meet their educational expenses. He would also send Shah Sulaiman on begging campaign daily which he disliked too much. Later on the teacher stopped this practice and sent him to work as daily-wage labourer. Next day he earned two-anna as labourer but kept sitting on a stone and did no work. Other labourers complained the teacher about his behaviour who stopped him to go out for any work, and arranged his meal from his own house. However, under the care of Mian Hasan Ali, he completed his education in Persian language, studied *Pandh Nama* of Khwaja Fariduddin Attar, *Gulistan* and *Bostan* of Shaikh Sadi. After finishing his study with Mian Hasan Ali, he left for Langh and joined the lectures of Maulavi Wali Muhammad and learnt advanced Persian. Having completed his study there, he went to Kot Mithan and joined

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the seminary of Qazi Muhammad Aaqil to learn Arabic language and religious sciences. Here he completed study in Fiqh (canonical law of Islam) and read famous text book on logic entitled *Qutbi*.

It is related that Hazrat Maulana Fakharuddin Dihlawi had advised his spiritual successor Khwaja Nur Muhammad Maharavi that "a falcon would fly from the mountains of Western side. You try to entrap him at any cost. He will be heir of our spiritual treasure and sovereign of the realm of *wilayat* of the Holy Prophet ﷺ. By his efforts and virtue Chishtiyya order will spread immensely." That is why Maharavi Sahib used to visit Kot Mithan and Uch every year in quest of that falcon. At this time Shah Sulaiman was taking education at Kot Mithan. He was strict observant of Shariah and dead against *sama* (audition): In these days Khwaja Nur Muhammad was extremely interested in *sama*. Qazi Aaqil Muhammad, his son Qazi Ahmad Ali and a number of his students set out to see Khwaja Nur Muhammad at Uch. Shah Sulaiman also joined the caravan in order to debate on the issue of *sama* with him. The turning point of his life had arrived. The very moment Khwaja Nur Muhammad cast glance at Shah Sulaiman, he held his hand and took him inside the Khanqah is seclusion. Here at the tomb of Syed Jalaluddin Bukhari, Sulaiman pledged allegiance to Khwaja Nur Muhammad and became his formal disciple at the age of 15. The spell of his fascinating glance was so profound that Shah Sulaiman lost his courage to utter a single word from his mouth. When he came out of *Dargah Sharif* he lost his consciousness. After two days when Khwaja Nur Muhammad was about to leave for Mahar Sharif, he advised Shah Sulaiman to go to Dehli straight from here and visit Hazrat Maulana Fakhiruddin and afterwards come to him at Mahar.

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The prophecy of Hazrat Fakharuddin to entrap falcon had come true.

In order to visit Hazrat Maulana Fakharuddin, Shah Sulaiman left for Dehli. He went there alone on foot. He travelled to Uch, Bakanir, Ajmer and finally reached Dehli. Here he came to know that Hazrat Fakharuddin had died two days back. He stayed at his tomb for forty days engrossed in reflection and meditation. After this he spent some days at the shrine of Hazrat Khwaja Nizamuddin Auliya, Hazrat Khwaja Qutbuddin Bakhtiar Kaki, Khwaja Nasiruddin Mahmud Chiragh Dehli, Shah Kamaluddin, Amir Khusro and Shah Kalimullah Dihlawi. On his way back to Mahar, he stayed at the shrine of Hazrat Khwaja Moinuddin Chishti Ajmeri. He reached Dehli via Rewari. He was still in Rewari, that Maulana Fakharuddin, who was ill for some time, passed away. Shah Sulaiman reached Dehli in 1199 A.H. He took part in Qul ceremony and stayed at his tomb for forty days during which he met Fakharuddin in waking state.

Hazrat Fakharuddin had lost his one tooth during his life time which was kept wrapped in a piece of cloth. He had given last advice to bury that tooth with him at burial. After eight days of his burial his devotees recalled the advice which all had forgot. Owing to awfulness of Hazrat Fakharuddin, no one could dare enter the tomb. Shah Sulaiman who was engrossed there in adoration finally accepted this responsibility. He entered the tomb, removed the shroud from the radiant face and placed the tooth in his mouth.

After staying in Dehli, Shah Sulaiman (also generally called Roheela by his Shaikh) returned to Mahar Sharif in the presence of his Shaikh Nur Muhammad Maharavi. Here he stayed in a mosque named 'Mosque of Hafiz Khuda Bakhsh.' Under the care of his Shaikh, Shah Sulaiman remained

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engrossed in ascetic practices, litanies, remembrance of God, day and night with full inner consciousness. At night he used to invoke loud *dhikr* and spent most of his time in mosque. During this period of formative phase of his mystical life, he also learnt from his Shaikh Nur Muhammad books on Islamic mysticism (Tasawwuf) such as: *Adab ut-Talibeen, Fuqaraat, Lawaih, Ashrah-e Kamilah, Fusus al-Hikam* etc. Hazrat Khwaja Nur Muhammad was paying full attention to the spiritual training and inner illumination of his disciple. He would often frequent the said mosque to see Shah Sulaiman.

One day Shaikh Nur Muhammad asked Ghulam Rasul, who was the incharge of Kitchen, to give big bread to the young hillman Roheela. He thus sent him big bread for a few days. The Shaikh then asked Ghulam Rasul: "Don't send him bread without showing me first. I shall give him myself." When the bread was presented to Shaikh, he divided it into two pieces. He gave one half to Roheela (Shah Sulaiman) and other half to some other *dervish*. But after a few days he stopped to send any bread to Roheela.

When winter came, Shaikh Nur Muhammad distributed woolen raiments amongst the *dervishes* and also gave blankets to some people, but did not give anything to Shah Sulaiman. If someone presented to Sulaiman any garments, the Shaikh would get it back from him and give it to someone else. He used to address Shah Sulaiman in these words: "You are robust, this *dervish* is physically weak." Shah Sulaiman would surrender immediately and give the donated garments to other. For himself, he would go to jungle, to collect wood and grass in order to warm and protect himself from inclement cold weather. Once a man presented him a nice woolen blanket to wear in winter. When the Shaikh (Nur Muhammad) came to know of it, he got it back and gave it to

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some other *dervish*.

Once Hazrat Khwaja Nur Muhammad was staying temporarily at the residence of fellow-initiate and privy named Nawab Ghaziuddin Khan. Addressing him, he said: "Nawab Sahib! Rasulullah ﷺ sent a cauldron full of divine knowledge (*marifat*) to Hazrat Ali Murtada (R.A). He onward sent it to Khwaja Hasan Basri, who next sent it to Hazrat Maulana Basri, who next sent it to Hazrat Maulana Fakharuddin Dihlawi which was onward given to me. I utilized it too much and fed the entire world out of it, no shortage whatsoever occurred in it and is still full to the brim." Nawab Sahib asked who would be the owner of that cauldron after you? The Shaikh said: "I desire to give it to Maulavi Nur Muhammad Narowala, but the Lord Most High hast commanded me to give to Shah Sulaiman Roheela."Nawab Sahib requested the Shaikh, that he would like to see young Roheela. The Shaikh sent for Roheela, and when he came, The Shaikh asked: "Mian Sahib, keep the book "*Fuqraat*" secure in your custody, which I have given you to read; it is a present from my Shaikh." When the young Roheela left the room, the Shaikh asked Nawab Sahib: "This young man is the owner of that spiritual treasure i,e. the cauldron, but don't disclose this secret to him at this stage."

One day Shaikh Nur Muhammad asked Shah Sulaiman that "Your mother is highly grieved in your long absence from her. Day and night she is groaning. You immediately go to see her. Don't forget us and come back after serving her for a few days." Thus he came to Gorgochi. Kissed the feet of mother and also remained busy in divine adoration. After spending a few days, he sought her permission to leave for Mahar Sharif which was not granted. His anxiety increased to leave. Seeing this, his mother kept him in her watch and

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ward. He was made to sleep at night at Tower Kalan around which a deep trench was dug duely fenced by wire-nail so that her son might not run away. One night Shah Sulaiman felt too much distressed. He jumped from the tower, hurt bitterely and bleeded. In this pitiable condition he left for Mahar to join company of his Shaikh. This anecdote earned him a treasure of spiritual benediction. Afterwards, it was his routine practice to spend some time in the company of his Shaikh and then frequently go to see and serve his mother at Gorgochi. This routine continued till the demise of his Shaikh Khwaja Nur Muhammad.

The Shaikh Nur Muhammaded had initiated Shah Sulaimann at the age of 15. He remained in his company under training for six years during which he attained ineffable spiritual enlightenment. At the age of 21 or 22 the Shaikh appointed him as his chief spiritual successor with the award of cloak of guidance (خرقہ ارشاد). It is related that when the Shaikh decided to appoint him his locum-tenens (*sajjada-nishin*) Shah Sulaiman refused to accept this responsibility and said: "My lord, I am incompetent to wear cloak of guidance. In this era people are steeply disobedient to Allah and His Prophet. How can I accept the responsibility to make them God wary." Khwaja Nur Muhammad said: "I have been divinely enjoined to hand over charge to you. I am not giving you anything at my own accord." Shah Sulaiman again extended his apology to recede the offer saying "it is a gigantic task in the wake of which I am too weak to carry out." Instantly he saw Rasulullah ﷺ to have come on the scene, admonishing him in these words: "Why don't you accept Khilafat being given to you?' Shah Sulaiman again argued: "Ya Rasulullah ﷺ! I am extremely unworthy for the job." Rasulullah ﷺ said: "You are fit for the job, that is why you

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are bidden to accept, you consider it on my behalf." Shah Sulaiman bowed his head in veneration, surrendered and accepted the offer. Rasulullah ﷺ further said: "You need not worry; I shall intercede for your followers on the Day of Resurrection, and God Most High shall pardon them."

Hazrat Khwaja Nur Muhammad had now sustained mortal disease. Day of departure was nearing. All his Khulafa had already gathered there except one or two. But Shah Sulaiman had gone to Gorgochi. Number of times on the death bed, Khwaja asked his disciples to call in Sulaiman. It was midnight and Shah Sulaiman was engrossed in divine adoration in his house. All of sudden he got disturbed and his desire to visit his Shaikh overwhelmed him. He left everything and immediately destined to Mahar Sharif. On the way, he met a mysterious woman wearing veil. She was indeed a spiritualist with radiant inmost being. She asked Shah Sulaiman: "Make haste, the caravan is ready you join it." Shah Sulaiman fully understood meanings of these words. He increased speed of the journey and reached Mahar Sharif. After performing ritual ablution he went straight to the chamber of his Shaikh, and after invoking salutation, he sat at the foot of the cot. The Shaikh fixed his glance breaklessly at him silently. But his facial complexion changed, sometime turned yellow like leaf in autumn season other time red like glowing iron. It means his face was changing colour to yellow and red corresponding to the descent of Divine effulgences of His Beauty (*Jamal*) and His Majesty (*Jalal*) At this moment Shah Sulaiman was sitting like enraptured person. This hot line transmission remained in action for long while, till it completed the job. After this Shaikh Nur Muhammad asked all the devotees to leave the room, since he desired to say something to Sulaiman in confidence. When everyone left the

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room, the Shaikh cast last and lasting esoteric glance at Sulaiman and gave him what his wanted to give, till the latter lost his consciousness. After some time, when he recovered senses, the dying Shaikh advised him: "Now you go to the mosque of Khuda Bakhsh Mahar and stay there and don't come to me again until I pass away." Shah Sulaiman relates: "Then I did not go to visit my Shaikh again." He died on 3 Zulhaja 1205 A.H (25th April, 1791). Shah Sulaiman relates: 'I joined the funeral procession. After burial I remained at his shrine for nine months and then returned and settled down at Tounsa on the advice of the Shaikh."

After residing permanently at Tounsa, Shah Sulaiman married the daughter of Umar Khan Jaffar named Bibi Sahiba according to the Sunna of the Holy Prophet ﷺ and occupied the chair of religious guidance to Muslim Ummah; the service he continued for sixty years making Tounsa Sharif centre for the preaching of Islam, dissemination of spiritual knowledge and experience and training the people of mystical quest.

This era reflects turbulent history of Indo-Pak subcontinent. Mughal rule was nearing its end. Sikhs were ruling Punjab. The British were intriguing and consolidating power to extend their rule over entire India. The state of anarchy, and insurgency prevailed everywhere. In this political turmoil and despondency Muslim Ummah was suffering immensely. Movement started by Hazrat Shah Syed Ahmad Brelwi had met failure. Unity of Muslim community in India had shattered. Shah Sulaiman, in the wake of his spiritual insight and God-given acumen realized that it was futile to start *Jihad* and wage war against infidel forces around him. To combat with the circumstances, he bent upon to change the lot of Muslims by their education, making them adherent to Shariah and Sunna. To him it was the only solution to their

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politico-religious problems. Realization of their identity would bring weal and prosperity, unity and strength to Ummah.

As a student Shah Sulaiman had spent life in poverty, hardships and destitution at Tounsa. When, as a spiritual successor (Khalifa) of Khwaja Nur Muhammad he came to Tounsa, he built a cottage of reeds to live in totally deprived of worldly means and source of income. He would remain hungry for days together. He had inherited some farm-land in Gorgochi. But on the advice of his Shaikh Khwaja Nur Muhammad he had abdicated it in the favour of others. In the beginning of his career, as spiritual guide, he had been facing all the ordeals with patience and totally surrender to divine will, and spent most of his time in reed -made lodge in divine worship. Like all Sufis he firmly believed in the tradition of the Holy Prophet ﷺ which reads: "When God loves anyone devoted to Him, He puts him to severe tests; when he endures them steadfastly, he is marked out for distinction, with all his imperfections overlooked and with unsolicited spiritual favours conferred on him, for no special efforts on his part to deserve them."

The spiritual center (*Dargah*) at Tounsa was spreading light of Islam everywhere. When a landlord of this area named Alif Khan became disciple of Shah Sulaiman, he built a house for him. The fame of his Khanqah was penetrating every nook and corner of India. People in large number were rushing to Tounsa to have initiation (*Bait*) at the hand of Shah Sulaiman. Now *Futu* (unasked for gifts and wealth) was pouring in from all sides. Finance stood no problem. Nawab of Bhawalpur too became disciple of Shah and sent money to build new mosque in place of old. Hazrat distributed it amongst the dervish of Khanqah and the poor. He again sent considerable amount for this purpose, but Hazrat again distributed it amongst the poor

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and needy. For the third time he sent money to Hazrat Khwaja Allah Bakhsh to build new mosque which was completed in his supervision.

Hazrat Shah Sulaiman converted Tounsa into an Islamic university. A number of seminaries (Madressah) were built around the residence of Shah Sulaiman wherein fifty teachers were working on permanent basis day and night. Every effort was being made to disseminate Islamic teachings to the masses which could only guarantee revival of Islamic way of life, piety and sublimation. Shah Sulaiman was interested to lecture himself to his students, disciples in mystical sciences. He also had complete knowledge of rational and traditional sciences. His discourses were replete with references from the holy Qur'an, Ahadith, Fiqh (canonical law of Islam). Not only this he had mastery over renowned books of Sufism. *Awarif al-maarif* of Shihabuddin Suhrawardi, and *Fusus al-hikam* and *Futuhat-e-makkiyya* of Ibn Arabi were on his fingers'tip. He had deep study in the doctrines and convictions of Shaikh Akbar Muhyiuddin Ibn Arabi, and he used to instruct worthy disciples about this. In sum, Tounsa in his life time had become eminent centre for Islamic teachings and learning. This is what his pir Khwaja Nur Muhammad had required of him.

Shah Sulaiman was addressing every ill and evil prevailing in Muslim society. He took special notice of stray-life of Ulama. He used to say 'if the religious scholars adopt sacrilegious and erring life repugnant to the law of Shariah and Sunna, they lead entire Ummah to ruin. They won't go to Hell alone, rather take hundreds thousands alongwith them. Likewise their pious and God-wary life benefits the entire Muslim community. That is why Shah Sulaiman laid great stress to the adoption and strict adherence

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to Shariah and Sunna.

An anecdote is related which illustrates how Shah Sulaiman was attached to Muslim brethern. A woman asked him: "O the benefactor of the poor folk, you initiate men and women day and night without any distinction whether they are pious or impious. All trust in you that you will help (i,e intercede) them on the Day of Judgement. But it is astonishing how could you be able to recognise them on that Day? The Shaikh answered: "Six or seven shepherds get together at night; their herds of sheep and goat also get mixed. But in the morning they separate their respective herds without making any mistake although the colour and shape of each herd is alike and also the herdmen are considered stupid and foolish. Do you think I won't be able to recognise my diciples and followers on that Day!"

If on one hand Shah Sulaiman was stern in dealing with detracted worldling Muslim Ulama, he was polite and friendly with non-Muslim communities. He also desired to keep cordial relationship with them so that they come to know the divinity and excellence of Islamic faith and practice. Although Christian missioneries were propagating their religion by offering to the innocents government jobs, worldly wealth and other mundane allurements, Shah Sulaiman, on the other hand was showing *uswa hasana* (excellent model) of the Holy Propher ﷺ and the glimpse of his *nur-e-wilayat* (saintship) to the masses, by his own auster life of divine worship. He indeed won the battle. No one whosoever could defy or deny the idealistic life of the great saint (*qutb*) of the era.

Hazrat Shah Sulaiman was spending life of divine worship excepting a few hours of rest and sleep. All the five-time obligatory prayers, he would offer in the mosque in

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congregation and most of his voluntary prayers and devotional exercises alone in his private chamber. He would teach mystical science (*Suluk*) to men and women equally. Recitation of the holy Qur'an was permanent feature. After Asr prayer, he used to spare time to meet ulama and *dervishes*, sit with them, dwell and discourse on the various religious and mystical aspects. He would answer their questions and redress their problems and anxiety. His service to the common people was all the time available. He observed night-vigils throughout his life. In physical appearance, he looked after Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani.

God Most High vouchsafed him countless graces of miracles, but he seldom disclosed them. If sometimes he happened to show his miraculous power, he attributed it to some other persons. He never disclosed descent of divine manifestation (تجلیات) to anyone, rather he would say: "We are mullah." He served as *sajjada-nishin* for about 64 years but never uttered a single word about his spiritual elevated rank. Humility and submission (*Khazu and Khushu*) remained the basic life-style of Shah Sulaiman. He used to hold audition session (*sama*) in the last part of Friday night secretly with the company of a few Sufis. He never made it open lest his disciples and devotees should follow this practice as routine of their life.

As stated before Shah Sulaiman married Bibi Sahiba who was also his devotee. She gave birth to three sons named Khwaja Gul Muhammad, Khwaja Dervish Muhammad and Khwaja Abdullah Masum and one daughter named Amna Bibi who was married with Abdur Rehman bin Ibrahim Khan. She gave birth to two sons named Mian Qadir Bakhsh and Mian Khair Bakhsh. Shah Sulaiman had some other wives but all his children were born to the first wife Bibi Sahiba, who died in

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1268 A.H (1852) at the age of 80, and buried near the graves of her sons. All sons of Hazrat Shah Sulaiman died in his life-time; he therefore appointed his grandson Khwaja Allah Bakhsh Tounsavi, the son of his elder son Khwaja Gul Muhammad, as his spiritual heir and *sajjada nishin* of the *Dargah*. Khwaja Allah Bakhsh was an erudite scholar, well-versed in exoteric and esoteric science and was considered worthy heir of the spiritual treasure of his grandfather.

Once audition session (*sama*) was going on at the residence of Nawab Ghazi Khan. His Shaikh Khwaja Nur Muhammad alongwith his Khulafa was present in the assembly. The singers recited the following verses of Maulana Jami:

از مدرسہ بکعبہ رعم یا بہ میکدہ
اے پیر رہ بگو کہ طریق صوابِ چیست

(Should I go to the holy Kaaba or the tavern. O my spiritual guide! Tell me which is the straight path.)

Hearing this, ecstatic rapture seized Shah Sulaiman to the extent that fountain of blood gushed out of his eyes. In this state, he got hands of Hazrat Nur Muhammad Narowala and Qazi Muhammad and started circumambulating his Shaikh Khwaja Nur Muhammad and continued for long while, till some drops of blood fell on the raiment of Khwaja, and he fell unconscious. Then Khwaja Nur Muhammad stopped the singers saying 'Our poor fellow will die.' Then Khwaja Nur Muhammad put his mantle on Shah Sulaiman and took him to his lodge.

Hazrat Narowala and Qazi came near him and said: "This young chap is highly blest soul who in one flight reached Light of His Essence. He remained in this condition

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upto noon and then recovered his senses. He kissed the mantle of Khwaja and keeping it on the head he left for his lodge.

It was the first Urs (death anniversary) of Khwaja Nur Muhammad and all his Khulafa had gathered at his shrine. The audition session (*sama*) started. The singers recited the following verses of Shaikh Jamal Chishti:

مرحبا ترک مست رعنائی دل زمانے بری بہ یغمائی
درجہاں نیست کس بتو مانند بے نظیری بحسن و زیبائی
محو مطلق شو ہمہ عالم چوں نقاب از جمالی بکشائی

(O ecstatic graceful Beloved, glory to You. You are plundering our heart away. No one like of You exists in the world. You are matchless in your beauty and grace. When you unveil your resplendent countenance, the entire world is enraptured.)

Hearing this Shah Sulaiman went into deep rapture and in this state took Sahibzada Ghulam Mustafa, who was a little boy and present in the gathering, on his shoulder. In the same rapturous state he would come and go to the tomb of Khwaja Nur Muhammad several times. Afterwards he got down the boy and himself fell unconscious on the ground. His pulse was checked, it had stopped. Nawab Ghaziuddin Khan said: "Here, the incident of Khwaja Qutbuddin Bakhtiyar, in which he lost his life, is repeated when the singers recited the following verse of Hazrat Ahmad Jam to him:

کشتگانِ خنجر تسلیم را ہر زماں از غیب جانے دیگر ست

(Those slain by the sword of submission to the Lord Most High, get a life new, newer again, every moment, every moment.)

Thus everyone present there thought that Shah Sulaiman had expired. But when time for noon prayer came,

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he came to the state of sobriety and said the prayer in full consciousness.

One day at the time of noon prayer, a Hindu hermit with his friends came to visit Hazrat Sulaiman and asked him: "Please tell me whether divine union is attainable through predestined decree or by undergoing asceticism?" The Shaikh answered: "If union is predetermined by the Lord Most High, it is conferred on the seeker, if not, then ascetic practices go waste and cause distance and alienation."

Once Mastan Shah Kabuli, who was his *Khalifa*, presented an invaluable diamond to Shah Sulaiman. Its price was known only to the jewellers. He got the diamond in his hand and asked Mastan Shah to bring two stones. Putting that diamond between the two stones, he crushed it into dust. Mastan Shah was taken aback to see the fate of diamond. After this Hazrat Sulaiman asked Mustan Shah to pick up his prayer-mat. He was wonderstruck to see that a river of diamonds and pearls was flowing beneath the prayer-mat. Mastan offering salutation said:

آنا نکہ خاک را بنظر کیمیا کنند آیا بود کہ گوشۂ چشمے بما کنند

(Those who have the ability to convert the dust into alchemy; would that they cast glance of benovelence through the corner of their eye towards us.)

After this Mastan Shah devoted himself entirely to austerity and ascetic practices and achieved his goal.

Mian Nur Bakhsh Maharvi relates that he heard Shah Sulaiman saying once: "I was sitting in the presence of my Shaikh Khwaja Nur Muhammad. I found him highly dejected and in sad mood and asked him the reason for that melancholic state." He answered: "Today is the first day of 12th century A.H. I am depressed that faith and belief of the

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Muslims in this century will decline. But only those blest souls attached to Auliya Allah and those who invoke blessings and salutation on the Holy Prophet ﷺ shall remain secured."

When the month of Safar (1267 A.H) began Shah Sulaiman said: "The month of our jounery to next world has arrived, God may bless us." After a few days catarrah (زکام) attacked him severely. He died on Wednesday on the 6th of Safar at the age of 84 and buried in the compound of his residence on the 8th Safar (Friday) 1267 A.H. When Shah Sulaiman was initiated, he was of 15 or 16 years. When his Shaikh Nur Muhammad died, he was 22 and at the time of his passing away he was 84, then his date of birth should be 1183 A.H (1769)

Shah Sulaiman conferred Khilafat onto around 70 blest persons. The compiler of book entitled '*Manaqib al-Mahboobin*' Haji Najmuddin Sulaimani has recorded names of 43 such blest souls who were conferred spiritual successorship. Besides this, a large number of his Khulafa were from foreign countries. Some of his Khulafa turned to be accomplished mystics of Islam endowed with astonishing miraculous power. Hazrat Maulana Shamsuddin Sialvi was one of the eminent spiritual figures in the galaxy of his beneficiaries. He was the closest and beloved Khalifa of Hazrat Shah Sulaiman.

Shah Sulaiman discourses:

1. That person is fit for the office of Spiritual Guide who must be aware of the state of his disciple and approach to help him, may he be thousands miles away from him.
2. The servant must be satisfied with the act of God even if it apparently augurs not well since divine acts are not devoid of His strategy. Whatever God does, is always in favour of His servant. Once an *abdal* saw rain falling on the river and

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thought that had it rained on earth, the creatures would have benefitted of it. What was the need to fall rain on river! The very moment this irreverent thought came to his mind, his hands and feet were cut instantly. He fell on the ground and his spiritual rank of *abdal* confiscated forthwith.

3. *Awrad-o-Wazaif* (litanies) relating to our spiritual ancestors are given in two treatises: One is "*Risala Taqseem Awqat*" compiled by Hazrat Shaikh Muhammad. The second is entitled "*Awrad-i- Naseeriyya*". He advised Khulafa to copy both of them, recite them and act upon as directed there.

4. Someone talked ill about the governor of Tounsa Sharif. Shah Sulaiman said: "He was a pious, God wary person who would alway engage in His recollection and devotion. He used to observe night vigils. But since the time he was made governor, he turned into an oppressor. He spiritual excellence and blessedness changed into wretchedness.

5. One day Maulavi Muhammad Yar complained of joblessness and enmity of the people. Shah said: "God by His own grace confers anything pleasing' to His every servant but the creatures develop hatred of it." Yar Muhammad said: 'I have nothing of the like in me.' Shah said: God's grant is of three nature: First a man becomes chosen of God. All the creatures know him, and he too has his own cognition of being chosen. Second man has the cognition of his being elect, but the people are unaware of his spiritual status. Third type of man is that who does not know about his own spiritual elevation nor the people have cognition of his rank." The third type of men are called "hidden" which is also a category of Auliya Allah. There is also a fourth kind of Auliya Allah that the people know them, but they are ignorant of their spiritual rank.

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6. Those who get near to the kings, the rich, and the worldling beings, lose this world and the Hereafter. On the other hand, he who get closer to the people of God i,e. Auliya Allah, succeeds in both the worlds. He narrated an event that once Shaikh Shihabuddin Suhrawardi was passing through a narrow street. By chance his skirt (*daman*) touched an adulterer. When the latter died someone saw him strolling in Paradise. He asked: "How did he get this blessing of God?" He replied:- "The raiment of Shaikh Shihabuddin touched my body. Allah Most High, by virtue of his clothes pardoned me." On the contrary, Muhammad Yaqoob, the minister had close relation with Nawab Bahawal Khan. He was annoyed with his minister and got him assassinated and then married his wife. This is the result of mundane relationship with the highups.

Sources

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12

Khwaja Shamsuddin Sialavi

A celebrated luminous figure with brilliant spiritual profile relating to the later generation of Chishtiyya Sufi order, Hazrat Khwaja Shamsuddin Sialavi was born at Sial, in district Sargodha in 1214 A.H. (1799). Hazrat Syed Pir Mehr Ali Shah used to pay high tribute to his great Shaikh and regarded him as Renewer (Mujaddid) of the religion. He was among the top-ranking Khulafa of Hazrat Muhammad Shah Sulaiman of Tounsa Sharif in the Dera Ghazi Khan district of the Punjab. He was son of Mian Muhammad Yar and grandson of Mian Muhammad Sharif. His mother named Jannat Bibi. He was geneologically related to Khokhar family known as Sial. His family lineage goes back to Hazrat Abbas-the standard Bearer through fifty generations. However some biographers trace his descent from Hazrat Ali Murtada (R.A). The chief ancestor of his family is named Mian Sher Karam Ali who was fifth descent before Hazrat Sialavi. He is said to be a notable perfect sufi saint of the time, and his shrine, which locates near Sial is place of pilgrimage. The mother of Hazrat Sialavi was *hafizah* (i,e. who had committed the holy Qur'an to her memory). She was great worshipper and would teach girls the holy Qur'an. She also remained engaged in teaching Islamic sciences to God wary female students throghout her life. It is related that she used to invoke blessings and salutation on the holy Prophet ﷺ plentifully day and night.

Hazrat Sialavi's uncle Mian Ahmad Yar was married to a woman who belonged to Lali tribe. Her father Mian Nur Nabi was an enlightened mystic. Once he came to Sial to see his daughter and saw Hazrat Sialavi, who was infant at that

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time, crawling on the floor. The very moment he saw Hazrat, he stood up in veneration of him. Someone from the house asked: "why are you giving so much respect to this infant?" He answered. "You don't know the glory of this child; supreme Name of Allah is written on his forehead. When he comes of age, God will exalt him to the rank of perfect Sufi saint and he will satiate a world by his spiritual knowledge and benediction. Hundreds of spiritualists of high ranks shall stand at his threshold folded hands." Mian Nur Nabi said to his daughter: "I have supplicated in divine sanctuary that God bless you with a daughter, and you marry her with this child (Hazrat Sialavi) so that I may also be resurrected amongst the kins of this great mystic on the Day of Judgement."

The only son of Mian Muhammad Yar (Khwaja Shamsuddin) was highly handsome right from his childhood reflecting great promise in the future life. He was sent to a local school to get education in the holy Qur'an at the age of four and half years. He had absolutely no interest to play with children of his age. He had memorized the holy Qur'an at the age of seven. Afterwards he went to Meki Dhook (Pindi Ghape) with his uncle Mian Ahmad Din where he completed his basic education in Persian language. There he studied *Karima* and *Nam-e- Haq*. But when his teacher died, he went to Makhud Sharif, and under the guidance of his uncle Ahamd Din, he studied *Pand Nama* of Khwaja Fariduddin Attar. He also read all the prescribed poetical works from his uncle.

Maulavi Ali Muhammad was a renowned scholar at Makhud at that time and a large number of students were studying various sciences in his Madressah. Hazrat Sialavi also joined his school. Under the affectionate and loving care of the teacher, he spent 13 years and completed his study in the areas of Philosophy, Logic, Arabic and Persian grammar

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and literature. Maulavi had recognized talent and great promise in Hazrat. God had given him exceptional memory and deep insight. He would often invite him at meal and discuss various problems of rational and traditional sciences (معقولات ومنقولات) with him. Such sittings and meetings with a great scholar awakened his inherent ability which increased his thirst for more knowledge.

Meanwhile Hazrat Sialavi got an unexpected chance to go to Kabul. Muhammad Amin a trader who was a friend of Maulavi Ali Muhammad happened to travel to Kabul on his business tour. He knew much about the piety and sublimity of Hazrat Sialavi. He requested Maulavi Ali Muhammad to allow Hazrat to accompany him in his tour to Kabul. Thus with the permission of his teacher Hazrat left for Kabul with Muhammad Amin who had to stay there for long time. Hazrat took full advantage of this trip. There he studied *Hidaya* in first year, and *Mutawwal* in the second year, and also joined classes to study Traditions (*Ahadith*) and obtained degree in the subject. After the completion of his academic study, he alongwith Muhammad Amin, came back to his teacher at Makhud Sharif.

Maulavi Ali Muhammad was indeed a scholar and theologian of repute. In the absence of Hazrat, his esoteric (inner) state had changed. He was praying day and night to Almighty to help him find a spiritual guide who could satiate his thirst for inspired knowledge (*marifat*) and cause consolation to his agitated anxious heart. The same was the condition of his student Hazrat Sialavi who had recently finished his study in religious sciences and was in quest of spiritual guide.

At this juncture, both learnt about the spiritual excellence and elevated rank of Khwaja Shah Muhammad

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Sulaiman Tounsvi who was considered axis (*qutb*) of the age. Thus both the student and teacher left for Tounsa to visit Khanqah (training centre) of Shah Sulaiman. When they met him, he asked: "where are you coming from?" They answered 'from Makhud.' How is Maulavi Ali Muhammad, he asked again?" "I am that poor fellow in your presence," replied Ali Muhammad. Shah Sulaiman stood up and caressed Maulavi Sahib and expressed great respect. He also arranged a separate room for him to stay there.

On the other hand Hazrat Sialavi, when saw the fascinating personality of Shah Sulaiman (*Pir Pathan*), felt captivated by his glance. He could not bear further delay nor he waited for his teacher. The very moment he found proper time, he requested Shah Sulaiman to initiate (*Bait*) him, who immediately accepted him in his discipleship (i,e. made him mureed)

He advised him to perform some voluntary prayers, recite some litanies (*wazif*) and invoke blessings and salutation on the holy Prophet ﷺ, saying "this would suffice you as the first lesson in the mystical quest. When you come after finishing your study in religious sciences, you will be honoured more." Having blessed by this eternal blessings, he returned to his teacher and took rest.

Hazrat Maulana Ali Muhammad after the pause of few days also requested Shah Sulaiman to initiate (*Bait*) him in his Sufi order. But in response he said: "O Dear, you are already highly qualified and renowned scholar of religious sciences, what impels you to swear oath of allegiance at my hand?" Maulana appealed again in great humility and said: "Sir, I did not acquire outer knowledge to cause deprivation to me. I am still divested of this eternal boon and blessing. I learnt all for the acquisition of divine light. Thus take pity on this poor

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fellow and don't deprive me from your discipleship." Shah Sulaiman appreciated his humility and lowliness very much and gave him some litanies (*wazaif*) to recite with the result that Maulana lost inner enlightenment he had already attained and the aglow of divine love he previously held cooled down. He felt anxiety and disappointment over this change and reported the matter to Shah Sulaiman who in response said: "Let the one exit first, the second to enter later." Thus after the lapse of some time, there created such longing and yearning in the heart of Maulana which was difficult to explain. He was then enjoying absorption (جذب) of his soul into God. He stayed at the Dargah of Shah Sulaiman for six months during which he continued attaining spiritual wealth through his inner glance ceaselessly. After the lapse of six months, the Shaikh called him to his chamber, invested him with cloak of vicegerency (خرقہ خلافت), and making him an enlightened saint, allowed him to go back to Makhud to serve Muslim community.

Whosoever saw Hazrat Sialavi in his student life was surprised to see trace and grace of divine light radiant on his face which had added much to his beauty. Sometimes when he used to travel from Makhud to Sial to visit this parents and passed by a town named Deenpur, there lived a notable spiritualist known as Mian Muhammad Akram. Whenever he saw this young beautiful traveller, he would stand up to welcome him and then went out to town to say him adieu. When asked why did he offer so much respect to a young boy, 'is that for he is descendant of Mian Sher Karam Ali?' He answered: No, it is not for that reason. You don't recognize this shining pearl of saintship. A time is coming when this young boy will be Sultan of the realm of *wilayat*. The world will see drum of his grandeur beaten everywhere. The perfect

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sufis would attend him to gain benefit. Thousands like me and others will be attendants at his *Dargah*."

Maulana Ali Muhammad was unmarried. He had no one to inherit his estate or be his spiritual successor. He thought to make his student Hazrat Sialvi his heir. When he returned to Makhud from Tounsa, he consigned all his estate to Hazrat and his Madressah too for its overall administration. On the other hand the parents of Hazrat were worried in the absence of their son. They wanted him to come back and marry. But Hazrat Sialavi was not prepared to enter wedlock. His parents wrote to his Shaikh Shah Sulaiman and sought help in this regard. The Shaikh immediately wrote to Maulana Ali Muhammad saying: "O Mauliviya why have you imprisoned the poor- fellow (Sialavi). Send him back to this parents forthwith." Through a letter he also bade Sialavi to join his parents immediately and marry in submission to Sunna.

Having received instructions from the spiritual guide, Hazrat Sialavi left for Sial. There he immediately married the daughter of his uncle Mian Ahmad Yar. At this time, he was 34. After marriage Hazrat Siałavi decided to reside permanently at Sial Sharif. There he establised a seminary (Madressah) for teaching and disssemination of religious sciences and a monastery (Khanqah) for spiritual training and sanctification of the aspirants of Sufism.

Love for the Shaikh was deeply rooted in the heart of Hazrat Sialavi. He would travel on foot to Tounsa number of time in a year and stay there for at least forty days. When he grew old and became weak, he used riding-mount. He also travelled from Tounsa to Mahar Sharif with his Shaikh Shah Sulaiman fourteen times in which he would load his luggage including the holy Qur'an, wooden small table and other

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assessories on his shoulders, holding water-skin in one hand and staff and prayer-mat in armpit, and being intoxicated by drinking primordial wine of divine love, walked and run bare-footed before his riding mount. The people would astonish to see dedication of this unrivalled beautiful young man in slim body taking too much trouble filled with yawning serving his Shaikh.

There was a distance of 150 miles between Tounsa and Mahar Sharif. The route comprised either jungle or waterless desert. Once it was summer and in the scorching heat of sun Shah Sulaiman riding a horse left for Mahar Sharif to visit his Shaikh Nur Muhammad. Hazrat Sialavi, as usual loading luggage of his Shaikh accompained him. He was running bare-footed before his horse. His feet were bitterly injured by thorns and stones, but he did not care, lest his Shaikh should feel discomfort. But when the Shaikh saw his condition, he asked him to stop. He took off his shoes and gave to Sialavi to wear to protect his feet from the burning sand. Hazrat Sialavi accepted this gift, but instead of wearing the shoes, he put them on his head like a crown. After some time, the Shaikh saw him again bare-foot and enquired where were the shoes? Sialavi answered: "I have put them on the place where they deserved." Shah Sulaiman was deeply moved by the extra- ordinary devotion of his disciple. He came down from the horse and caressed Sialavi to his chest. God knows better how much treasure of illumination was transmitted to his inmost being in a few moments. That is why it is rightly said that *suluk* (mystic path) is an enigmatic journey in quest of Ultimate Truth. It is not the name of academic study or Greek philosophy as the West thinks. Hazrat Sialavi, now 36 had become a worthy Sufi saint. His austerities and escetic practices were exemplary.

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Once Hazrat Sialavi was travelling from Sial to Tounsa. On the way, while he was crossing a jungle, he met a radiant faced holy man who asked him: "You recite *Durood Kibrit-e-ahmar*." Sialavi said: "Advice of my spiritual guide is sufficient for me." When he arrived at Tounsa and met his Shaikh he asked him to recite that specific Durood Sharif which the man is jungle had advised him. He also disclosed that the mysterious person was Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani himself. Prior to this incident '*Durood Kibrit-e-ahmar*' was not the part of litanies in Chishtiyya Sufi order. It entered by the virtue of Hazrat Sialavi as great boon for Chishtiyya fraternity. Thereafter Hazrat Sialavi would recite this Durood regularly. For this purpose he had selected a specific place outside the city of Sial Sharif. Hazrat Qamaruddin Sialavi, the heir of Hazrat Sialavi says that Maulana Muazam Din, who was attending Hazrat during this period, related an anecdote which he witnessed with his own eyes in these words: "My duty was to prevent anyone to interfere during the recital of this Durood Sharif. Once the sun had risen while Hazrat Sialavi was still busy in recitation. Dawn like atmosphere prevailed there. Meanwhile a few horses descended from heaven. The Shaikh moved forward and kissed the feet of the most beautiful eminent rider. It was Rasulullah ﷺ who was holding a turban in his hand. He fastened this on the head of Hazrat Sialavi and disappeared. Afterwards, he inquired from me whether had I witnessed the scene? When I affirmed to have seen, he forbade me to disclose it to anyone.

Once Shah Sulaiman was sitting in his lodge. A large number of devotees too had gathered there including Hazrat Sialvi. Meanwhile a beautiful holy man entered there, talked with Shah Sulaiman and left. The latter asked the audience

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'whoever wants to see Hazrat Khidr (A.S) is allowed to go and see him.' Everyone rushed out to see Khidr except Hazrat Sialavi. Shah Sulaiman asked him 'don't you like to see Hazrat Khidr?' He replied 'I would like to see the person for whom Khidr has come to visit.' The Shaikh was pleased to hear this answer and immediately prayed to God: O Allah! Elevate my Sialavi, confer eternal grace and blessing on him.' The result of this prayer was that people from east to west began to throng his Khanqah. Sialavi was so much respectful to his Shaikh (*Pir*) that he never used the soil of Tounsa for excrements (stool & urine). He would go three miles away from the area of Tounsa for this purpose.

One day when Hazrat Sialavi was present before his Shaikh (i,e. Shah Sulaiman). He invested him with cloak of successorship (خرقہ خلافت) and enjoined him to guide the ignorant and detracked folk to right path. Hazrat Sialavi replied: "My lord I am not worthy to hold this heavy responsibility; you accept my apology." The Shaikh said: "Where do you stand! You don't exist, it is I who exist. I take full responsibility of the job being entrusted to you. I am not devolving this responsibility on you at my own accord. I seat you in the professional chair of guidance under divine command." Thus after conferring outer and inner honours and boons on Sialavi, he bade him to depart. Again at the time of departure, he insisted upon him that no one should return deprived of spiritual beneficence for which you have been made the trustee and distributor on behalf of the Lord Most High. Whosoever approaches you for allegiance (*Bait*) must be helped and accepted."

Hazrat Sialavi when met next time his Shaikh, he inquired: "Have you initiated anyone?" Sialavi said: "Only my parents have sworn allegiance at my hand and no one else

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came to me." Hearing this, Shah Sulaiman got excited and his face turned red. He replied: "O Sialavi, I have made you falcon of the spaceless (شہبازلامکانی) sphere. The entire world is your prey. Devote your God given energy to the illumination of His creatures, and you need not worry." Afterwards a great multitude from all sides began to crowd the Khanqah of Hazrat Sialavi. In 1842 he established a great institution of Islamic teaching and learning where a number of competent teachers were employed to impart comprehensive education.

Politically it was desolate period in the history of India in which Hazrat Sialavi was directed to start his missionary work. In this era the British had occupied major part of India. Sikhs were the rulers of the state of Punjab. The country was facing anarchy. Rapine and treachery was the order of the day. Gory atmosphere had engulfed the country. The Muslim community was facing untold suffering at the hands of British and Sikh rulers. Hazrat Sialavi following the practice of his spiritual ancestors, who did not adopt policy of confrontation, opened the doors of his Madressah *and* Khanqah to provide formal (outer) and esoteric (inner) education and training to Muslim Ummah. A big segment of the Punjab nobility also entered his spiritual circle which definitely changed the mode of contemporary politics in favour of the Muslim community.

The method of preaching and exhortation of Hazrat Sialavi was attractive like that of great mystics of Islam. He never discoursed in hard, harsh and inflicting manner, nor criticised the detractors and mischief-monger activists. Whatever was uttered from his veridical tongue (زبان حق ترجمان) carried deep impact into the audience. He used to hold gatherings regularly in which he discoursed concisely on all the subject of Islamic sciences, and spiritual way of life and thoughts. An anthology of his discourses containing forty

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majalis has been complied and published under the title:'*Miraatul-Ashiqeen*.'

People from all walks of life were approaching Khanqah of Hazrat Sialavi including the rich and poor, aristocrat, common folk, wayfarers of mystic path (سالکین) rigorous mystics (قلندر), ruling elite, educated and illiterate people. In the session, his inner eye was chasing problems and anxieties of the people. His words were consoling and resolving their difficulties and purifying their uncleanliness and inner defilements. Every body was getting what he had expected of Sialavi. He was very kind towards the poor, widows, students, and *dervishes*. He would generously bestow some litanies (*awrad*) to the people regardless of their spiritual kinship with his order.

Qazi Sultan Mahmud was a famous religious scholar of the time. When he came to know that a *dervish*, who was interested in *sama* (audition) had appeard on the soil of Sial, he thought to hold a debate on this (*sama*) issue with that holy man. To Qazi, *sama* was totally unlawful in the eye of Shariah. He thus loaded a heap of books on donkey. In the company of his followers, he came to Sial to settle the issue. When he reached Khanqah, Hazrat Sialavi was speaking on the subject of gnosis (*marifat*). The Qazi without observing any rules of discipline and etiquette addressed Sialavi irreverently in these words: "I have heard that you act contrary to the law of Shariah and practise what is forbidden therein." Hazrat Sialavi very patiently listened his remarks and said: "Not I but no one from my former seven spiritual generations has ever disregarded Shariah and Sunna of the Holy Prophet ﷺ. All remained bowed down before the canonical law of Islam. May God secure us from disobeying Shariah." Hearing this Qazi sat silently for a while and then left the place to

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perform ablution: When he left, Hazrat Sialavi directed the singers to start audition (*sama*). They sang the following couplet of Punjabi language:

جھنگ کنوں دل تنگ پیو سے پچھاں ہزارے دیاں داتاں

میرے ماہی دیاں مٹھیاں باتاں جیوں کھنڈ شکر نباتاں

(I am now weary of peace of Jang, and could not understand the secret of Takht Hazara (i,e. Domain of Divine-Lahut) Discourses of my beloved (Pir) are so sweet that no sweetness of the world is like of them)

Hearing the voice of singers, Qazi came back rushingly in angry mood and said: "You still didn't abstain; didn't abstain." When Qazi approached very near to Hazrat Sialavi, he cast a esoteric glance at him which enraptured him and he fell down on the ground unconscious and looked restless like fish out of water. The singers were continuously repeating the same couplet which was adding fuel to his inner fire. Qazi was wearing a big turban which was a sign of his great scholarship. In this ecstatic state he removed his turban from the head and presented it to the singers. When the singers were repeating that particular couplet, Qazi was anxiously shrieking and uttering:

حق او یارو حق! حق اور یارو حق

Syed Muhammad Ghaus Shah, who was a descendant of a Sufi saint of Chishtiyya Sabiriyya order, named Hazrat Mahboob Alam Shah Jiywna of district Jang, had no male child. He was a big landlord of the area. He was growing old with no one to inherit his estate. He appeared befor Hazrat Sialavi and recounted his pitiable condition and requested him to pray that God bless him with male child. Hazrat Sialavi consoled him and said: "God will bestow you two sons. Name

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the first son Salihah Shah, and the second Raja Shah. Hearing this good news, he requested the Shaikh to initiate him in his Sufi orders which was accepted. God granted the pray of the Shaikh. Despite old age two male children were born to him. When the descendants of other Syed families came to know that Syed Muhammad Ghaus Shah had sworn allegiance at the hand of a Jatt (non-Syed) they reproached him. Syed Muhammad Ghaus Shah made the rebukers silent by saying: "I saw the farm land of Jatt evergreen and then I entered his circle."

Hazrat Sialavi was strict observant of Sunna and Shariah. He always stressed to say obligatory prayers in congregation. He always advised the Muslims to maintain unity and solidarity among them. He was fond of *sama* but without musical instruments. Once three singers came and sought his permission to perform *sama* with instruments. Hazrat Sialavi said: Firstly wrap up your musical instruments and then start if you are ready to do without them."

Hazrat Khwaja Sialavi firmly believed in the doctrine of *wahdat ul-wujud* (Oneness of Being). But he also held that it was not meant for the common people. It was staunch reality but restricted only to spiritually elect. It was a domain of mystical flight but for those who are in quest of unitive life. Hazrat Sultan Bahu hints at this state of condition in the following verse:

وحدت داد دریا الٰہی جتھے عاشق لیندے تاری ہو
مارن ٹبیاں کڈھن موتی، آپو اپنی واری ہو

In the ocean of wahdat (extrinsic unity) only His lovers swim as they please. In the world they appear to dive deep into that ocean in order to collect pearls. They are the lovers of their ownselves. (They are the people who abide in

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the Abode of light and are deeply intoxicated).

God had vouchsafed Hazrat Sialavi strong intuitive powers (تصرفات) which he would wield in service to humanity. His biographers have recorded a number of Karamat which came to limelight and affirmed his sainthood of high rank. Once Raja of Jamu and Kashmir sent his minister with precious gifts and other offerings to Hazrat Sialavi and sought his assistant. The minister disclosed to Sialavi that "viceroy of Calcutta wants to annex the beautiful valley of Jamu and Kashmir and wants to give other estate somewhere else in lieu of it. Raja has appealed to you to pray that God change his mind and he abandon his decision." The very moment Sialavi prayed, the viceroy received royal order to report back to London office. After his relinquishment many viceroys came to India but no one ever thought to occupy Kashmir.

Khwaja Allah Bakhsh set out to visit *Haramain Sharifain*. One day Hazrat Sialavi after offering Zuhr (noon) prayer sat in the mosque in state of anxiety and asked all the audience to pray for Pirzada's safe and sound return. Hazrat Sialavi himself fell in prostration and engaged in secret communion with God. People saw his eyes full of tears when he raised his head. The devotees noted time and date of the occasion. When Pirzada returned it was disclosed that on the said day he sustained severe type of cholera and all hopes of his survival lost. But all of sudden help from the invisible realm descended and he miraculously regained health. It was the time of Zuhr prayer.

Mian Murad Ali relates that once river Jhelum went into storm. It flooded the surrounding areas and the people rendered homeless. A farmer took his hoard of sheeps and lodged at a well near the door-court of Hazrat Sialavi. After two days Sialavi sent his attendant to fatch some water. There

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he saw the farmer in pitiable condition. When he inquired of his affair, he was told that tonight a wolf had taken away his sheep. He was worried as what would happen if that practice continued. The attendant reported the matter to Hazrat Sialavi and he uttered 'wolf be damned', and asked the attendants to go out and see the phenomenon. To their surprise they saw the wolf and sheep sitting together in peace. The attendants managed to take the wolf in the presence of Sialavi who said: 'Leave him and ask him not to come again close to our Khanqah.' The wolf fled like deer and the farmer became servant of Hazrat Sialavi.

Hazrat Shaikh Sialavi had three sons named: Khwaja Muhammad Din, Muhammad Afzal Din and Muhammad Shuauddin. Hazrat Sialavi enjoyed good health throughout his life. On the 15th of Muharrum 1300 A.H., he called his eldest son Muhammad Din who was better known by the title: 'Hazrat Sani.' He apprised his son in these words; "The corporeal world (ناسوتی دنیا) is transitory and its circumstances are always changing. It gives sometime richness and other time destitution and poverty. Our ancestors were big landlords and spent life in riches. When my time came, I after acquiring formal education, swore allegiance at the hand of Shah Sulaiman. Our financial condition deteriorated day by day to the extent that we began to starve. More often there used to be nothing at home to eat continuously for seven days. But I never disclosed the secret of our poverty to anyone. Now by the virtue and blessing of Khwaja Sulaiman, God has given us everything. I am not interested in any worldly charm and attraction. Rather I love two things given to me by our Mashaikh: Love for *dervishes* and the second, obedience and submission to the spiritual guide (*Pir*). You develop trust in God, patience and contentment. Love dervishes and Ulama."

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The son requested 'I don't need worldly wealth, confer on us the treasure of saintship that you have inherited from your spiritual ancestors.' The Shaikh said: 'Accept worldly wealth from me, God Almighty will enrich you with spiritual wealth also.' The son said: "We desire you to live for another forty years so that spiritually thirsty folk continue to slake their thirst from your sweet fountain." Hearing this, Hazrat Sialavi became silent. Then he said: "O Dear, we are not sure to live for forty days and you talk about forty years. I have already beseeched my Lord that my life-time be compatible with that of my *Pir*. I feel that I have come to that age of departure since my Shaikh left in the month of Safar. Perhaps I too have to go in the month of Safar which has set in." On the 18th of Safar severe type of fever assailed him after he had offered *tahajjud* (midnight) prayer. The physicians did their best to cure him, but their efforts ended in smoke. The second son Hazrat Fazl Din sought permission to recite some litanies (*wazif*). He allowed him to recite all litanies given to him. On the 21st of Safar the health condition broke down further. In the state of anxiety Fazal Din was reciting the following couplet repeatedly.

یالیت قبل منیتی یوما افوز لمنیتی
بحر اتلاطم رکبتی اظل املاء قربتی

(Would that I could make my death a triumph before I die, and I ride on the tides of the sea in quest of union with my Beloved)

When Hazrat Sialavi heard this couplet, he directed the son to repeat it. He then read the following couplet himself:

جانِ جانم رابخود آگاہ کن
لطف خویشم ہمدم و ہمراہ کن

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(My son! Beware, protect your sublimity all the time, and never put it at stake, i,e. take care of enlightened status of your family).

Next two days passed in the same critical condition. He asked the people sitting around two or three times whether the sun had risen? Then asked 'what is the date and day today?' Someone answered: it is the Friday, the 24th of Safar. Hearing this he got rosary in his hand and invoked Durood-o-Salaam on the Holy Prophet ﷺ. At dawn he offered two cycles of dawn prayer and then busied in remembrance (*dhikr*) of Allah. Then he cast a parting glance on the people sitting around him. After this he turned his face in the direction of *Baitullah Sharif*. His body motioned a little and then signs of departure seized him. All the sons, devotees and others began to weep. Just after one moment he surrendered his soul to fly to the celestial abode (عالم بالا)

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

He died on 24th Safar 1300 (1881-82) at the age of 86.

Hazrat Sialavi had appointed his son Khwaja Muhammad Din as his spiritual successor and *sajjada nisheen* to occupy the throne of Sial Sharif. He was popularly known as Hazrat Sialavi the Second (حضرت سیالوی ثانی). The number of Hazrat Sialavi's followers runs into hundreds of thousands within as well as outside Punjab. The list of his Khulafa is quite lengthy. It includes besides his own three sons such luminaries as named: Ghulam Haider Shah of Jalalpur, Pir Mehr Ali Shah of Glora Sharif, Maulavi Fazal Din of Chachar (Shahpur), Maulavi Muazzam Din of Marola Wala (Bhera) and Maulavi Muhammad Amin of Chakori (Gujrat). The first two named, however stand eminent in regard to their spiritual ranks, miraculous power and other accomplishment.

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Maulavi Amir Bakhsh of Khushab compiled a biography of Hazrat Khwaja Shamsuddin entitled '*Anwra-e-Shamsiyah*'. Another work entitled '*Miraatul Ashiqeen*' comprising his discourses and teachings is complied by Syed Muhammad Said.

Some highly select, and charismatic sayings and teachings of Hazrat Sialavi are recorded here in nutshell:

1. Spiritualists are the chosen servants of God. Administration of the entire universe is in their hands contrary to the worldy kings who are busy only to manage worldly matters.

2. In Sufi terminology by *Kufar* means that kind of belief in the Almighty which cannot be shaken by any doubt or suspicion. Due to ardency of divine love, shirt of Amir Khosrau had burnt at the spot near heart and it was indeed a divine gift.

3. Time of departure to celestial abode has arrived, still my love and longing for reading books on Islamic mysticism (Tasawwuf) and Tawhid is not diminished a bit. We continued our study of "*Mathnawi*" of Maulana Rumi and we found its essence in the service and obedience to the Shaikh (spiritual Guide). It is incumbent on the traveller of mystic path (salik) to study, in the beginning of the journey, Ghazali's book "*Kimiya al-saada*" and *Mathnawi* when journey nears completion.

4. When the wayfarer (*salik*) crosses successfully the station of "annihilation in Shaikh," he has attained all the stages of mystic path and *marifat*; for the obedience to the Shaikh is the obedience to Allah and His Apostle.

5. Everything has its body and soul. Likewise the prayer too has its body and soul. In prayer, standing, bowing, prostrations and other obligations, *wajibbat* and Sunna are as

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good as body and undistraction is the soul of the prayer. When both are combined, it is a complete prayer otherwise, it is body without soul.

6. It is mandatory on the traveller not to be neglectful of his litanies (*awrad*) and recollection at any moment since forgetfulness is the sign of deprivation. Some kind of litanies and recollection (*dhikr*) are preferred to others. But *dhikr an-nafs* (with the heart) prevails upon all other invocations.

7. For the true lover of God, there are flowers everywhere. Nightingale sings when she sees flower but when the lover is annihilated in his Beloved, he sees beauty of his lover everywhere.

8. The need for food and drink relates to the corporeal being. When the servants of God cross the boundaries of humanity and enter into the realm of annihilation (*fana*), they are absolved of eating and drinking.

9. The 'Holy Prophet ﷺ disclosed to his wife Aisha-the veracious that when a Muslim removes the pain equal to thorn-prick of another Muslim, God forgives all of his sins and makes him deserving Paradise. When Hazrat Abu Bakr (R.A) got this news, he wept. When asked the reason for his weeping, he said: "When there is a reward so great for such a minor pious act, what would be the fate of those unfortunate who are busy all the time in inflicting pain on their brethren.

10. The lower-self of man is like bear and traveller is like Qalandar. It is essential for the traveller of the mystic path to grapple with his lower-self like Qalandar who grapples with the bear so that his Lord save him from the evil of lower-self. For the Sufis, it is called 'the greater war,'

11. It is essential for the traveller of mysti path to endeavour utmost to purify his lower-self and consider himself inferior to every one and repel every thought 'other then God'

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from the heart and immmerse in worship of Allah Most High so that he is protected from his imaginary being and divine beauty is reflected in his heart.

12. Success of the spiritual path depends upon the longing and yearning of the heart. But one should never forsake reciting litanies and recollection since the lovers lay down their lives for the sake of the Beloved.

13. Death of *auliya Allah* is like a man who shifts from one place to another. He who is malicious towards them is subjected to trouble and calamity. He who loves them is benefitted in the world and Hereafter.

14. Someone asked why is it that the transmission of spiritual inspiration, by *auliya Allah*, is intensified more after their departure to the next world?" Hazrat Sialavi replied: "When *auliya Allah* depart from the corporeal world, they are liberated from the traits of humanity and become *mujarrad* (single) and attain union. That is why their movements become infinite."

15. Shaikh is that who enriches the heart of his disciple and converts him from worldly matters to the love of God, as the Holy Prophet ﷺ said: "The world is carrion." The holy men always shun it.

16. The traveller of mystic path should concentrate more on the purification of his inmost being, come what may of his exterior, since sainthood is not based on one's outer garments.

17. Contemplating picture of the Shaikh is a great boon and shield against sins, i,e., when the Sufi cultivates the habit of keeping the picture of his Shaikh in mind he dares not sin. If one contemplates the Truth in the mirror of the Shaikh, he arrives at his destination before long.

18. The traveller should exert more in the observance of Shariah since it is ladder to mystic path and the ultimate

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Reality. He who reached the destination was routed through Shaikh.

19. Audition (*same*) is beneficial to banish stray thoughts. However, excessive audition causes anxiety and hardness of heart. Thus the traveller should attend audition occasionally so that longing and yearning remain afresh in his heart.

20. Recollection (*dhikr*) is the greatest medium to gain purification of the lower self and santification of the soul. The more one perseveres in His recollection the more love increases. *Dhikr*, in whatever form is done, is the best means, may it be audible with tongue or secret in the heart. For *dhikr* means the remembrance of the Friend in whatever form it might be done!

21. By metaphorical (unreal) love means adherence to the Religious laws and obedience to one's Shaikh. When a true disciple perseveres in there two acts, he ultimately attains divine love.

22. When Sufi is overwhelmed by the violent love of God, he treads all the stages of mystic path. He concerns nothing of the phenomenal world. Rather he does not think of becoming a Shaikh (spiritual Guide).

23. The accomplished gnostic (*arif*) conceals his Divine love in the veil of Shariah as fragrance is hidden in the flowers, i,e., he decorates his exterior with Shariah and interior with Ultimate Reality so that he may become consummate.

24. Someone asked why the exoteric scholars (ulama) deny the concept of *wahdat ul-wujud?* He said "In most of the cases the learned deny it out of their ignorance. How a blind can enjoy the relish of seeing! Otherwise there is no doubt or suspicion in the reality of this doctrine. The traveller should keep this creed hidden but explain to the people according to

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the level of their understanding.

25. Someone asked what is a difference between *Qurb-e-Nawafil* and *Qurb-e-Faraiz*?" He said: "When the traveller effaces his human traits in the Traits of Allah and His Traits overwhelm him, this is called *Qurb-e-Nawaful*. When the traveller is annihilated and becomes unaware of entire phenomenal existence, rather even of himself, this is called *Qurb-e-Faraiz*. Thus there remains nothing in his sight except the Absolute Being."

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Family Background

13

Hazrat Saiyyid Pir Meher Ali Shah

Hazrat Syed Meher Ali Shah was born on Monday, the 1st Ramadan 1275 A.H (14th April 1859) at Golra in district Rawalpindi. He was son of Syed Nazar Din, a descendant of the fourth Righteous Caliph Hazrat Ali (R.A) who was son-in-law of the Holy Prophet ﷺ. The ancestry of Hazrat Meher Ali Shah is traced back through 25 generations to Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani. Hazrat Meher Ali descended from Syed Tajuddin son of Syed Abdul Razzaq son of Ghaus-e-Azam. Syed Tajuddin was the first to reach Bengal from Baghdad in the 9th Hijra. Sultan Feroz Shah Tughluq allotted him a estate for his Khanqah. Syed Tajuddin returned to Baghdad after a few years of missionary work leaving his son Syed Abil Hayat to carry on his mission in Bengal.

After the death of Syed Abil Hayat, his son Miran Shah Qadir Qumais succeeded him who gained popularity not only in Bengal but also in other parts of India. When struggle for power between Mughal emperor Humayun and Sher Shah Suri took place, Miran Shah left for Baghdad and returned when peace was restored, but instead of going to Gor (Bengal) he journeyed to Gangoh and met Shaikh Abdul Quddus Gangohi. Afterwards he shifted to Sadhora, a village in Ambala district and established a Khanqah and settled there. He died in Bengal where the then Mughal ruler sent him on some mission in 992 A.H. His body was brought back to Sadhora and buried there. His mission was carried on by his grandson named Hazrat Shah Muhammad Fadil Qalandar who died in 1104 A.H.

In the 12th generation of Shah Abdul Qadir Qumais, a

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person named Syed Abdul Rehman Nuri went to Hijaz for Hajj but on his way back fell ill and died in the city of Basrah (Iraq). His litanies *(awrad-o-wazaif)* were also buried in his grave. His two sons named Syed Roshan Din and Syed Rasul Shah, who were residing in Sadhora, left for Basrah and managed to collect litanies of their father. After performing Hajj, they went to Baghdad, Basrah, Kabul and finally on their way back to Sadhora, they decided to settle permanently in the village of Golra near Rawalpindi. This happened around the end of 12th centruy Hijra. The spiritual legacy of Syed Roshan Din and Syed Rasul Shah was passed on to Syed Miran Shah and Syed Fazaluddin - the two teen-aged sons of Syed Rasul Shah.

Syed Nazar Din Shah the father of Hazrat Pir Meher Ali Shah was the grandson of Syed Roshan Din Shah. Syed Nazar Din who later became known as Ajji Sahib was born in Golra inn 1815 (1234-35 A.H). He was a born Sufi saint with immaculate character and pious disposition since his childhood. In his early age he spent most of his time in studies and divine adoration aloof in his ancestral mosque in Golra. The Sikh community also lived close to the mosque. Once an unmarried girl related to Sikh SDO was found illegally pregnant. A confidant of the SDO, who was extremely jealous of newly-arrived Syed family falsely accused young Ajji Sahib of adultery. Without investigating the false charge, the SDO ordered Ajji Sahib to be arrested and burnt alive for the crime. However a Muslim delegation met SDO to plead the unblemished character of Ajji Sahib. He agreed to acquit him only if Syed Fazaluddin, who was the head of Golra' Khanqah appeared in person before him to prove innocence of the accused. Hazrat Fazaluddin refused to do so and asked the SDO to do whatever he liked to do, adding that if the boy was

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really guilty, it was better for the family's honour if he was burnt to death.

On the appointed day, a large pyre was prepared under an armed guard to execute the verdict. Huge crowd had also gathered there in the preceding night. Hazrat Ajji Sahib saw Ghaus-e-Azam in dream who advised him to take bath, wear a new dress, and offer two Rakats of voluntary prayer before going to the pyre. Ajji Sahib carried out the instruction and calmly sat on the pyre. Kerosine oil was then poured on the pyre and fire lit. The fire failed to burn the holy body of Ajji Sahib. The accusing person then poured more oil on the person of Syed Ajji, still the flames of fire failed completely to harm him. Rather his long curly hair waving in the flames were adding more beauty to his radiant countenance. It was indeed a valid proof of his lofty spiritual endowment from the invisible not known to the public yet. When the news of this miraculous vindication of impeceability was conveyed to SDO, he ordered that the accuser himself be burnt on the same pyre immediately. He also tendered an unqualified apology to Hazrat Fazaluddin for his wrong decision in the case. Both the latter and Ajji himself sought forgiveness for the accuser. In fact Ajji Sahib did not leave the pyre until this demand was not met by the SDO. This miraculous incident added sublime glory and prestige to Syed family and Sikh regime soon came to an end as a result of divine retribution.

Hazrat Ajji Sahib was married to a lady of a Gilani Syed family descended from Ghaus-e-Azam which had settled in Hasan Abdal town. It was through this union that Hazrat Pir Meher Ali Shah was born making him a Gilani Syed from both sides of parents. Syed Ajji was also a disciple of his maternal uncle Pir Syed Fazaluddin in Qadiriyya Sufi order. He possessed praiseworthy traits and characteristics. His

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generosity, munificence and his concern for the poor, the needy, oppressed and down- trodden were well-known to all.

Prediction about Hazrat Meher Ali Shah's birth was rife in the family. Both his parents as well as his father's maternal uncle Pir Syed Fazaluddin Shah were intuitively aware that a radiant spiritual personality was destined to born in their family in the near future. Also an aged *majzoob* (enraptured) had come and stayed in the Khanqah at Golra a few days before Hazrat's birth. He, number of times had given happy tidings about the imminent birth of a *Maqbul-e-Khuda* (an approved one of Allah) to Syed family. When Hazrat was born, he visited the outer *verandah* of the family house, called for the baby, kissed his hands and feet and then left the place never to return again.

Hazrat Meher Ali Shah was a wonder child endowed with excellent memory, extraordinary intelligence, good health. His early education was arranged by his parents and elders under the eminent local teachers. For reading the holy Qur'an, he was admitted to the classes run in the Khanqah, and for learning Urdu and Persian (besides Arabic) to a local school. At this early age his phenomenal memory enabled him to memorize the entire Holy Qur'an just by reading it as routine lessons without any conscious effort in this regard. For the attainment of higher education, Syed Meher Ali travelled to other parts of India. He joined seminary of Maulana Muhammad Shafi Qurashi in the village Bhui near Hasan Abdal and stayed there for two and a half years completing his intermediate level of religious education. Afterwards he proceeded to Angah about 100 miles away in district of Shahpur (Sargodha) to join the school headed by Maulavi Sultan Mahmud. Later after completing Dars-e-Nizami, he set out to join school at Aligarh run by Maulana Lutfullah where

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he studied Arabic for two and half years. From here he went to Saharanpur to study Hadith from Maulana Ahmad Ali. Hazrat also tried to join the school of another famous scholar Maulana Ahmad Hasan Muhaddith of Kanpur, who could not admit Meher Ali Shah on account of his impending journey to Hijaz for pilgrimage.

Having completed his study in Islamic science, Hazrat Pir Meher Ali returned to Golra Sahrif in 1877. The first thing he did on his return was to devote himself whole-heartedly to teaching and promotion of religious education during which he was able to convert many seemingly dull students into notable scholars.

Hazrat Meher Ali Shah belonged to the family of top-ranking spiritualists. Family environement was steeply soaked in saintliness. He was, in the first instance, initiated into his ancestral Qadiriyya Sufi order joined by his father's maternal uncle Pir Syed Fazaluddin Shah. During the same period his marriage took place with the daughter of Syed Charagh Ali Shah who belonged to his respected mother's family living in Hasan Abdal town. Hazrat Meher Ali Shah's maternal grand-mother was a member of the family of Hazrat Makhdum Jahanian Syed Jalal Bukhari of Uch Sharif-a celebrated saint of his time.

Hazrat Meher Ali remained busy in his teaching programme. Later on a major part of his teaching assignment was taken over by Maulana Muhammad Ghazi. But Hazrat still continued to share some of his teaching burden at all stages, until the time of his total spiritual absorption (*istighraq*) towards the end of his life arrived in which he stopped taking classes.

Hazrat used to visit occasionally Sial Sharif in the company of teacher Maulana Sultan Mahmud to pay his

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respect to the latter's spiritual guide (murshid) Hazrat Khwaja Shamsuddin. Afterwards whenever he paid visit to Hazrat Khwaja, the latter treated him with special affection. When he returned home after having completed his education in Aligarh and Saharanpur, he travelled to Sial Sharif, and swore allegiance to Hazrat Khwaja Shamsuddin in Chishtiyya Nizamiyya order of Tasawwuf although he was already a disciple of his father's maternal uncle Hazrat Syed Fazaluddin in Qadiriyya Sufi order.

Hazrat Khwaja Shamsuddin Sialavi had discovered deep scholarship, erudition and great spiritual promise in his new disciple (Meher Ali); he thus paid full attention to his esoteric teaching and spiritual enlightenment. After making him accomplished mystic, he gave him blanket permission to recite all prescribed litanies (awrad) and do devotional exercises and enrol people as his disciples even before his passing away to next world. It is said that Hazrat Meher Ali was the last person whom Khilafat (spiritual successorship) was granted which is a valid proof that Hazrat Khwaja Shamsuddin had accorded particular attention in the spiritual training of his disciple distinct from so many other devotees and Khulafa.

Hazrat Khwaja Shamsuddin Sialavi who was born at Sial Sharif in 1214 A.H (1795-96 C.E) passed away on 24 Safar 1300 A.H (1881-82 C.E) at the age of 86 years. His death caused immense emotional distress and sorrow to Hazrat Meher Ali. He was now destined to locate "new pastures" for his spiritual development and elevation. He therefore temporarily stopped teaching formal religious sciences at Golra and resorted to travels and wanderings in deserted places to find seclusion for prayers, devotional exercises and meditations. There are numerous spots in the

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districts of Lahore (Bank of River Ravi, The Golden Mosque, Badshahi Mosque, Wazir Khan Mosque etc.), Malerkotla, Multan, Muzaffargarh, Dera Ghazi Khan where he remained engrossed in devotional exercises. After his temporary stay at these places, he visited Ajmer Sharif to pay homage at the shrine of Khwaja Moinuddin Chishti. Sometime later, he spent a short time at Hasan Abdal in devotional exercise. He also spent sometime at Rawalpindi and in the hills around Golra in meditation and reflection. This asceticism is not like that of Christian monasticism, but this period of seclusion enables Sufis tread difficult and hazardous path of Sufism and cross various stages and stations en-route to spiritual development. And after the achievement of destination, they are directed to play the role of spiritual guide in the masses.

In the year 1307 A.H. at the age of 32 Hazrat suddenlty decided to leave for Hijaz to perform Hajj, but he kept this programme secret from all until the receipt of a letter from him which disclosed that he was destined to Baitullah Sharif. However, on arrival at Lahore, he confided his plan to his old disciple Hafiz Muhammad Din who accompanied him to Hijaz. During his stay in Hijaz, he met several well-known religious personalities including Haji Imdadullah Mohajir Makki, and Haji Rahmatullah Mohajir of Makkah. Maulana Muhammad Ghazi, who was then teaching at Madrasa Saulatiyah was so much impressed by Syed Meher Ali's erudition and spiritual excellence, that he left his job and accompanied Hazrat on his return journey to Golra where he also served as principal tutor of Hazrat's only son nicknamed by him as Babuji. Haji Imdadullah Mohajir was also greatly impressed by Hazrat's erudition and scholarly depth that he permitted him to initiate people into Chishtiyya Sabiriyya order.

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In Sufi circle it is believed that every year during Hajj, one of pilgrims is spiritually honoured by the title Rais-ul-Hujjaj (chief of the pilgrims) in recognition to his highest unsurpassed spiritual rank around whom Kaaba circumambulates. But this phenomenon is witnessed only by intuitive eyes of radiant saints during contemplation. In the year, when Hazrat Syed Meher Ali performed Hajj, Syed Lal Shah Naqshbandi of Dandah Shah Bilawal district Compbellpur, who was also in Makkah for Hajj tried to find out through contemplation who amongst the pilgrims was honoured to be Rais-ul-Hujjaj. Without any shadow of doubt he observed Kaaba circumambulating Hazrat Pir Meher Ali Shah, and made it known to the people later.

Hazrat's return from Hijaz marked the end of the period of long series of journeys which had started after the demise of his Pir Khwaja Shamsuddin. All the travels, Hajj, stay at the holy Kaaba and Rauda-e-Rasul ﷺ had contributed a lot to the cosmic figure of Hazrat exoteric and esoteric knowledge, gnosis and enlightenment. God had fully suffused his heart with His light. He was now in a position to settle down in Golra and perform duty of radiant spiritual guide to Muslim Ummah.

Hazrat Syed Pir Meher Ali Shah had strong basis of education in all the areas of Islamic studies. He was then an acknowledged consummate radiant mystic of Islam. His renown for erudite scholarship made him unquestionable anthority to propagate Islam and Sufi doctrines across the world. Ulama of the time would recourse to him to consult in controversial and heretical creeds. He provided leadership in their battles against the heretical creed of Qadianism; and other issues such as Naturalism, Chakralaviyat, and Wahhbiyat, etc. He also clarified his own stance on the

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Barelavi and Deobandi school of thoughts. Although he disapproved the conflicts based on differences among the various sects on minor and peripheral issues, he nevertheless supported those views which he considered to be just and fair. In this context, one of Hazrat's major contribution was the composition of a book entitled *Sunni-Shia Reconciliation*, which was intended to permanently resolve the differences between Islam's two leading sects that had caused much damage to Muslim Ummah. Hazrat is therefore considered to have possessed in optimum degree of those attributes and attainments which are recognized as trait and characteristics of a Mujaddid (Renewer of religion).

Hazrat Syed Meher Ali Shah was eminent votary of Ibn-Arabi's metaphysical doctrine of *wahdat ul-Wujud*. He wrote a big book in exposition of this concept entitled *Tahqia-ul- Haq Fi Kalima til-Haq* (تحقیق الحق فی کلمہ الحق). Actually, this is not an academic subject to be discussed and debated amongst externalist scholars. *Wahdat-ul- Wujud* (Unity of Being) concerns Tawhid. It requires some cleansing of lower-self, sanctification of soul, attainable through the spiritual glance of a consummate spiritualist to understand it. It cannot be absorbed by word of month, it rather claims spiritual absorption or some inner enlightenment to get at the Truth-the Divine Reality (or Tawhid) in true sense of the term. Also one understands this doctrine according to the measure of his inner receptacle. Those who deny it, are right in their stance, because they know not what is what. Therefore it is rightly said that this concept is not meant for common man. Hazrat Sultan Bahu refers it in his composed couplets as follows:

یقین دانم دریں عالم کہ لا معبود اِلاَّ ھُو

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وَ لَا موجود فی الکونین وَلَا مَقصود اِلَّا ھُو

وحدت دا دریا الٰہی جتھے عاشق لیندے تاری ہو

مارن ٹبیاں ، کڈھن موتی آپو آپ ہی واری ہو

For centuries together some orthodox Ulama would denounce this doctrine as heretical and its proponent as heretic (زندیق). On the other hand eminent luminaries of Islam consider it in no way repugnant to or conflicting with Islam's basis doctrine of Tawhid and it has become the cornerstone of Islamic mysticism and Sufi thought. Hazrat Syed Meher Ali Shah too has given interpretation of this doctrine which is summed up as follows:

1. The doctrine of *wahdat-ush-shuhud* represents the initial stages of mystic way (*suluk*) and the basic essence of faith, whereas *wahdat ul-wujud* entails apex of *suluk* and perfect state of faith. It was neither incumbent upon the followers of earlier Apostles of Allah, nor is binding upon Muslim Ummah.

2. This concept is based essentially on the *Kashf* or inner illumination of Ibn Arabi and the Sufi masters who came after him.

3. Neither the Qur'an, nor Hadith/Sunnah overtly negate the concept. These basic sources contain several implied references to the concept.

4. The belief in this doctrine is not by any means essential to the basic Islamic faith, nor is non-belief in it in any way repugnant to the latter. It is not part of the belief structure that has been prescribed for the Muslim Ummah in general. In fact, the concept is a matter that concerns the elect among the Sufi masters and not one to be dabbled into the every common parley.

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5. This so-called claim of fake Sufis that observance of Shariah does not remain binding on a person who advances in the spiritual experience of *wahdat ul-wujud*, is totally false and misguided. Strict adherence to Shariah is absolutely mandated on all the believers.

Its acme spiritual glory has made this concept polemic for those who are externalist or materialistic, otherwise without fail it brings the servants closer to his Lord.

Hazrat Meher Ali never took part in politics of India. He did not participate in Khilafat Movement and Hindu-sponsored Indian National Congress move aimed at liberating India from British rule, nor he allowed his son to attend meeting for the recovery of Shahid Ganj Mosque at Lahore.

Hazrat Meher Ali also declined to attend coronation ceremony of George V king of Britain and Emperor of India which was to be held in Dehli in 1911. Later the Government offered to grant a large tract of land to Hazrat as a *jagir* (estate) to meet some expenditures of the Golra shrine, but this offer was declined by him.

Hazrat spent most of his time in prayer, reflection and meditation. He would regularly provide religious and spiritual guidance to the people. He offered his *tahajjud* prayers alone in his room, joined the regular congregational morning prayers in mosque and thereafter remained busy in recitation until aroung 10 a.m. After this he would come out of his private room to spend sometime with the visitors to listen to their problems, to advise and pray for their resolution. He regarded this as a duty to his fellow-beings. Recitations, *dhikr* continued during these meetings as well. Sometimes he also delivered lectures on the *Mathnavi* of Maulana Rumi, the *Futuhat-e-Makkiyah* and *Fusus-ul-Hikam* of Shaikh Akbar

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Muhyuddin Ibn Arabi, and the *Sahih-ul-Bukhari* and *Sharh-e-Chaghmini*. Around noon, he would return to his room and had lunch and mid-day rest for an hour. Thereafter he returned to mosque for *Zuhr* prayers. This was followed by further recitations in his room until the *Asr* prayers. After *Asr* prayers, he usually left on horseback for the village Maira Badiyah two or three miles away where he offered his *Maghreb* and *Isha* prayers in the mosque before returning to Golra. On return, he again remained busy in recitations and *dhikrullah* until fairly late into the night before retiring to bed. He kept awake for about 18 out of 24 hours of the day. The daily schedule was suitably adjusted during the fasting month of Ramadan. His diet was simple and little which never exceeded a few ounces per week. He liked white dress which was always clean and tidy. It was his habit to keep rosary constantly in his hands for *dhikr*.

Since Hazrat Meher Ali belonged to Chishtiyya Sufi order, he regarded music and *sama* (qawwali) as permissible although not indispensable for the Sufi. He, in his early life used to listen with musical instruments, but switched over to *qawwali* without instruments as he advanced in age and spiritual enlightnment. It means when complete annihilation is attained, there stands no need of external factor for advancement.

As Hazrat advanced in age, influx of Divine irradiations were descending upon him in great intensity. His outward condition as well as inner state began to change gradually. Initial signs of this visitations were seen in 1932-33. It attained its peak by 1935-36. He had to discontinue congregational prayers in mosque which he observed strictly throughout his life. He still tried to keep his daily routine of devotional exercises, litanies undisturbed, but spoke less and

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less in the company of his devotees. Most of time was occupied in silent contemplative vision or absorption. His complexion kept changing shades reflecting his esoteric state of spiritual enlightenment. His physical health, which despite his auster living, remained in good condition, suffered in consequence. Next he was constrained to offer prayers in his bed and later by gestures only. Hazrat did his best not to violate any part of Shariah as long as he could observe.

Hazrat's foremost *Karamaat* were his profound knowledge, observance of Shariah and Sunna and effective fight against Qadianism. There were too many cases of ailing people who sought prayers and blessing of Hazrat and were cured. Such cases included blindness, paralysis, dumbness and other alike ailments. Despite ill-health Hazrat continued discharging his duties to meet the devotees and visitors until his last days.

Hazrat Meher Ali was highly modest and humble and deeply disliked pride and conceit. He called his disciples as "friends " and "associates." He often indulged in pleasantries with the poor and lowly people. He was full of kindness, mercy, grace and compassion for everyone. He cultivated enduring relationship with everyone that came into contact with him. Critics and detractors were treated with the same grace and kindness. He was never harsh to any visitors whatsoever in his life.

As the time passed, and as he was nearing to depart, he reduced his diet and ate very little and fasted frequently or otherwise remained without food. His health remained noticeably good until he attained the age of 71-72 years. However continuous lack of food and restlessness was telling upon his health. The signs of decline started appearing around 1928-29. He developed persistent and prolonged spell of

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hiccough-a sign of weakening digestive system. Medical treatment was arranged but it did not produced lasting improvement, and the gradual decline in health continued for the next five to six years. The state of total spiritual absoprtion (*istighraq*) almost lasted for about two and half years towards the end. In the early part of the month of Safar 1356 A.H (April 1937) he sustained attack of cold which soon developed into typhoid fever that lasted several days. On the morning of 29 Safar, the condition suddently aggravated more. But his facial complexion and general bearing during these moments was reflecting his spiritually elevated and enlightened inmost being. He looked happy to embark on journey to enter the sphere of Abode of Light. Finally, he uttered the word Allaḥ twice and his radiant soul departed to the celestial abode on 29 Safar 1356 A.H. (11 May 1937) at the age of 78 years.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

On the first *Rabi ul Awal* 1356 A.H. (12 May 1937) at 6:30 pm after *Asr*, the funeral prayer led by Maulavi Ghulam Muhammad was held. About two lakh people participated in the prayer. Hazrat was laid to rest in the piece of land adjoining the mosque towards the south.

Hazrat was succeeded by his only worthy son Hazrat Ghulam Muhyiuddin, nick named as Babuji who inherited many attributes of his illustrous father and carried his great mission with marked distinction.

Hazrat Pir Meher Ali Shah was an erudite scholar, Sufi theologian and clairvoyant mystic competent enough to guide exoteric scholars (Ulama), travellers of divine path and the elect equally. He was outstanding to deal rightly with the heretics and irreligious elements. He was also a prolific writer who left rich literary legacy for the coming generations. Some

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of his well-known contributions to literature are entitled as follows:

1. تحقیق الحق در مسئلہ وحدت الوجود
2. سیف چشتیائی
3. شمس الہدایت فی اثبات حیاتِ المسیح
4. اعلاء کلمہ اللہ
5. فتوحات صمدیہ
6. عجالہ بردوسالہ

Hazrat also wrote poetry in Arabic, Persian, Urdu and Punjabi. An anthology of his poems has been published under the title *Panj Ganj*. His discourses have been compiled and published under the title Malfoozat-e- Tayyba, and letters under the title *Maktoobat Tayybat maroof BaMeher Chishtiyya*. His spiritual biography has been published under the title *Mihr-e-Munir* writted by Maulana Faiz Ahmad and its translation into English by Dr. Muhammad Fadil Khan was published in 1998.

Shah Sahib had the visions of Rasulullah (ﷺ) many a time which would inspire and keep him intoxicated too much. He attempts to describe physical beauty of his beloved (Rasulullah)ﷺ, his mysterious relation with the existence and his holy being the cause of entire phenomenal creation, by using simile, metaphor and metaphysical imagery. It gives much food for thought, causes inspiration, reflection and meditaion in order to arrive at the perception of Reality i.e., the Ultimate Truth. A few verses of his celebrated eulogy are translated here:

اَج سِک متراں دی ودھیری اے　　کیوں دِلڑی اُداس گھنیری اے

The longing and yearning for my beloved friend is highly increased today. This very much has rendered my heart

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sad.

لُوں لوں وِچ شوق چنگیری اے اَج نیناں لائیاں کیوں جھڑیاں

This intense desire (to see him again and again) has penetrated every tissue of my body making my eyes shedding tears like heavy downpour.

اَلطَّیفُ سَریٰ مِنْ طَلْعَتِہٖ وَاشَدُوْ بَدیٰ مِنْ وَفْرَتِہٖ

His radiant face appeared to me in a vision and fragrance was coming out in abundance from his tresses.

فَسَکَرْتُ ھُنَا مِنْ نَظْرَتِہٖ نیناں دِیاں فَوجاں سر چڑھیاں

I was enraptured by the sight of his glorious vision. The flood from my eyes (tears) engulfed me.

مُکھ چند بدر شعشانی اے متھے چمکے لاٹ نورانی اے

His face, like full moon, irradiates light. His forehead reflects divine effulgence.

کالی زُلف تے اکھ مستانی اے مخمور اَکھیں ہن مدبھریاں

His tresses are black, his eyes ecstatic. His drunk eyes are intensely intoxicated (by the wine of Divine Unity).

دو اَبرو قوس مثال دِسّن جیں توں نوکِ مژہ دے تیر چھٹن

His two eye-brow look like cross-bows. His pointed eye-lashes look like darting burst of arrows.

لباں سُرخ اکھاں کہ لعلِ یمن چٹے دَند موتی دیاں ہن لڑیاں

His red lips, should I say, are like the rubies of Yemen. His white teeth like a string of pearls.

اس صورت نوں میں جان آکھاں جانان کہ جانِ جہان آکھاں

Should I regard this holy being (Cosmic figure) the soul of life or the essence (life and soul) of the entire universe! (He is the lord of *laulaka*).

سچ آکھاں تے رب دی شان آکھاں جس شان توں شاناں سب بنیان

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The truth is that it is Divine glory in totality (Divine light incarnate) from which all other glories originated.

ایہہ صورت ہے بے صورت تھیں　　بے صورت ظاہر صورتِ تھیں

This face (of the Prophet) is the face of Faceless. That Faceless has manifested Himself through this face.

بے رنگ دِسے اس مورت تھیں　　وچ وحدت پھٹیاں جد گھڑیاں

That Hueless is seen in this cosmic figure (the Prophet) since the time Divine Unity manifested in plurality.

دَسے صورت راہ بے صورت دا　　توبہ راہ کی عین حقیقت دا

This radiant cosmic figure (the Prophet) guides the creatures to the (straight) path of the Faceless (Allah). Nay! But to the Ultimate Reality Itself (i,e. the Abode of Light)

دو جگ اکھیاں راہ دا فرش کرن　　سب انس و ملک حوراں پریاں

The denizens of both the worlds are laying their eyes in your path (they eagerly wait you) including all mankind, angels, houris and peris.

انہاں سکدیاں تے کُرلاندیاں نے　　لکھ واری صدقے جاندیاں نے

All these creatures overwhelmed by longing and screaming, are ready to sacrifice their lives millions of time on you.

سُبْحَانَ اللّٰہ مَا اَجْمَلَکَ　　مَا اَحْسَنَکَ مَا اَکْمَلَکَ

Glory be to Allah who created you (O the Prophet) so handsome as you are. How excellent and how super perfect you are!

کتھے مہر علی کتھے تیری ثنا　　گستاخ اَکھیں کتھے جا اڑیاں

How humble is Mehr Ali, how sublime is your praise. (i,e. Mehr Ali is unworthy to praise you befittingly as you deserve) How irreverent are his eyes to have entangled in love with you.

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Some of the teachings and sayings of Hazrat are presented below in sum:

1. Observance of Shariah and Sunna has precedence over everything else. The views of some people that Sufis do not follow canonical law of Islam (Shariah) are totally false and misleading.

2. Every breath of life is a priceless treasure; it should be devoted to the remembrance of the Lord.

3. Conscious remembrance of Allah is the supreme source of felicity and happiness.

4. A *dervish* is one who opposes whatever his baser- self impels him to do.

5. Man's greatness and nobility lie in his character, and not only in his ancestry.

6. The loving Sufi welcomes pleasure and displeasure of the Beloved equally, because he sees both as signs of a special relationship. Man should bear all circumstances with patience.

7. All Sufi Orders have the same ultimate objective, namely the attainment of spiritual enlightenment and union with God. No order should claim superiority over the others.

8. The Ulama and preachers should observe tolerance and avoid criticism of each other. They should try to promote unity rather than hatred in Ummah.

9. *Wahdat-ul-Shuhood* is the beginning of *Suluk*, and *wahdat-ul-wujud* its ultimate and perfected state.

10. *Sama* is not an end in itself for man of God. But its importance should not be completely denied since many eminent spiritualists are known to have listened *sama*.

11. A true dervish considers everyone else better than himself. He tries to rectify his own faults instead of finding faults in others.

12. Pride and conceit destroy all good deeds.

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13. Ibadat (worship) consists of submission without argument, acceptance without dissent, patience without complaint, faith without uncertainly, perception without concealment and attention without diversion.

14. Power and authority are touchstones of a person's real character and nature. The mean person in power wields cruelty, oppression and injustice while noble one in a similar position dispenses kindness, generosity and justice.

15. One should observe moderation in everything strictly.

16. Man should endeavour to achieve his objectives, but should never be impatient about results since these are controlled by Allah and come only at predestined time.

17. To gain maximum spiritual as well as worldly benefits, the disciple should steadfastly sustain and nourish his relationship with his Shaikh (Pir) under all circumstances, may they be adverse or favourable.

18. The salik (traveller of mystic path) should have nothing to do with the good or bad of the world; he should rather devote his entire attention to his Lord Most High at all times.

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Naqshbandiyya Order

An Introduction

The Naqshbandiyya spiritual order is one of the oldest mystic *silsilahs* (spiritual orders) in the world of Islam. Initially this order was known as *silsilah-i-Khwajgan* which had been functioning in an effective way in Turkistan. Hazrat Ahmad 562 A.H. (d.1166) is considered to be the earliest known Naqshbandi saint, but the order gained prominence and popularity under the guidance of Hazrat Abdul Khaliq of Ghajdwan. He taught his followers to observe in all Sunna of the Holy Prophet ﷺ and devote themselves to the study of Jurisprudence (Shariah) and the Traditions (Ahadith). "No association with kings, rulers or their nobles and no occuption of service under governmen," was his further advice to his disciples. There were eight main rules, his promulgated to be observed by a Sufi; they are as under:-

1. **Hosh dar dam** (awareness while breathing). Sufis should not inhale or exhale absent-mindedly; every breath should be associated with an awareness of the Divine presence.

2. **Nazar Bar Qadam** (watching the steps). While walking, a *sufi* should be watchful to his steps, and should not permit his sight to distract him from his goal-awareness of the Divine presence.

3. **Safar dar watan** (journey to one's homeland). This involves a journey from human to angelic attributes. Thus the abandonment of human vices leads to the angelic virtues. The essence of this demand is the purification and polishing of the heart, achieved through unceasing effort during the early stages of mystic training.

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4. **Khalwat dar anjuman** (solitude in assembly), implies that the outward activities of a sufi in the world should not undermine his inward meditation of Allah. A sufi may wander into a bazar but so engrossed in *"Dhikr-i-Ilahi"* should he be that he hears not a single voice. Each voice and conversation should be like *"Dhikr"* and his own speech should also echo in his ears like the name of Allah.

5. **Yad kard** (remembrance) is related to both oral and mental '*dhikr*'. The easiest way of performing *dhikr* is as follows:

The sufi controls his breath from below the navel, shuts his lips tightly and fastens his tongue to his palate to prevent suffocation. He then unites his spiritual mind with the physcial and the *dhikr* begins. It takes the following form. (i) The uttering of *la* (no) in a way by which the word *la* is lifted from the navel to the brain; (ii) to say *Ilaha* when as the right shoulder is jerked sharply, and (iii) *il-Allah* (but Allah) as if the heart of flesh has been soundly struck. This process produces a spiritual heart which ontologically circulates throughout the body. The negation involved in the word *'la'* represents the fact that the world is transitory and ephemeral and the affirmation of *il-Allah* symbolizes and affirms the eternal nature of Allah. A trainee should be perpetually occupied with this form of *dhikr* for it to acheive a lasting imprint on his heart of the Unity of Allah.

6. **Baz-gasht** (restraint). Each time one performing *dhikr* utters *'al-kalimat al-tayyiba'*, he should add: "Oh Allah! Thou art my Goal and I seek Thy satisfaction." This phrase would expel all thoughts, both good and evil from the heart thus purifying *dhikr*.

7. **Nigah dasht** (watchfulness). This helps to prevent the intrusion of evil thoughts during contemplation.

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8. **Yad-dasht** (recollection) is a state of intuitive perception involving a permanent awareness of the Divine presence.

To the aforesaid eight popular rules, Shaikh Bahauddin Naqshbandi added three more of spiritual conduct and these eleven principles (rules) later formed the very core of the Naqshbandi discipline.

The Shaikh of Ghajdwan was succeeded by four eminent Khalifas who all hailed from Bukhara. Of the said Khalifas Hazrat 'Arif Riwagari (d. 657 A.H.) was the Chief link with Muhammad Ibn Bahauddin Naqshband, in the following way:-

Arif Riwagari - Mahmood Anjir Faghnawi (d.643 A.H.) - Azizan Ali Ramitinee (d.705 A.H.) - Muhammad Baba al-Samasi (d.740 A.H.) - Syed Ameer Kulal Bukhari (d.772 A.H.) - Khwaja Bahauddin Naqshband (d.791 A.H.) (Extracted: *Naqshbandis by Sardar Ali Ahmad Khan, pp 56-58*)

Khwaja Bahauddin Naqshband was born in 718 A.H. (1318) and died in 792 A.H. (1389). Under him the *Silsilah* earned great success and attracted thousands of devotees. Under his guidance the Order itself became famous with the nomenclature of "Naqshbandi" after his own name. His illustrious disciple Khwaja Ubaidullah Ahrar (born in 1404) was successor of his guide. It was through his efforts that the Naqshbandi order rose to its prime glory. He followed the footsteps of his great Shaikh Khwaja Bahauddin. He took keen interest in contemporary politics. He is said to have claimed that if he were to embark upon enrolling disciples of his Sufi order, none of the contemporary Mashaikh would be left with any significant number of disciples.

This order traces its descent through seven generations

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to Shaikh Abu al-Hasan Khurqani, Shaikh Bayzid Bistami, Imam Jafar Sadiq, Hazrat Qasim bin Muhammad bin Abu Bakr Siddique (R.A). He used to say the *Wilayat* is a great bounty of God and *Wali* should knows his *Wilayat* so that he should be ever grateful for this bestowal.

Naqshbandiyya order was first established in Central Asia and then spread out to Turkistan, Syria, Afghanistan, and India. In central Asia not only important towns but even small villages had hospices of Naqshbandi order.

The order was first introduced into India during the time of first Mughal Emperor Zahiruddin Babur. It was Khwaja Ubaidullah Ahrar who advised Umar Shaikh Mirza to name his son Babur. Although Khwaja died when Babur was only seven years old (1491), the Emperor continued to draw spiritual inspiration from his teaching. Babur remained devoted to the sons of Khwaja Ahrar which helped popularising Naqshbandi order in India. Some other Naqshbandi sufis also repaired to India during this period. They were (i) Khwaja Abdus Shahid, son of Ubaidullah Ahrar's fifth son, (ii) Khwaja-i-Khwajgan and another grandson of his i.e Khwaja Kalan paid a visit to Babur after his conquest of India and were assigned seats on the right side in the feast arranged by Babur in December 1528. However it was Hazrat Khwaja Baqi Billah (972- 1012/1563-1603) who systematically introduced this Sufi Order into India, during the closing years of the tenth/ sixteenth century. He finally settled in Dehli. His spiritual descent from Khwaja Ahrar was Muhammad az-Zahid, a Dervish Muhammad, then Ahmad Amkangi who sent him to India. Another renowned Sufi of this order who settled in Lahore was Khwand Mahmud (d.1052/1642) whose son spread his allegiance (Bait) extensively. Thus in tenth century Hijra Naqhsbandi order

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became an influential factor in Indo-Muslim life and for about two centuries it was the principal spiritual Order in India. Khwaja Baqi Billah came to Dehli from Kabul, and in his own words, "planted the silsila" in India. He died at the age of forty but he made deep impact on the religious life of India by his unassuming ways and deep humanitarian spirit. As a believer in the underlying Unity of Being, Baqi Billah gave expression to his feeling of his indebtedness to the metaphysical doctrine of *wahdat ul wujud*. Among his disciples two persons acquired great renown. The first was Shaikh Ahmad Sirhindi-generally known by his title of honour Mujaddid Alf-e Sani ("Renewer of the Second Millennium"). According to Emperor Jahangir, disciples of Shaikh Ahmad Sirhindi reached every town and city of the Mughal Empire. Under him the influence of the Naqshbandi Order travelled back to Turkish lands with renewed vigour and glory. The second was Shaikh Abdul Haqq Muhaddith Dihlawi (d.1642). He came to be known as "the Teacher of Hadith" on account of his contribution to Hadith studies in India.

The Naqshbandi Centre of Sirhind overshadowed in importance many Naqshbandi Centres of Central Asia. After having been initiated into the Naqshbandiyya, Shaikh Sirhindi set out to redefine its doctrine. He also gave the order an effective organization that made it a social force to be reckoned with. He broke away from the earlier mystic tradition in India by rejecting doctrine of *wahdat ul-wujud*. Instead he advanced the doctrine of *wahdat ul-Shuhud*.

During the early thirteenth/nineteenth century, a Naqshbandi saint of Dehli-Shah Ghulam Ali had his disciples spread in Rum, Syria, Baghdad, Egypt, China and Abyssinia. Like Qadiriyya order, the network of Naqshbandi Khanqahs (hospices) covered several continents and its saints worked

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both on regional and international levels. The order is now seen in full glory in Indo-Pak subcontinent and at global level.

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Khwaja Syed Bahauddin Naqshband

Khwaja Bahauddin is the great celebrated mystic of Islam to whom Naqshbandiyya order is attributed. He was born with innate strong esoteric state on the 7th of Muharram 718 A.H (1318) at Qasr Arifan which locates three miles away from Bukhara. His real name is Muhammad bin Muhammad al-Bukhari. He was descendant of Hazrat Imam Hussain (R.A). His father Ameer Syed Jalaluddin was son of Syed Burhanuddin. Bahauddin derived his name from the craft of emborider- ing. He is said to have assisted his father in weaving the embroidered Bukharan cloaks known as Kimkha. More commonly, however his name is taken to refer the practice of the fixing (in the purified tablet of the heart) the imprint of the name Allah by silent and permanent *dhikr*. To the people of Bukhara whose patron saint he became, Bahauddin was known posthumously as *haja-yi bala-gardan* (the averter of disaster). This name referred to the protective powers bestowed upon him during his years as a Sufi novice.

Right from the beginning Syed Bahauddin had promising aspiration and highly elevated spiritual rank and power of control. God had vouchsafed number of miracles to him. It is held that he had the ability to cause his devotees i,e., the wayfarers of initiatic journey (*suluk*) reach destination with ease in short time.

Speaking historicaly the Naqshbandi spiritual order is one of the oldest mystic *silsilahs* (spiritual orders) of Islam. But it was introduced in a regular and institutionalied form in the Indo-Pak subcontinent during Mughal rule. Initially this *silsilah* was known as *silsilah-i- Khwajgan* which had been functioning effectively in Turkistan.

Hazrat Ahmad (d.1166) is considered to be the earliest

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known Naqshbandi saint, but the order gained prominence and popularity under the guidance of Hazrat Abdul Khaliq of Ghajdwan. Hazrat Shaikh Ghajdwani who is considered leader of Naqshbandiyya order, was succeeded by four eminent Khalifas who all hailed from Bukhara. Of the said four Khalifas Hazrat Arif Riwagari (d.657 A.H.) was the chief link with Muhammad Ibn Bahauddin Naqshband in the following way:-

Arif Riwagari-Mahmood Anjir Faghnawi (d.643 A.H.)-Azizan Ali Ramitinee (d.705 A.H.)-Muhammad Baba Sɛmasi (d 740 A.H.)-Syed Ameer Kulal Bukhari (d.772 A.H)-Khwaja Bahauddin Naqshband (d.791A.H)

Hazrat Abdul Khaliq Ghajdwani taught his followers to observe strictly the injunctions of the holy Qur'an, Sunna of the Holy Prophet ﷺ and devote themselves to the study of Islamic jurisprudence and the Traditions. No association with kings, rulers or their nobles and no occupation of service under government", was his further advice to his disciples.

Hazrat Abdul Khaliq Ghajdwani formulated eight main rules to be observed by a Sufi, these have been discussed in introductory note.

These eight rules were in practice prior to the advent of Khwaja Bahauddin in the circle of *Silsilah-i- Khwajgan.* Hazrat Khwaja Bahauddin, later on added three more lessons to spiritual conduct (Detail follows). These elevan rules or principles later formed the very core of the Naqshbandi order. *(Extract from Naqshbandi by Sardar Ali Ahmad Khan)*

Hazrat Khwaja Muhammad Baba Samasi an eminent spiritual figure of *Silsilah-i-Khwajgan* accepted Khwaja Bahauddin as his own child right from his birth. There is a legend behind it that Baba Sahib, when passing near Koshek Hinduan many a time would say: "I smell an aroma of a manly man (spiritual stalwart) who will change the name of Koshek

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Hinduan to Qasr Arifan. One day, when Baba Sahib was sitting in the house of his disciple and Khilafa Syed Ameer Kulal, said: "That aroma is now increased, it seems as if that man has born." It was right as three days had passed after his birth. The father of Syed Bahauddin took him to Baba Samasi who said: "This is my child, I have accepted him as my own son." After- wards Baba Sahib asked Syed Ameer Kulal: "You don't leave any stone unturned in training and education of my child Bahauddin. I won't forgive you if you showed any negligence in his training." In response Syed Ameer stood up and folding hands onto his chest said: "I won't be radiant mystic should I derelict."

There are varied versions regarding the appellation of Naqshband. When Baba Samasi entrusted Bahauddin to Syed Ameer Kulal, he said: 'Envision the holy being of Bahauddin in mind.' (نقش بہاء الدین رابر بند). Some say whenever any seeker after Truth came in his presence, his teaching would be imprinted in his immost being to such an extent that he achieved his goal. Some say that he would give amulet by writing "Allah" so that heart might imagine the Supreme Name of Allah in its sphere and become Baitullah Sharif in its trait. There is another version that Bahauddin derived his name from the craft of embroidering. He is said to have assisted in weaving the embroidered Bukharan cloaks known as *Kimkha.* To the people of Bukhara whose patron saint he became, Bahauddin was known posthumously as *haja-yi bala-gardan* ("the averter of disaster") This name referred to the protective powers bestowed upon him during his years as Sufi novice. Elsewhere, especially in Turkey, he is popularly called Shah-i-Naqshband.

Hazrat Baba Samasi was considered a notable saint, a man with perfect spiritual state. He was matchless in clairvoyance, subtleties and training of his devotees. As an

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ecstatic type of mystic, most of his life-time was spent in rapturous state. He had a small garden wherein he would cut branches of trees but more often ax fell from his hand and he kept standing totally in absorption. He left four spiritual successors (Khulafa) and Syed Ameer Kulal was one of them. All were perfectly luminous. One day Baba Samasi was passing near an arena, he saw Syed Ameer Kulal engaged in wrestling. He kept standing there a while. His friends surprised to see Baba seeing wrestling game. Baba Sahib intuitioned their thought and said: "I see a spiritual stalwart wrestling here in whose company many a man would become illuminated mystics. I want to entrap him." Meanwhile Syed Ameer Kulal, a potter (Kulal) by profession, saw Baba Samasi standing there which moved him so much that he left arena. When Baba Sahib went, he also accompanied him. Baba Sahib accepted him in his discipleship, and he left wrestling for ever. Syed Kulal remained in the company of Baba Samasi for twenty years and no body could know the beginning and end of the mystic path he traversed, and the spiritual rank he attained. Thereafter many a seeker were benefitted from him. Syed Ameer Kulal was also a spiritual adviser to Timur. He enjoyed the ruler's complete trust. It is related that Syed Ameer Kulal conferred successorship (Khilafat) to fourteen spiritualists, of whom four turned prominent. He had four sons whose training was entrusted to four Khulafa giving one son to each for this purpose.

The first great *Khilafa* was Khwaja Bahauddin Naqshband. Syed Kulal entrusted his eldest son Burhanuddin to Khwaja for training. One day he said to Khwaja: "When a mentor trains his disciple, he wants to see the impact of training in him, so that he is ensured of the efficacy of the training. And if any shortcoming is noticed in the disciple, it should be rectified. You train my son Burhanuddin in my

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presence, so that I may witness the impact on him and also access your spiritual worth." Khwaja Bahauddin, while engrossed in meditation, cast inner glance onto Syed Burhanuddin. Its impact immediately appeared on his outer and inner state. A great change was noticed in him. He engrossed him into deep spiritual absorption.

Apparently Bahauddin was disciple of Syed Ameer Kulal and received training of the Path from him; but in reality he was *Awaisis* (who receives spiritual beneficence from the living as well as from departed souls) and was esoterically trained by the radiant spirit of Hazrat Khwaja Abdul Khaliq Ghajadwani. Besides advising hidden remembrance (*dhikr Khafi)* the teaching realities of mystic path, Khwaja Abdul Khaliq instructed him to observe Sunna strictly, act upon divine commands and interdictions and fully implement Traditions (*Ahadith*) of the Holy Prophet ﷺ in life.

Khwaja Bahauddin was four years of age when supernatural power began to appear from him. Annals of Sufism are silent in respect of formal education of Bahauddin. Khwaja narrates himself that when he attained to the age of 18, his father thought to arrange marriage of his son. He took him to Baba Samasi. He spent whole night in his company. At midnight he went to mosque and offered two cycles of prayer. Afterwards he prostrated to Almighty God and prayed humbly in these words: "O Allah! Strengthen me more to bear the burden of affliction befalling me." In the morning when he went to see Baba Samasi, he said: "O my son, you should have supplicated in divine court saying: "O my Lord, make this weak servant of your steadfast at what pleases you. It is a divine will that the servant is not afflicted. But if strategically He causes trial and tribulation befall, He reinforces the servant to bear it. One must not beg affliction of Allah at his own will.

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It is a sheer impudence."

Bahauddin did not marry in the life time of Baba Samasi Afterwards he left for Samarkand and gained lot of spiritual beneficence from Auliya Allah and then went to Bukhara. He married there and settled permanently. During this period, Syed Ameer Kulal came there, initiated Bahauddin and completed his spiritual training. Thereafter Syed Ameer asked Bahauddin: "I have carried out injunctions of my *Pir-o-Murshid* in toto. You possess sublime capability, you are therefore allowed to go and seek spiritual wealth more anywhere you find."

Syed Ameer Kulal used to invoke audible remembrance (ذکر جہری). But Bahauddin was allowed to engage in silent remembrance (ذکر خفی) also. Thus he used to invoke both. Bahauddin spent many years in the service of Syed Ameer Kulal. His other devotees used to criticise Khwaja Bahauddin. One day in the presence of large number of his followers and general public, the five hundred who had gathered in the village of Sokhaar to build *Jamat-Khana,* Syed Ameer addressing them all said: "You are suspicious of my son Bahauddin. You have failed to recognize him. He holds supreme spiritual state. God is always kind to him. The spiritual glance of Auliya Allah is subordinate to the divine providence. Rather it is beyond my jurisdiction to illumine him more. I have therefore allowed him to seek more wealth anywhere he finds."

During this period, Khwaja Bahauddin saw in dream Khalil Ata who was one of the great Turkish Mashaikh inspiring *dervishhood* in him. When Khwaja woke up vision of Ata was still before him. One day he came across him in bazar, and recognized him but could not get his company. At night a messenger of Khalil Ata came to his house and told

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him that Ata was summoning him. Khwaja Bahauddin rushed to him and wanted to disclose his dream whereupon, he said: "I know what is in your heart; you need not explain it." Khwaja Sahib says 'His these words brought about strange condition in me, and my heart felt great love for him. Besides this, I began to experience wonders in his company.'

Thereafter Khalil Ata became governor of Mawara al-Nahr and the people began to call him Sultan Khalil. Khwaja relates: I still remained in his company. Despite his occupation as a governor, strange spiritual occurrence I would often observe in him. He was very kind to me and taught me spiritual science unceasingly concerning divine path of which I benefitted much. He would teach me sometimes in friendly manner, and other times harshly. I spent six years more in his service. Outwardly I used to pay him respect like others as he was governor of the state, but inwardly I was his confidant. He used to say: "whosoever serves for the pleasure of God, is venerated by the public in return. After some years, his worldly kingdom declined. All metaphorical glory and splendour left him. Seeing this phenomenon of Khalil's dominion, Bahauddin felt dejected and returned to Bukhara and took residence in a village near to it named Zewartoon. When Khwaja Bahauddin finished with Khalil Ata then the radiant spirit of Khwaja Abdul Khaliq came to guide him and taught him silent *dhikr* as explained before.

Khwaja Bahauddin narrates same wonderous incidents of the formative phase of his travelling mystic path. He says: while I was walking in the bazar I met a mysterious holy man. He asked 'you look an intimate perosn.' I said "I hope by the grace of friends of Allah, I will become intimate (i,e. lover of God). He asked me 'what is the mean of your livelihood?" I said: "If I get something to eat, I express gratitude to Allah; if I don't get anything I practise patience and resignation." He said

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'there is no wonder in it; it is an easy job. The real job is that you conquer your ego (lower-soul) to this stage that if and when you get nothing to eat it should not revolt." I sought more help from him. He advised: "You go to jungle wherein all hopes of your lower soul will shatter. You stay there for three days. On the fourth day you will arrive at the foot of a mountain where you will meet a rider mounted on horse without saddle. You salute him and go ahead. When you go ahead by three steps he will address you from behind and say: "O gentlemen, I want to pay back your debt, you get it! But you must not pay attention to his words." Khwaja Sahib relates that thereafter I went to jungle and experienced all what had been said. Then after this I met another holy man who asked me that no one serves the weak, poor and needy folk. But it is mandated on you to serve the weak, destitude, broken heart and needy folk wholeheartedly. Treat them humbly. I acted upon his advice for some years. I used to feel illuminative soothing effect in my heart and continued travel of the mystic path. Afterwards he advised me to nurse the sick and injured animals since they too are creatures of Almighty God, and He desires their consolation from the people. Whenever you see a sick or injured animals you try to cure them making best possible efforts for them. Thus I spent considerable time of my life in their service. Whenever I saw an animal, I used to stop and stand still in respect, and would not leave my place until he passed. I used to dress their wounds if found them injured. At night I used to locate imprints of their hoofs and rub my face on them. I spent seven years in service of animals doing like this during which I used to experience spiritual enlightenment in my inmost being. Afterwards that holy man said to me: "Treat the dogs of divine sanctuary with humility and seek your object from them. Meanwhile you will meet a wonder dog through whom you will be blessed and achieve

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your goal." Thus having received these instructions, I devoted myself to the service of this animal. One night I met a strange dog. Seeing him my state of condition changed. Humbly I went close to him. Heavy weeping overtook me; I asked him to pray for me. That dog, on my request lay on the ground with his legs set upright facing heaven, and began to growl weepingly. I too humbly raised my hands in supplication and uttered 'Aameen' until the dog stood up in silence and went away. The same night I was blessed and achieved my goal. Shaikh Saadi alluding to this state of condition has said:

ازاں برملک شرف داشتند که خود رابہ از سگ نہ پند اشتند

(Those who do not consider themselves superior to dogs take precedence over the angels)

Khwaja Bahauddin narrates that he saw a chameleon (*girgot*) deeply engrossed in the vision of the sun-enjoying its beauty. Seeing him I too felt rapturous state. I thought to ask him to pray for me. I got near him and raised my hands in supplication. The chameleon too came out of his absorption, lay on the ground facing the heaven as if he was praying for me. I kept on saying Aameen for long while. This benefitted me much.

Before Khwaja Bahauddin's discipleship, he narrates another event of his mysterious life. He says: "I used to roam about in dreary jungle in search of self- effacement, during which my feet sustained blisters. I used to wear an old leather garment all the times. The winter season set in and cold breeze began to blow. One day in the same condition I approached Syed Ameer Kulal while many *dervishes* were sitting with him. Seeing me, he asked "who are you?" Someone from the audience told him 'It is Bahauddin!' He said: 'Drive him out from here.' When I left the place, my lower-soul became arrogant. But I remained patient since this abasement was

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divinely met. I decided not to turn aside from his threshold. It was snowing heavily and inclement cold wind was blowing. I spent whole night there. In the morning Syed Ameer came and took me to his house and said: "O son, raiment of blessedness is ordained to you." Then he drew thorns from my feet by his own hand, and cleaned my wounds and treated me affectionately.'"

Khwaja relates that "one day I was going to Nisf from Bukhara in quest of my object so that I could join company of Syed Ameer. When I arrived at hospice of Jograti, I met a horse-rider who was wearing felt-cloth (*namdah*) and like shepherd he was holding stick in his hand. He beat me with stick and asked "Have you seen horses?" I did not answer him. He blocked my passage and beat me with stick number of time. I said to him: "I recognize you well." He followed me long distance and asked me to talk with him, but I paid no attention to him. When I arrived in the presence of Syed Ameer, he asked me: "why you did not attend Khidr?" I said: "Since I was attentive to you, I could not attend him."

Khwaja said during my esoteric journey, I was being elevated from one spiritual station to another. Attribute of Mansur Hallaj's spirit appeared twice in me. It was likely that I uttered what Hallaj had proclaimed. There was gibbet in Bukhara. I took myself twice under that gibbet and said to myself 'this is you place.' But by the divine providence, I crossed that station and saved.

Khwaja said the impact of Awais Qarni's spiritual influence causes total detachment from inner and outer worldly encumbrance and complete alienation is achieved. He also said: 'I routed the spiritual station of Bayezid Bistami, Junaid of Baghdad, Abu Bakr Shibli and Hallaj. I reached that spots where they had arrived until I, passing through the attributes of the Prophets, arrived at such a great sanctuary

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which was peerless. I gathered that it was the sanctuary of *Rasulullah* ﷺ. Bistami too reached there and wanted to traverse it, but was severely kicked back. But I did not show irreverent behaviour there. Rather I bowed and placed my head humbly there in great respect and veneration.

God had revealed the reality of all things to Khwaja Sahib, and there is said to be no rank in saintship superior to that given to him. Afterwards Khwaja Bahauddin was invested with the cloak of guidance to guide the seekers and aspirants of Truth. A large number of people turned his beneficiaries, amongst them names of Khwaja Alauddin and Muhammad Parsa are remembered to have achieved highest rank in Sufism. Khwaja Obaidullah Ahrar was an illustrous successor of Bahauddin. It was through his efforts that Naqshbandi Order rose to marked prominence and achieved pristine glory. Maulana Jami states that someone asked Khwaja Bahauddin whether his saintship was hereditary or acquired? He said: "It is an inner drive from the divine inspiration to reach Abode of Light by the virtue of which I succeeded." He was asked again "is there any provision in your practice for audible remembrance, *sama* and retreat? He said: No! Then he was asked what is your practice? He replied:

(خلوت درانجمن، ظاہر و باطن باحق)

ازدرون شو آشنا از بیرون بیگانہ باش این چنیں زیبا روش کم بود اندر جہاں

(Remain engrossed in His adoration while living in society; be with Him outwardly and inwardly. Internally be intimate with Him alienated from the entire world. There is no better way of life than this.)

The additional three Sufi principles introduced by Khwaja Bahauddin were as follows:

Waqufi-Zamani (intermittent pause) It means that a Sufi

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should subject his himself to constant self-examination time to time on the way the time he spends.

Waquf-i-Adabi (numerical pause) To prevent distraction of thought by counting the number of times his heart repeats *dhikr*.

Waquf-i-Qalbi (conscious awareness) To engross in His remembrance and recollection, the heart be consciously aware of what it is doing.

Khwaja Sahib used to avoid audible *dhikr* (ذکر جہری) and practise and advise hidden (silent) *dhikr*. So much so that whenever his spiritual guide would invoke audible *dhikr*, Khwaja left the assembly although this attitude of Khwaja irked his fellow-initiates, but he cared little. Simultaneously he left no stone unturned to serve Syed Ameer Lulal and obeyed his instructions whole heartedly.

Hazrat Alaul Haq-wed-Din used to say: "By the spiritual glance of our Shaikh (Bahauddin) all the devotees, in the first step gained the virtue of reflection and meditation. But when he would cast glance for conferment, they lost their self-hood, and when more attention was paid, they attained station of annihilation. And after attaining dissolution of self, they got unitive life in Him.

In this state of condition, he would say: "We are just means to cause union. One must try to achieve the real object without our mediation. The line of action with the men of access is that they cause the novices to lie in the cradle of Tariqat and feed them from breast until they reach the end of suckling period. Then suckling is discontinued and the novice is made confidant of *Ahadiyyat* (Intrinsic Unity) so that he might gain spiritual beneficence direct from the Lord Most High.

Hazrat Khwaja was *Faqir* in full sense and always supported *Faqr* (spiritual poverty). He would say: "Whatever

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we gained owes to love with *Faqr*." A mat made of palm leaves served as carpet in his house. He was very careful about food whether licit or illicit. He sometimes elaborated Hadith of the Holy Prophet ﷺ "Divine worship comprises ten parts of which nine relate to earning sustenance by lawful means, and one to adore Him."

Despite his spiritual poverty (Faqr), His altruistic bent was commendable. If anyone brought an offering, he would confer equal or more on him. If any guest or friend came to his house, and evening time arrived, he would present some sumptuous food to him and place a lamp on one side so that he could eat. If it was cold, and the guest slept, he would cover him with a piece of cloth, may it be one. Land cultivation was his source of income. He sowed barley and pulse. He utilized ox with care. Notable Ulama would eat at his mat as blessed food. He had no house of his own in the city. He lived as a grace by someone. He had no male or female servant at home. When asked why he did not have a servant? He replied: "Servanthood and His Lordship cannot go together."

It was a routine practice with Khwaja Sahib to cook food and serve himself. At the time of taking meal he advised the *dervishes* to eat with the presence of mind (adoring the Lord). If any *dervish* took a morsal obliviously, he would warn him, and stop him eating. If any food was cooked by someone in angry mood, he would never take it, and forbid *dervishes* to eat. He would often say: "If any deed is done in a state of anger, rage or resentment, it loses blessing and goodness because devil enters into it. Thus conscious awareness is indispensable in all the times especially in prayers, and taking food."

Khwaja Sahib performed Hajj-i Baitullah Sharif twice in his lifetime. Last time he sent Khwaja Muhammad Parsa alongwith some other friends to Baitullah to journey through

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Nishapur and he set out himself via Harat. En-route he visited Tyabad where he met Shaikh Zainuddin Ababikr. After this journey, he returned to Bukhara.

It is related that Shaikh Abu Saeed Abil-Khair was asked which verse from the holy Qur'an be recited in your funeral prayer? He advised to read the following couplet at that time:

چیست ازیں خوب تر درہمہ آفاق کار دوست رسد نزد دوست یار بہ نزدیک یار

(What deed can be good in this world more than that a friend reaches near Friend and an intimate near the Intimate.)

Thus Khwaja Bahauddin was too asked what to do at the time of prayer?" He said the following couplet be recited in his funeral prayer:

مفاسانم آمدہ در کوئے تو شيءٍ للہ از جمال روئے تو

(Being destitude, I have come to your lane i,e., no good deeds are found in my scroll of deeds. Give something in charity from Your Divine Beauty)

Khwaja Alauddin Ghajadwani relates: "I was close to the bed of Khwaja near his death while he was in state of agony. He asked me, 'O Ghulam spread mat and take meal.' I did so and ate a few morsals, and then rolled back the mat. Awhile after, he opened his eyes and directed me again, "O Ghulam spread mat and take meal." I again ate few more morsals, and rolled back the mat, because I could not take meal properly at that moments. Then Khwaja asked "one should take meal properly and do every work in proper way". He repeated these words four times.

Khwaja Alauddin again relates that "at the time of his death, I was reciting *Sura Yasin* of the holy Qur'an. When I reached in the middle of this Sura, I noticed rays of divine light spreading there. I then started reciting *Kalima La ilaha ill Allah*. Thereafter his breath disturbed. Khwaja Sahib passed

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away on 3rd Rabi al Awal 791 A.H. (1389) at the age of 73, and buried at Qasr Arifan.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

Teachings and sayings of Hazrat Khwaja Bahauddin are unique pearls, testimony upon testimony and a cloud of witness to his spiritual rank and lesson for the travellers of mystic path. These are recorded in nutshell as follows:

1. *Wilayat* (*sainthood*) is a Divine boon, and the saint should be aware of it so that he could express thanks to the Almighty.

2. The saint is secure due to Divine Providence. He is protected from all calamities. Miracles or supernatural power are not trustworthy.

3. Main thing is to be steadfast on one's talks and acts. The travellers of mystic path are conferred sainthood by obeying Divine commands and injunctions. There are three kinds of Sufi saints: A follower (*muqallid*), accomplished (*kamil*) and perfect infinite (اکمل). The disciple should surrender himself to the will of his spiritual Guide (*Pir*). This is resignation (*tasleem*).

4. The spiritual Guide is like an experienced physician. He applies medicine according to the need of his disciple. Interference of the disciple, in this respect would be baneful. Our method of education is in accord with the Sunna and the practice of the companions of the Holy Prophet ﷺ. Only His grace made us enter the gate. We have seen His gracefulness in this regard from the beginning to the end.

5. Someone asked: "Do you engross in *loud dhikr*, mystic music (*sama*) and retreat?" He said: "Our method is 'solitude in the crowd", (*Khalwat dar anjuman*) which means to remain busy in *dhikrullah* while living in society; to be busy in His invocation outwardly and inwardly; to be aware of our inmost

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heart and unaware of the entire phenomenal world. No mode of life is better than this in the world. He also said: "Our method is *suhbat* (companionship) of the spiritual Guide (Shaikh) and renown lies in solitude which entails woe and anguish."

6. In *la ilaha, ilaha* means denial of self and *illallah* (there is no deity but Allah) means annihilation in His Essence. And by *Muhammad-ar-Rasul-ullah* (Muhammad is the Messenger of Allah) means adherence to Sunna and wont of the Apostle. The object of *dhikr* (remembrance) is to have access to the reality of *kalima Tawhid* i,e., to negate all "otherness" except God, He also said it is easy to understand *sirr-e-tawhid* (secret of Oneness) but it is difficult to attain secret of His gnosis (*marifat).*

7. One should get instruction of *dhikr* or litany from an accomplished mentor (*pir*) so that its result is sighted. Its purpose is to get at the reality of Tawhid. There are three things which cause gnostics to tread Sufi Path.: Reflection and meditation (*muraqaba),* self-accounting (*muhasbah*) and contemplation (*mushahadah*), *Muraqaba* means forgetting the creatures to concentrate on the Creator. *Muhasaba* means critical stock-taking of the self every moment i,e., to see time is spent in His presence or absence. *Mushahadah* means contemplation (beholding) of Divine Beauty with esoteric eyes. In state of contraction (*qabz*) we behold attribute of His Majesty and in state expansion (*bast*) we behold attribute of Divine Beauty.

8. He who trusts in God, should not consider himself reliant (*mutawakkil*) rather conceal his reliance in occupation. We in the spiritual path chose abasement (*zillat*) but Allah Most High, by His providence conferred honour on us.

9. At the beginning we made ourself 'Desired' (*matlub*) and other desirers (*talib*) But we have deserted this practice.

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The real mentor (*murshid*) is Allah Himself. And he who is the true seeker of Him, is sent to us by Him, and he gets what is apportioned to him.

10. Phenomenon (*majaz*) is bridge to the Real. It means all kinds of worship, whether external or internal, of acts or speech, are unreal (*majaz*) or metaphorical. The wayfarer cannot achieves the Reality (*haqiqat*) unless he transcends all of them.

11. Someone asked: "What is meant by *sair-o-suluk?* He said: exhaustive knowledge of God (*marifat*). He again asked: "What is that?" To transmit (spiritual wealth) in detail that has been attained from the *mukhbir-e-sadiq* (Bringer of true intelligence; a title of the Holy Prophet (ﷺ) in short," he replied.

12. Ardency of love essentially requires that lover persistently remain in quest of the beloved. The more dear is the beloved, the more woe, anguish, and afflictions will be present in the way to Him. In the mystic path, excellent conduct of the aspirant is that he should remain restive and uneasy in His quest.

13. Someone asked: "What is meant by 'when *Faqr* is complete, it is God?" He said it means the being of man is annihilated and subsistence is attained in the Absolute Being, Or it is passing away of individual self in Universal Being. It is a death of selfhood.

14. Kernel is protected by rind (husk). If rind is disturbed, it also disturbs kernel. Shariah is rind or husk, mystic way (Tariqat) is kernel. If defect occurs in the observance of Shariah, mystic path is also disturbed.

15. Someone said: "It is generally held that *wilayat* (saintship) is superior to prophethood (*nabuwwat*) is it true?" Khwaja said: "No! Only *wilayat* of a prophet is superior to his prophethood."

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16. A savant asked how can we attain conscious awareness in prayers? He replied: "That morsal, which is licit and is eaten with the presence of mind and attention creates Divine awareness. Besides prayers, ablution and first *Takbir* (Allah-u-Akbar) should also be performed with full conscious awareness."

17. The Shaikh must be well aware of the past, present, and future of his disciple (*mureed*) so that he could teach him properly. He said Sufism is entirely discipline or code of conduct. One etiquette is for God Glorified is He, second for the Holy Prophet, and third for the spiritual Guide (*Pir*). It is incumbent on the wayfarers of mystic path to be respectful to their spiritual Guides in their presence as well as absence. He who has realized His divinity, nothing remains hidden from their eyes. We have become mirror since forty years; our mirror never made mistake. He means to say whatever *auliya Allah* see, they see through their intuitive intelligence which God confers on them.

18. Searching God is inviting affliction. According to a Tradition, Allah says: whoever holds me Friend, I inflict affliction on him. Thus lover should remain in quest of Beloved. The more Beloved is dear, the more severe calamity befalls.

19. Dervish should be as good as a dumb in patience and perseverance; that it bears blows every moment but does not make protest.

20. We were 200 disciples of our Shaikh treading mystic path. But fortune dawned upon me to have excelled all others.

21. By the grace of God, our attributes were entirely wiped out and replaced and honoured by the Attributes of His Essence which is highly elevated rank.

22. Whatever words, dealings or relationship towards the public are expressed by us concern not our own being i,e. we

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are not involved in it. These are either divinely revealed to us or are communicated to us through other sources.

23. Our spiritual ancestors held four *nisba* (transmission lines). One relates to Hazrat Khidr, the second to Shaikh Junaid Baghdadi, the third to Bayezid Bistami upto Ali Murtada (R.A), the fourth Hazrat Abu Bakr Siddique (R.A)–

24. Although there are too many veils between God and the servant, but no veil is more hazardous than self-conceit.

25. Men of God (Auliya Allah) bear the burden of masses just to refine their conduct or they may get company of a spiritualist, because there is no *wali* who is deprived of divine providence, may that holy man know it or not. Whoever visits a *wali* Allah, he gets divine influence without fail.

26. The mirror of each Shaikh (spiritualist) amongst the Mashaikh has two dimensions but my mirror has six. By mirror means heart of the gnostic (*arif*).

27. Had there been another being (*wujud*) excepting human being, the treasure of *Faqr* (spiritual poverty) would have buried there since treasures are always found in the desolate lands.

28. It is not the law of this game (travelling mystic path) that whoever runs a race shall win. But only he wins who runs the race.

29. To *auliya Allah* are revealed Divine mysteries, but they don't disclose without permission. It is said, he who has something, he conceals it and he who has nothing, publicises.

30. I asked one of the top most spiritualists "what is *dervishhood?*" He replied: "Abasement and indigence."

31. Some people asked Khwaja to wrought miracle (karamet) for them. He said: "Our *karamat* is evident that we can walk on the earth despite overloaded by sins."

32. Reality in true sense is attainable after annihilation (*fana*). As long as creaturehood (*Bashariat*) overwhelms, it

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cannot be achieved.

33. Become like candle, but don't become candle yourself, since darkness prevails on it but it gives light to others.

34. The spiritual guide should first address affliction of the novice, and then try to cleanse drossness and defilement of his heart.

35. Maulana Abdul Qudus used to say: "Our Shaikh (Khwaja Bahauddin) had the privilege to roam about the entire regions of the corporeal as well as celestial worlds.

36. It is easy to comprehend secret of divine unity (*tawhid*), but it is difficult to achieve secret of gnosis. (Gnosis is in reality God's providential communication of the spiritual light to our inmost hearts i,e. God in His providence illuminates the heart of man, hence it is the greatest success).

37. Someone asked Khwaja Sahib, "if God seizes spiritual state of any *dervish* what should he do? He said: "If even a smallest portion of it survives, it would mean, humility and self-abasement is required of the *dervish*. But if it is totally lost, then patience and resignation are demanded of him."

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2

Maulana Abdur Rehman Jami

In Islamic mysticism, Divine love plays most important role in the lives of Sufi saints. There is a holy Tradition in which the Lord Most High said: "I was a hidden treasure, I desired to be known, so I created the world in order to be known." Now the Essence of God is a hidden treasure. As far as the knowledge of His Essence is concerned, nobody except He is knower of it Himself. In order to observe the beauty of His perfection outwardly He adorned the mirror of the essence of things and revealed Himself in them. The forms of things that subsisted in the Inward Plane (*Ahadiyah*) were revealed in the Outward Plane (*Wahidiyah*) and in them He saw Himself in His own works. The holy Qur'an says: "On those who believe and do deeds of righteousness, on them (God) the Most Gracious will bestow Love." (19:97)

Shaikh Sharafuddin Yahya Maneri was asked to define love, he said: "Excessive affection is love." Someone asked him what the colour of love was? He replied: "The whole world takes colour from love; the colour of love is invisible (i,e. it is the colour of Hueless). Imam Ghazali observes: "It is incumbent on a man to dive deep into the sea of love; if the wave of love lands him on the shore of favour, he has attained to the highest achievement. If the shark of rage swallows him then this reward becomes due and sure with God." Some mystics identify "Being" with "Love." To them in one respect Love is identical with God or Being, in another respect Love is one of God's attributes.

Maulana Jami holds that God, the One Reality, is manifesting Himself in every particle of the universe, and thereby His Beauty is also manifested. He beholds His own

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Beauty and loves it. In other words, God manifested Himself to Himself and there the relation of the Seer and the Seen and the names of love and beloved come into vogue. Thus when the Outward was manifested to the Inward, 'Love made its appearance and when the Inward was manifested to the Outward, the form of the beloved appeared. It is the alchemy of love which causes the lover total reabsorption into the Beloved. At this stage, He is the adorere, the Adored and the adoration. It is attaintable after total annihilation, and annihilation of annihilation is called everlastingness. Then it is *Ubudiyyat* (servantship) which is at play in dhikr and ecstasy.

We may conclude that love means keeping the tongue engaged in the commemoration (*dhikr*) of the Beloved (God), and the heart in the thought (*fikr*) of the Beloved, and the soul in beholding the Beauty of the Beloved and considering himself non-existent.

Jami is a eminent spiritual figure of Naqshbandi- yya order, well-known and deeply aglow with the fire of divine love and that of the Holy Prophet ﷺ. Some gave him the name of the "Lord of the Poet" and "Elephant of Wisdom," but he chose to call himself "The Ancient of Harat." He devoted his whole life to study and writing. He produced excellent mystical poety soaked in divine love, a biography of the Sufi saints called *Nafahat al-Uns* (The Gift of Fellowship), a treatise on Sufi theosophy "Flashes of Light (Lawaih), biography of the Holy Prophet ﷺ and so many other exquisite writings. All his writings reflect his passionate love, and he sings the songs of Beauty of his Beloved which permeats the entire universe.

Maulana Nuruddin Abdur Rehman Jami was born in Jam on the 23rd of Shaban 817 A.H. (Nov 7, 1414 C.E) He was son of Nizamuddin Ahmad. His maternal grandfather

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named Shamusuddin Muhammad was a notable citizen of Rashet which is now a central city in the province of Gilan of moderan Iran. But in the beginning this city located in the territory of Isfhan. The father of Maulana Jami during the turmoil and pillage at the hands of Turkamans migrated from Rashet to Khurasan and took residence at Khasjird near Jam. Maulana Jami himself refers more than once the area of Jam as his birthplace. In fact Jam and Khasjird locate in close proximity to each other.

Jami's birth (817 A.H) came some five hundred years after Hallaj who lived in a very turbulent era. In Jami's century Sufism was well established, and many eminent masters such as Shah Niamatullah Wali, Muhammad Nurbakhsh, and Bahauddin Naqhsband had laid the foundations of some of the largest Sufi orders in Iran and India. By the time Jami was born, peace had been establiseh in both Persia and northern India. This break from Mongols and Tartars invasions provided an opportunity for rebuilding Persia, in particular the capital city of Harat, where Jami spent most of his lifetime. The King Shahrukh, a son of the Tartar invader Tamerlane, and his wife were patrons of the arts and sciences, and especially of Sufism. It is said that whenever Shahrukh visited a city, he first visited the local Khanqah and its Shaikh. As a result of Shahrukh's interests, Harat became a centre of arts and sciences. Thus Jami was born in a flourishing society in which literature and the arts were at their zenith.

It is said that Jami's grandfather was one of the learned scholars of the city of Isfahan who moved to Khurasan and settled in the district of Jam. His father was also an educated man and an Islamic jurist of the district, moved to Harat when Jami was five years old.

Jami completed his elementary education in the area of

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Arabic and Persian grammar and literature at Harat under the direction of Mulla Junaid Ausuli. He then attended the famous Nizamiyya School at Harat under the direction of Khwaja Ali Samarkandi. By the time he was fifteen, he had finished the courses that were offered there. As rare talent, he rose to a level that few had achieved. It is said about him that he used to snatch a book from one of his fellow students while on his way to school and excel them all when they were examined in class. He was so brilliant a student that after forty lessons, further instruction from his teacher was unnecessary.

After having finished his study at Harat's school, Jami left for Samarkand accompanied by his father. Samarkand was a great centre of Islamic learning, arts and sciences, like that of Baghdad in the reign of Seljuq kings. Here he continued his studies under the care of renowned scholar of the time and great Mufti Shaikh Fathullah Tabrizi who was also the teacher of Agha Baik, the grand wazir of the time. It is said that Jami spent nine years in Samarkand, then left the city to return to Harat. Here he achieved excellent perfection in all the Islamic sciences, Arabic and Persian history and literature so much so that his fame as a great literalist scholar spread far and near.

The biographers indicate that he took a position as a teacher with the school that king Shahrukh had built and began to teach. His fame was such that even Shahrukh's successor would come to attend his lectures. It is also said that Jami mastered every branch of the sciences of the time and wrote commentaries on them. As a Mathematician and scientist he was revered by the scientists, and the literary community praised him for his contribution to literature and poety.

In his concise autobiography entitled *Rashah-i hal fisharh-i hal* (The Exudation of Memory for Biography) Jami

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indicates that he was sent to school at an early age. After he gained sufficient experience in reading and writing, he began studying the Holy Qur'an. Once he had learned and memorized the entire book (Qur'an) he continued with linguistics,, logic and philosophy. Then he undertook and completed mathematics, astronomy and other subjects. Finally he mastered Islamic law, interpretation and the Hadith (Traditions).

Jami does not indicate when he decided to be initiated but he was well aware of the place of his exoteric knowledge that he had gained hitherto from different instituitions of higher learning and also the knowledge of spiritual science which is truly oceanic in character and is attainable by the grace of holy men. As an talented figure, he knew that it was not solely inner consciousness, but inner illumination that matters. When ripe time for the conversion arrives, the Lord Most High makes arrangement Himself. Love is created first in the Beloved, then the lover is entrapped. Abdul Ghafur Lari has related in a book entitled *Taklameh* (spoken letter) that apparently Jami left Harat because he had developed a amorous interest in someone, and to rid himself of the desire he went to Samarkand and inmersed himself in his studies. One night he was particularly sad thinking about his beloved when in a vision he beheld a Sufi master Shaikh S'aduddin Muhammad Kashghari Naqhshbandi telling him "My dear brother, go and find a lover who is indispensable for you."

After this vision, Jami was deeply affected and left for Harat, only to come to Master Kashghari. He says:

I saw a master under the blue heaven.
He was cleansed from his self like no other,
He was a mirror that reflected the Sun of Existence,
Reflection permanently shining in the form of a human.

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(Translated by Mojdeh Bayat)

After taking oath of allegiance at the hand of Shaikh Kashghari Naqhshbandi, Jami traversed the difficult and hazardous mystic path and soon reached a high level of spiritual enlightenment. Jami also gained spiritual inspiration in the company of Khwaja Ali Samarkandi, Shaikh Qazizada Rumi. Jami also spent considerable time in the company of Khwaja Obaidullah Ahrar Naqhshbandi and gained great wealth of spiritual benediction. But is was Shaikh S'aduddin Kashghari Naqshbandi who invested him with initiative mantle(خرقہ بیعت) in systematic order, and after his death in 1482, Jami, being his spiritual successor, was seated in the professional chair of guidance-a place of great honour.

Jami also mentions that when he was five years old, he met Khwaja Muhammad Parsa, who gave him a piece of rock candy. At the age of sixty Jami could still remember Parsa's glowing face and the look of loving kindness in his eyes. Parsa was one of the most renowned Sufi masters of the Naqshshbandi Order, and Jami attributes his inclination towards the Naqhshbandi path to his childhood experience with Parsa. Jami spiritual lineage goes back to Shaikh Bahauddin Bukhari Naqshbandi through three generations such as Shaikh S'aduddin Kashgari was disciple of Shaikh Maulana Nizamuddin Khamoosh who was disciple of Shaikh Alauddin Attar who was disciple of Shaikh Bahauddin Naqshbandi.

Although Jami was spiritual successor of Kashghari Naqshbandi, but history could not see further expansion of this order through him. The reason which caused stoppage was that Jami died in 898 A.H and seven years after his death Ismael Safavid in 905 A.H. ascended the throne of Persia. He was staunch *Shia*. After having consolidated his royal

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administration, his next most important target was the assassination of *sunni* Ulama. Thousands of *sunni* Ulama, Sufis and holy men were put to death indiscriminately without assigning any reason. Some migrated to Rum, Egypt and Syria and some to India and Samarkand. Maulana Muhammad Zahid Wakhshi, the Khilafa of Khwaja Obaidullah Ahrar, was amongst Samarkandi immigrants. His Khilafa named Maulana Dervish was father of Maulana Khwajgi Amkangi who was spiritual guide (Pir) of Khwaja Muhammad Baqibillah by whose efforts Naqhshbandi Order spread across India.

The fame of Jami, as a great erudite scholar had spread far and near. Some of his books had been published in his adolescence earning him acclaim. Kings and nobles desired his attachment with royal courts. They wanted him to attend their assemblies. But Jami was *dervish* in full swim and never liked to sing songs of the kings and Sultans. After the change of government in Samarkand, and under the patronage of Abu al-Ghazi Sultan Hussain Bilqura and his minister Ali Sher Nawie, Harat had become centre of Islamic learning and education like Baghdad. The Ulama, Sufis and other notable figures of different arts and sciences, fleeing from political turmoils prevailing in their varied homelands had gathered at Harat. On the request of Mir Sher Ali, Maulana Jami too was staying in this city. Here Jami was being venerated by Sultan Hussain like *Imam haramain Sharifain* and Imam Ghazali in the court of Seljuqi Kings. Sultan Hussain also built a grand seminary of Islamic learning in Harat like that of Madrasah Nizamia Nishapur. He arranged inauguration cermony in the wider compound area of the school. All the seats were arranged according to the status of the participants. Sultan's throne located in the centre, and on its right and left, seats for ministers and princes were reserved. Sultan came and sat in

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the throne and on its one side sat chief minister Mir Ali Sher Nawie. While on the other side of the throne was a seat reserved for Jami. It was indeed a great honour. Jami was being awaited to come and start inauguration. However he arrived a bit late and sat not in the privileged chair but with general public in humility and lowliness. The place where he sat was devoid of protocol and elegance. The very moment Sultan Hussain saw Jami sitting there, he left his throne, and alongwith his chief minister and princes came to that spot and all sat on his right and left sides. This veneration was far more than that which was accorded to Imam *haramain sharifain* and Imam Ghazali. It was on account of this unmatched patronage over knowledge and skill that the name of Abu al-Ghazi Sultan Hussain is still alive and celebrated in Harat.

Jami seems to have lived in Harat until he was about sixty (or sixty-four) years of age, then he set out for Makkah in 877 A.H. on pilgrimage. He reached Baghdad within two months. This city was facing political upheavel to the highest level. There was state of anarchy in the dominion. Mustanjid Billah was just a nominal head of the State. A Turkish Amir had annexed all power to become virtual head of government. Khilafa Mustanjid Billah was incarcerated in a fort where he died after sometime. When Jami arrived at Baghdad in such crisis, some ignorant, miscreants and detractors wanted to send him harm, but Jami with his manliness and perseverenec stayed there for four months. He pocketed their insult, tolerated and faced them patiently and became silent by uttering the following couplets:

بکشائے ساقیا! بہ لب شط سر سبوے　　از خاطرم کدورت بغدادیاں بشوئے

(O'the Cupbearer! open the mouth of goblet on the bank of river and remove grief and sorrow that the people of Baghdad

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have sent to me.)

Being depressed and dejected in Baghdad, he left for Najaf and arrived at the mausoleum of Hazrat Ali (R.A) to offer salutation. Here he wrote a laudatory poem in the honour of Hazrat Ali the fourth Caliph whose first verse reads:

اصبحت زائراً لکَ یا شحنۂ النجف　　بہر نثار مقدم تو نقد جاں بہ کف

(O Viceroy of Najaf, I have visited your mausoleum and have come to sacrifice my life at your feet).

Having paid homage in Najaf to Amiral-Momineen Hazrat Ali (R.A) Jami left for the Madinah, the Radiant. By sitting in front of the mausoleum of Rasulullah ﷺ Jami offered a eulogy whose first verse reads:

ماَ معین چیست خاک پائے محمد صلی اللہ علیہ وسلم
حبل متین ربقۂ ی ولائے محمد صلی اللہ علیہ وسلم

(Dust under the feet of Rasulullah ﷺ is a pure water of the paradise; the snare of his love is a strong string round the neck)

After earning lot of blessing at the site of mausoleum, Jami set out to Makkah, the Exalted and performed Hajj on the 6th Zul Hajj 877 A.H. From Makkah, Jami left for Syria, then continued his journey to Egypt and Iraq and back to Harat. On the request of Sultan Tartars Amir Hussain Baig, before returning to Harat Jami went to Tabrizi where he was accorded warm welcome. On the insistence of Sultan Hussain Baig he stayed at Tabriz for one month. All the inhabitants of the city too extended warm welcome and nice hospitality. Jami was highly impressed by their friendly and loving behaviour and wrote an ode to immortalize this visit. Its last verse reads as follows:

زحج برگشتہ جامی در خراساں داشت روے اماً
رَہش زَد درمیانہ عشوۂ خوبانِ تبریزی

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(Jami after performing Hajj had decided to go back straight to Khurasan, but the fascinating gestures of Tabrizi beloveds blocked his passage.) That is he had to stay at Tabriz.

When Jami was returning from Makkah, Sultan Muhammad Fatih of Turkey and Malik Ashraaf, the king of Egypt too made announcement in their respective dominions that "Maulana Jami would soon pass through our territory. All the government officials, governor, ministers and other dignitaries must accord warm welcome to him; no negligence whatsoever on their part will be tolerated." Thus Jami was given eleborated reception wherever he went. Sultan Muhammad Fatih rather in affirmation of Jami greatness and veneration, sent invaluable gifts and gold coins (*Ashrafis*) in thousands to him through Khwaja Ataullah Kirmanı. At this moment Jami was in Syria. Sultan also extended request through Kirmani to Jami to stay for sometime in Rum and grace Sultan by his spiritual influence. But before Kirmani reached Syria, Jami had left for Tabriz. Despite acclaim, veneration, and approbation being accorded to Jami from all sides, he could never forget affection of Abualghazi Sultan Hussain of Harat and his chief minister Mir Ali Sher Nawie. In the light of their sincerity and selfless devotion, Jami seldom accepted the regale of Sultan and sovereigns of other dominions and never liked to leave Harat for any allurement, because he was a perfect and celebrated *dervish,* a mystic of sublime rank.

Practical Sufism fundamentally concerns with human character traits. One of the standard definitions holds that Sufism is the rectification of character which means to prune, trim, cleanse, polish all the nasty and obnoxious characters, and the good characteristics have to be cleaned and polished. Jami under the care of Kashghari had undertaken austerity and

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ascetic practices, and attained spiritual benefits also from other sources. He was an uncompromising dedicated soul who remained in quest of enlightenment for years together. He had become *dervish* and Sufi in true sense of the term. He was an embodiment of humility and lowliness far from self-conceit and vainglory. He indeed had relationship with kings and Sultan but he never thought to take advantage and acquire worldly comfort from them. He was staunch adherent of Sunna and Shariah, As an inspired illuminated gnostic, he inhaled and exhaled with the eulogy of the Holy Prophet ﷺ. 'Little talk' remained motto of his entire life. He would often say in the company of friends: "O Friend! You say something! I have nothing with me to talk about." He was reflecting true picture of *dervishhood* about whom a mystic poet said:

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.

Maulana Jami used to help the poor and needy. For the dissemination of Islamic sciences, he established many Madressah, built many hospices for the *dervishes* and bore their expenses himself. Thus in Harat, he built a grand seminary and Khanqah and entrusted his large estates to meet their expenses. He also built a grand mosque in the town of Jam. But alas, the prejudiced Shia rulers of Safavid dynasty subjected the followers of Imam Abu Hanifa to utmost atrocities. They made it regular practice to demolish their educational institutions and hospices. All the religious institutions, and hospices built by Jami fell prey to destruction, so much so, his own shrine too was demolished.

Little is known about the family life of Maulana Jami, in what age he married and where, history is silent in this

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respect. However biographers relate that he had four sons. The third one named Ziauddin Yusuf led long life. Rest of three died in infancy, and childhood. In '*Bandnama*' of *Mathnawi Yusuf and Zulaikha',* Jami records only one name of his son. It is often said that family lineage is remembered by the name of real children, but case with Maulana Jami was quite different. It was his literary heritage which immortalized his name and fame. He tells us that after he reached a certain level of illumination, he was given the responsibility of composing poetry.

Jami was prolific and versatile writer. He left a legacy of forty four books on variety of subjects. Among them are collection of poetry and explanation of the works of Ibn Arabi and *Haft Aurang,* a collection of seven stories in the form of *Mathnawi*. Of these seven stories, his most famous among the common folk is "*Yusuf and Zulaikha.*" This episode about the attempted seduction of Yusuf by his master's wife Zulaikha here becomes a touching love story in which Zulaikha's passion for the spiritually beautiful, virtuous Yusuf exemplifies the surrender of the human soul to the Divine Beloved.

The *Baharistan* or the "Abode of Spring" is admitted by Jami to be an imitation of Shaikh Sadi's *Gulistan* or "Rose Garden." This book appears to have been written by Jami for the instruction of his dear son Ziauddin Yusuf.

The *Lawaih* or "Flashes of Light." is a theosophic treatise based on Sufism and is an important work for the students and novices of mysticism. Jami describes in its Preface the work as "Explanatory of the intuitions and verities displayed on the pages of the hearts and minds of men of insight and divine knowledge." The *Lawaih* should be studied in conjuction with Mahmud Shabistari's *Gulshan-i-Raz* or

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"The Mystic Rose Garden." Both the works dwell on the mystery of Divine Unity.

Nafahatal-Uns is well famous work on the subject of Memoir of Sufis. It was written in 883 A.H. Its introduction contains sufficient information about mystic path and sufism. It is a brief account of around 600 Auliya Allah of higher ranks.

Shawwahid-e-Nabuwwat is a brief and easy text on the life of the Holy Prophet ﷺ. It is in easy Persian language but provides comprehensive information on *Sirat.*

Jami wrote extensively on the subject of Sufism in Arabic and Persian tongues. His *Lawamia* (light) is an interpretation of *Qasidah Khamriya* of Ibn Farid. Jami was great votary of Shaikh Akbar Muhyiuddin Ibn Arabi. He wrote two commentaries on his work *Fusus al-Hikam.* One is *Nakdan-Nusus* which is summary of *Fusus* in Persian language. The second is complete commentary on *Fusus al-Hikam* in Arabic language. *Ashiahtul Lamaat* is another outstanding work in he area of Islamic mysticism which Jami wrote on the pattern of Fakhuddin Iraqi's *Risala Lamaat.* Although it is a commentary on Iraqi's work, but it stands as an independent work of Jami. Violent Divine Love is the specific subject of this book.

Now a few lines from his Persian work '*Nakdan-Nusus'* are translated as follows:

1. The first descent from the Hidden Treasure was the *Nur-e-Muhammad* (Light of the Holy Prophet ﷺ).
2. Then the holy Throne, Footstool, Preserved Tablet (عرش، کرسی، لوح محفوظ) and Pen were created from His First Epipheny (i,e Light of Muhammad)
3. From the shining *Nur-e-Muhammad* were created the universe, Adam and his offspring.

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4. Since *Nur-e-Muhammad* was the reality of entire existence, the holy being of Rasulullah ﷺ caused the creation of every being.

5. That is why his Prophethood remains mandatory (compulsory) on both the worlds, and on all the manifest and hidden iotas of the cosmos irrespect of time and space.

In his last year he had a vision about his time of departure, and very often he would recite the following.

It is a shame that without us many days will pass,
The flowers will bloom and spring will come.
Many summers, winters, and springs will pass,
and we will have turned into dust and clay.

A few days before his death, Jami began travelling to several nearby villages. One time he went to a village that he did not particularly care for; nevertheless, his stay became lengthy. His disciples, worried, rushed there. He told them, "We should cut ties."

Three days before his departure, he called some close disciples in and said to them, "Be my witness that I have no ties with anything or anyone." When he returned home, he fell ill. It was Friday. It was the sixth day of his illness and 18th of Muharram. At *Chast* time, friends noted that Hazrat was getting ready to depart. Meanwhile Jami's eye fell on window and said: "Two years back I found myself in agony of death. I noted a grand assembly was being held but I felt some depression in that gathering and started reciting آیت الکُرسی. Its light dispelled my depression. Here now I again note the same light of آیت الکُرسی." Because Jami used to recite آیت الکُرسی after offering every obligatory prayer in his life time. Thus he again started reciting آیت الکُرسی. After a while, he all of sudden said 'Yes likewise.' Then he changed the clothes and stood up to offer prayer. Putting hands on his chest, he recited

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اِنّی وَجھتُ وجھی للذی and completed two Rakats. When Hazrat listened 'Call for Friday Prayer', he soul flew to celestial abode.
(جامی، علی اصغر حکمت ترجمہ از سید عارف نوشاہی)

A humorous story is told of the day of Jami's death. The Sufis, sad to see him about to depart this earth, had gathered at his house. Some were quietly weeping, while others were busy with their litanies. But one man was reciting the Holy Qur'an in a loud, harsh voice, disturbing everybody. Finally, Jami raised his head and said, "For God's sake, I will die if you don't stop that racket!"

Jami left for his eternal celestial abode on 18 Muharram 898 A.H. (9 Nov., 1492) at the age of eighty one at Harat. The entire city fell into grief. The Sultan ministers, princes, government official, and general public participated in funeral procession. Sultan Abualghazi Hussain and all the princes holding bier on their shoulders went upto the cemetery. He was buried near the tomb of his spiritual guide (Pir) as he had enjoined. The chief minister Mir Ali Sher Nawie built a magnificent mausoleum on the grave of Jami. When Harat fell to king Ismael Safavid in 913 A.H. he demolished the mausoleum alongwith many other buildings of import.

Jami holds that it is through Love that the world has been created and love is found at work everywhere in the universe. He says:

"Love emerged out of the Realm of Holiness,
Manifested itself in the world and Man.
When it shed a ray on the domain of angels,
The angels found themselves distracted like the heaven,
It showed its face from every mirror,
People talked about it everywhere.
All the seekers of Purity and those who speak of it.

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Were enraptured and talked of its Purity.
The cry of "Glory be to the King of the world."
Rose from the crowd of the diverse of this sea."

It is revealed to the Sufis that when the Essence of God desired to behold the Perfection of the Names (*Kamal-i-Asmai*) in the external, It adorned the mirrors of the essences of things and manifested Its Beauty in them. Now one can realize where does he stands in relation to his Creator. Jami explains:

Thou art the mirror and He the decorator of the mirror,
Thou thyself art hidden and He alone is manifest;
Praiseworthy love like beauty.
Has been bestowed by Him and manifested in Thee.
If thou considereth the matter rightly, He Himself is the mirror.
It is not only the treasure but also the place where treasure is found."

Love whether it is phenomenal (مجازی) or of the real, it ultimately leads us to divine love. Jami sings:

Do not be averse to love even though it may be of the phenomenal forms,
For this very phenomenal love takes one to real love.
The heart void of love is no heart at all,
The body that lacks the aching heart is mere water and clay.
Would that no heart should lack the pang of Love,
Let there be no heart in the world withou love.

Jami as a traveller of mystic path narrates his own experience as follows:

"I was hit by the shaft of love darted from the arrow of His glance,
The sword of His eyebrows sacrificed me on the altar of

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love.

O preacher, thou knoweth not how I fare,
O ignorant of love, take thyself away from me.
Come what might, I have placed my head
Before His serene Highness, the King of Love.
Love at least has done this favour to me,
That it has made me unconcerned with disgrace and honour.
Who is my confidant? to whom should I tell how I feel?
By the munificence of love, I am the monarch of my times.
O Turab, how long wilt thou tell thy story!
O life of love, seal thy lips and be silent."

Jami now advises the travellers (سالکین) in the following words:

"Kindle the fire of the quest (of God) in the heart,
Burn to ashes anything thou findest other than the object.
Renounce the idea of thy honour in the way of quest,
Tread in the way to the Lord unconcerned with all,
The thought of faith or infidelity does not occur to him,
Who manly sets out in the way of quest.
Life does not suffer patiently the tribulation of love.
Until the quest manifests itself in the inward,
I would to God that the heart devoid of quest,
May alway be involved in woes and sorrow,
Do not seek the kernel by the head, void of the desire of the Beloved.
For such a head is only a shell and nothing else.

Divine love is not doubt the realm of those who lead spiritual life. Those who are deprived of, are wretched not the blest. Jami warns the ignorants in the following words:

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"He, who is not they seeker, is dead!
He, who is not enamoured of Thee, is heartless!
Better it would be for the eye to be blind,
Which canst not behold the face of the Beloved!
Would to God, the breast may never be free from the fire
of Hell,
Which has not the mark of Thy love on it,
Better for the ears to be deaf,
Which have not listened to the words of the Beloved,
Better it would be for the brain to be hacked by the
Beloved's sword,
Which is devoid of the love of the Beloved,
Call him not man who is not the seeker of the Beloved,

The path of God (سلوک) cannot be traversed without love. Those who are contented with fasting and prayers (Rituals) remain unaware of this elevated spiritual treasure. Jami sings thus:

Thousands of sages passed away,
But they were unaware of love-making,
Thou shouldst be captivated by love that thou beest free,
Develop the pang of love in the heart that thou mayst be
joyous.
Be commemorating love, the lover feels refreshed,
By reciting the name of the Beloved, the lover wins
renown.
Had Majnun not drunk of this cup of wine.
None in the two worlds might have known his name.
The wine of love infuses in thee fervour and
intoxication,
Otherwise nothing could be gained save dejection and
egotism.
From the beginning of his mystic experience up to the

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stage of perfection, Jami was overcome by the passion of love, as he himself says: 'The pleasure of love is instilled into every nerve and vein of mine, I say love and due to its pleasure I yield my life.'

At the end of his mystic experience, when he attained to the stage of perfection, he said:

He passes a good time who in this tavern,
Drinks wine out of the pitcher and not out of cup.
This man knows not if this existing world
Is annihilated even a hundred times.

This stage is what the Sufis call, "The total passing away" or "Complete effacement." Now the 'Abd (servant) does not exist, God is all in all. He says:

God stayed back, the rest passed away!
By God nothing exists save God:

(These quoted passages are translated by Dr. Mir Valiuddin, copied from his book: *Love of God*)

The sayings and teachings of Maulana Jami relate to metaphysical doctrine of Islamic mysticism. They all concern Divine Unity, descent of His illumination and humankind the recipient. Only a few teachings of Jami are outlined as follows:

1. God has not made man with two hearts within him. He has placed within you but one heart so that with single heart you may love Him alone, weaning from all "otherness", and devote yourself in His worship and refrain from dividing the heart into hundred pieces.

2. Unification consists in unifying the heart i,e., purifying it and expelling from it attachment to all things other than the "Truth". So long as a man remains imprisoned in the snare of passion and lusts, it is hard for him to maintain close communion with the "Truth" (God).

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3. When the true aspirant perceives in himself the beginning of Divine attraction, which consists in experiencing pleasure, whenever he thinks of the "Truth," he ought to exert all his efforts to develop and strengthen this experience and simultaneously banish whatever is incompatible therewith.

4. Man in regard to his corporeal nature stands at the lowest point of degradation; nevertheless, in regard to his spiritual nature, he is at the summit of nobility. He takes the impress of everything to which he directs his attention, and assumes the colour of everything to which he approaches.

5. The various grades of created things are theatres of His revealed beauty, and all things that exist are mirrors of His perfection. And in this course you must persevere until He mingles Himself with your soul, and your own individual existence passes out of your sight. Then if you regards yourself; it is He whom you are regarding; if you speak of yourself, it is He of whom you are speaking.

6. It is essential for you to detach yourself from worldly relation and get rid of contingent forms by hard striving and earnest endeavour and expel vain thoughts and imaginations from your mind. The more vain thoughts are cast out, the stronger and closer this relation becomes, till the "Truth" most Glorious cast His beams into your heart, and deliver you from yourself and save you from the trouble of entertaining His rivals in your heart. Then there will abide with you neither consciousness of yourself nor even consciousness of such absence of consciousness-nay, there will abide nothing save the one God alone.

7. At the beginning of things, the Beloved (God) unveiled His beauty, in the solitude of the invisible world. He showed all His Beauty unto Himself. He was in truth, both seer and seen: none execpt Him had looked upon this world.

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All was one, there was no duality; no assertion of "mine" of "thine".

8. His Essence and Existence are one. The Divine Attributes like knowledge, Power and will might appear to us as distinct from one another and different in their meanings but, in reality, they are identical with the One Divine Existence.

9. From the stage of *wahdat ul-wujud,* Jami passes on to the stage of '*hama ost*' (all is God). The universe is the outward visible expression of the 'Truth' and the 'Truth' is the inner unseen reality of the universe. Nay more in reality, there is but One Real Being; His concealment and His manifestation, His priority and His posteriority are all merely His relations and His aspects. It is He who is the first and the last, the exterior and the interior.

"Beings; the essence of the Lord of all,
All things exist in Him, and he is all;
This is the meaning of the Gnostic phrase,
All things are comprehended in He all.

10. In the scheme of emanations, the first emanation of God is pure unity. When unity is unconditioned by any quality or aspect, it is 'Absolute' (*wahid*) and when it is regarded as a Reality conditioned by qualities it can be called Single (*ahad*). The second emanation is the Universal Soul which contains the attributes of Life, Knowledge, and Will. Hence the One Real Being assumes the forms of both the Divine Substance and Mundane Substance in the state of the unity of the whole.

11. In reality there is but One sole Being who is interfused in all these degrees of manifestations which are only the details of the Unity (*wahidyat*).

12. God reveals Himself at every breath in a fresh revelation, and He never repeats the same revelations, that is

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to say, he never reveals Himself during consecutive moments under the guise of the same phenomena and modes, but every moment presents fresh phenomena and modes.

13. Since God is the only Existent Being, man is non-existent and unreal. He is a non-entity apart from God.

14. Human qualities are Divine qualities in a manifested form. They relate to the Divine Attributes like a part to the whole. Union consists in forsaking all else and being wholly engrossed in the contemplation of the one Unique Being.

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3

Khwaja Muhammad Baqi Billah

Syed Raziuddin known as Khwaja Muhammad Baqi Billah, the illustrous son of Qazi Abdus Salam Khilji, Samarkandi Qureshi was born in Kabul (Afghanistan) on 12th July 1564 (972 A.H) or in 1563 (971 A.H). His father was erudite scholar, and a man of ecstatic and sublimated spiritual state. He had been living with his tribe in Kabul since long time and married there where Khwaja Baqi Bi-Allah was born. The family was not very rich but still it was well-off to lead peaceful life. Traces of serenity and seriousness were apparent on his face when Khwaja Baqi Billah was five years old. At this age he loved solitude and was often sitting somewhere in cornor bowing his head downward on the kness. He father paid special attention towards his ritual elementary education. Instead of teaching son himself, he sent him to a local school where he completed basic studies in religious sciences. Hazrat Maulana Muhammad Sadiq Halvi was an eminent scholar of the time. Khwaja Sahib was entrusted to him to attain further education under his direction. Since Khwaja Sahib was an extraordinary intelligent student, he gained higher education and surpassed his class-mates in short time. Meanwhile Maulana Sadiq had to leave for Mawara al-Nahr all of sudden, Khwaja Sahib also accompanied him. A portion of rational and traditional sciences was yet to acquire when violent love for God overwhelmed him and caused discontinuation of his study. He gave up acquiring formal education and set out in quest of inspired knowledge. The aglow of divine love had kindled his life; he had become restless. Whenever his mother saw him in this state of condition, she would implore God Almighty and Glorious in these words: "O my Lord, my son in

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quest of You has turned aside from the world and its charm. You endow him with your love. His pitiable state is unbearable for me. You either make him successful or die me so that I may not see his anxiety and failure."

Some Ulama of Mawara al-Nahr used to hold a gathering once in a week in which prominent Ulama of the time assembled and discussed various aspects of religious sciences. Once during such meeting the people talked about Khwaja Sahib's renunciation of study owing to his spiritual emotion. The learned men expressed regret for Khwaja to have given up study and said that had he continued attaining education a few days more, he would have become excellent Maulavi. On this Khwaja Sahib said: "If Maulaviyat means that a man is able to understand the most difficult book prescribed in the course of academic study and to teach others the knowledge contained therein, you bring any difficult book before me of your choice; if I fail to demonstrate my competence in learning and teaching of that book, then you would be justified in your opinion and I would be lier."

Mawara al-Nahr was a centre of holy men and top-ranking mystics of Islam. Tasawwuf was seen in full glory in that big town. Khwaja Sahib was spending time in quest of some radiant spiritual guide who could solace his anxiety and guide him to mystic path. He travelled from Hindustan to Mawara al-Nahr, Balkh, and Badakhsan so that he might gain spiritual benediction from Naqshbandi Mashaikh. Khwaja Sahib narrated his account himself which ultimately took him in the presence of Hazrat Khwjagi Amkangi. He says: "I first met Khwaja Obaidullah who was Khilafa of Maulana Lutafullah but could find no satisfaction in his company. Then I left him and joined the company of Khwaja Iftikhar Samarkandi who belonged to the family of Ahmad Yasuvi.

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But he was not agreeable to accept me as his disciple on the ground that I was still adolescent. Since I was adamant to join his lineage, he took oath of allegiance of me and said: "May God keep you upright in your mission fulfilled." But within short span of time my resolution disturbed and my inner state changed from bad to worse. Third time, without any determination, I approached Hazrat Ameer Abdullah Balkhi and renewed my discipleship with him. I remained under his training for sometime and gained lot of spiritual beneficence from him." Khwaja Sahib used to remain engrossed in reciting litanies instructed by the spiritual guide. With the passage of time violent love for God was ever increasing. One day while he was studying a book on Tasawwuf, he felt an ecstatic state in which spirit of Hazrat Khwaja Bahauddin Naqshband appeared in personified form and Khwaja looked himself driving spiritual influence (فیض) from him. This phenomenon determined his initiatory chain of spiritual kinship destined to Naqshbandi order. This visionary meeting further intensified his quest for an accomplished radiant mystic. He left his native city and started wandering from place to place meeting so many holy man (Auliya Allah) and absorptionists (*Majazeeb*). Sometime he was in Multan, Lahore and other time in Kashmir. One day awhile at Lahore he met an absorptionist. He first abused Khwaja Sahib, but the latter managed him well. Then he paid attention to Khwaja Sahib and prayed for his success. During his stay at Lahore he was one day praying in a mosque. The worshippers behind him noticed that his face was directed towards Baitullah Sharif and simutaneously behind looking at them. Awe overtook all of them. But after the prayer Khwaja Sahib advised the worshippers to be silent over this matter. This indicates Khwaja's intense love and inner attachment with Rasulullah ﷺ as the latter could see in

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front and behind equally.

Hazrat Khwaja continued his austerities and wandering life in mystical quest, until fortune dawned upon him and he arrived in the hospice of Hazrat Khwajgi Amkangi at Mawara-al Nahr. Khwajgi Amkangi was Khilafa of his own father Khwaja Dervish Muhammad who related to *Silsilah-i-Khwajgan.* Thus Khwaja Baqi Billah's initiatory chain, through six generations goes back to Khwaja-i-Khwajgan Syed Khwaja Bahauddin Naqshband. Khwaja Sahib read the following couplet at that time:

من گزشتم زغم اسودہ کہ ناگاہ زکمین عالم اشوب نگاہے سر راہم بگرفت

(I had reached the apex of anxiety, that an ambushed bewitching beloved entrapped me).

Hazrat Khwaja Amkangi initiated Khwaja Baqi Billah systematically in Naqshbandi order. He kept him in his training and sanctification for three days and nights, and caused him to reach destination. He invested him with robe of succession and advised him to go to Hindustan where through his efforts Naqhshbandi order would attain pinnacle.

After entering Hindustan, Hazrat Khwaja Baqi Billah stayed at Lahore for one year. Here considerable number of Ulama and holy men became his devotees. Thereafter travelling through Sirhind, he reached Dehli where he resided in mosque located inside Feroze Shah Kotla Fort situated at the bank of river. He stayed there for four years till he died in 1012 A.H. (1603)

The reign of Mughal emperor Akbar had posed great challenge to the true spirit of Islam. The theologians on their part were supporting the advent of *Din-i-Ilahi.* It were the holy men of Naqshbandi order who accepted this challenge, defied and denied this heretic belief and defended Islamic beliefs and

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practices according to the teachings of the holy Qur'an, Shariah and Sunna. It was to this effect that Khwaja Obaidullah Ahrar, a prominent spiritual figure of this order wrote: "We have been assigned a different duty, namely to save Muslims from cruelty, and to this end cultivate the nobility, with their confidence and use it for the betterment of Muslims."

In his capacity as the leader of this order, Khwaja Muhammad Baqi Billah came forward to combat and subjugate the prevailing heresy. He established contacts in the royal court and a number of top ranking political figures and courtiers became his devouts. His counsels and writings gave people courage and confidence to deny heretic beliefs. His preaching and writings on the subject in the form of letters contributed more in shaking the foundation of Un-Islamic movements. His contacts with nobility brought him handsome presents which he used to help the poor and needy. He himself had no share in them. It is recorded that when a nobleman sent him a lakh of rupees to meet the Hajj expenses, he returned it with the remarks that pilgrimage to Makkah and Madinah conducted with money not of his own earning would not be acceptable to Allah.

As a religious reformer and a spiritualist, his another great work was to consolidate and popularise the Naqshbandi order. He stressed to follow spiritual life based on the holy Qur'an, Shariah and Sunna. The result was that Shariah (sacred law of Islam) came to the forefront and implemented. Khwaja Baqi Billah followed the doctrine of *Hama az Ust* (All is from Him) and opposed the school of unity of Being (*Hama Ust*) Mujaddid Alf Sani who finally won the battle against heretic beliefs of Mughal emperor Akbar and his *Din-i- Ilahi* was senior successor (*Khilafa*) of Khwaja Baqi Billah. He gives his

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opinion about his spiritual guide in these words: "I am convinced that such training as I received from him has never been given by anyone after the Holy Prophet ﷺ. I did not enjoy the Prophet's Company but I thank God, I was not denied the honour of Khwaja Baqi Billah's company."

Isolation and detachment had overwhelmed Khwaja Sahib too much. He never boasted of his spiritual sublimity or to be become spiritual guide of the masses. Nor he liked to keep the seekers in his company for long time. He acted as spiritual guide for three to four years. When Mujaddid Alf Sani, by virtue of Hazrat Khwaja, achieved perfection in sainthood, the latter relinquished his duty as a guide and adopted secluded life in retreat. He would go to mosque only to offer obligatory prayers. Despite humility and lowliness, his holy being was awe-stricken. Even those who were unaware or ignorant of his personality, when saw him said: "He is a strange person, when we see him, God is remembered to us."

Hazrat Khwaja would venerate Sadaat (descendants of the Prophet) and *Ulama* very much. He for sometimes recited *Sura Fatihah* standing behind *Imam* in obligatory prayers. Meanwhile he saw *Imam* Abu Hanifa in dream reading his own eulogy (ode) which meant there had been many Auliya Allah who did not recite *Sure Fatihah* behind *Imam*. Thenceforth, Khwaja Sahib too abandoned reciting it behind *Imam*.

Once Khwaja Baqi Billah set out to pay visit to the shrine of Khwaja Qutbuddin Bakhitar Kaki. The attendants of Shrine arranged to welcome Khwaja. They spread special carpet and placed throne in the Dargah. Meanwhile a wandering *dervish* appeared there and seeing all the arrangements got infuriated. He started abusing all indiscriminately. He asked the attendants: "what special

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quality your guest has for whom you are making elaborate arrangement to offer warm welcome to him." All the attendants were also exasperated and desired to punish the *dervish* for his insolence. Meanwhile Khwaja Baqi Billah arrived on the scene and noticed all the happenings. He asked the *dervish:* "O Dear you are quite right. I possess no speciality or privilege to warrant such welcome. What these attendants have arranged is not in my knowledge." Face of that *dervish* was heavily soaked in sweat due to his own anxiety and anguish. Hazrat Khwaja was cleaning his face with his skirt with utmost humility until his rage cooled down, and he begged some money from Khwaja Sahib. He immediately got some *dirhams* from his pocket and gave to that *dervish* and then he left.

It is related that a Khurasani young man was attendant at the shrine of Hazrat Khwaja Qutbuddin Bakhitar Kaki. He used to implore Khwaja Qutb to help find him a living enlightened spiritualist guide (*Pir*). When Hazrat Baqi Billah graced Dehli by his blessed feet, Khwajja Qutb directed his attendant in dream to join the company of the Naqashbandi Shaikh. The man approached Khwaja Baqi Billah and sought his allegiance after narrating his account. Hazrat Khwaja said: "You are mistaken, the person you are referred to might be someone else, because I am not worthy to initiate you." The man went back. The same night, the same vision was repeated. He was directed that the radiant mystic was the same person and you go again to him. However for the second time when he went to the lodge of Khwaja Baqi Billah, he was accepted and never returned.

Khwaja Baqi Billah held kind, mild and compassionate disposition. Once famine broke out in Lahore. By chance Khwaja was staying temporarily in this city at that

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time. He did not take anything for many days. Whenever food was placed before him, he refused to eat and said: "It is beyond justice that while people are starving here to death in lanes and we start enjoying food and drink at this spot." He would then send food to the starving folk and depended himself on spiritual diet.

When Khwaja left Lahore and destined to Dehli, it happened quite often that he had hardly travelled a mile or so when he saw a poor fellow walking on foot. He alighted from the horse and asked the pedestrian to mount and himself walked along on foot till he reached home. He also put mantle on his head covering face so that no one could recognize him. When they neared the house of man, Khwaja Sahib again mounted the horse to conceal his humility.

Hazrat Khwaja was so much disinterested and alienated from worldly allurements and materialistic gains that no one amongst his audience could talk about them. However if any needy person approached him and sought financial help, he would do. He would never plan for himself and for his *dervishes* to earn. He taught them *Faqr,* lowliness and contentment. He would also say: "whoever amongst my devotees receives financial benefit from me, he be sure that we have less spiritual affinity with that fellow." There were a number of rich devotees of Khwaja Sahib who would ask him: "we are ready to fix some daily allowance for the *dervishes* of our Khanqah if you allow us." But he never allowed them to do so especially for those who had established spiritual kinship with him. However he allowed to help other than his elect. Hazrat had developed in himself great hatred for worldly comforts and grandeur in any form or shape. Saintship and worldliness, indeed are pole-apart in Islamic mysticism.

Khwaja Sahib was very kind and compasionate

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towards animals. Once after saying *Tahajjud* (midnight) prayer he returned to his bed for rest but saw a cat sleeping there under the quilt. It was terrible cold night. Hazrat did not like to disturb the sleeping cat and spent all the night sitting in the cold. The cat kept sleeping till morning.

Nobility used to send presents to Khwaja Baqi Billah which he distributed amongst the poor and needy. However when he found such presents illicit, he would return to the senders. He was very cautious about food. He never took anything earned by unfair means. He also stressed that food be cooked by the person with ablution and presence of mind, and cleansed inner state. He had advised the people not to cook while engage in prattle. He used to say that "the morsal which is taken without conscious awareness creates smoke which blocks passage of spiritual transmission, hence impedes esoteric enlightenment." Once a *dervish* approached Khwaja Sahib and complained about his contraction. Khwaja Sahib reflected and said: "Go and check your food, there is something wrong in the processing." *Dervish* returned and investigated all about the food stuff and cooking process and found satisfactory. But still his condition could not improve. He approached Khwaja Sahib again and reported the matter. Khwaja Sahib through his intuitive vision diagnosed his esoteric ailment and disclosed: "The fuel (wood) which is being used to cook contains two or three pieces of unlawful wood. This is a grave negligence on your part. Go and set it right."

Likewise Hazrat Khwaja Sahib was also very careful about performing obligatory prayers. While standing in the rows for prayers in the mosque, he would cause his elect to stand on his right and left sides because if laity stood there, their unmindfulness mixed with the involuntary (vain)

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thoughts would reflect in the mirror of his heart. Once a *dervish* who was in need of a quilt said prayer near Khwaja Sahib. During prayer he was thinking about acquiring quilt. This vain thought of *dervish* was unveiled to Khwaja. After prayer, Hazrat Khwaja asked his attendants to give quilt to the person who needed it.

Shaikh Tajuddin who was also Khilafa of Hazrat Khwaja relates: "One day Shaikh wept bitterly in the prayer. And after finishing the prayer, he went straight to his lodge. I too followed him. There I enquired of Khwaja the cause of his weeping so much. He took cold sigh and said: "Leave me alone." On account of my close proximity I beseeched him to tell cause of his weeping so bitterly. He said: "During prayer my soul in quest of my object travelled beyond the beyond, but returned unsuccessful. This was the cause of my anxiety and distress."

Hazrat Khwaja, despite his constancy and steadfastness in the wake of influx of divine illumination, was often overpowered by discomposure and restlessness. In this state he would roam about alone in streets and bazar and sit under the shade of houses.

He reflected true picture of a Hadith "Live in the temporal world like a traveller or stranger." His blessed appearance always reflected divine light and His Essence, which was a valid testimony that all of his limbs were deeply engrossed individually in divine adoration drawing spiritual inspiration from Him. Despite his much unveiling and descent of divine illumination, he always looked sad, reflective, and meditative.

It was a regular practice with Khwaja Sahib to attribute his revelations (observations of divinity) to dreams. One day he said: "My dreams disclose that very soon an

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outstanding spiritual figure of Naqshbandi order will die." After saying this he said: "I should find some place in the vicinity of Dehli to reside in total solitude and buried there after death."

In front of Khwaja Sahib's lodge, there was a small hotel. The Baker used to keep an eye on the living condition of the Shaikh. He knew that food was not regularly cooked in his kitchen, and the family more often starved. One day a few guests came to the house of Khwaja Sahib. There was no food in the house to serve. Fortune smiled on the Baker. He went and knocked the door and requested: "May I serve your guests with the food if you allow me." Hazrat Khwaja accorded him permission. Hence the Baker sent food enough for all the guests. Thereafter, Khwaja Sahib sent for Baker and asked: "Tell me what boon or requital you desire that I may confer on you?" He said: "Ya Shaikh! you make me like of your ownself." Khwaja Sahib was surprised and asked him to demand something else (i,e. worldly wealth or paradise etc.) The Baker repeated his demand two or three times and was not ready to change or relinquish what he had said. Accepting his request, Hazrat Khwaja took him into his private chamber and closed the door. After a long while when the attendants forced opened the door, to their astonishment, they saw two persons whose appearance had turned identical so much that they could not recognize who was Khwaja Baqi Billah and who was the Baker. The only difference was that Khwaja was breathing and the Baker had expired.

Husam ud-Dawla was son-in-law of Abu al-Fazal and governor of Lahore. He entered into the discipleship of Khwaja Baqi Billah. Abdicating all worldly duties, he took residence in the Khanqah of Khwaja. Abu al-Fazal took it ill. He sent for his son-in-law, but he did not come. Abu al-Fazal

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got infuriated and sent message to Khwaja Sahib 'if you didn't send my son-in-law back, handcuffing I will drag you here and assassinated.' Khwaja Sahib sent message through one of his disciples to Abu al-Fazal 'You take care of your own head.' Getting this message, he again exasperated and planned to take revenge of Khwaja. Meanwhile Emperor Akbar sent order to Abu al-Fazal to go to Deccan and quell rebellion there. En route to Deccan, under the direction of Jahangir, he was beheaded and his head sent to Emperor Akbar. (شمامۃ العنبر ۔ص ۱۰۳)

Hazrat Khwaja Sahib always remained in ablution and said obligatory prayers in congregation. After offering *Isha* prayer, he would go back to his private room and engage in reflection and meditution for some time. Then he would rest a little when tired. Meanwhile all the attendants would go to sleep. But he would get up, have ablution afresh and say two cycles of *Tahiyat-ul-Wudhu* and then immersed in recollection. Khwaja Sahib would repeat this exercise five or six times. After making ablution afresh he would go to sleep. He would take a little rest at night. Most of his time was spent in adoration of God Most High. It was his regular practice to offer two cycles of *Tahiyat-ul-Wudhu* (except evening prayer) and then come to the mosque. On the way to mosque he would attend the needs of the needful folk standing there and address their problems, and answer their questions. Likewise when he left the mosque to go back to his lodge, people again approached him for the realization of their needs.

It was a regular practice with Khwaja Sahib that he would seek divine guidance (استخارہ) before taking oath of allegiance from the aspirants. After this he would call them inside and more aften advise silent remembrance (ذکر خفی). In some cases he would cast spiritual glance on the new entrants

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which made them absorptionists (مجذوب). Khwaja Sahib was never harsh to his disciples. Whenever he gave litany to any seeker, he would blend his inner glance with it, as a result the aspirant advanced speedily. Impact of Khwaja's spiritual prowess was fast penetrating. Once in the month of Ramadan, Hazrat Mujaddid Alf Sani, at night sent a cup of *faludh* to Khwaja through his own attendant. On account of his simplicity, he knocked the door of Khwaja Sahib, who came out to attend himself. After getting cup of *faludah* (a kind of flummery pressed through a sieve and mixed with sugar and milk) from his hand, he asked his name. He said 'My name is Bama'. Khwaja Sahib said: "Since you are attendant of our Shaikh, stay with us." Thereafter when he left an ecstatic state overpowered him. Making hue and cry, when he reached in the presence of Mujaddid, the latter asked him 'how are you?' In rapturous state he said: "I see colourless light in heaven and earth, in stones and vegetation everywhere which I cannot explain." Hearing this Hazrat Mujaddid said: "He went in the presence of Khwaja Sahib. A ray of light from the radiant sun has fallen on him." Next day when Hazrat Mujaddid related the account of his attendant to Khwaja Sahib, he smiled.

Once an old woman brought a child of three or four years old in the presence of Khwaja Sahib. After having fallen from a great height, he was bitterly injured and blood was continually flowing from his nostrils. He had also lost consciousness. The woman placed the child at the feet of Khwaja Sahib and implored to save his life. Hazrat moved to see the child and took pity on him. He asked one of his attendants to bring a specific book on *tibb* (science of medicine) lying in his private room. After looking at some pages, he said to the old woman: "The child will survive is written in the book; thus you need not worry," and for a

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moment he immersed in reflection. The audience were surprised to hear the remarks of Khwaja Sahib. It was all pretention on the part of Khwaja Sahib to conceal his divinity (i,e. highest enlightenment of his state). They also saw the child to have recovered his health.

Hazrat Khwaja Baqi Billah had two wives. He would treat them equally. He had two sons, one from each wife. Khwaja Obaidullah was the eldest son who was born probably on the first of Rabial-Awal 1010 A.H. (i,e. two years before the death of Khwaja Sahib) He was named after the name of Khwaja Obaidullah Ahrar. He was well- versed in exoteric and esoteric sciences and trained first by Khwaja Husamuddin and then came under the care of Mujaddid Alf Sani. The second son named Khwaja Muhammad Abdullah. He was four months younger than this elder brother. He was from the second wife of Khwaja Sahib. He was too firstly trained by Khwaja Husamuddin and afterwards came under the car of Mujaddid Alf Sani.

There were a number of highly enlightened *Khulfa* (spiritual successors) of Khwaja Sahib, but four or five figured prominently on the horizon. They are named as follows:

1. Hazrat Mujaddid Alf Sani
2. Shaikh Tajuddin Sumbuly
3. Khwaja Husamuddin
4. Shaikh Allah Dad
5. Shaikh Abdul Haqq Muhaddith Dihlawi

A few days before his death, Hazrat Khwaja saw a big scroll (Book). At the end of it was written:
فَبَقَيتُ وَحيداً طَرِيداً فَرِيداً (I achieved everlastingness as if the Almighty had made it my right since eternity and the same is the mark of my distinction.) During the same period, he asked his wife that when he attained the age of forty, a great event

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would take place. Holding a mirror in his hand, he asked his wife 'let both of us see in the mirror.' His wife relates that she saw an old man with white beard in the mirror and was afraid. She asked her husband 'why was he showing picture like that which I cannot bear.' He smiled and then showed his real picture to her in the mirror.

In the month of Jamadi us-Sani 1012 A.H many physical ailments overpowered him. In these days he saw Khwaja Obaidullah Ahrar in a dream, saying him: "Now you wear shirt." While narrating account of this dream, he smiled and said: "We shall do likewise if remained alive, otherwise shroud is also a garment." On Saturday 25th of this month, sign of impending death appeared on the face. Meanwhile a *dervish* entered on the scene and uttered *Kalima:* "یااللّٰہ العالمین" (O the Lord of the worlds). Hazrat Khwaja at once saw towards him. A man from the audience said: "Name of the Beloved attracted Khwaja Sahib." Tears came into his eyes. Then he engrossed in reciting Name of His Essence 'Allah! Allah! during which he surrendered his soul to fly to blissful celestial abode.

اِنَّا لِلّٰہِ وَ اِنَّآ اِلَیْہِ رَاجِعُوْنَ

(Surely we are Allah's and to Him we shall return) 2:156
He died on Saturday, 25th Jamadi us-Sani 1012 A.H (1603) at the age of 40.

Immediately after his passing away an emergent meeting of the senior Khulafa including Mujaddid Alf-Sani was held to decide unanimously locale to bury Hazrat Khwaja Sahib. Thus decision was taken and grave prepared. After performing funeral prayer, the bier was taken to some other place instead where once in lifetime Khwaja Sahib performed ablution and offered two cycles of voluntary prayer and said "Dust of this place has attracted me." It was a show of

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miraculous power of Khwaja Sahib after death that no participants including senior Khulafa could remember where they had prepared grave for their Shaikh a few hours before. It was certainly not an account of their anguish or senselessness to have forgot the decision taken unanimously. However at new site, grave was dug afresh and body placed in the lateral niche (*lahd*) to rest.

Khwaja Husamuddin built a grand tomb on the grave, but no dome was constructed according to Khwaja Sahib's instruction.

Hazrat Khwaja Baqi Billah was prolific writer. He left rich legacy of metaphysical writings comprising, letters, discourses and some poetical works. Some of his sayings and teachings are glimpsed as follows:

1. Tawhid means to separate Eternal from phenomenal (non-eternal).
2. Proximity and union of servant with the Lord is not more than this that permanent conscious awareness which attracts towards annihilation is attained to him. When he succeeds in this venture, it means sainthood (*wilayat*) has been vouchsafed to him (سالک). And this attainment causes him to arrive at the station of specific sainthood. And those perfection and excellences which the seekers acquire through other methods and through theophanies of His Names and Attributes are something different achievements.
3. Divine love and ecstatic absorption cause one to achieve his object and its face is directed to none but God Himself. This is something different from other methods which are directed towards illuminations. This kind of divine love and absorption is found in all human folk but is concealed. In Naqshbandiyya order the Mashaikh train their disciples adopting this exercise.

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4. The sight of God Almighty and Glorious through naked eye is feasible only after death, because it entails perfect unveiling. As long as soul's relationship with the body remains intact, perfect unveiling cannot be attained. Because soul might be estranged to any extent, still it keeps contact with the life (in mysterious way).

5. Auliya Allah are not immune from greater sins. But if by chance they commit grave sins, they are not divested of sainthood. Rather it is important to see where they dwell in the ranks of sainthood. If on account of their humanness a great sin is committed by them, they may be considered excused.

6. The basis of our teachings and training depend upon three things:

(1) To be steadfast on the belief of *ahl-Sunna wal jamat* (Those who adhere to the tradition and the community) (2) Incessant remembrance of Allah. (3) observing all rituals (Prayers and fasting etc). If any one of these three things is interrupted by anyone, he is considered alienated from our spiritual order. We seek refuge of Allah of any distraction and deviation.

7. Favour and kindness of spiritualists and their inner glance is the sum-total of all the blessedness. It puts on track the distracted, and creates awareness in the God-wary people especially when their graceful glance is combined with their association.

8. The spiritual Guides after annihilation and subsistence become manifestation of the Knower (*alim*), the Wise (*hakim*), and Speaker as is written in the books of mystic path (Tariqat). The disciple always needs his Shaikh. And as someone says that such and such person does not need his Shaikh; it means he has attained union through light. At this stage; if the Shaikh withdraws himself from amid, it would not cause any harm to

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the disciple.

9. To avoid illicit food and to be purified from all despicable qualities enhances yearning. Try always to shun illicit, and doubtful morsal. Blameworthy traits of the lower-self, like anger, bad conduct, undue sexual appetite, and other sensual impulses should not appear. Unless you implore and seek Divine help, you cannot escape from such baneful desires. Therefore, be always humble and meekly.

10. When the beat of the heart accords commemoration, it is called *dhikr* of the heart. But it is not trustworthy. *Dhikr al-qalb* (remembrance with the heart) in true sense is that when one becomes present and contemplative in Divine sanctuary. When you get this stage, all kinds of stray thoughts will leave the heart.

11. To tease the hearts of *auliya Allah* and earn their displeasure, is a big cause of failure to arrive at His pavilion. The spiritualists have said that it is not so harmful to fall from the Divine Throne, as it is to fall from the eyes of a saint. In mystical path, one has to be afflicted. One has to become discipline incarnate. Selfhood and vainglory won't do.

12. Journey in God (*sayr fi Allah*) has no limit. When no trace of consciousness is left, *fana* and self- naughtedness achieves perfection, then it is futile and unprofitable to stay at this station. The real goal is to achieve servanthood, humbleness and to be the locus of His unlimited "descent in knowledge." Allah Most High loves those who possess high aspiration. One should adore him without requital and recompense. Adherence to the Sunna of the Holy Prophet ﷺ is indispensable. Hazrat Junaid Baghdadi used to say: "For me, to drink wine is better state than that which prevents one to neglect any ordinance of Shariah.

13. Do not associate with a person whose heart does not

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aspire gnosis (*marifat*) of Allah. And flee from such exoteric scholars who have made their learning means to get high rank, dignity, conceit and renown, as you run away from lion.

14. Unless you don't get irradiation (*tajalli*) of His real Essence, you cannot be considered to have attained the state of Detachment (*tafrid*). The sign of this blessedness is that one becomes immune of all the temporal and celestial boons. And all kinds of inner states and contemplations are directed towards *Abadiyya* (abstract Oneness) and one is delivered from anxiety permanently.

15. The best and nearest way to attain supreme blessedness is to go in the presence of such person whose inner glance is firmly fixed on the Divine sanctuary and who has totally annihilated himself in this respect and had become indigent (poor) too with the said glance.

16. In respect of love of His Essence and love of His Attributes, he said: "Love of the attributes (qualities) is that one loves another person on account of his learning, chivalry etc. This kind of love will be sheerly based on these traits. And love of the essence is that a person is loved without reference to any of his quality. Love of His Essence is conferred on such contemplative folk (*ahl-e-shuhud*) i,e., witnessers who have no ulterior motive. Thus some love Him to enjoy the relish of beholding Him, and some love His Essence without such motive. If, at this station, they enjoy irradiations (*tajalliyat*) of His Beauty, it would not be considered opposite to the love of His Essence. Rather it would be a supreme love.

17. In resepct of gnostical science, he said man is not bound to acquire spiritual knowledge, rather he is law-bound to adhere to Shariah. The Holy Prophet ﷺ always taught to follow sacred law of Islam (Shariah) and not the mystical knowledge of Sufis. And it is a great blessing that one follows

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the Sunna of Holy Prophet ﷺ and the practice of his Companions fervently.

18. There are three kinds of Shaikh (*Pir*). First is *Pir* of patched frock (*khirqah*), the second is *Pir* of education, and the third is Training master (*Pir-e-shubat). Pir* of *khirqah* is that from whom people get or wear initiative rag (*khirqah-e-Bait*) of discipleship. The second type of *Pir* is that who teaches *awrad* and *wazaif* (litanies and formulae), the third type of *Pir* is one with whom people consort, and gain spiritual influence in his company.

19. Those who are God-wary, intuition does not benefit them. Intuition (*kashf*) is also of two types. First is cosmic intuition which is totally worthless, the second is celestial which is enough for the job. No other *kashf* can vie with it.

20. Just licit morsal won't work, rather the fuel, utensils, etc, should also have been earned lawfully and the cook should also be God wary. And also when you eat, you should be conscious of His Presence, because food, carelessly taken, creates such smoke which prevents transmission of spiritual inspiration, and the holy spirits which are shadow of such influence and grace don't dwell facing heart. Those whose brain is weak, must take strong nutriments. If men of weak brain eats bread of barley, it would create dryness and stop influx of inspiration. The people of unveiling should be careful to strengthen their brain, otherwise more often, due to dryness, they make mistake to understand inspiration and intuitions etc.

21. Repentance means abdication of sins. Since every veil is sin, thus high level repentance means alienation from the public which is prequisite for divine union.

22. Abstinence (*Zuhid*) means that servant shuns from acts of his liking. Since inclination concens worldly allurements,

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excellent abstinence means failure and disappointment in worldly matters which is linked with the real object of life (divine union).

23. If you estrange your relations with worldly affairs, it would cause you divine union. Trust in God means to shut eyes from the causes. And perfect Trust means one does not have any expectation from worldly creatures, which is a kind of witnessing God Almighty.

24. Patience means departure from the habitual pleasure of the lower-self.

25. Meditation means, after giving up one's own acts and deeds, attributes and states, he waits Providential grace and to be drowned into the sea of His violent love.

26. Khwaja ascribes distance and remoteness to a superstition. He says: when you come to know that this (His Essence) is the reality, you find that nearness and distance are creation of our own imagination. There was no distance between you and God which necessitated an effort for coming near to Him. Neither was there any separation which required an attempt for a union. (*Risala Nur Wahdat*).

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Birth

Hazrat Mujaddid Alf-Sani

Shaikh Ahmad was born at Sirhind, now in the state of Punjab north-west of Dehli on Friday the 4th Shawwal 971 A.H. (26th of May 1564) at midnight. He is commonly known as Mujaddid Alf Sani (the Renovator of the Second Millennium of Islam) and Imam-i Rabbani (the Divinely Inspired Leader). His family held long scholarly tradition endowed with spiritual greatness and traced its descent from Hazrat Umar Farooq (R.A), the second Caliph of Islam through 29 generations.

It is related that in the reign of Firuz Shah Tughluq (752-790 A.H), once the royal treasury was passing through a forest under security guard. A saint having intuitive insight was also travelling with the royal caravan. When they reached the spot where Sirhind now locates, the saint divined that a very great saint shall born at this place. The word Sirhind literally means 'Lions' jungle. No habitation existed around this jungle; it was a desolate spot. When the words of the said saint were communicated to the king, he immdeiately order to build a town there. He entrusted this job to his prime minister Khwaja Fathullah, the elder brother of Imam Rafiuddin, who was the sixth ancestor of Hazrat Mujaddid. Khwaja Fathullah was also disciple of famous Sufi saint Syed Jalal Bukhari (707-750 A.H) known as Mukhdoom-i-Jahanian. Khwaja Fathullah taking two thousand men with him reached there in 760 A.H and laid foundation of the fort on the towering spot of the jungle. But the wall which was being erected daily found demolished next day. This phenomenon continued for many days. When the matter was reported to the king, he requested Syed Mukhdoom-i Jahanian to address the problem. Syed sent his Khalifa Imam Rafiuddin to lay foundation by his

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own hands and take residence there, since *wilayat* of that area related to him. When the Imam reached there, he esoterically came to know that the royal team of workers forcibly inducted a holy man (majzoob) into their labour team and got work. He noted that 'the spiritualist casts glance of wrath which bulldozes the wall.' However Imam Rafiuddin forbade him and laid foundation himself, and completed construction work of the fort and the town. Imam Sahib, later on disclosed that the holy man was Shaikh Sharafuddin Bu Ali Qalandar.

Mujaddid was son of Abdul Ahad who was a divinely learned and eminent mystic of his time. In his adolescence, he presented himself before the great Chishti saint Shaikh Abdul Quddus Gangohi (d. 991/1583) for initiation (*Bait*). But he turned down his request and advised him to go and attain knowledge in religious sciences in the first instance, and after completion come back. He also said saintship without exoteric knowledge was insipid. But if I die before you come back, you seek company of my son Ruknuddin who was ecstatic saint of high rank and firmly believed in the doctrine of Oneness of Being (*wahdatul wujud*) like his father. Thus Shaikh Abdul Ahad returned, took up formal study in religious sciences, visited various scholars, study centres and travelled to a number of places. When he came back Maulana Abdul Quddus Gangohi had died in 991 A.H and his son Shaikh Ruknuddin initiated him in Qadri and Chishti tariqahs and invested him with cloaks of vicegerency (خرقہ خلافت) in both the orders. He also wrote charter of investiture for succession (*Khilafatnama*) in eloquent Arabic tongue for his disciple Shaikh Abdul Ahad.

Hazrat Shaikh Jalaluddin Thaneshwari was his fellow-initiate (پیر بھائی) with the result that Shaikh Abdul Ahad, used to meet him frequently during which he got chance

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to have come into contact with Hazrat Shah Kamal Qadri Kaithali who blessed him as his disciple in the Qadiriyya order. Later on his grandson Hazrat Shah Skinder Qadri Kaithali conferred Khirqah of Qadiriyyat on Hazrat Mujaddid. Hazrat Shaikh Abdul Ahad after undergoing extensive travels and completion of his education returned to his native town Sirhind and stayed there for the rest of his life. Here he taught rational and traditional (معقول ومنقول) sciences to the students. He was matchless in Fiqh and Principle. He also taught books on Sufism such as *Taaruf, Awarif al-Maarif* and *Fusus al-Hikam* to the students of mystical science and wayfarers of divine path. He also wrote some books and Risala in the area of Tasawwuf.

Hazrat Shaikh Abdul Ahad was married in a noble family in Atawa near Skinderya. He had seven sons, and Hazrat Mujaddid was the fourth. All were well educated endowed with spiritual excellence. Hazrat Shah Muhammad who was elder brother of Mujaddid was disciple of his own father in the areas of exoteric and esoteric sciences. The other brother Shaikh Masood had allegiance at the hand of Khwaja Baqi Billah. Hazrat Mujaddid imparted spiritual training to his younger brothers named Shaikh Ghulam Muhammad and Shaikh Maudoodi himself. Both had luminous inner state.

Hazrat Shaikh Abdul Ahad died in 1007 A.H (1598) at the age of eighty and buried on the western side of the town Sirhind.

It was the eighth year of the Mughal Emperor Akbar's enthronement when Hazrat Mujaddid was born in 971 A.H. The Holy Prophet ﷺ is reported to have prophesied that a thousand years after him, there would born a namesake of his who would revive Islam. Shaikh Abdul Ahad, the father of Mujaddid saw in dream that the entire world was immersed in

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darkness. The pigs, monkey and bears were killing the people. Meanwhile a light dashed out of his chest which contained a throne with a person sitting on it in repose. Before him oppressors, heretics and infidels were being slaughtered. Someone in loud voice said:

وَقُلْ جَآءَ الْحَقُّ وَزَ هَقَ الْبَاطِلُ، اِنَّ الْبَاطِلَ كَانَ زَ هُوْقًا

(And say: "Truth has come and Batil (falsehood) vanished, Surely, Batil is ever bound to vanish.") 17:81

His father sought interpretation of this dream from Hazrat Shah Kamal Qadri Kaithali who concentrated and said: "A son will born to you, who will eradicate infidelity and innovation from the land."

When Hazrat Mujaddid came of age, he was sent to a Madressah where he learnt and memorized the Holy Qur'an. Afterwards he received education in the current subjects (علوم متداولہ) from his father. He then left for Sialkot and studied rational sciences (Fiqh and other related subjects) under the care of Kamal Kashmiri and Ahadith from Maulana Yaqoob Kashmiri. He studied *Tafsiri* literature (exegesis), *Bukhari Sharif, Mashqaat Sharif, Shamail Tirmizi, Jami Saghir Suyuti, Qasidah Burdah Sharif* etc., from a divinely learned man Qazi Bahlool Badakshani. In short at the age of seventeen, he had completed his exoteric education in all the branches of religious sciences. He then returned to his father and busied in teaching students. In the same period he wrote a number of *Rasail* in eloquent Arabic and Persian languages. He also wrote a treatise in refutation of *Shia* doctirne.

Agra being capital city in the reign of Akbar had become centre of learning. It had attracted quite a number of Ulama of varied denominations. Three years later, Hazrat Mujaddid left for Agra from his native town Sirhind. Here he established relations with the Ulama of the court such as

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Abual Fazal and poet laureate Faizi. Both were distinguished scholars whereas the former was also informal secretary of the Mughal emperor. One day, in the presence of Hazrat Mujaddid, Abual Fazal praised the philosophers in such hyperbolic terms that it implied an indirect attack on the Ulama of Islam. Hazrat Mujaddid could not tolerate the attack. He submitted that Imam Ghazzali, in one of his discourses, has explained that the useful sciences like Astrology, Medicine etc. of which the philosophers claim to be the masters, have all in fact been appropriated by them from the sayings and teachings of the Prophets of the past, and the sciences which are their own creation like Mathematics or logic etc are of little practical value. Hearing this Abual Fazal got exasperated and exclaimed "Ghazzali has uttered nonsense." This remark annoyed Hazrat Mujaddid too much and he left the company saying: "If you have an aptitude for the company of the learned, then restrain your tongue from uttering such unbecoming words." Hazrat Mujaddid did not go to Abual Fazal assembly again until he himself sent for him and expressed his regrets. Hazrat Mujaddid also paid some visits to Faizi who was writing his *Sawai-ul-Ilham*, the undotted commentary of the holy Qur'an. One day Hazrat Mujaddid went to see Faizi; he was busy in writing commentary but had stuck up at some points and could not recall dottless words to write down and go ahead. He was pleased to see Mujaddid and said: "You have come in right time. I am stuck up and could not find appropriate dottless words of my liking, would you please help me!" Hazrat Mujaddid got a paper and pen and wrote immediately one full page using dottless words and letters for his commentary. Faizi was taken aback to note mastery over Arabic language of Hazrat Mujaddid.

A considerable period had lapsed since the time Hazrat Mujaddid left his native town Sirhind. His father could not

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bear absence of his son further. He became restless and despite old age, he came to Agra in person to see him. He took his son alongwith to Sirhind. On the way when they arrived at Thaneshwar, Mujaddid entered into wedlock with the daughter of Shaikh Sultan, a member of the nobility of the city at his request who was a near one to the court of Akbar. Here in Sirhind he studied Sufi literature with his father, travelled mystic path and derived great inspiration from him. In his work, *Mabda wa Maad,* Mujaddid speaks of his debt to his father: "I acquired *nisbat fardiyat* from my father who had acquired it from a revered Sufi, intensely ecstatic and famous for his miracles (i,e., Hazrat Shah Kamal Qadri Kaithali). I also developed a taste for supererogatory prayers (*nawafil*) from my father who got it from his preceptor, a Chishti saint (i,e., Maulana Abdul Quddus Gangohi). Hazrat Mujaddid stayed in Sirhind until the death of his father on 27th of Jamadi us-Sani 1007 A.H. (1597-98) at the age of eighty.

After the death of his father Mujaddid set out for Hajj. He came to Dehli *en route* to Makkah. Here Maulana Hasan Kashmiri, who was one of his close friend, praised Hazrat Khwaja Baqi Billah and motivated Mujaddid to visit him. Khwaja Baqi Billah had come to Dehli only a few months before but even in this short period he had become very popular. When Hazrat Mujaddid appeared before Khwaja he asked him where he was destined to? Hazrat Mujaddid said he was *en route* to Makkah for Hajj. Baqi Billah noticed glowing promise in the youth; persuaded him to defer journey and stay with him for a few days to which he agreed. Two days had hardly passed, Hazrat Mujaddid felt great change and strong attraction towards Naqshbandi order in his inmost being. It was the impact of Khwaja Sahib's inner glance at him. Being impressed, he offered himself to Khwaja Baqi Billah for initiation (*Bait*). In a short period of two and a half months he

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attained the Naqshbandi *nisbat* (spiritual kinship). His heart had engrossed in divine remembrance (*silent dhikr*) ceaselessly and process of inner illumination started vehemently. Hazrat Mujaddid continued spiritual journey under the care of Khwaja Sahib till he attained absolute union after going through the process of self- annihilation.

Seeing this marked progress, one day Khwaja Sahib took Mujaddid in solitude and disclosed many spiritual events of his life to him. One of them was that: "My Pir Khwaja Amkangi directed me to go to India so that our Naqshbandi *silsila* spread far and wide. But I found myself unworthy for the job and expressed excuse. Afterwards I sought divine guidance in which I was shown a *tuti* (a small singing bird) sitting on the branch of tree. I thought that if that *tuti* came to sit on my hand, the journey to India would bring great spiritual success to me. Hardly had that thought come to my mind, when the *tuti* flew towards me and sat on my hand and I put saliva into his mouth, and *tuti* put sweet into my mouth. Next day when I met my Pir Khwaja Amkangi and narrated this account to him, he interpreted this incidence in these words: "*Tuti* is a bird of India. In the soil of India an elevated holy man will emerge on the scene by your blessing whose advent should illuminate a world and you too will be benefitted by his grace." After having narrated this, Khwaja Baqi Billah said: "By this account, Amkangi meant, it was you." The second incident which Khwaja narrated to Hazrat Mujaddid was that: "when I came to India and arrived at your town Sirhind, in dream I was told that you reached in the neighbourhood of *qutb* whose appearance was also shown to me. Next in the morning I roamed about the town and met many *dervishes* and recluses but could find no one having sign of poleship (*qutbiyyat*). I thought that man having quality of poleship was still to born. But on the day when I saw you (Mujaddid) I

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found you completely identical with that appearance." Hazrat Khwaja also narrated another account of *alam al- mithal* in these words: "I saw that I lit a big lamp whose light was being increased every moment and the people lit many a lamp with the light of my lamp. When I arrived in the vicinity of Sirhind, I found jungle and desert full of shining lamps. I attributed this account of mine to your being." Thus whatever Hazrat Mujaddid gained within three months from his Shaikh was ineffable.

Number of times Hazrat Khwaja said about Mujaddid: "The cause of completing initiatic journey (*suluk*) with Shaikh Ahmad with tremendous speed is that he is the beloved and object of the Lord Most High." The Khwaja in a letter to his friend wrote about Shaikh Ahmad's spiritual excellence.

After the first meeting Hazrat Mujaddid returned home and purued his mystic path as the Khwaja had advised and kept him informed of the experiences and progress he mad. Hazrat Mujaddid visited Khwaja again and spent some time with him. He has narrated account of mystical training and progress which he started achieving just two days after his initiation at the hand of his Shaikh. They are recounted as follows:

1. A condition of ravishment بےخودی
2. Annihilation / Dissolution of the self.
3. Annihilation of annihilation.
4. Bewilderment.
5. The Real annihilation.
6. Union of union.
7. Separation after union.

This is the end of mystical journey. Mashaikh call it completion of sainthood.

In short Hazrat Khwaja Baqi Billah in two and half months time enriched Hazrat Mujaddid with treasure of

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Naqshbandi spiritual beneficence. He then conferred cloak of succession and guidance (خرقہ خلافت وارشاد) on Mujaddid, allowed him to go back to Sirhind to initiate disciples and teach Tariqat of Naqshbandi Order to the aspirants. He also handed over some of his own disciples to Mujaddid for their spiritual training. He was hesitant to accept this responsibility of preceptorship, but Hazrat Khwaja vehemently affirmed his suitability for the task. Thus in obedience to the injunction of his Shaikh, Hazrat Mujaddid enrolled thousands of aspirants and engaged in their training.

After spending sometime in Sirhind, Hazrat Mujaddid left for Dehli to visit Khwaja Sahib. In his company he stayed for long time and derived lot of spiritual benefit far more than he previously got. Shaikh and his disciple (*Pir and Mureed*) used to revere each other to such an extent that onlookers would surprise. Thus Khwaja Muhammad Hasham (Khilafa of Hazrat Mujaddid) once said: "Love and reverence which exist between these two *Pir* and *Mureed* in unprecedented; it is one of the wonders of the world. People of spiritual insight are taken aback to see them."

After staying for some time in Dehli, Hazrat Mujaddid returned to Sirhind and continued his usual practice to impart training and education to the aspirants and devotees. Now whosoever approached Khwaja Sahib for initiation, he would direct him to Hazrat Mujaddid. It indicates Khwaja's extreme affection for Mujaddid and also most elevated spiritual station of the latter. Hazrat Mujaddid has said: "Our Shaikh Khwaja Baqi Billah remained engaged in teaching and training of the travellers of mystic path till the completion of my initiatic journey. But when he was free from my training, he devolved all the responsibility of preceptorship on me and himself adopted retreat for the rest of his life, and finally said: 'We had

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brought this seed from Bukhara and Samarkand and sowed it in the soil of India.'

Hazrat Mujaddid, in order to pay visit to Khwaja Sahib travelled to Dehli for third time in 1011-1012 A.H. At that time Khwaja had two infant sons and two wives. He called for his two sons named Khwaja Obaidullah and Khwaja Abdullah and bade Mujaddid to cast esoteric glance at them. Hazrat Khwaja noted impact of this on them. Then he asked Mujaddid to concentrate at his wives in absence likewise. Hazrat did so. Then he gave both the infants in the care of Mujaddid to look after them after his demise. This was last journey of Hazrat Mujaddid in the life of Khwaja Baqi Billah. Then he came back to Sirhind and stayed there for a few days after which, on the instruction of Khwaja Sahib, he left for Lahore and started work of spiritual training and teaching to the seekers. He stayed there from 1010 A.H. to 1012 A.H. Meanwhile on 25th Jamadi-us Sani 1012 A.H. Hazrat Khwaja Baqi Billah died in Dehli. Hearing news of death of his Shaikh, he immediately left for Dehli. It was his fourth travel to that city. There he visited the holy and luminous tomb of Khwaja Sahib, conveyed reward of recitation to the departed soul (*isal-e-sawab*) and condoled with the bereaved family. Hazrat Mujaddid visited Dehli for the fifth time in 1013 A.H. on the eve of *Urs* (death anniversary) of his Shaikh and then returned to Sirhind.

Hazrat Mujaddid gained spiritual benefit first from his teacher Hazrat Shaikh Yaqoob Kashmiri and then from his father Hazrat Abdul Ahad. He also attained permission to recite and bestow litanies and Khilafat (spiritual successorship) from different Sufi orders, for instance: In Suhrawardiyya order from Shaikh Yaqoob Kashmiri; in Chishtiyya order from his father Hazrat Abdul Ahad; in Qadiriyya order from Hazrat Syed Shah Skinder Qadri

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Kaithali; and in Naqshabandiyya order from Khwaja Baqi Billah. Hazrat Mujaddid has stated that he held spiritual link with Rasulullah ﷺ through many chains of succession. From Naqshbandiyya through 21 successions; from Qadiriyya through 25 successions, and through Chishtiyya from 27 successions, and *nisbat fardiyat* from his father.

Hazrat Shah Kamal Kaithali had benefitted Mujaddid when he was child. He also gave Khirqah (cloak) of Qadiriyya order to his grandson Shah Skinder Kaithali to hand down to Shaikh Ahmad Sirhindi at appropriate time. Khwaja Muhammad Hasham Kashmi relates an event in this regard. He says: "When Hazrat Mujaddid returned from Dehli to Sirhind first time in 1008 A.H (1599) after being benefitted in the company of Khwaja Baqi Billah, one day while he was engrossed in contemplation in the assembly of his disciples, Shah Skinder Kaithali appeared on the scene and put Khirqah of Shah Kamal on his shoulders. When Hazrat Mujaddid came out of contemplation, he wore the Khirqah and went to his house. A while he came out and said: "I experienced strange state of condition by donning this Khirqah."

However Naqshbandi spiritual lineage (*nishat*) prevailed upon other chains (*salasil*) and remained dominant feature throughout his life. The final decision in the favour of Naqshbandi order was taken by the Holy Prophet ﷺ himself. Sufi Syed Muhammad Abid Naqshbandi in his work entitled *Anwar al-Arifeen* has recounted event of the spiritual world as follows: "One day Hazrat Mujaddid was engrossed in contemplation. Meanwhile Hazrat Shah Skinder Kaithali came and put Khirqah of Shah Kamal Kaithali on his shoulders. Hazrat opened his eye and stood up to offer respect and pay homage. In utmost humility he embraced Shah Skinder who said: "My grandfather, at the time of his passing away gave me

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his Khirqah as trust and advised me to give whom he would direct later on. Now number of times in dream he directed me to confer that Khirqah on you, that is why I have come to give you." Hazrat Mujaddid thought that it is custom with Mashaikh when they confer Khirqah on anyone, make him their spiritual successor (Khilafa), althought it is necessary to award spiritual robe of enlightenment prior to making Khilafa. Hazrat Mujaddid was still in the state of predicament that all of sudden Hazrat Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani, in the company of all of his Khulafa including Shah Kamal Kaithali in personified form, arrived at the scene and wielded intuitive power on me and seized my heart. He then bestowed secrets and illumination of specific Qadri lineage unto me and I immersed in the sea of lights, and dived into it. I remained in this condition for while but thought that I was spiritually trained by Naqshbandi Khwajgan, what all this was about. Meanwhile I saw that Mashaikh *of Silsilah-i-Khwajgan* (Naqshbandi order) from Hazrat Abdul Khaliq Ghajdwani to Khwaja Baqi Billah in spiritual forms arrived at the scene. Hazrat Khwaja Bahauddin Naqshband sat by the side of Ghaus-e-Azam in respect and veneration. Thereafter Mashaikh Naqshbandiyya said: Shaikh Ahmad Sirhindi is our trained personnel and has achieved perfection by our efforts, what you have to do with him!" Mashaikh Qadiriyya argued: "Our spiritual glance has been at him since his infancy. He has tasted spiritual beneficence of Qadiriyyat and has now donned Khirqah of our order. Thus he is ours. This debate and discussion was still going on, a group of Mashaikh of Kubrawiyya and Chishtiyya orders and the spirits of many other Auliya Allah in personified forms reached there. A huge crowd of shining spirits assembled there so much so all the jungles and deserts became radiant by divine illumination. At

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last when Rasulullah ﷺ arrived at the scene, all the worldly and heavenly spheres turned luminous emitting light. Since Hazrat Mujaddid had achieved culmination in Naqshbandiyya order, he was finally conferred robe of succession by Rasulullah in this *silsila,* but he was also given permission to recite litanies *(wazaif)* of other spiritual Orders *(salasil).*

Hazrat Mujaddid has described his mystical development at times briefly and at times in detail. He narrates his first experience which he gained prior to his initiation in Naqshbandi Order in these words. He says: I believed in the *tawhid wujudi* (i.e., *wahdat l-wujud*) from the time I was a boy. My father apparently believed in the doctrine, and used to carry on spiritual exercises on *wujudi* lines. But in spite of that he was able to maintain in his innermost self (*al-akhfa*) the state of indeterminateness (*martabah bi kayf*). As the saying goes, the son of a jurist is half jurist. I knew the doctrine very well, appreciated and enjoyed it. Later on, when God brought me to Khwaja Baqi Billah, and he taught me the Naqshbandi *tariqah* and attended closely to my development, the Unity of Being (*tawhid wujudi*) was revealed to me in a short period in virtue of following the Naqshbandi *tariqah.* I was completely absorbed in that experience, and the ideas associated with it began to pour in on me. There was hardly a truth that was not revealed to me. I was informed of the profoundest ideas of Shaykh Muhyiuddin Ibn Arabi's philosophy and was blessed with the experience of Divine self- illumination (*tajalli dhati*) which the author of the *Fusus* had said to be the culmination of spiritual ascent, and beyond which there was nothing, according to him, except pure non-being. I also came to know in detail the truths of that *tajalli* which the Shaikh had claimed to be a privilege of the 'Seal of Saints'. I was so much engrossed in that tawhid and intoxicated with it that in one of my letters to the Khwaja, I wrote the follwoing two couplets

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which were the product of sheer intoxication (*sukr*).

This Shari'ah is, alas, the way of the blind.
Our way is the way of infidels and fire- worshippers.
Infidelity and faith are the lock and the face of that beauty.
In our way infidelity and faith are one.

(Extract from Sufism and Shariah, *by M. Abdul Haq Ansari)*

Hazrat Mujaddid then described the next stage of his spiritual development after he took oath of allegiance at the hand of Khwaja Baqi Billah Naqshbandi. He was no more adherent to the doctrine of *Wahdat al-wujud* (Unity of Being) of Ibn Arabi, but followed doctrine of *wahdat ash-shuhud* (Unity of vision). He says: After a period I had a new vision of things which dominated my consciousness. But I hesitated at first to revise my belief towards *tawhid (wujudi)* in deference to, rather than in disregard for that doctrine. I remained in a state of indecision for a long time. At last, I was induced to renounce that doctrine. I was shown that *tawhid (wujudi)* was a lower stage, and was asked to move to the stage of *zilliyat* (i.e. the vision that things are the shadows of God and different from Him). But I did not like to move from that stage since many Sufis were stationed there. But I had no choice. I was brought to the stage of *zilliyat,* where I realised that I and the world were shadows.

I wished I had not moved again from that stage of *zilliyat* because it had an affinity with *wahdat 'l-wujud* which was still a symbol of perfection for me. But it happened that God by a pure act of grace and love carried me beyond that stage and brought me to the stage of '*abdiyat* (i.e. the vision that man is nothing more than a servant of God, that things are merely His creation and that He is absolutely other and different from the world). At that time I realised the greatness of that stage and scanned its lofty heights. I regretted my

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earlier experiences, turned to God and begged for His mercy. Had I not been guided in this manner and shown the greatness of one stage after the other I would have remained at the stage of *tawhid (wujudi)* because in my view there was no stage higher than that. God alone establishes the truth and shows the way. *(Extract from Sufism and* Shariah *by M. Abdul Haq Ansari)*

The doctrine of Oneness of Being (*wahdat ul- wujud*) also called *Hama Oost*, expounded by Shaikh Akbar Muhyiuddin Ibn Arabi is indeed a sublime metaphysical entity. This doctrine relates to God's Being. Who is He? where is He? what is He like? what is His nature. This also instigates us to know "How God is related to His creation and how mankind can approach or find Him? According to Ibn Arabi by *wahdat-ul-wujud* means that Being is one, and that is God's Being. All other beings are included in His Being like snow balls, waves and bubbles in the sea. In technical sense Shaikh Akbar explains the nature of God: "Sublimity belongs to God alone. The essences of things (موجودات) are in themselves non-existent, deriving what existence they possess from God, who is the real substance of all that exist." In other words "God is One Essential Being. He exists as Unity (Essence) displayed in plurality (Attributes). It is the One or Perfect Unity which is viewed from the side of Unity as well as from the side of plurality. This unique Substance, viewed as Absolute (Essence) is void of all manifestations or multiplicity and plurality. On the other hand if viewed in regard to His manifestation, He is the whole created universe. Hence His Essence and Attributes are identical and inseparable. Since God is the underlying ground of all the forms (manifestations) which appear in existence (or God's Being includes all beings) creation cannot be separated from the Creator. Hence a seeker, whether he is in the state of *fana* (annihilation) or *baqa*

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(subsistence) has philosophically no being separate from God's Being. This is the connotaiton of *wahdat ul- wujud* in nutshell. A mystic poet has said:

در چشم جہاں شاھد و مشہود توئی در قبلۂ جاں ساجد و مسجود توئی
بے گوش و زبان حامد و محمود توئی بے نام و نشان قاصدِ مقصود توئی

Before Mujaddid's doctrine of *Wahdat ash-Shuhud* is explained, it is appropriate to dwell more on Ibn Arabi's doctrine of *wahdat ul-wujud*. Both the doctrines concern Tawhid. To Ibn Arabi, Being is One and that is Allah. Everything else is His (Allah) manifestation. Hence the world is identical with Allah. This identity is conceived on the basis of His *Dhat-o-Sifat* or Substance and Attributes-the world being only a tajalli of His Sifat or attributes. In other words the creation of the world is a form of emanation. The theory of emanation is also called five Divine Descents or Presences (تنزلاتِ ستہ), which have been elaborated by his followers as later mystics.

Contrary to the theory of five Divine descents, Mujaddid maintains that his mystic's progress in general involves three stages namely: Wujudiyyat, Zilliyyat or adumberation and Abdiyyat or servitude. The first stage entails the spiritual experience of *Wahdat ul-wujud*. The object of mysticism at this stage is to turn the belief based on faith or reason into sure and certain knowledge based on direct experience with regard to God and His relation to man and the world-that God exists, that He is immanent in man and the world, and that His relation with the world is that of identity. This stage lasts for a long interval and Mujaddid realizes it in all its detail and in all its depth. Then the mystic passes over to the second state of Zilliyyat. This is a transitional stage. At this state he finds that the world has a being of its own دنیا کا

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(ایک اپنا وجود ہے) though it is only the Zill or a shadow, a semblance of reality. Allah is the Asl or the Real. A sense of duality arises; he seriously begins to doubt *Wahdat ul-wujud;* but he does not yet possess the clarity and the conviction to deny it. Yet the mystic yearns to stay on in this stage because it has the affinity with Wujudiyyat. And also he finds himself reluctant to outgrow this stage. But in due course he passes over to the next stage of *Abdiyyat* or servitude, the highest stage. Duality of God and the world now becomes clear to him like the day-light. The world and God are two. He is thoroughly convinced of this; and he must promulgate their duality whatever odds there be against him. At this stage he realizes that all his previous mystic experiences were really subjective and unrealiable; they did not correspond to objective reality. No room is left now for the identity of God and man. In the end he comes to realize that to speak of an experience of God, which the mystics do is blasphemy-God is far and far above the grasp of our faculty of reason and of Kashf:

ان اللّٰہ ورأ الورأ ثم ورأ الورأ - Allah is beyond the beyond and again beyond the beyond. Neither His being nor His attributes are directly knowable. The only justification for mystic discipline that remains to him now, is not the possibility of the experience of the Divine, but its trend towards the purification of morals. Mujaddid expressly realizes here that Iman-bil-ghaib or the faith in the Unseen alone is the truth. *(Mujaddid's conception of Tawhid, by Dr. Burhan Ahmad Faruqi, pp 64-66)*

Hazrat Mujaddid had started task of preaching and reformation during his stay at Agra in 995-1000 A.H. but after initiation at the hand of Khwaja Baqi Billah in 1012 A.H, he embarked on it in planned way. After the death of his Shaikh

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in 1012 A.H Hazrat Mujaddid settled down permanently in Sirhind and devoted himself entirely to this great job for the rest of his life. He rarely left Sirhind for Dehli, Agra and Lahore except on a few occasions that too in the pursuit of his mission. His first task was to preach and popularise Naqshbandi Sufi order. People approached him from different parts of India to obtain spiritual guidance. He kept them under training, supervised their mystic journeys and when they had attained a level of perfection sent them back to their native places to preach Sufi order. The most gifted and promising were sent to important cities of India such as Lahore, Dehli, Agra, Saharanpur Badayun, Jawnpur, Allahabad, Mankapur Patna, Mangalkot (Bengal) Burhanpur (Deccan) etc. How much popularity his *silsilah* had achieved, can be ascertained by a remark of Mughal King Jahangir who wrote sixteen years after Mujaddid had started his work: "The disciples of the Shaikh Ahmad Sirhindi have spread all over the cities and the towns of India."

Naqshbandi Sufi order was not confined to India. It spread to Afghanistan and Turkistan, the lands of the first Naqshbandi saints, and to Tabristan and Iran. Sirhindi sent his deputies (Khulafa) to Shadman (Isphahan), Husayn Abdal (Kabul), Kisham (Badakhshan), Berk (near Kandhar) and Taliqan. He kept himself constantly in touch with his deputies from whom he heard about the problems they faced and the questions which people asked them about the *tariqah,* to which he replied with advice and instructions. In these letters Sirhindi mentions the distinctive features of the Naqshbandi *tariqah,* in particular its strict adherence to the Sunna. It avoids, he says, musical sessions (*sama*), dervish dances (*raqs*) and *dhikr* with loud voice; it eschews austere practices and severe exercises, and observes moderation in food, drink, sleep and dress. It disparages ecstasy (*wajd*), visions

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(*mushahadat)* and illuminations (*tajalliyat*) censures boastful claims and ecstatic statements (*shathat*); and subjects mystical revelations (*makshufat)* to the doctrines of the *Shar*. It holds that the goal of Tasawwuf is neither union with God, nor participation in His attributes, but simply to obey the Shari'ah and to be a faithful servant of God. There is no stage higher than the stage of servant- hood (*abdiyat*).

(*Excerpted from 'Sufism and* Shariah, *by M. Abdul Haq Ansari*)

Cleansing of heart, purification of the lower-self and sublimation of the spirit, teaching and training of the aspirants was only a part of the task that Hazrat Mujaddid had set before himself. Sufi Mashaikh had been doing this for centuries together. He had to meet a great challenge and accomplish a gigantic task waiting for him. He once said: "I have not been created just for the spiritual direction of the aspirants and their self-perfection. The purpose of my creation is different and I have a different mission." He considered himself to be more than a wali Allah. He was a renovator (Mujaddid) of Islamic religion who had been commissioned to eradicate infidelity, heretic beliefs innovations, false doctrines and un-Islamic practices. He was to reaffirm faith in prophecy, resurrection, revelation, and revive sublimity, glory of Islam, Sunna and Shariah.

The great challenge waiting for Mujaddid to meet was the evil innovations and un-Islamic movements in ruling classes. There was a small group of scholars at the royal court of Akbar who had created havoc there. Abul al Fazal and his father Mulla Mubarak Nagawri had initiated Akbar into heterodoxy. Fath Allah headed a committee to examine the rationality of Shariah. Sharif Amuli was deputed by Akbar later in Bengal to propagate his new religious beliefs. These people had learned Greek philosophy and acquainted

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themselves with Indian thought mostly by their contact with Hindu pundits at the court. They objected to the belief in prophecy and revelation and denied the need of Shariah.

King Akbar was a religious person devoted to regular worship, but was illiterate. He tried to gain knowledge through Ulama, philosphers and Sufis, a large number of whom had gathered in his court. Rivalry amongst them had appeared on the scene, each group trying to let down others through allegations, intrigues, exaggeration, misrepresentation, innovations etc. The Hindu element nearest to Akbar was most active, but Rawafiz not far behind. History records gloomy picture of the time which Hazrat Mujaddid had to combat, defy and clean with his own strategic planning and foresight in near future.

In 987 A.H (1579) some Ulama of royal court prepared a testimony (mahdar) got it signed by others and presented it to Akbar. They testified that Akbar was 'the most just, most knowledgeable and most God fearing', that as such he ranked above the *Mujtahids,* and that he had the authority to rule in matters in which they differed. Armed with this testimony, Akbar within the next two decades did three things which had far-reaching consequences for Islam and Muslims in the subcontinent. He launched a new Religion (*Din-i-Ilahi*) drafted by Mulla Mubarak and his son Abu al Fazal. He and his loyal scholars entertained the idea that since Islam had completed a thousand years of its life, it ought to be replaced by a new religion. *Din-i-Ilahi* incorporated creeds, rites and practices from every religion such as Hinduism, Zaroastrianism (Fire-worship), Buddhism and Christianity except Islam. For except its original authors and a few more disciples (eighteen in all), no one took this religion seriously, even the Emperor himself ceased to be serious about it afterwards. Even Hazrat Mujaddid who counteracted Akbar's

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other measures, took no notice of his new ridiculous religion. Thus it proved a total failure. However it succeeded in highlighting the religious degeneration and scepticism of the age.

Second, and more important, Akbar gathered in his court men who criticised, flouted and ridiculed Islamic beliefs, practices and personalities. Originally, he started seeking for truth in different religions, but the ambitions of some self-seeking scholars and the rivalries of narrow-minded 'ulama; turned the quest into a campaign against Islam. Faith in God was retained, but everything else was rejected.

Mulla Abdul Qadir Badayuni a contemporary historian and a zealous Muslim paints grim picture of Akbar's irreligiousity and the Muslims suffering in his reign. He says that the Emperor wanted to win over his Hindu subjects, he therefore turned his face against Islam. He started encouraging Ulama-i-Su (the worldling Ulama) who would do everything to win his favour. He managed to surround himself with the people who really did not believe in revelation (Qur'an) and Shariah. To believe in revelation was considered a kind of low mentality and fit for the uneducated and the illiterate folks. The Emperor openly opposed Islam and regarded the injunctions of Islam as temporary and irrational. "In these days." he says, "when reproach began to be cast upon the doctrines of Islam, many wretches of Hindus and Hinduised Muslims brought unmitigated revilings on the Holy Prophet ﷺ; and the villainously irreligious 'Ulama' in their works pronounced the Emperor to be infallible and gave him many titles.. The Emperor had ceased to believe in the Qur'an; life after death, or in the Day of Judgement. He had gone further. He had determined publicly to use the new formula:

لا الہ الا اللہ اکبر خلیفۃ اللہ "Ther is no god but Allah and Akbar is God's

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Representative." Since it created commotions, he thought it wiser to restrict the use of this formula to a few people within the precincts of the Haram. Prostration (*sajdah*) reserved for God alone, was made compulsory before the Emperor."

Wine was declared lawful and bacon was made an ingredient of wine. Jizyah (military tax) was abolished and beef was declared unlawful. Pigs and dogs were specially reared and regarded as manifestations of God. Prayers, Fasts and Hajj (pilgrimage) were abolished. The Islamic calendar was replaced by the new-fangled Ilahi months and years. Islam after a thousand years was considered to have played itself out; the study of Arabic was looked upon as if it were something unlawful; the Law of Islam, Tafsir (exegesis) of Qur'an and Hadith (Traditions) of the Holy Prophet ﷺ were ridiculed; and those who prosecuted these studies were looked down as deserving contempt.

The Adhan or call to the prayers and fivetime congregational prayers which used to be offered in the state hall were stopped. Such names as Ahmad, Muhammad and Mustafa, the various names of the Holy Prophet ﷺ had become offensive to the Emperor, and to utter them was crime. Mosques and prayer rooms were converted into store-rooms and into Hindu guardrooms.

Islam was in great distress. Unbelievers could openly ridicule and condemn Islam and the Muslims. The rites of Hinduism were celebrated in every street and corner, while Muslims were not permitted to carry out the injunctions of Islam. The Hindu when they observed fast could compel the Muslims not to eat and drink in public, while they could eat and drink publicly during Ramadan. At several places Muslims had to pay with their lives for sacrificing the cow on Id-ul-Adha. A number of mosques were destroyed by Hindus

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and temples erected in their places. (This was a kind of Roshin-Khiali of Akbar brought into Islam) (*The Mujaadid's conception of Tawhid by Dr. Burhan Ahmad Faruqi*)

To counteract this trend, Hazrat Mujaddid wrote his first book "*Defence of Prophecy (Ithbat l-Nubuwah)* when he was at Agra. In this work, he discusses, the nature, function and necessity of prophecy, upholds the possibility of super-rational way to knowledge by referring to the phenomena of dream and mystic *Kashf* and underlines the need for prophetic revelation. The mystic *Kashf* is not infallible, he says, as such revelations vary from one mystic to another. To him the only reliable source is prophetic *wahy*. The *Defence of Prophecy* is a concise, cogent and forceful work on the subject. (Abdul Haq Ansari)

To combat this situation Mujaddid also wrote letters to highups and made friends with court nobles to help change the situation.

Alongwith prophecy, the honour of the companions of the Holy Prophet ﷺ was also under attack. The Shia element predominating in the court of Jahangir had introduced some doctrines and practices that hurt the feelings of *Sunnis*. They launched a campaign of vilification against the companions throughout the country following the revival of similar activity in Iran against the first three Caliphs, and Aishah, Talhah, Zubair and Muawiyah. Those who supported these companions were cursed. The scholars at Agra published a book refuting the criticism levelled against them by the *Sunni* Ulama of Central Asia (Mawara l-Nahr) and vindicated their own position. Hazrat Mujaddid reviewed this work in his book *Radd-i- Rawafiz* and substantiated the *Sunni* position. In this work and other letters on this subject, he tried to show that the *Shia* practice of condemning and vilifying the companions of

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the Prophet was mistaken, degrading and disastrous.

The life of the Ummah was ridden with *shirk* and *bi'at* (innovation) due first to their contact with the poly- theistic religions and culture of India. On account of ignorance the Muslims participated in the religious rites of the non-Muslims; and prayed to their idols and gods for various purpose. They joined Hindu festivals such as *rakhi* and *dipavali;* and celebrated the latter by lighting lamps, cooking rice and sending it as a present in coloured pots to relatives and friends as the Hindus used to do on that occasion. Fasts were observed in the name of imaginary saints.

Hazrat Mujaddid did not distinguish between good and bad innovations (*bid'at*). He denounced every innovation relating to religion. He laments that Ulama of the time, who are the guardians of religion and whose duty is to save the masses from shirk and bid'at are themselves involved in these practices. No one had the courage to speak against bid'at and revive Sunna.

Mujaddid deplored these acts as sheer distortion of religion and condemned their perpetrators. He called them robbers of religion. His wrath was particularly directed against the Ulama of the court who shared the responsibility with the heretics like Mulla Mubarak and his son Abual Fazal for leading Akbar astray. Superficial and incompetent Ulama could not defend Islam against free-thinkers, self-seeking and narrow minded elements. They discredited religion by fighting between themselves and condemning each other as *fasiq* (sinful) and *Kafir* (infidel); and corrupt and mean; they degraded themselves by using their authority to amass wealth. Hazrat Mujaddid appealed to the pious and God-fearing Ulama of the country to realise their responsibility in the situation, and condemn the evils which had infected the life of the masses and damaged the image of Islam. He warned them

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that any complacency in the matter would be disastrous. (*Extracts from Sufism and* Shariah, *by M. Abdul Haq Ansari*)

Like ulama the pretender Sufis too were sending harm to the spirit of Islam. Some believed in the Tanasukh (Transmigration i,e. the passing of soul into another body after death) of Hindu. Some thought that ritual prayer was against the Sufi doctrine of Oneness of God because it implied duality of the worshipper and the Deity. Other indulged in ascetic practices and austerities and neglected congregational prayers. The Shariah was discarded in favour of Tariqat (Mystic way). Hypocrisy was practised as being beneficial to Sufi cult. Some thought that Islam and heresy are one in the eyes of *'salik'*, while other insisted on purification of the heart and sanctification of the soul to the exclusion of the outward observance of Islamic injunctions. Most Sufi held musical session (*sama*), indulged in ecstatic dance to celebrate the birth of the Prophet. They cared more for dhikr, contemplation and meditation than *fard* and Sunna, and neglected obligatory prayers in congregation even the weekly Friday prayers. Those who subscribed to Oneness of Being (*wahdat ul- Wujud*) cared little for Shariah. They believed that the goal of the Shariah (Islamic law) was to attain knowledge; hence if anyone realized the truth of *wahdat ul wujud,* he did not stand in need to perform the duties of Shariah. Some of them disparaged *salat* because it differentiated between God and the servant; other equated resurrection with the mystic's experience *fana,* and hence denied Day of judgement and punishment.

Hazrat Mujaddid referred to these ideas and practices in his letters and denounced them as *shirk, Kufr* and *bid'at.* He urged Sufi teachers and Mashaikh to abdicate these evil practices and reform their lives.

Thus Hazrat Mujaddid reviewed the whole phenomenon of prevalent Sufism. He was bold to censure any

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political or religious personality, however great he or she might be. He made open the falsity of such beliefs and practices which were impregnated with motives either to evade Islamic injunctions or to exploit simple-minded disciples or to amass worldly wealth and earn cheap glory. The true Islamic teachings were brought to light for instance "every virtue or excellence is based on the following of Sunna of the Holy Prophet ﷺ and every perfection is related to observing Shariah... unless a salik (aspirant) absorbs himself totally in the Shariah and conforms to it in all respects, he cannot even smell the fragrence of saintship. To him Kashf and Ilham of the mystics are no authority for making a thing lawful or unlawful as these are also attainable even by the non-Muslims. One who desires only the inner purification abdicating observance of Islamic injunction, is an heretic.

Towards the end of Akbar's reign a struggle for succession between his sons ensued. Salim secured the support of some influential officials of the court who resented Akbar's religious policies. He promised to defend the Shariah and ascended the throne under the name of Jahangir when his father died in 1014 A.H. (1605). Hazrat Mujaddid was delighted to hear about Jahangir's accession but was apprehensive and not sure if the new king had the will to fulfill the promise. He therefore carried on his movement more vigorously. He wanted to make sure that Jahangir received proper advice in religious matter. With this intention he wrote to the officials close to the king to tell them the plight of Islam and Muslims in the country and impress upon them the need to act promptly.

Six years after his accession Jahangir married Nur Jahan, who because of her beauty and talents, exercised great imfluence over her husband. Her brother was appointed as

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premier and father an important member of the court. They secured full control of the government.

Under the patronage of Nur Jahan, *Shia* elements at the court started working against the *Sunnis*. As Hazrat Mujaddid had considerable influence in the *Sunni* section, they also turned against him. They impressed upon Jahangir, that on account of his large number of followers thoughout India, his contact with officers at the court and in the provinces, Shaikh Sirhindi posed a threat to the Kingdom. On the other hand some so-called Sufis whose ideas and practices, Shaikh had condemned and their Mashaikh he had criticised, were not happy with him. When some of his over-enthusiastic disciples praised mystical attainments and spiritual visionary power, they denounced the Shaikh openly. A letter that the Shaikh had written sixteen years ago wherein he had mentioned that in a vision he went beyond the stage of Abu Bakr (R.A) was misunderstood and it caused strong condemnation from many quarters. Some even called the Shaikh (Mujaddid) an infidel who deserved death penalty.

In 1028 A.H (1619) Jahangir called upon Hazrat Mujaddid to explain the allegations levelled against him. The Shaikh met all the charges squarely before Jahangir. The king appeared to be satisfied with the answers. But the Prime Minister Asaf Khan, brother of Nur Jahan advised that the visits of army officers to the disciples of the Shaikh should be stopped forthwith. He pressed upon the king to demand Sajdah (prostration) from the Shaikh as a proof of his loyalty. The Shaikh said *sajdah* is not lawful to non-god in any form or shape, how can I do for you. The Shaikh not only refused to prostrate Jahangir but talked to him face to face boldly. On the other hand *Shia* elements and miscreants had already poisoned Jahangir's ears. He got infuriated and delivered the Shaikh to Raja Ani Rai Singh to shut him up in the Gwaliar fort where

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he remained prisoner for two years.

The Shaikh passed his days in prison with patience; he neither regretted his action nor made any effort to secure release. His followers tried to prevail upon the Emperor to have the Shaikh released, but he forbade them to take any step in this regard. He believed that he would not have been imprisoned had God not willed it. He took it as a way of the Lord to bring him closer to Himself. He continued his work in prison with the same vigour as he had done outside. Hundreds of convicts in the fort repented at his hand, gave up sinful lives and became true Muslims.

This imprisonment of the Shaikh greatly annoyed Mahabat Khan in Kabul. He was devotee of Mujaddid. He expunged the name of Jahangir from the Khutbah of Friday sermon and the coin in Kabul and invaded India with his chosen army. He virtually took Jahangir a prisoner at Jhelum. Mahabat Khan might have gone further, but the Shaikh sent him instructions to obey the king and cause no disturbance. Thereupon Mahabat Khan set Jahangir free. Soon after the king released the Shaikh from Gwaliar prison.

However the Shaikh did not agree to be released unless his certain conditions were accepted. Firstly the Emperor would abolish *Sajdah-i-Tazimi* or prostration. Secondly all the mosques that had been demolished should be built afresh. Thirdly all orders probibiting cow-slaugher should be repealed. Fourthly that Qazis, Muftis, and censors should be appointed to enforce Islamic code (). Fifthly Jizyah or military tax be re-introduced. Sixthly, that all bid'at (innovations) should be stopped and law of Shariah enforced. Seventhly, all the prisoners who had been sent to jail in contravention of the above should be released.

The Emperor accepted all the conditions. He summoned the Shaikh to his court, venerated him, invested

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him with the robe of honour and offered monetary assistance. Then he was left with choice either to go home or stay with Emperor's army camp. The Shaikh agreed to stay with the camp. Henceforth the Shaikh for the remaining six years of his life remained close as adviser to the Emperor. This provided him long desired opportunity to come into direct contact with the Emperor and the people around him. Thus during stay with royal camp, Hazrat Mujaddid was frequently admitted into the presence of Jahangir which enabled him to explain view point of the Orthodox Islam.

The same year, he forbade the practice of marrying Muslim girls to non-Muslims in Kashmir. He reintroduced the Hijri calendar, engraved an Islamic emblem on coins, rebuilt the mosques that had been demolished, and encouraged Arabic and Islamic learning. According to *Zubdat-ul-Muqamat,* Hazrat Mujaddid remained with the royal camp for about three years. He accompanied the king on several campaigns and visited many places. Jahangir honoured him by paying him Rs.2000 in 18th yeârs of his reign. He was released and allowed to go to Sirhind when his health deteriorated, but he remained special adviser to the Emperor for the rest of his life. Hazrat Mujaddid died a few months later on Tuesday, the 28th Safar 1034 A.H.

The idea of a Mujaddid is derived from a saying of the Holy Prophet ﷺ that every hundred years (or so) God will raise someone to purify Islam. Such Mujaddids or revivalists have been present in all centuries, some famous some unknown. Seeing outstanding achievements and great success in the work of Islamic renaissance, an eminent scholar of the time named Maulana Abdul Hakim of Sialkot, addressed Shaikh Ahmad Sirhindi by the appellation of 'Mujaddid' and also wrote a *Risala* in affirmation of this stance. God

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bestowed rank of *Qayyumiyyat* unto Hazrat Mujaddid. It is written in the book '*Rauzat-ul-Qayyumiyyah* that one day after having said *Zuhar* (noon) prayer, Hazrat Shaikh was engrossed in meditation. All of sudden a 'Robe of Light' descended on him. He felt that the robe was sign of *Qayyumiyyat* of the entire existence, which was conferred on him by the virtue and grace of the Holy Prophet ﷺ. Meanwhile, Rasulullah ﷺ in personafied form entered the scene and by his blessed hand tied turban on Shaikh's head and congratulated on the bestowal of *Qayyumiyyat.* It was 27th of Ramadan 1010 A.H.

Most of the time silence prevailed in the assembly of Mujaddid and spiritual beneficence being transmitted silently. But whenever he spoke, divine secrets and knowledge (اسرار و معارف) came out of his mouth. He never engaged in useless talks nor liked to listen them. He used to take food once in a day that too in solitude keeping in view all its etiquettes and putting left knee on the floor. He also stressed friends to practise likewise. Having finished eating, he would pray to God. In obedience to Sunna he used to observe after-noon nap awhile. He was not only punctual but performed all obligatory prayers in congregation. He offered Sunna and voluntary prayers observing all rules and discipline. In *Tashahhud (Attahiyyat)* he never raised forefinger. He spent most of his day-time in teaching the seekers. But after *Isha* (night) prayer, he used to avoid talking, but go to bed to take rest, in order that he could get up for midnight prayer with ease. He ceaselessly offered *Durood-o-Salam* plentifully to Rasulullah, and increased its recitation on Friday and night before. Likewise on Sunday and the night of Monday too, he would recite *Durood-o-Salam* abundantly. It had become regular feature in the last part of his life that in Friday nights, he

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would gather his friends and followers and offer *Durood-o-Salam* at least one thousand times. When he was engaged in reciting the holy Qur'an, his face reflected as if its inherent secrets and knowledge were being revealed to him. Sometimes he would go to cemetery and pray and seek divine forgiveness for the departed souls. At the beginning he would touch the sepulchres but he relinquished this practice later on. Whenever any affliction befell, he would say 'it is the retribution of our misdeed.' Thus he would seek divine forgiveness.

All eminent Muslims and Orientalists have paid rich tributes to him. For instance Prof. S.H.A Gibb writes: "In 17th and 18th centuries some prominent Islamic figures tried to establish Shariah one after the other. They did not only revive the exoteric form of Shariah (canonical law of Islam) but also emphasised the inner dimension (mystical aspect) of it, and brought psychological and moral values of religion to light. But proper attention was not paid to it afterwards. Such personalities comprised Abdul Ghani Nabulusi (1614 to 1731) in Syria, Shaikh Ahmad Sirhindi (1563 to 1624) in India and Shah Waliullah Dihlawi (1702 to 1762). (*H.A.R Gibb: Mohammadanism 1955 p.125*)

Ten years before death in 1024 A.H Hazrat Mujaddid predicted that 'I don't see span of my life beyond 63, and that I see my inevitable fate (قضائے مبرم) very clearly." In 1032 A.H at Ajmer Sharif he said to his sons who were in Sirhind: Passport to set out on journey to Hereafter has been given instead of living in this world and I am now nearing to my end.'

In fact when Hazrat Mujaddid was released from the royal army camp in 1033 A.H, he came to Sirhind and adopted reclusive life. A crowd of visitors which was seen prior to 1028 A.H., was no more there. His two sons Khwaja

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Muhammad Saeed and Khwaja Muhammad Masoom and Khulafa such as Khwaja Muhammad Hashim Kashmi, Khwaja Badruddin Sirhindi and one or two attendants, were the only persons who would attend him till last moments of his life. Now he would go to mosque only to offer Friday prayers in congregation, and say rest of prayers at home. His eldest son Khwaja Muhammad Saeed used to act as Imam for the Shaikh during his illness. He had directed his younger son Khwaja Muhammad Masoom to go to the mosque to lead congregational prayers for the common people.

Khwaja Badruddin with reference to the Hazrat Mujaddid's sons has related an event which took place on 15th of Shaban 1033 A.H. His mother says: It was *Shab-i- barat.* Hazrat used to observe night vigil in his private cell. It was midnight, he came into the house. I was busy in remembrance of Allah sitting on prayer-mat. I asked him 'Have you said *Tahajjud* prayer?" He answered: No! not yet. I was not feeling well, I thought to rest awhile and then get up for this prayer." After a while he got up and asked water for ablution. When he was busy in performing ablution, instantly these words unintentionally were uttered from my mouth: 'Don't we know whose names have been obliterated from the scroll of existence by God Almighty.' Hearing this he said: "You are talking this in doubt and hesitation, what do you think about the person who knows and is seeing that his name has been wiped out from the leaf of existence."

During the days of illness, he was asked: "when death is nearing why don't you give alms and *sadqah* to the poor?" He said: 'Today is the day of union. O my Beloved, I desire to sacrifice the entire world on You.' In these days he would engross in His adoration heavily. Being occupied by longing and yearning for the Beloved, he would say: "O the physician

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if you say your ailment is incurable' I shall give one hundred rupees in alm."

On 12th Muharram 1034 A.H he said to his sons: "In between forty to fifty days, my grave will be prepared." On Thursday night 22nd of Safar 1034 A.H., he said to the audience, now forty days have passed, let us see what happens in the next ten days." On the day of Thursday 23rd Safar, he distributed gowns (*qaba*) amongst the Sufis and *Fuqra*. At that time he was wearing one shirt only. It was terribly cold, fever seized him severely and he became bed-stricken.

Last advice to his sons was: "Adhere to the Sunna of he Holy Prophet ﷺ strictly. He said to them: Make my grave at some remote place. If you could not do this, then bury me outside the city near the tomb of my father or in the garden. Keep my grave clay-built so that in short time, no traces of it remain visible. Thus in the morning of 28th Safar 1034 A.H (10th December 1624) six days after having fever, he surrendered his soul to fly to the celestial abode. He died at the age of sixty three.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

At time of giving burial bath, it was seen that his hands remained folded as if he was still in prayer and remained in the same position till he was lowered in the grave. Hazrat Khwaja Muhammad Saeed led the funeral prayer, and then he was buried by side of his son Khwaja Muhammad Sadiq, the spot about which he had once said: "I see a ray of divine light there." He had advised his kins to place his bier on that spot as it is one of the gardens of the Paradise. His mausoleum was also built at the same place.

Hazrat Mujaddid had 7 sons and 2 daughters of whom 2 sons and one daughter survived him.

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Sahibzada Khwaja Muhammad Sadiq, Sahibzada Muhammad Farrukh and Sahibzada Muhammad Isa and Sahibzadi Ummey Kalsoom died of plague in the year 1616 C.E. Sahibzada Muhammad Saeed and Khwaja Muhammad Masoom survived their illustrious father. Both these successors of Mujaddid led quiet, rather retired life mostly at their Khanqah in Sirhind.

Khwaja Muhammad Sadiq. He was the eldest son of Hazrat Mujaddid Alf-i-Sani. He was born at Sirhind in the year 1000 A.H., and studied under the guidance of his father. He also completed his spiritual training under him. He took his first oath of allegiance with Hazrat Baqi Billah and after his demise renewed it with the Mujaddid. He passed away in the year 1024 A.H.

Khwaja Muhammad Saeed. He was born at Sirhind in the year 1005 A.H. He was second son of Hazrat Mujaddid. His elder brother Khwaja Muhammmad Sadiq imparted him academic and basic spiritual education. For his higher studies in theology, Hazrat Tahir Bandgi Lahori was given task. He gained spiritual insight under the special guidance of his father. He specialized in the traditions of the Holy Prophet ﷺ. He passed away in the year 1070 A.H. and buried in Rauza Sharif at Sirhind.

Khwaja Muhammad Masoom. He was born at Sirhind on 11 Shawwal 1007 A.H. He was the third son of Hazrat Mujaddid for whom he had great affection. Right from his childhood he received special training in mundane and religious matters from his father. He also studied under his elder brother-*Khwaja Muhammad Sadiq* and Tahir Bandgi. Khwaja Masoom completed his studies at the age of 16 and memorised the Holy Qur'an in the short period of 3 months. Khwaja Masoom officiated as teacher and Imam whenever his

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father was out of Sirhind. The Mujaddid had predicted about Khwaja Masoom's becoming a spiritual successor after him. Sahibzada Muhammad Masoom pledged his allegiance at the hand of his father and succeeded to the Mujaddid's Khilafat in the year 1034 A.H. on his death.

Hazrat Mujaddid had conferred Khilafat onto a number of blest devotees. Names of some eminent Khulafa are recorded here:

1. Shaikh Badruddin Sirhindi
2. Mullah Hamid Bengali
3. Shaikh Abdul Haiy
4. Mullah Muhammad Hashim Kashmi
5. Meer Muhammad Nauman
6. Shaikh Tahir Bandgi Lahori
7. Mullah Ahmad Barki etc.

Hazrat Mujaddid left rich literary legacy in the realm of Islamic mysticism. His *Maktubaat* are full of mystical knowledge and experience. His other works such as *Mabda wa Maad* and *Ma'aarif-e-Ladunniya* etc. are classic works in the area of Tasawwuf.

Some of the sayings and teachings of Hazrat Mujaddid gathered from his *Maktoobats* and other works are outlines as follows:

1. The entire world exists by the side of *Kalimat-ul-Tayib* لا الـه الا اللّٰـه محمد رسول اللّٰـه (There is no deity but Allah and Muhammad is the Messenger of Allah) May it be a drop of His Mercy before vast sea. This *Kalima* is sum total of the culmination of *Wilayat* (saintship) and *Nabuwwat* (Prophethood). People often surprise that just by reciting this *Kalima,* paradise becomes mandatory for them. I have experienced that this one *Kalima* entails Divine Mercy and forgiveness, and who recites it gets elevated rank near God.

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2. God has revealed to me those knowledge which concen annihilation in God (فنا فی اللہ) and subsistence in God (بقاباللہ) and came to know the reality of everything, and also what is meant by travel in God (سیرفی اللہ) and what is theophany of His Essence and what is Muhammadan creed.

3. When intuitive glance is cast, no highly splendid spiritual figure except Shah Kamal Qadri Kaithali is witnessed after Shaikh Syed Abdul Qadir Jilani. He also said that one can see blazing sun with the naked eyes without any trouble, but on account of intensity of divine irradiation (تجلیات), we cannot look towards Shah Skinder Qadri Kaithali, the grandson of Shah Kamal, as he is inaccessible.

4. Without prejudice, I frankly admit that when I cast esoteric glance at the Hanafi School of jurisprudence, its brilliance looks like fathamless ocean whereas other schools, compared to it, look like ponds and canals.

5. Hazrat Shaikh Akbar Ibn Arabi looked to me excellent and one of the top most consummate mystics having access to divine sanctuary.

6. One day he said all those men and women who have entered Naqshbandi Order, or those who will enter until the Day of Judgement have been shown to me. I can tell their names, family lineage, native land and place of residence.

7. One day a greengrocer came in the presence of Hazrat Mujaddid. Hazrat venerated him too much. When he left, he said: "He is *Abdal* of the time, but has concealed his identity in the garb of this profession. It is rightly said that pure pearl is always in the shell. There is a holy Tradition which reads "My *Auliya* are under my garment, no one except me recognize them."

8. He would often say: "No ambition is like of it that I sit in solitude and engage myself in *dhikrullah* and rejoice its

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relish by iteration. But we are helpless that not all the ambitions can be fulfilled. Eating is the most detestable act which drags the gnostic from divinity to humanity. Sometimes I see the foulness of eating at the time of midnight (*Tahajjud*) prayer.

9. Whatever we have got, is just divine providence, if there could be any cause, it is our adherence to the Holy Prophet ﷺ. Our dependence is entirely on the same faith and belief. (i.e., adherence to Shariah and Sunna).

10. People run after the desire to practise austerities whereas no esoteric practice or austerity equals the observance and surrender to Shariah. To perform especially *Farz* (obligatory) *Wajab* (essential) and Sunna (voluntary) prayers, according to the injunction of Shariah is very difficult job.

11. It is revealed to us that the treasure of Divine Mercifulness is the reality of the holy being of Rasulullah ﷺ, and no Mercy, whether it is worldly or the celestial is separate or apart from it. Those 99 mercies of the Merciful that have been kept reserved for the Hereafter locate at a special fountainhead (in the celestial world). And those mercies which are spread in the phenomenal world, have their treasure at an other fountainhead.

12. It is a strange matter that at the beginning I used to rejoyce the descent of affliction, rather implored increase in it. But now I am encircled by the causes and keep my eye on my humility and helplessness and fear any likely danger although it vanishes forthwith. At the beginning my supplicatory prayers were not for the elimination of calamity. As spiritual state of condition prevailed over me, my heart never desired to appeal for the deliverance of trials. Now fear and bewilderment that had vanished previously has returned once again.

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13. There is no lane of saintship which I have not trodden. Hazrat Ali taught me celestial sciences, Hazrat Khidr imparted inspired knowledge to me, the Holy Prophet ﷺ addressed me as jurist. Once I saw in dream Shariah to have descended in my lane just like a carvan which stays in an inn. The Holy Prophet ﷺ conveyed happy tidings to me that thousands of people (Ummah) would be pardoned on the Day of Resurrection by my intercession.

14. The goal of Sufism is not to acquire an intuitive knowledge of reality, but to be a servant of God. There is no stage higher than the stage of servant- hood (*abdiyat*), and there is no truth beyond the Shariah.

15. The object of Sufi *tariqah* (mystic path) is nothing but to produce conviction in the beliefs of the Shariah and to facilitate the observance of its rules.

16. The experience of *fana* and *baqa* is the essence of *wilayat;* its purpose is to produce conviction.

17. Visions and auditions are not the end of Sufism; they are mere shadows, and God transcends them absolutely.

18. Auliya Allah are of two kinds: Those who remain absorbed in God, and those who are returned to the world. The latter are superior to the former.

19. The Sufi state of *fana* and *baqa* is only a matter of experience, it has no existential significance i,e., passing away (*fana*) and abiding in God (*baqa*) and experiential (*shuhudi*) are not existential (*wujudi*) Man does not become God nor is united with Him. The servant is servant for ever, and the Lord is Lord eternally. God does not unite with anything, nor does anything unite with God.

20. The belief in the Unity of Being is not required for the realisation of *fana* and *baqa*. Whatever is seen, heard or felt in mystical experiences is other than God; the mystic should

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negate them and realise that God is beyond them, i,e., for *fana,* we need only the perception of One Being (*tawhid shuhudi*) so that we can forget the non-Divine.

21. I have made my journey by the second route (*tawhid shuhudi*), and a lot of ideas of the Unity of Being have been revealed to me on the way. God has been particularly kind to me and pulled me to Him through the way of love. With His help I have crossed the valleys and climbed the hills that lie in this way. It is just by sheer grace that He led me to pass over shadows and in the end reached the Real.

22. Negate all that come into vision and understand- ing even if it is the vision of the Unity in multiplicity. For the real Unity does not appear in multiplicity: what actually appears is a reflection or an image of that Unity, not the Unity itself, unless you reach wonder and unknowing, you will not attain annihilation.

23. What appears in vision is other than God. Ever-changing states and experiences are not to be relied upon. Don't care for what comes and goes, what is said and heard. The goal is altogether different: it transcends whatever you hear or see, feel or experience. These things are just like sweets or cookies to please the children of *suluk.* Go beyond them. They are unreal as a dream. If in a dream you see that you are king, you do not become a king. However, the dream offers a hope; it is a promise. In the Naqshbandi *tariqah,* visions and experiences are not to be counted.

24. In their visions of God, the Sufis do not see God Himself, they only see His appearance or shadow; and the words which they hears are not related to God as speech to its speaker, but a creation to its Creator. Sufistic utterances which conflict with this rule should be treated as *shathat:* their sayers may be hopefully forgiven, but their followers who believe in

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those words might be liable to God's punishment.

25. Know that intoxication is a mark of sainthood (*wilayat*), and sobriety is a characteristic of prophecy (*nubuwat*), parts of which are available to the most perfect followers of the prophets by virtue of their sobriety.

26. Obedience to God lies in obedience to the Prophet. The words of Sufis that differentiate between the two obedience fall into the category of *shath* and should be ignored. The fact is that at the earliest stages of *wilayat,* it is the love of God which dominates, but at the stage of perfection which is akin to *nubuwat,* it is the love of the Holy Prophet ﷺ which is predominant.

27. Spiritual exercises and austere practices which are not is accord with the Shariah, are of no avail.

28. The prophetic way is free from *'fana' 'baqa', jadhbah* and *suluk* which are part of the Sufi way. The nearness (*qurb*) to God that one attains through these phases is the saintly nearness. It is the *qurb* which the saints of the Ummah attain. But the *qurb* which the Companions attained in the company of the Prophet was the Prophetic nearness. They received this *qurb* through the Prophet and by following him. In this *qurb* there is neither *fana* nor *baqa,* neither *suluk* nor *jadhbah.* However, it is many times superior to the saintly *qurb.*

29. The Shariah and the *haqiqah* are one; the former stands to the latter as a principle to its elucidation, as reason to intuition, as faith to vision, and as effortful obedience to spontaneous submission. The words and deeds of Sufi which differ from the Shariah are the product of intoxication. This happens until the Sufi reaches the final stages; at that time his revelations are in complete conformity with the Shariah.

30. The mission of the prophets is to preach the Shariah. To establish the rule of the Shariah is to do the work of the

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prophets.

31. The purpose of man's life is to perform the duties of bandagi which means to worship God and to obey His Shariah. But as the Shariah is for the good of man, not for the good of God, to obey the Shariah is to fulfil one's life.

32. The *dhikr* which consists in saying the names and attributes of God is more effective and more helpful in generating love of God, and winning His nearness; and the *dhikr* which consists in submitting to God's command, in carrying out His order or abstaining from His prohibitions, is less effective in producing there qualities.

33. Engage yourself all the time in the *dhikr* of God. Remember that everything you do according to the Shariah is *dhikr* even if it is so ordinary an act as buying and selling. Observe rules of Shariah in all activities so that the whole life becomes *dhikr*.

34. The perfect saint is not one who is absorbed in God, but the one who is engaged in the world on the pattern of the prophets. The vision of God in the real sense is possible only in the next world, and the revelations of truth are available only in the Hereafter. To serve God here is better than to be absorbed in Him. The gnostic who has reached the stage of perfection keeps his outer as well as inner self occupied with people till he meets death which brings the mission of preaching to an end. When death comes he will pass over that bridge and proceed to embrace his Love, and will enjoy His company and communion which no one will share with him.

35. The Companions of the Holy Prophet ﷺ are the best of the Ummah, and Abu Bakr is the best of the Companions. For greatness lies not so much is devotion and austerities as in faith and service to Islam.

36. The rich and the worldlings are implicated in big

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calamity. They see the illusory happiness of the world and eternal suffering is hidden from them.

37. Worldly tribulations, apparently are inflictions, but in reality they cause progress.

38. The savants (ulama) whose knowledge is not combined with their deeds are like philosopher's stones which convert other into gold, but themselves are stone at all.

39. Lower-self desires all out superiority over one's fellow-beings.

40. Don't love your family more than enough, that it might disturb your necessary occupation.

41. You won't be able to become true believer unless you are mad in love with Him. To become mad means that you became immune to your gain and loss for the cause of Islam.

42. In whom element of love dominates, grief and anxiety will also be dominant in him.

43. Our way of spiritual training is association, because renown lies in retreat and in renown lies perdition.

44. To know God means to eschew polytheism and to consider the Messenger of Allah means to follow his Sunna.

45. Nothing is more heavy over the lower-self than to follow Shariah.

46. Not to speak of audition (*sama*) and dancing, we even don't attend to laudible *dhikr*.

47. Melody and song are a poison mixed in honey and singing and playing are magic of adultery.

48. One must be so much cautious of laudible *dhikr* that utterance of *Bismillah* be silent when you start eating.

49. Persistence over the small sins leads to greater sins and persistence over big sins leads to infidelity. (*kufr*)

50. To pride over the mercy of God and sin in the hope of His forgiveness, is shreely guile of Satan.

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51. The company of the wealthy people is deadly poison and their greasy bread darkens the heart. Lion causes death in the temporal world and the company of rich folk causes death of the Afterlife. Who revered the wealthy on account of his wealth, he lost half of the religion.

52. Hell is unlawful to the humble and tender hearted person. He, on whom tenderness is conferred, got this world and the Hereafter.

53. Allah Most High is attainable through Allah only not through reflection and meditation or imagination.

54. Pious deeds don't increase the strength of faith rather radiate it and evil deeds don't diminish the faith, rather contaminate it.

55. Besides the Prophet's Companions and their immediate followers and successors, there have been some illustrious Aulia (Saints) in Islam. To this august company also belong Hazrat Shaikh Abdul Qadir Jilani and Hazrat Shaikh Ahmad Kabir.

56. There are two channels to arrive at Divine Presence. The first one concerns prophethood which provides access to the prophets to reach Divine Court directly without any mediation. This channel has ended with the *Khatam al-Anbiya-The King of Laulak.* The second channel is the realm of saintship. All the *qutb, abdal, awtad, najeeb, akhyar* and other saints of lower ranks attain Divine nearness indirectly through mediation. In this channel, Hazrat Ali is the chief mediator followed by his sons Hazrat Imam Hassan and Hazrat Imam Hussain (R.A). After these personalities, the spiritual hegemony remained in the family of the Holy Prophet ﷺ and the twelve Imams held this office one after the other, systematically and finally Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani was blessed with this office and elevated to

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the same spiritual rank. However in the intervening period between the twelve Imams and Ghaus-e- Azam, this office remained vacant until the latter was made the chief of the domain of saintship. All the *auliya Allah,* whatever their ranks or stations might be, or whatever spiritual orders they belong, have been getting blessings and spiritual inspiration through Shaikh Syed Abdul Qadir Jilani, and it will continue infinitely. (Letter in the name of Nur Muhammad Thari, v.2, pt.3.p.585 with reference to *Name-o-Nash*, p-658) Mujjadid Alf-Sani also said: "Whatever bounty and munificence I attained, it was all channelled to me through Shaikh Syed Abdul Qadir Jilani (R.A).

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Shah Waliyullah Muhaddith Dihlawi

An outstanding savant and mystic of high profile Shah Waliyullah was born on Wednesday, 4th of Shawwal 1114 A.H (1702) in the vicinity of Dehli. He was son of Shah Abdur Rahim, who in the first instance named him Waliyullah and then Qutbuddin. He was descendant of Hazrat Umar and his family renowned for richness in learning and education in religious sciences. Shah Abdul Rahim was himself a great mystic endowed with religious knowledge and inner enlightenment.

Once Shah Abdur Rahim was immersed in reflection and meditation at the shrine of Khwaja Qutbuddin Bakhtiyar Kaki. The spirit of Khwaja, in the semblance of human being appeared to him and predicted the birth of a son having great promise. He also instructed him to name the son after his name. Since his wife was aged, he thought the prediction might be relating to his grandson. But after sometime, he was divinely directed to marry second time. Soon after the marriage, Shah Waliyullah was born to his second wife who came into prominence on account of his extensive religious knowledge in traditional and rational sciences. When Shah Abdur Rahim recalled the advice of Khwaja Qutbuddin, he named Waliyullah afterwards with the second name of Qutbuddin. Shah Ahlullah was the second son born to second wife. Salahuddin was born to him from his first wife.

When Shah Abdur Rahim reached the age of sixty, he was divinely inspired, that destiny had decreed in his favour to have a son, who would be unmatched religious scholar of his time and radiate the world by the brilliance of his knowledge. A large number of common folks, learned, and elect would be

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benefitted by him. It is therefore rightly said "Had Shah Waliyullah not born, his family would not have gained such eminent position in the subcontinent of India."

Once Shah Abdur Rahim was engaged in Tahajjud (midnight prayer). His mother too was busy in offering *Tahajjud* prayer near him. After having finished the prayer, Shah Abdur Rahim raised his hands in supplication. He was supplicating in divine court with great humility and lowliness while his mother standing behind him was saying *Aameen.* Meanwhile two hands appeared between the two about which Shah Abdur Rahim said: "These hands were of my expected son who would radiate the world by the light of his great learning." He too was busy in saying *Aameen* with us." Hazrat Shah Waliyullah says 'I was born after this incident, and at the age of seven I joined my parents in Tahajjud prayer and raised my hands in supplication between the two.'

Family lineage of Shah Waliyullah is traced back to Hazrat Umar (R.A) by paternal side and to Hazrat Ali (R.A) by maternal side. Aboriginally an Arab, Shaikh Shamusuddin Mufti was the first person from his ancestors who came to India and settled at Ruhtak. He was a divinely learned, abstemious and God-fearing person who radiated the soil of Ruhtak with the light of Islamic teachings and way of life. This town locates between Hansi and Dehli and was highly populated and prosperous in those days. Shah Waliyullah's birth took place in a small village named Pulth. It was centre of learning and a meeting place of the scholars for many years. He belonged to middle class family. Although not rich, still the family was well-off to meet necessities of life.

Shah Abdur Rahim himself a learned person took keen interest in the education of his son. Signs of brilliance and great promise were reflecting from Waliyullah since his

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childhood. When he was five years old, his father sent him to a local primary school in the village. At the age of seven, his father made him punctual to offer five times obligatory prayers and fast in the month of Ramadan. He was also circumcised (*Khatnah*) in the same year. Giving his own account, Shah states 'so far he remembers, he had finished the reading of the Holy Qur'an by that time; and besides this, had started reading some books and treatises on religion written in Persian.'

Shah Waliyullah narrates an event of his child- hood. He says one day he went with his friend to a garden for entertainment. On return, his father asked him what work he had done that might benefit him in this world and the Hereafter. He advised him to be careful to see no day should pass in his life void of good deeds therein. He was so much impressed by these words of his father that he determined that he would not let any day pass without doing good work which might benefit him in both the worlds.

When Shah was eight years old, he started reading textbooks of Persian language and within short period completed this study. Since he had natural inclination towards learning, this study posed him no problem. He was indeed an intelligent student having fast memory, it took him one year to achieve perfection in Persian literature. After finishing this study, he paid attention to Arabic grammar. At the age of ten he finished *Sharh Mulla Jami.* In the span of two years he finished all the great books on Arabic grammar and could talk and debate competently on any problem falling in this area. Afterwards Shah concentrated to the attainment of rational sciences (علم معقول) and achieved perfection in short time. No one could dare talk or challenge his knowledge in scholastic theology. The experts of domain were surprised to see the depth and width of his understanding in the area of intellectual

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sciences. It was also noted that Shah was getting education in the variety of subjects at a time without any difficulty. He had God-given brilliance and memory which no one could match. By the age of thirteen he had completed his study in exoteric sciences and was considered top-ranking savant of the time.

Shah Waliyullah was married at the age of fourteen with the daughter of his maternal uncle named Shaikh Ubaidullah bin Muhammad Pulthi. When the parents of the daughter desired to postpone the marriage due to lack of means to meet marriage expenses, his father wrote to them that hurried marriage entailed some deep secret; thus it should take place without delay. The secret was disclosed after sometime. Soon after the marriage the mother of the girl died. Then maternal grandmother of her passed away. Her death was immediately followed by the death of Shaikh Fakhr-e-Alam, the son of his paternal uncle Shaikh Abu Riza Muhammad. After this the mother of his elder brother Shaikh Salahuddin also passed away. Hardly sometime passed after the death of these kins that his father Shah Abdur Rahim fell ill, on account of sustaining number of tragedies, and passed away although he had no serious ailment of the sort. Seeing all these pathetic happenings it became known to all that if the marriage had not taken place at that time, there was no possibility of it to take place in near future.

Shah Waliyullah writes that at the age of fifteen he swore an oath of allegiance at the hand of his father and started reciting litanies (*awrad*) enjoined in Naqshbandi Order. In short time he became worthy to tread Divine path. His journey into the hidden world continued until he arrived at the station making him competent to wear Sufi cloak (*Khirqah*). By this time Shah had shifted to Dehli where he used to attend regularly the lectures delivered by his father on

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the exegesis of the holy Qur'an in his Madressah.

Within fifteen years Shah Waliyullah had acquired sufficient amount of exoteric sciences in vogue from his father and also learnt mystical sciences from him. One day before his death, his father told him that he was eager to pour down into his heart all the knowledge he possessed in religious sciences. That is why Shah Waliyullah held anxiety to gain high proficiency in all the branches of knowledge. He had finished the study of *Mishkat* during the period of fifteen years. Only a part of it left unfinished. His father engaged him in the study of *Tafsir Baidawi* and after sometime allowed him to teach this *Tafsir*. When Shah completed the study of this *Tafisr,* his father was so pleased that he arranged a feast to which all were invited, common as well as special. It was a formal ceremony of *Dastarbandi* (Turban of learning) which he hosted in the honour of his son. Under the care of his father he also finished *Sahih Bukhari,* and studied *Shamail it-un Nabi* of Imam Abu Isa Muhammad Tirmidhi and a portion of *Tafsir Madarak.* Shah was blessed to have got chance to go regularly to the Madressah established by his father to teach the holy Qur'an.

In jurisprudence (Fiqh), he nearly finished the study of *Sharh-i-Wiqayah* and *Hidayah.*

In the principles of jurisprudence, he read Husami, *Taudih* and *Talwih.*

In logic, he studied the whole of *Sharh-i- Shamsiyah* and a portion from *Sharh-i-Mutali.*

In scholasticism, he finished *Sharh-i-Aqaid* completely and some portion from Khayali and *Sharh-i-Mawaqif.*

In *Suluk* (Mysticism) he read a part of *'Awarif-ul-Maarif,* some treatises on the Naqshbandi Order and a portion from some books relating to it.

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Regarding the science of realities (*Ilm-ul-Haqa iq*), *Sharh-i-Rubaiyat, Lawaih, Muqaddimah-i-Sharh-i- Lamaat* and the *Muqaddimah-i-Naqd-un-Nusus* remained under his study.

In connection with the properties of the Names (Attributes) of God and the verses, he went through the collection made by his father in relation to this science.

So far as the science of medicine is concerned, he read *Majaz-ul-Qanuun.*

In philosophy (*Ilm-ul-Hikmah*), he studied *Shariah-i-Hidayat-ul-Hikmah* and some literature relating to that science.

Concerning grammar he read *Kafiyah* and the commentary of Mulla Jami on it.

In the science of the theory of literary style, he read a major part of *Mutawwal* and that portion of *Mukhtasar- ul-Ma ani* which contained marginal notes by Mallazah.

In geometry and arithmatic, he went through some relevant small books. (Excerpted from '*The life of Shah Waliyullah by G.N. Jalbani*)

Shah Waliyullah learnt the art of study of books from his father who had acquired it from his teacher Mir Zahid Hirawi. In this way the chain of this art is linked with Shaikh Abul Hasan al-Ashari.

Shah relates that when he finished the study of these books he felt great change in him. His horizon of mind extended and his eye of intelligence opened. He now felt satisfied with his academic study of exoteric sciences.

When Shah Waliyullah aged fifteen, his father died after short span of illness. He during his last days gave permission to his son to initiate (take oath of allegiance) aspirants i,e., travellers of mystic path and guide them achieve

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destination. He said repeatedly: "His (Waliyullah) hand is like that of my hand." He was very kind and fully satisfied with his son and considered it divine conferment on him. Shah Waliyullah used to say frequently: "I had never seen, father, teacher and a guide, so kind and affectionate to his children and students as my father was to me."

It is related that one day after the *Zuhar* (midday) prayer Shah Abdur Rahim turned towards his son and asked him for a pen and paper. He then admonished him to be mindful of this couplet, as God had inspired him with it all of sudden and it was the sign of Almighty's great favour on him. That couplet is as follows:

"O, my son, if you want to work on the path of Truth,
Then beware of injuring the feelings of man;
In the path of Tariqat, mercy is the main principle;
This is the saying of the best of mankind."

Before his departure to celestial abode, Shah Abdur Rahim distributed his sacred relics amongst his sons. Shah Waliyullah received one of the two hair of the Holy Prophet ﷺ. He would often visit tomb of his father and gained spiritual wealth by having engrossed in reflection and meditation. *(Life of Shah Waliyullah by G.N. Jalbani)*

Shah Abdur Rahim was the first person who laid foundation of a Madressah for systematic teaching of Tradition. It was known by the name as *Madressah-i-Rahimiyya* in the sub-continent. It worked successfully for a long time. Now no trace of this school is found in old Dehli. But the venue continued to be known as Muhallah Shah Abdul Aziz. Shaikh Abdul Haqq Muhaddith Dihlawi, no doubt had made beginning prior to Shah Abdur Rahim in this direction, but it could not serve the purpose, because very few students got admission in it and derived benefit from the teaching of

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Traditions. After the death of Shah Abdur Rahim, his worthy son Shah Waliyullah took over charge of the Madressah and continued teaching of Traditions (*Ahadith*) regularly. This service continued breaklessly for many years. It is related that eagerness and full devotion which Shah Waliyullah exerted in teaching attracted students from far off places to his school. His kind treatment and excellent behaviour with the students was exemplary. Not only this he would endeavour to meet their day to day needs and also help them financially. The result was that his institution gained wider fame and acclaim across India and number of students increased every years. Although he had learnt Hadith from his father and also during this period of twelve years his knowledge in religious sciences increased, he was not satisfied with the perfection he had gained. For this purpose he went to Maulana Muhammad Afdal of Sialkot who in those days was considered an authority on the Hadith literature, but his thirst could not slake. He therefore decided to travel *haramain sharifan* (Makkah and Madinah) to meet the authorities on the subject. (G.N. Jalbani, p19)

At the age of around thirty he was impulsed to go for pilgrimage. He was basically of Arab origin and felt proud of it and of his Arabic language. Thus ripe time arrived and he set out on journey to the holy land in 1143 A.H. (1730). The real purpose of his going to *haramain,* besides performing Hajj, was to make exhaustive and critical study of Tradition and jurisprudence so that he could cover complete domain of religious sciences in his country. In this journey Shah Waliyullah was accompanied by his maternal uncle Ubaudullah al- Barahawi, by his son Muhammad Ashiq and by some others persons who remained in his company throughout the journey.

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The exact date on which Shah Waliyullah left Dehli is not known. However it is guessed that he left in the month of Rajab in 1143 A.H. He performed Hajj in the same year. In Makkah he remained close to the great scholars and divines and derived immense benefit from them in the areas of Tradition and Jurisprudence (Fiqh). After visiting the mausoleum of the Holy Prophet ﷺ, he met Shaikh Muhammad Wafdullah who was one of the great Makkan scholars, and asked him that he wanted certificate from him in Hadith. Shaikh Wafdullah accepted this and fixed time for Shah to study in his institution. Here before him Shah Waliyullah read *Muwatta* of Imam Malik as was related by Yahya Masmudi completely and at the end obtained certificate from him for teaching Tradition. He was also benefitted by Shaikh Tajuddin Qalaii and got permission for relating *Muwatta* and received certificate to teach Tradition. He also got Sufi cloak from both the Mashaikh. The other famous and celebrated scholars of the city were Isa Jafari Maghribi and Shaikh Ibrahim Kurdi. It is through these savants his Sufi lineage goes back and permission given to teach Traditon.

While in Makkah, Shah Waliyullah spent most of his time in Baitullah Sharif and gained lot of divine grace and conferment. The composition of *Hujjatullah-ul- Balighah* was also the result of these favours and bestowals. Shah states that one day after the afternoon prayer, when he was engrossed in the remembrance of God, the spirit of the Holy Prophet ﷺ appeared to him. He felt as if he was inspired to rise and undertake the task of presenting the true picture of Islam. He was clearly enjoined that the assignment of that work to him had already been destined in the celestial world and that he will have to do it. He further narrates that after this incident, he found his breast considerably expanded and his mind easily

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disposed to doing that work.

Shah relates his another incident. One day he participated in the birthday celebration of the Holy Prophet ﷺ. A large number of people gathered there were invoking Durood-o-Salaam on the Holy Prophet ﷺ. They were recounting his extraordinary work and some of his miracles witnessed before and after his birth. All of a sudden, he saw beams of light descended from the heaven. He soon realized that the said light was the radiation of the angels who generally attend such auspicious gatherings. There he found that those beams of light were mingled up with beams of mercy.

After spending some time in Makkah, Shah Waliyullah left for Madinah, and there remained close to the mausoleum of the Holy Prophet ﷺ. From his writing, it is evidently clear that proximity of *Rauda* benefitted him too much. Here Shah would spend more and more time in contemplation which means he was constantly amassing spiritual wealth at the threshold of Rasulullah ﷺ. There is valid Tradition that whosoever offers Durood-o-Salaam to the Holy Prophet ﷺ, he responds the salutation. Shah Waliyullah actually experienced the validity of this Tradition number of times in the year 1144 A.H.

At that time Madinah, the Radiant was a centre of higher learning and Shaikh Abu Tahir had occupied an eminent position in the galaxy of scholars. He was not only scholar of repute, but a radiant Sufi saint at Madinah. In addition to his moral excellence, he had no equal in the domain of religious sciences. Shah Waliyullah states that he met many scholars at Madinah but he did not find any match of the Shaikh Tahir. One day while Shaikh Tahir was teaching the students, a question was put to him in respect of the causes

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of difference between the Traditions and Jurisprudence at certain places. The Shaikh in his reply clarified the audience that the Holy Prophet ﷺ possessed a comprehensive nature and thus there is room for the contraries. Shah Waliyullah completed the study of *Sihah sittah* (six authentic canonical books) in the company of Shaikh Tahir. In the end he got from him the certificate for teaching. The Shaikh often spoke highly of Shah Waliyullah and said he took from Shah the authority of the meanings of the words of Tradition, while Shah took from the authority of the words of Tradition. As long as Shah remained at Madinah, he spent his time in study under the niche of Hazrat Uthman (R.A.) in front of he tomb of the Holy Prophet ﷺ.

Shah Waliyullah's father and his maternal uncle from whom he had acquired knowledge, were the followers of Hanafi school. Likewise Shaikh Abu Tahir and his father followed the school of Imam Shafii. Shah Waliyullah derived benefit from both of them. After deliberation, he came to this conclusion that there was no difference between both the schools. That is why, in practice he was a Hanafi, but while teaching his students he would present the viewpoint of both the Imams. He also found it necessary to study the Shafii school side by side with school of Imam Abu Hanifa. The result was that the students became broad-minded.

As stated before Shaikh Abu Tahir was Theologian and Sufi both. He had deep knowledge of all the great Sufi *salasil* (orders). He invested Shah with cloak (*Khirqah*) of his own which means his (Shah) spiritual kinship was established with different Sufi orders. Shaikh Abu Tahir and many other Mashaikh also authorised Shah Waliyullah to teach Tradition and invest cloak to the deserving disciples of mystic path.

In Sufism, as matter of fact, Shah Waliyullah was not

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in need of any spiritual guide. He had obtained Khirqahs from the Sufis of Makkah and Madinah. These were of course cloaks of blessings (خرقہ تبریک). Besides, whatever spiritual deficiencey was left with him, it was made up there. He got permission of reciting *Dalail-ul- Khairat* and *Qasidah Burdah Sharif* from his teacher Shaikh Abu Tahir. He also got some litanies (*awrad*) from Syed Umar who had permanently settled in Makkah. Shaikh Muhammad Sa'id of Lahore had given him permission to recite *Dua-i-Saifi.* He also received certificates of *Hizb-ul- Bahr* and *Qut-ul-Qulub* from the Shaikh.

Shah Waliyullah and Shaikh Abu Tahir were so much impressed by each others that when the former intended to return home and went to the latter to bid him farewell, he recited this verse impromptu:

"I forgot all the paths I knew save one which led me to your quarter."

The Shaikh was deeply moved by it. He could not control his passions and tears welled up in his eyes.

Shah spent good time in Madinah and returned to Makkah in 1144 A.H. (1731), a little before the start of Hajj season. He spent the whole month of Ramadan there and its last ten days in retreat in Baitullah Sharif.

Before returning home, Shah performed Hajj for the second time. Throughout his stay in the holy cities, he gained inner enlightenment and well enshrined in both exoteric and illuminative knowledge. He reached Dehli on Friday 14 Rajab 1145 A.H. (1732). He spent about two years in this journey from and back to Dehli. His eldest son Shah Abdul Aziz states that his father stayed for fourteen months in the holy land and probably ten months were spent in journey from and back to Dehli. Some of his friends wrote to Shah to stay more in the holy land as the social and political conditions in the country

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were woeful. But he was inspired that by his efforts Muslim community would unite and discipline restored. He therefore decided to return home without fail. When he returned, he looked heavily changed. His speeches and lectures were soaked in Sufism. His teaching method was entirely changed. He began to prepare his students to specialize in particular branches of science which they were found fit for. When a student gained mastery in some subject to the required standard, he entrusted other students of the relevant subject to him and kept himself busy in writing books, in giving lessons in the area of *Ahadith* and gnosis (*marifat*).

Shah Waliyullah did most of his writing work after his return from pilgrimage. As he died in 1176 A.H. at the age of sixty-one, he spent about thirty years in writing books. Total number of his works known so far is about fifty. He had given permission to some of his worthy students to teach religious sciences and initiate seekers i,e., travellers of mystic path. After the death of his father, when Shah took over charge of his Madressah, writting and answering letters had become a part of his routine work. Shaikh Abdur Rehman son of Shaikh Muhammad Ashiq Pulthi made collection of two hundred and eighty letters of Shah Sahib. After his death seventy seven more of his letters were found. Some letters of his collection appeared in *al-Furqan* of Lucknow.

Shah Waliyullah had started translating the holy Qur'an in Persian language before he left for Hajj. It was completed by 1150 A.H (1737). It is entitled *Fath-ur- Rehman* and came out in 1156 (1743). He compiled *Fuyud-ul-Haramain* and *Durr-uth-Thamin* after his return from Hajj. His work *Qaul-ul-Jamil* was composed before he left for the Haramain. His works *Lamaat, Sataat, Hawami* and *Altaf-ul-Quds* relate to Sufism. Among these may also be

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included *al-Budur-ul-Bazighah, al-Khair-ul- Kathir. Al-Fauz-ul-Kabir* is also a unique contribution. The work *al-Musawwa* is an Arabic commentary of *Muwatta.* The book *al-Intibah-fi-Salasil Auliya Allah* was written before his famous work *Tafhimat.* After this he took up writing of *Anfas-ul-Arifin.* He in this book has given life account of his father and uncle with useful points of mysticism and philosophy. Shah's father died in 1131 A.H (1718) and this work was prepared by him thirty years after his death. The work '*al-Juz-ul-Latif* is autobiography of Shah Waliyullah. The last work of Shah was *al-Musaffa,* a commentary on *Muwatta* in Persian language. Complete list of his works is given in many a book written on Shah. (G.N. Jalbani)

Shah Waliyullah spent whole of his life in the service of religion. He pressed upon the Muslim Community to study the holy Qur'an and implement its teachings in their lives. When he translated the Qur'an in Persian language, he was declared an infidel (*Kafir*). The reason behind this disturbance was that in those days translating the holy Qur'an into another language and understanding through it was considered a sin and a violation of its sanctity. The Persian translation of Qur'an by Shah Sahib was the first to have appeared in the subcontinent. However, there was one more translation of Qur'an in Persian by Makhdoom Noah of Hala, Hyderabad Division who died in 998 A.H. (1590) This translation remained unknown for centuries together and was published some years back. History discloses that first translation of the holy Qur'an in Latin language came out in 1141 C.E., in French languge in 1649 C.E. and in English by George Sale in 1734 C.E.

The service of Shah Waliyullah towards Tradition was his two commentaries on *Muwatta* of *Imam Malik,* a canonical

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record next to the holy Qur'an in authenticity and reliability. One is in Arabic named *al-Musawwa* and second in Persian named *al-Musaffa*. He has said that Traditions may be classified in order of their correctness and acceptability. He therefore has placed *Muwatta, Sahih Bukhari, Sahih Muslim* in the first class. In the second class, he has included *Jami of Tirmidhi, Sunan of Abu Dawud* and *Sunan of Nasai.*

Shah disliked the attitude of giving preference to one school of Jurisprudence to other. He treated all the schools of Fiqh equally and tried to remove the different wherever found. He thus strongly recommends the merging together of Shafii and Hanafi schools.

Shah also dwelled on Tasawwuf. His works entitled: *Lamahat, Sataat, Hamaat, Hawami* and *Altaf-ul- Qudus* fall in this category. The treatise *Hammat* traces history of Islamic mysticism, *Sataat* is full of mystical knowledge, *Tahimat* comprises the divine inspiration to him from time to time. This work is both instructive and informative. In *Altaf-al-Qudus* Shah has collected his *ilhamat* (intuitions) revealed to him from time to time during his stay at the holy hand, and so forth.

About Sufism (Tasawwuf) Shah Waliyullah says that to possess the attributes of the Sufis is a matter of great fortune, but each and every person cannot become Sufi at his own accord. He dislikes every rank and file to attempt to achieve the state of annihilation (*fana*) and subsistence (*baqa*) i,e., effacement and affirmation. Likewise, he observes that the writings of Tasawwuf are no doubt an alchemy for the elect, but for the masses they are a killing poison. These things are befitting for those who are pre-destined for it; they indeed hold capability for such achievements. To lead life of isolation and detachment is not the injunction of Shariah (law). The

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canonical law of Islam does not enjoin upon its followers to become Sufis.

The doctrine of Unity of Being (*wahdat ul-wujud*) was expounded by Shaikh Akbar Muhyiuddin Ibn Arabi. On the contrary Hazrat Mujaddid alf-Sani produced the doctrine of Unity of Vision (*wahdat ash-shahud*). The parents of Shah Waliyullah were the followers of *wahdat ul-wujud* (Oneness of Being). Shah Waliyullah's teachers also held the same creed. They believed in the reality of *wahdat ul-wujud* and regarded it as a high stage on the path of Truth. Shah's early writings like *Fuyud-ul- Haramain* and *Hamaat* etc. give impression about his same persuasions. But as his stage in spiritual perfection advanced, he realised the truth of the doctrine of Unity of Vision of Hazrat Mujaddid Alf-Sani (Shaikh Ahmad Sirhindi). Thus for arriving at the perfect spiritual state, (*Haqiqatul Haqaiq*) Truth of all Truths or the Ultimate Reality, Shah Waliyullah came to this conclusion that both the doctrines of *wahdatul wujud* and *wahdatul Shuhud* were the same in one respect and two in other respects which he explained in his letter to Shaikh Ismail Afandi son of Abdullah al-Rumi-al-Madani. In the letter he says "You should bear this in mind that the knowledge concerning the Truth', as Prophet Khidr has said, resembles an endless ocean and the relation of the philosophers (scholastics) to it is that of the needle dipped in it or the group of birds drinking from it, which does not in any way lessen the ocean water." Each philosopher studies just one aspect of the truth and nothing besides it, or appreciates just one quality out of the innumerable qualities of Truth. A poet has said:

"People try to describe His Attributes in different ways: Time ends, but not His Attributes."

It should be noted (Shah says) that Unity of Being

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(*wahdat-ul-wujud*) and Unity of Vision (*wahdat-ul- shuhud*) are two terms used in connection with the "Divine Path." One might say that this Sufi has attained the stage of "*wahdatul wujud*" means he has lost in that comprehensive truth in such manner that all the values of distinctions of the universe which are affirmed by reason and scriptures may totally disappear. This is the stage where most of the Sufis stop until they are helped by God to proceed further.

Wahdat uh-Shuhud is term used for bringing together all the contradictory and co-ordinaing values. It means to say certain things are one for one reason and different for another. This stage is higher and more perfect than the former. I believe that all the mystics professing these two doctrines are right. Ibn Arabi has not said anything against *Wahdat us-Shuhud.* Thus Shah Waliyullah attempts to reconcile both the doctrines eliminating all controversies. Shah Waliullah now dwells on the subject of *Lataif,* namely, the body, the mind and the will (*Nafs, Qalb* and *Aql*). He says that in the body of man there are three vital members by means of which all the acts and purposes which man's specific form requires are served. For example, the seat of perceptive faculties is the brain, the seat of anger, rashness, grief and joy is the heart, while the seat of things without which body cannot survive, like eating, drinking and sleeping, etc., is the liver. The Sufis, however, assert that these vital members have internal powers, in addition to the external ones, and they call them by the name of *Lataif.* On that account, these three members are well known by the names of *Latifat-ul-Aql, Latifat-ul-Qalb* and *Latifat-un-Nafs.* Investigation, says Shah Shaib, has shown that every limb of the body and each one of these *Lataif* has its own duty to perform, and its own business to look after; but when they unite, their union gives rise to twofold state. Either

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they so mix up with each other and get united as are water and silver mixed up and united in mercury, or each one of them remains independent in its own place and helps the other when necessary, in the build-up of the body. From the first state accrue the prevalence (*Ghalabah*), the self-effacement, the absorption (*Mahw*) in the Deity and the ecstasy (*Wajd*) while from the second are gained the sobriety (*Sahw*), the establishment (*Tamkin*) and the constancy (*Istiqlal*). The ripe Sufi is however, he who maintains unmixed establishment and whose every *Latifah* is independent in itself. (*Teachings of Shah Waliyullah* by G.N. Jalbani)

According of Shah, *Maqam* (station) is a quality which a Sufi is expected to attain during his initiatic journey towards his creator so that it may become complete. The Word *Maqam* has a wider definition which admits various states (*ahwal*) which descend at different times depending on one's different capabilities. Its form and shape are different. It appears to a particular person according to his particular capability at particular time. Thus *Maqam* is terminal the acquired and *Hall* is called the gift of God.

Shah demarcates four periods of Islamic mysticism. The first one belongs to the first and second century of Islam and it entails *Ihsan*. The second begins with Junaid of Baghdad. In that period the stress was laid to assimilate Attributes of God. The third period starts with Shaikh Abu sa'id Abil-Khair, and Abul-Hasan Khurqani in which the mystics acquired ecstasy (*Jazb*). The last one was that of Shaikh Akbar Muhyiuddin Ibn Arabi and his doctrine of *wahdat ul-wujud* (Unity of Being) and or the emanation of the universe from the Self- Existent (*wajib ul-wujud*).

Shah Waliyullah was a revolutionary first and then something else. He says when culture and civilisation make

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progress, the society starts to rot and corruption seizes in many ways. The reins of government pass into the hand of incompetent from one rich person to another rich man with the result that the poor, the helpless and labour class are hit hard and deprived of their due rights. This state of affairs creates unrest and incite people to revolt. In such conditions the government fails to meet the bare necessities of life of its subjects. Thus it becomes necessary for the down-trodden class to avail all the possible means to overthrow the corrupt government. He further says that the revolution cannot be brought about by mere talks, prayers and pious hopes. For this purpose, the people will have to give their blood and face hardships.

Shah always emphasised the necessity of continuation of Jihad. He strongly recommands the retention of the spirit of Jihad for all times to come. So long as this spirit, he says, was present in the Muslims they remained victorious and were honoured in the world, but no sooner it disappeared from them, they were humiliated and hated everywhere. To show the excellence of Jihad, Shah would often quote Quranic verses and the Traditions (*Ahadith*) one after the other. The Perfect Law, he says, is one which commands the followers for Jihad. For this purpose, he has repeatedly said that adequate preparations for both defence and offence against the aggression are indispensable.

Shaikh Wajih-ud-din, the grandfather of Shah Waliyullah spent his life in fighting against the enemies of Islam. One day in the mosque, he saw the ranks of martyrs in his prostration. When he rose from his prostration, he longed for the acquisition of those ranks. He thus made due preparations to fight. He saddled his horse, armed himself with the available weapons, and in the company of his sincere

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followers set out for Deccan and laid his life fighting with the unbelievers.

Shah Sahib was outspoken and fearless. He always said the right thing come what might. When he translated the Holy Qur'an in Persian, the narrow-minded people raised tumult against him. About a hundred rioters assembled in the Fateh puri mosque of Dehli and encircled Shah Waliyullah with bad intention to harm him. Shah at that time had a small band of his followers round him, and had an ordinary rod in his hand. Raising the slogan 'Allah Akbar', he pounced upon the rioters, beating and penetrating them with that rod, he came out safely from the mosque. He also severely criticised and exposed the so-called Ulama and the Sufis of his times and pointed out their ignorance and folly. He did not spare the ruling clique and criticised its injurious policies. Shah was indeed a reformer (Mujaddid) of his time as Imam Rabbani, Mujaddid Alf-Sani was, nearly a hundred years before him.

The political conditions of the country, when Shah Waliyullah was born, were appalling. When Aurangzeb Alamgir died, Shah Waliyullah was only four years old. Not less than ten rulers reigned India one after the other during his lifetime. When Muhammad Shah Rangila asccended the throne, Shah was seventeen years old. The condition further deteriorated in the reign of Farrukhsair. The rule of Muhammad Shah was comparatively longer. He reigned from 1719 to 1768 C.E. (1132 to 1161 A.H.) He was Rangila (pleasure seeker) and highly drunkard. There were only a few scholars of repute in Dehli. The Madressah of Shah Waliyullah was not large enough to accommodate ever increasing number of students. Muhammad Shah therefore handed over the whole of Muhallah of Shah Jahan to the Madressah for expansion. The building of Madressah

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remained neglected for long time. It could not stand the passage of time and destroyed in the 1857 war of Independence. Nadir Shah attacked Dehli in 1152 A.H. (1739). Heavy atrocities, cruelities and blood shed forced respectable families of the city to set themselves ablaze. Nadir Shah was interested only in loot and plunder and the Muslim suffered more, the infidels gained added strength. During the reign of Ahmad Shah, Jats attacked Dehli. Shah Waliyulla and his neighbours were saved from pillage and destruction. Shah Waliyullah was persuaded to migrate, but he refused. When Shah Alam came into power, the political condition went from bad to worse and became out of control. The main cause of disorder was disunity and mutual rivalries among the ruling clique.

Jats, Marathas and Sikhs had wrought havoc and were constant danger to the life and property of the Muslims. They had posed threat to the state itself. It was concluded that until and unless these warring people were completely routed, no ruler could sit on throne with peace. The guerrilla activities of the Marathas had added fuel to the fire. Neither the Muslim community nor the state itself could defy and combat perpetrators inflicting havoc over armless believers. On one occasion Shah Waliyullah was forced to flee from Meerut to Pulth to secure himself from the attack of Marathas. Finding no solution to this grave situation, Shah Waliyullah wrote a letter to Ahmad Shah Abdali through Najib ud-Dawlah to invade India. At last in 1174-75 A.H (1760-61) Ahmad Shah Abdali made an all-out attack on India and third battle of Panipat took place in its plain. Ahmad Shah inflicted crushing defeat to the warring classes. The losses of Marathas were terrible and their power completely broken. They could not rise again for more than three centuries. It was a memorable

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Jihad against infidel forces in the history of India. The Muslims took sigh of relief but not lasting. Afterwards a number of petty kingdom emerged on the scene. Shah Waliyullah's dream came true after thirty years.

Shah always remained vigilant and watchful towards the changes in the political situation of the country. He had seen that the fate of Mughal Empire was sealed and the creation of a powerful centre was out of question. But he thought that immediate extermination of Marathas and other trouble-makers was the first need of the time. He thus took action against them.

God had given excellent traits and characteristies to Shah Waliyullah. One of them was his ability of discernment and intuitional wisdom. He could distinguish easily between right and wrong. He used to separate the original words and deeds of the Holy Prophet ﷺ from those of wrongly attributions. He established tenets of *ahl-sunna wal jàmat* on sound and profound proof in contrast to that made by the rationalists. Another chief quality was that, he was endowed with competence to resolve and settle differences between the conflicting reports, and bring about agreement between them. He was given comprehensiveness of nature which enabled him to accommodate the contraries and effect conformity between the apparently opposite case. He was very much inclined to Hazrat Ali (R.A) but he never gave vent to it nor prefer Ali to other Caliphs. He was restrained through an inspiration from giving practical shape to his inclination. He was broad-minded and tolerant by birth. He listened to everyone who wanted to talk and ask him a question about certain problem. During his lectures on religious matters, he always used to put emphasis on those points on which there was consensus among the four great schools of Islamic .

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His criterion for judging religious issues was the holy Qur'an and sound *Ahadith*. His opinion was that every Muslim should recourse to the Qur'an and Hadith to resolve controversial and conflicting issues. If it be found in conformity with them it should be accepted, otherwise rejected outright. Shah was free from envy and prejudice and had no dislike for anyone. As a result all of his writings and discourses are free from any admixture of prejudice and dislike. He had complete mastery over Arabic and Persian languges. He has explained every point, however difficult and obscure in clear and simplest possible manner. His style of writing was free from ambiguity and ambivalence. Brevity was also chief characteristic of his works like *Tawil-ul-Ahadith*.

Shah always followed the course of moderation in all matters religious as well as worldly. By nature he was opposed to excess and exaggeration. He disliked to go deep in the matter of religion and opposed to observe undue rigidity in the practice. He condemns the attitude of Sufi who does not care to observe rituals and vainly attempts to find out lame excuse for evasion. Likewise he prevents people from association with the rationalists who do not obey divine command and remain busy in creating confusion and suspicion in their minds about the truth of Islam.

Shah had the anxiety all the time to see the Muslims powerful and strong to withstand and defy the opposition of all the hostile forces together. In this connection, he says that it is the duty of all the Muslim Nations wherever they are to come closer to each other and participate jointly in the various fields of individual and national interest. He had been appealing vehemently to his co-religionists to live in harmony and peace among themselves and avoid any kind of conflict, hatred and enmity. He never aspired in life for any government

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job. Had he so desired he would have got very high post in government. The ruler of the country and Najib-ud- Dawlah the minister held him in great esteem. Whenever Najib found himself in some trouble or was threatened from any quarter, he consulted him about it.

Shah Waliyullah had only one son named Muhammad from his first wife. It was for this reason he was also called Abu Muhammad. There are varying reports about his life, but it seems, he died at a young age and left no issue behind. It is probably with reference to this son, Shah mentioned that once one of his children fell ill. He was much worried. One day while offering the midday prayer he saw death descending on him. As a result, the child died the following night.

Shah was blessed with four sons and one daughter named Amatul-Aziz from his second wife whom he married after the death of his first wife. Her name was Bi-Iradah who was the daughter of Syed Thanaullah of the village Sonipat. His daughter was married to Maulavi Muhammad Faiq. His four sons were: Shah Abdul Aziz who was the eldest, followed by Shah Rafiuddin, Shah Abdul Qadir, and Shah Abdul Ghani. Shah Abdul Aziz was born in 1159 A.H (1746) and died at the age of seventy-nine in 1238 A.H. (1823) He faithfully carried the mission of his father and rendered invaluable service in promoting the cause of Islam.

Shah Waliyullah sustained a minor ailment expanding over a few day and died in 1176 A.H. (1762) at the age of sixty-one. He was buried in old Dehli on the southern side of Shah Jahanabad.

Shah left rich legacy of literature in varied domains of knowledge. His teachings in the area of Tasawwuf are unlimited. A few are summarised as follows:

1. Tasawwuf (Mysticism) deals with the inner aspect of

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religion. It originally aims at getting that enlightenment which can be attained by means of worship and obedience to God. Its ultimate object is *Ihsan* (goodness) which is the essence and kernel of the teachings of religion and which nowadays goes by the name of *Tariqah* and *Marifah.* The Holy Prophet ﷺ has illustrated it with an example: when a servant of God were to stand for worship and prayer to Him, he should be so much engrossed as to feel that he is seeing God or God is seeing him.

2. The spirit behind Tasawwuf is that it existed during the days of the Holy Prophet ﷺ although it had not adopted the present name.

3. It is fact that a Sufi in his spiritual journey experiences such realities which a profound philosopher and learned men fail to attain even after a very long period of trial and tribulation.

4. Self-annihilation and attainment of eternal state are desired only as a result of certain peculiarities found in some persons who are born sublime and devoted, and God has given them the necessary guidance, but to live a life of detachment and isolation is not the order of the Shariah.

5. On the most part, miracles (*karamat*) of the Sufis of his times, are merely tricks and juggleries. One should not be deceived by them. However, on certain occasions, some holy persons do perform extraordinary acts out of good motive, but they do not count them as miracles.

6. If the man is one of the select saint, another change besides this one is also desired in his case, so that the annihilation of the spiritual existence and the survival by the reality of Divinity (*Lahat*), which means the prevalence of the existence of the Real (God) upon your existence, is achieved. When the human soul possesses both the faculties (intellectual

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as well as practical), the recitation of litanies, the contemplation and the divestiture of thought also become conditions of travel, as half of the desired object depends upon them. (Sat.34)

7. The traveller, at the beginning, should not implicate himself in the debate of Unity of Being (*Wahdat-ul-Wujud*) and the Unity of Vision (*Wahdat-ul- Shuhud*). He should avoid them, otherwise he will not gain anything, but face loss because these are highly delicate matters.

8. If the traveller is unable to study books on Hadith, he should follow any of the four schools of Islamic jurisprudence. He should spend all of his time in *dhikr,* recitation of the holy Qur'an, voluntary and obligatory prayers, cultivate good conduct and shun bad behaviour, i,e., ostentation, jealousy, backbiting. Or, he should concentrate on the litanies and formulae which creates love of God and eliminate worldly desires for the attainment of higher objects.

9. The traveller should concentrate to His adoration to such an extent that when he is engrossed in, no worldly thought or distraction should assail him so that he could do all in peace. The traveller should say at least fifty cycles of prayers in twenty-four hours besides reciting *awrad* as are recorded in books on Hadith. My father had advised me to iterate invocation of "Negation and Affirmation" one thousand times daily permanently. He further advised me to audible and inaudible *dhikr* for sometime daily. Also consistently invoke blessings (*Darood*) on the Holy Prophet ﷺ and recite *istighfar* (asking fogiveness of Allah). He should also associate less with the people, but sit in the assembly of the Auliya. He should not wear such raiments which may create distinction for him. He should look like of his brothers and other members of his family.

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10. The traveller should absorb in *dhikr* and litanies like those who are passionate lovers of God. For the people of mystic path, the best *dhikr* is that of the Supreme Name of His Essence "Allah" and "Negation and Affirmation". At the time of doing *dhikr* he should look like enamoured person who tried to conceal his inner secret. He should try to feel as if he is submerged in ecstasy and self- naughtedness.

11. When the rapturous state is attained, the traveller should talk less with the people and abandon worldly engagements, and shun sensual appetition and other things alike. After this he should recourse to reflection and meditation. It means he should direct his power of perception to the Attributes of Allah Most High or revert his attention to the agony of death, the time when the soul departs the body, or concentrate to the condition like of it.

12. When the traveller is busy in reciting litanies and *awrad,* he has to face some hurdles. His mind strays, distracted thoughts assail and he speculates. Its remedy is to go into seclusion, or sit in the company of spiritualist. It will dispel stray thoughts and create longing and yearning. Also pay attention to the souls of departed Mashaikh and visit their tombs and seek inspiration. He should adopt spiritual retreat, say two cycles of voluntary prayer, get busy in His adoration and invoke Divine grace for the descent of His refulgence (*tajjali*). Anxiety, perplexities, and weakness in resolve and determination are another obstacles. For the treatment of this one should engross himself in invocation of His Name 'Allah'.

13. From amongst the saints of Islam and belonging to spiritual orders who were endowed with spiritual training directly either by any ancestral spiritual preceptors or by the Holy Prophet ﷺ, Ghaus-e- Azam, Hazrat Shaikh Syed Abdul Qadir Jilani stands unique to have been elevated to top most

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rank in the domain of saintship. He in his tomb enjoys full spiritual power of control like the living saints. He further writes that when Shaikh Abdul Qadir returned to celestial abode, his real being is infused with special ability of spiritual power blended with angelic spirit to pervade and control the entire cosmos. Thus in Qadiriyya order a special spiritual and inspirational life has been inspired for the benefit of all the people of mystical persuasion. Shah Waliullah says that example of the spiritual inspiration of Qadiriyya order is akin to a stream that flows over the surface of the earth for some distance, then it disappears and flows beneath the earth for long distance and soaks the inner properties of the earth and afterwards springs up again like fountain all of sudden and then goes on flowing long way on the earth. And this process of appearing and disappearing of the stream is still continued. On the other hand, stream of spiritual beneficence of Niqshbandiyya order ever flows on the surface of the earth.

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6

Khwaja Nur Muhammad Churahi

Hazrat Baba Nur Muhammad is an eminent spiritual figure of Naqshbandi Sufi order who spread the light of Islam in the northern regions of India and endeavoured to disseminate the Naqshbandi tenets in these areas. His real name was Nur Muhammad but was better known by other nick names such as Qibla Aalm and Baba Sahib. He was born at Tezaie, a locality of Teraha in 1179 A.H. He was the son and spiritual heir (Khalifa) of his father named Khwaja Baba Muhammad Faizullah. One and half year before death, he migrated to Choora Sharif, a place in the suburb of Atak situated in the district of Cambelpur. He died in 1268 A.H and his tomb locates at the same place.

Khwaja Nur Muhammad was born saint. When his father took residence at Tezaie, his first wife vowed that if a son was born to Khwaja Faizullah, she would offer hundred cycles of voluntary prayer daily throughout her life. The second wife vowed that if a son was born to her, she would present him to the first wife of Khwaja. Allah Glorified and Exalted endowed her son whom she gave to the first wife the very moment birth took place. When she started suckling the babe she became wet as if the child was born to her.

Hazrat Khwaja Faizullah named him Nur Muhammad and prophesied that his son would be a sublime saint, follower and successor of Hazrat Mujaddid Alf Sani. By the virtue of his efforts Naqshbandi *silsala* would spread and world would be radiated by his spiritual light. Thus it happend so and the world saw the prediction to have come true.

He did not acquire extensive exoteric knowledge, but by the spiritual glance of Hazrat Khwaja Muhammad Isa he

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achieved heavy amount of intuitive knowledge (علم لدنی) and dilation of breast to such an extent that he could solve any religious problem, may that be too much complicated, by quoting authentic chain of authorities. Not only this he had the competence to cause any of his disciple attain sublime rank in short possible time. He was so much esoterically attached to his followers, that he could watch their inner state every moment, help them in difficulties, how much they might be apart and afar physically from him. By the virtue of his efforts light of Islam spread widely in Pakistan, Afghanistan, India and many countries of the world. A large number of people were so much benefitted by him and by his Khulafa, that such success is not heard to have been achieved by anyone after the time of Hazrat Mujaddid. Likewise, his spiritual influence is still ever increasing and expanding across the world.

After the death of his father, when Nur Muhammad was made locum-tenens (*sajjad-nishin*), in the first instance, two Afghan brothers named Faqirullah Nur and Ajabullah Nur swore oath of allegiance at his hand. He alchemized both the brothers who turned to be illuminated mystics in short time. He conferred on them Khirqah Khilafat and allowed preceptorship. Both the brothers earned great popularity and large number of Afghan people entered his initiatic chain to such an extent, that it became difficult for them to initiate more people, and light of Islam spread everywhere in Afghanistan.

Meanwhile Hazrat Khwaja Namdar Shah known as Maulana Hadi Pak, who was the resident of Khappi in Nanitaal and used to acquire exoteric knowledge, saw Baba Nur Muhammad in dream. He approached Baba Sahib who initiated him in Naqshbandi order and allowed him to remain in his company for some time. Maulana Hadi, thus spent

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twelve years in the service of Murshid and undertook severe type of austerities and asceticism under his care. He too attained elevated rank like of which is hardly found anywhere. After the conferment of Khilafat (vicegerency) and cloak of guidance by his spiritual guide, he was deputed in the area of Punjab to serve the cause of Islam. He too achieved phenomenal success. Thousands of non-Muslims embraced Islam at his hand. He (Baba Sahib) stayed about eighty years in Tezaie in which he benefitted everyone conferring spiritual influence on them. During the last period of his stay there, a man named Mullah Wali Khan turned against him and began to spread misunderstanding. The ignorant folk got exasperated and used to pillage his devotees on the way who would travel from different regions of India to visit him. Baba Nur Muhammad tolerated this intolerable situation for some years. But at last the span of patience ended. Being disgruntled and dejected, he left the area of Tezaie and came to Dara Dara village where he stayed for a few years and thereafter migrated to Choora Sharif in the suburb of Atak.

It is related that eleven years before his migration, Faqir Mian who was devotee of Hazrat Baba Nur Muhammad and a permanent resident of Choora Sharif, disclosed to his friends and kins that he saw in dream Bab Nur Muhammad and some other Mashaikh of Naqshbandi order gathered at stream which is located one mile away from Choora Sharif on its northern side. He was also bidden to build a mosque there. And also Baba Nur Muhammad indicated him place of habitation, spots to build his shrine and that of his children and spiritual heirs separately. Faqir Mian asked his friends to go there and mark the spots. Thus Baba Nur Muhammad arrived there eleven years after issuing directions to Faqir Mian.

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Hazrat Baba Sahib was a staunch observer of Sunna and Shariah; he shunned all un-Islamic rituals and innovation. Smoking he hated too much and never allowed any smoker to take part in *Khatm-e-Khwajgan* ceremony (conveying reward of recital and virtues to departed souls) and also stressed his spiritual kins to avoid innovations. He had simple disposition and loved humility and lowliness. He stayed eighty years in Tezaie but did not build house with bricks or stone. He built lodge for him and his family with bushes, grass and branches of tree, despite the region faced severe cold in winter. The same type of lodge, he prepared for the guests near his residence. But on account of great pressure exercised by his spiritual friends, he managed to build a house with stones for the guests, that too during the last days of his life. He accepted this house for the ease and protection of guests in winter. He was very simple in food and drink. He would eat whatever was available and wear what he could afford with no show off to impress upon the visitors. Earthen ware were ever used in his house. People used to eat together in big bowls and pots. Despite old age, he never used warm water to take bath and perform ablution. Sometimes he would perform ablution with frozen water of a stream or rivulet and liked running water for ablution. He liked to remain busy in serving guests wholeheartedly and took food sitting with them.

He was also a great worshipper of God Almighty, Glorious. After offering dawn prayer, he used to say four cycles of Ishraq prayer after sunrise and then sit with the friends and visitors. Whoever approached him to seek initiation (*Bait*), he would take oath of allegiance and advise litanies. More often he would dine with the friends observing all rules and disciplines enjoined in Shariah. At noon he used to have after-noon nap (*qailulah*) awhile and then performing

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ablution afresh he engrossed in *dhikh* affirmation and negation (نفی واثبات). In addition to offer obligatory prayers, he also offered *Awwabeen* and *Tahajjud* prayers regularly. After saying noon prayer, he would recite sura *Nuh* after sunset prayer, *sura Waqiah,* after night prayer *sura Mulk* and some other *suras* and then take rest till the last part of night. More often he used to study book *"Maqasid us-Salikeen"* He was very particular in the observance of Sunna of the Holy Prophet ﷺ and always motivated and stressed others to do so. He was very kind and compassionate to students and guests. He always held descendants of the Holy Prophet ﷺ and Ulama in great esteem and veneration.

Hazrat Baba Nur Muhammad had perfect spiritual lineage of Mujaddidi and the authority to initiate seekers in four great Sufi *silasil* but held marked attachment with Naqshbandi Mujaddidi line of action. Amongst his Khulafa, he loved more and more with Maulana Hadi Pak. When after investing him robe of succession and bidding him to go to Punjab, he remarked: "I have sent a falcon towards Punjab; his acumen and flight are worth seeing." Whenever Maulana Hadi visited Tezaie, Baba Sahib was pleased to see him and treated him with love and kindness. Sometimes he would say: "God has given me so much spiritual prowess that I can make hundred thousand and more spiritual stalwarts like of Maulana Hadi, but I don't see so much potential and ascendancy in anyone except him. The eldest son of Baba Sahib namely Hazrat Faqir Muhammad, endowed with esoteric perfection, was made his spiritual heir and *sajjada nashin.*

It is related that a man named Bakhsha pledged allegiance at his hand. But due to ill-fate, fell in bad company and established illegal relation with a woman. Baba Sahib in a dream asked one of his close *Kulafa* to go and warn Bakhsha.

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The mạn immediately left for Rungly, the place where Bakhsha lived, and after relating him detail of dream, warned him strictly to give up illegal relationship with the woman. Bakhsha repented but to hard luck he again indulged in the same adultery. One day having come to know of this relation, the kins of the woman beat Bakhsha bitterly and soon-after leprosy assailed him. He suffered from this ailment for a year and faced too much abasement. At last he came to see Baba Sahib who, in the first instance, paid no attention towards him, but later took pity and cast a glance of compassion and mercy at him which caused him to go into rapturous state; then the traces of ailment began to vanish and in four days he was completely cured.

It is related that when Baba Sahib shifted from Tezaie to reside at Dara Dara, a landlord Mir Azam divorced his wife. She had a son, who one day went to see his mother. Mir Azam drew sword and ran after to kill him. The boy ran away and took refuge with Baba Sahib. Mir Azam arrived there and in pride and arrogance asked Baba Sahib to surrender boy to him. He said: "The poor fellow weeps and is in my refuge so you don't touch him." Mir Azam could not help using sword which tore up garment of Baba Sahib. Baba Sahib said: "OK, may God save the boy." Saying this he allowed the boy to go who ran towards his house. Mir Azam too ran after him to murder. Hardly had he gone ahead twenty steps when severe pain inflicted his stomach which he could not bear, fell down on earth and died on the spot. God saved the boy.

Hazrat Baba Nur Muhammad died in 1268 A.H. His Urs is celebrated every year in Choora Sharif magnificently and his shrine a place of spiritual influence for all the visitors.

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Saiyyid Jamaat Ali Shah Lasani

Syed Jamaat Ali Shah holds a sublime position in the galaxy of Auliya Allah. His life was entirely devoted not simply to the spread of Islam but to bring about substantial change in the interior lives of Muslim Ummah by working on the purification of the hearts and sanctification of the souls. To him it was the inner luminous life that matters which is not possible to attain without going through the process of cleansing inner impurity and defilement. When foulness is removed subtlety or radiant state is attained. That is why Syed Jamaat Ali Shah is considered one of the top-ranking mystics of Islam. His family lineage goes back to Hazrat Ali ibn Abi Talib (R.A) through thirty-two successive generations.

Lasani was resident of Ali Pur Sharif which is a village in the district of Sialkot. This village was made habitable by an ancestor of Syed Lasani named Muhammad Saeed. That is why its first name was Saeed pur. Regarding the background of this area, it is related that when Mongul emperor Humayun was defeated by Sher Shah Suri, he fled to Iran and sought military help from the Shah Tahmasp to regain his kingdom. But the Shah refused. Then Humayun approached a great saint Hazrat Syed Nizamuddin Shah Shirazi with a request to pray Almighty in his favour for success. The saint indeed humbly supplicated in divine sanctuary for Humayun. Thereafter he advised Humayun to go again to Shah Tahmasp and solicit help and that this time he won't refuse. Humayun went again and thus Shah agreed and sent his forces with Humayun who after terrific battle defeated the successors of Sher Shah Suri and re-occupied the throne of Dehli. Humayun, after having regained power approached

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Syed Nizamuddin and requested him to accompany him to Dehli. Syed Nizamuddin, however could not honour his request, but allowed his grandson Syed Hassain Shirazi and his son Syed Muhammad Saeed Shah, the founder of the area Ali pur Sayyidan to accompany Humayun. After the reign of Humanyun, when Akbar came into power and introduced his 'Din-i-Illahi', Hazrat Syed Muhammad Saeed got desperate. Since he was married in the family of Syed Shamusuddin Shah, an inspector in the reign of Akbar and a resident of Pasroor in district Sialkot, Muhammad Saeed got permission to live with his in-laws and also got estate as boon and named it Saeedabad. But after sometime this area went unpopulated. Then Hazrat Syed Ali Akbar Shah, the fifth in his descent re-populated the area and named it Alipur which later on was known by the name of Alipur Sayyidan. Since then the family of Hazrat Syed Jamaat Ali Shah Lasani has been residing there.

Hazrat Shah Lasani was born on Friday in 1276 A.H (August 1860) at Alipur Sayyidan. He was named Jamaat Ali after the name of Hazrat Ali (R.A). His father named Syed Ali Shah was descendant of Hazrat Imam Hussain (R.A)

Hazrat Lasani was very pious and sober in childhood. Despite very young in age, he would help cultivators plough fields. He looked more cultured and civilized compared to other children of educated families dwelling in city. Once an absorptionist (*majzub*) appeared in the village. He seldom talked with anyone. One day, while Hazrat Lasani was playing with his friends, the *majzub* interfered and asked Lasani 'You are not born to play or indulge in sport, but God will assign you a great work to perform.' He thus separated from his fellow beings and hence a secret association with the *majzub* began. It is rightly said 'A *wali* can recognize a *wali.*' It is

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related that Lasani in his childhood used to remain absent from home sometimes for days togather, and found sitting absorbed in some Khanqahs. Some inner drive used to keep him inspired and agitated. Such were the spiritual states of Lasani leading him to sainthood and divine love.

Area of Alipur had a famous Madressah of Hazrat Maulana Abdur Rashid. Shah Lasani was admitted in his school. Here he studied, Fiqh and a number of books on Tasawwuf. Reflection and meditation was special trait of Hazrat Lasani. He used to make in-depth study of the holy Qur'an in order to get at its hidden levels of meanings and he also reflected into the mystery of Islamic mysticism and the lives of the great mystics of Islam. This exercise caused expansion of his breast, created divine love in his inmost being and helped in pursuit of Ultimate Truth. But despite his over-occupation in learning inner and outer sciences, he regularly took part in farming work. Even in his boyhood Hazrat Lasani was respectful to his elders.

Having completed formal education, Hazrat Lasani had become traveller of mystic path. He was travelling on foot to meet holy men of the time. Sometimes he journeyed forty miles on foot in one day. Especially he had developed close relationship with a renowned sufi-saint Hazrat Syed Nur Shah. Whenever he would go to visit him, he too respected Lasani very much. Likewise he had friendly relation with another mystic named Mirza Sikander Baig who lived in a near by village Chak Qurashan.

Since his prime youth, Hazrat Lasani remained aloof from worldy encumbrance and luxurious life. Even at this age he would spend entire night in breathless recollection (ذکر حبس دم) by counting his breaths so much so his chest began to bleed. He was taken to a physician who after complete

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check-up said 'if you abandon breathless *dhikr*, you will regain health.' Hazrat Lasani said it was not possible for him to relinguish. He used to take little food and spend night in *dhikrullah*, and in the morning engross in reflecting hidden meanings of the holy Qur'an.

Hazrat Lasani was in search of consummate spiritual guide; and knew very well that treading divine path without a Guide was impossible. He was meeting different holy men frequently but contentment could not be achieved as he was on the look out of better of the best ones. At last fortune smiled on him. He learnt the name of Khwaja Khwajgan Hazrat Faqir Muhammad Churahi Naqshbandi. Hazrat Lasani was told that Khwaja Faqir Muhammad was staying presently at Chah Miran Lahore. When he reached there, he came to know that Khwaja was residing temporarily with his friend at Patyala. When Hazrat reached there, he was told that Khwaja had gone to Dhonkal near Wazirabad. When Hazrat went there, he was informed that Khwaja had left for Sialkot. When Hazrat Lasani arrived there, he was pleased to see Khwaja present there, and immediately swore allegiance at his hand and thanked God who destined success to him.

Authentic source relates that Khwaja Faqir Muhammad after finishing his daily *wazaif* would sit facing the East. One day he was asked the reason of this routine exercise. He said: "I want to entrap a falcon". It was the same day when Hazrat Lasani extended his hand of servitude to Khwaja Sahib." Hazrat Faqir Muhammad affirmed that it was the same falcon. It means Hazrat Lasani was not only the seeker, he was also sought. Hazrat Faqir Muhammad would often say: "You came to me with lamp and oil in it, and here you turned to be light upon light." The initiatory chain of spiritual kinship of Hazrat Lasani goes back to Hazrat

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Mujaddid Alf-Sani Sirhindi through ten spiritual ancestors.

Long before initiation (*Bait*) Hazrat Lasani was living abstemiously with absolutely no interest in worldly glamour. After initiation, his training had started systematically under the care of *Pir*. Very soon he became the focal point of his spiritual glance. He spent lot of life- time in the company of his Shaikh and was being spiritually alchemized gradually by the great spiritualists of Naqshbandi order. A time came when his *Pir* entrusted some domestic responsibilities to him which he fulfilled successfully. One day his *Pir* said: 'I am pleased with you.' He used to address Hazrat Lasani not by his personal name, but by his ancestry as 'Shah Sahib'. It was indeed a great honour accorded to him by his Shaikh.

The spiritual glance of the Shaikh had turned Hazrat Lasani into a veteran spiritual alchemist. He was elevated to higher spiritual rank of a celebrated consummate mystic. Now he had to accept great responsibility of guidance to other. A mystic poet has rightly said:

سرمد غم عشق بوالہوس را نہ دہند سوز دل پروانہ مگس را نہ دہند

عمرے باید تا یار آید بکنار ایں دولت سرمد ہمہ کس را نہ دہند

O Sermad! Ardency of divine love is not given to greedy folk; passionate love is the sphere of moth, not the fly. (2) Age-old austerity is required to have union with the Beloved; O' Sermad, this boon is not given to every high and low.

Day came when Khwaja Faqir Muhammad called Hazrat Lasani in his presence and bestowed cloak of vicegerency (Khirqah Khilafat) on him. Hazrat Lasani accepted this great honour with humility and lowliness. At this moment, the Shaikh exhorted him with necessary instructions. His heart had become receptacle of divine illumination' and

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face reflecting esoteric enlightenment. Gnosis had taken deep roots in him; and body translucent.

Before departure to next world, the Shaikh advised him to serve humanity, cause the expansion of Islam and provide guidance to the seekers and travellers of mystic path. Hazrat Lasani would spend most of his time in rapturous state but not at the cost of religious and spiritual duties. Fragrant smell of his sainthood spread far and wide. Muslims and non-Muslims began to swarm his spiritual centre. Thousands embraced Islam at his hand. Many fortunate souls turned radiant mystics. His fascinative personality attracted a number of Hindus and Sikhs who contributed a lot for the construction of mosques. Abdicating their own religions some Hindus and Sikhs did not disclose their conversion to Islam but remained devout of Hazrat Lasani. For instance the Principal of Khalsa college Amritsar remained devotedly attached with Hazrat Lasani. He was great adherent to Sunna and Shariah. He always visited the door-court (*dargah*) of Hazrat bare-footed and took bread of the hospice (Khanqah)-a great boon for spiritual elevation. Likewise Hindu Nath of Bahawali used to visit Khanqah once a week on Saturday. He was highly punctual in performing rituals, i,e., prayers and fast.

Hazrat Lasani remained attached with his spiritual centre of Chura Sharif throughout his life. He used to go there frequently. He had no liking to amass worldly wealth in Khanqah. Whatever offerings (*Futuh*) received there, he would send large share of it to Chura Sharif. Once hoard of his cattle suffered loss. Someone asked the cause of this loss. He said: "I could not visit Chura Sharif this year on account of my illness. This is the result of my absence from threshold of my *Pir*." However, it was routine practice of Hazrat Lasani to visit Chura Sharif and Sirhind every year and render service with

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open heart. At the time of his last visit to Chura Shairf, Hazrat had become too lean and weak on account of long span of illness. But he was continually saying: "I am going to visit Chura Shairf. If I died *en route,* take my corpse there so that I might not embarrass at the last moment." Some of his followers, feeling serious condition of Hazrat wanted to stop his journey. Hazrat got angry and said: "Whosoever prevents my going there, would be my enemy. "would that I die during this visit", he prayed to God.

First of all seeing remarkable spiritual progress and achievement of Syed Jamaat Ali Shah, his Shaikh Khwaja Faqir Muhammad conferred title of *Sani* on him. But at some later stage when he noticed unrivalled flight of this matchless falcon, who was going to nest in the realm of spacelessness, he conferred more honorific title of '*Lasani'* (the matchless) on to him. It was not an undue conferment of a Shaikh on his disciple, it was affirmed not only by the common people, the adept too acknowledged his greatness and endorsed the award of bestowal.

Hazrat Lasani set out on journey to perform Hajj in 1323 A.H. When the caravan arrived at the holy land of Arabia, Hazrat became too much reverent and an esoteric state overwhelmed him which was noted by the companions. After Hajj started journey to Madinah, the Radiant. The holy city was still twelve miles away that Hazrat got off his camel mount and travelled on foot. The more destination was getting near, the more respectful Hazrat became. His eyes swerved not after having seen Green Dome. When he reached threshold of the holy Prophet ﷺ, his humility and reverence were worth seeing. Rapturous mood occupied him and eyes raining drops profusely. No body knows in communion with Rasulullah ﷺ how much inspiration he gained. But this is certain he

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amassed treasure of spiritual wealth in his inmost being. During his stay at Madinah, Hazrat Lasani met Shaikh as-Shuyukh Hazrat Shaikh Abdul Haq Muhajir Medani who advised the holy Qur'an and *Dalail al-Khairat* to recite as regular litanies. Hazrat never in his life-time disclosed that he ever performed Hajj nor liked to be addressed as Haji Sahib.

All the traits and habits of Hazrat Lasani reflected 'Excellent model of Rasulullah ﷺ. He was highly taciturn, endowed with charming dispostion. His simple discourses were penetrating and spiritually life-giving. He never liked to talk more and more, nor liked to debate on complicated issues. He loved silence and would say: 'Needless talks are forbidden to human being, but for *dervish,* it is deadly poison. He never liked to be praised nor he ever liked sycophancy. He hated ostentation and show-off behaviour. Once *en route* to Chura Shairf, he wanted to buy shoes. In order to beat down the price, his companion introduced Hazrat to shopkeeper by saying 'he is Syed and a holy man.' Hazrat took it very ill and said to the companion 'You have sold my sainthood and family lineage of being Syed just for two or three annas. I don't want to sell my *dervish-hood* or piety at this price.' He did not like colourful raiments. Once he said *'dervish-hood* is not the name of wearing coloured garments.' He never put on costly clothes nor waist-coat, nor costly shoes. He always preferred coarse cotton clothes, and muslin (*malmal*) turban.

He did not like to occupy an exalted prestigious seat like that of the president of a royal court using pillow. The Ulama and Khulafa used to travel mounting grand horses, but Hazrat always used mule. Whenever he visited any shrine or Khanqah of holy men, he never allowed his companions to introduce him to the hosts. He was always pleased to host the poor and afflicted. Once a leperous, disappointed and

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dischaged from every hospital reached the Khanqah. Hazrat, at that time was inside home. His attendants and friends, on account of stink emitting from that person, asked him to sit outside. But when Hazrat Lasani came to know of this, he called him in and dined with him, with the result that his ailment vanished and he regained health on the same day.

Hakim Abdul Aziz Sojanpuri relates that once Hazrat Lasani went to attend a feast in a town near Mirzapur. The host helped washing hands of all the guests but ignored a boy whose appearance looked hateful. When Hazrat saw this, he stood up and helped washing hands of the boy. He seated the boy near him and dined with him, and gave his residue (*pass khurda*) to the honorable host to eat.

Once Hazrat went to the shop of hair-dresser for hair dressing. Three persons from Pathankot were also sitting in the shop of whom one boy had ailment of eczema. The hair-dresser took notice of the disease-stricken boy and thought that why these people don't ask the boy to sit apart. The very moment this thought came to his mind, the Shaikh stood up, came to the house of Maulavi Fazal Ilahi and got a book in his hand. He read the book and said: "The holy men have written 'don't consider ill of stinking dog more than your own lower-self.' A man awhile engaged in ablution uttered: یا رسول اللہ. A Maulavi who was standing near him said: This Kalima is infidelity. The man reported the matter to Hazrat Lasani who said: "The position of Rasulullah ﷺ is highly sublime and glorious; no one can delimit or recount it. I recite the name of Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani as litany."

Some friends were discussing the belief of Wahabis. Amongst them was a Maulavi who professed faith and creed of Wahabis. Hazrat Lasani called him in his presence and

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asked him to explain the meaning of this Quranic verse:

اِنَّ الَّذِيْنَ يَكْفِرُوْنَ بِاللّٰه وَرَسُلِهٖ وَيُرِيْدُوْنَ اَنَ يُفَرِّ قُوْبَيْنَ اللّٰهِ وَرُسَلِهٖ

(Those who deny Allah and His Messengers and wish to separate Allah from His Messengers) 4:150

That is those who make distinction between Allah and His Messenger (Rasulullah) are infidels. The Maulavi affirmed it and embarrassed.

The generosity of Hazrat Lasani was exemplary. Quite often, he distributed his entire property and domestic goods amongst the poor. Sometimes, while travelling, he would accept offerings (donations etc) but distribute them at the next town. Once he said to his spiritual heir (*sajjada nashin*): "Your simple and clay-built house is better, but no guest should go unfed. Your clay-built house is much better than a glass house, whence the travellers go having eaten to their fill." Every visitors to his Khanqah was given simple meal. He would often say: "My refectory has only *dal roti* (poor sustenance) whereas refectory (*langar Khana*) of my brother Syed Jamaat Ali Shah Muhaddith Alipuri provides sumptuous food."

Hazrat Syed Lasani hated smoking too much. Once a man holding rosary came to see him. Hazrat asked: 'what do you recite?' He said: "I invoke *Durood Sharif* eight thousand times daily." The Shaikh was pleased to note but said 'unpleasant smell of smoking is emitting from your mouth. The example of smoker who recites *Durood Sharif* is like a dish full of odorous rice on which ashes is thrown."

For the service to Islam and humanity, Hazrat more often would visit villages and said: "There are a number of Ulama and Sufis in urban areas, but no one goes to villages for exhortation and dissemination of religious knowledge." The

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residents of the areas which Hazrat used to visit frequently, were seen more observants of Sunna and Shariah despite being less knowledgeable. Although a large number of people were spiritually benefitted by the Shaikh, he would not allow all to pledge allegiance, i,e. he initiated sparingly.

Hazrat Lasani was followers of Fiqh Hanafi, and in mysticsm, he followed Hazrat Mujaddid Alf-Sani Sirhindi. He was constantly in touch esoterically with Hazrat Ali (R.A). Maulavi Fazal Ilahi relates that once, when the Shaikh came back from Sirhind, he fell seriously ill. Severe fever assailed him so much that his life looked in danger. He called him (Fazal Ilahi) and dictated him the following admonition to convey to his sons. He said: "Ask Fida Hussain, Khadam Hussain, and Ghulam Rasul to strictly observe religion of *ahl-sunna wal Jamat* (Those who adhere to the tradition and the community) and also stress their descendants to be steadfast on the same faith. Also constanlty study books on Tasawwuf (Sufism). He used to recommend the follow books: (1) *Ihya ulum al-din, Kimiya-yi saadat* of Imam Ghazzali, (2) *Kash al-mahjub* of Hujwiri, (3) *Nafahat al-uns* of Jami, (4) *Mathunawi* of Jalaluddin Rumi, (5) *Tadhkirat al-auliya* of Fariduddin Attar. (6) *Maktubaat* of Mujaddid Alf-Sani (7) *Bustan al-Arifeen,* etc.

Hazrat Shah Sahib travelled frequently to different cities in order to see the living spiritualists and visit mausoleums of great mystics of Islam. History records his travels to the following cities: Sirhind, Panipat, Dehli, Ajmer Sharif, Kalyar Sharif. His visits to Chura Sharif were countless.

His days were reserved for the service to Islam and nights in divine worship. After saying Sunna prayer before dawn obligatory prayer, he would recite:

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سبحان اللّٰہ وبحمدہٖ سبحان اللّٰہ العظیم و بحمدہٖ استغفر اللّٰہ

one hundred and eleven times. After offering dawn prayer, he engrossed in reflection and meditation, then recited the holy Qur'an and Durood *Mustaghas.* At noon he would observe after-noon nap (*qailulah*). After *Zuhar* prayer, he would recite Durood Khidri five thousand times. After Asr prayer, *Khatam Sharif Mujaddidiya,* and many other *wazaif.* After offering *Asr* prayer he remained totally silent, no one was allowed to meet. After sunset prayer, he also remained silent for sometime. He used to take meal after sunset prayer. All the friends, followers, visitors, rich and poor participated in the meal. He used to offer all the obligatory prayers in congregation. After offering *Isha* prayers, he spared time to attend general gatherings and address problems of the audience. He used to take some rest in the first part of night. When he would get up for *Tahajjud* prayer, he asked his kins to wake up too. He would offer some- times, twelve, sometimes eight and sometimes six cycles of *Tahajjud* prayer, but advise others to offer six rakats. Before and after *Tahajjud* prayer, after having offered Durood Sharif, recited sura *Muzzammil* eleven times, then recited sura *Ya-Sin* and then recited Durood Taj passionately. It was his practice to recite Kalima Sharif and Istighfar plentifully.

He was married in a noble family resident of Chak Qurashan which locates two miles away from Alipur Sayyidan. He wife was highly pious, benevolent, great worshipper of the Lord Most High. Hazrat had three sons named: Syed Fida Hussain Shah, Syed Khadam Hussain Shah, and Syed Ghulam Rasul Shah. All the three sons died during the life-time of Hazrat Syed Lasani. However their offspring survived.

Hazrat enjoyed good health throughout his life, but at

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the beginning of 1939, its deterioration started. In spite of this he continued his duty as spiritual guide with no break in the performance of rituals or recitation of regular *wazaif* (litanies). Only three days before his demise, he was bed-stricken. On Thursday, all of sudden he uttered: one, two, three and got silent. A little after sun-rise, on the day of his death, he went to his farm-land. When returned, he asked 'no one is allowed to talk to me', and himself engrossed in *audible dhikr*. At noon, he was asked 'meal is ready', but he kept quite. But when asked about noon- prayer, he performed dry-ablution (*Tayammum*) and offered the said prayer. His contemplative state increased after sunset prayer. Recitation of the Name of His Essence (Allah) continued. His radiant soul left for celestial abode at 9.5 pm. It was 16th of Shaban 1358 A.H (first Oct. 1939) اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ News of his death spread like wild fire throughout Punjab. Countless people thronged at Khanqah to take part in funeral ceremonies. The funeral prayer was offered three times led by three different people. First prayer was led by his Khalifa Syed Chiragh Shah, the second by his friend Maulana Muhammad Hussain Pasroori, the third by his fellow-initiate Hafiz Pir Syed Jamaat Ali Shah Muhaddith Alipuri. His mausoleum locates at Alipur Sayyiden.

He left a large body of trained and enlightened Khulafa who continued his mission. Names of some thirty Khulafa (spiritual successors) are given in different books. However Muhammad Shafi, Mian Ahmad Din, Syed Chiragh Shah, Syed Amir Hussain Shah, and Mian Muhammad Ismael stand at the top.

His sayings and teachings are invaluable contribution to mystical literature. A few in nutshell are recorded as follows:

1. Saintship is highly difficutl task. If I knew it, I would

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not have attempted it.

2. Heedless breath (without dhikrullah) shall cause repentance on the Day of Resurrection.

3. As long as the saint is living in the world, he is like a sword in the sheath. When he passes away to the celestial world, he is like a naked sword. Whoever sought help, was given.

4. To remain all the times in ablution is a great blessing.

5. Keep your glance at the feet and when you move about; iterate the Supreme name 'Allah' ceaselessly, Allah Most High does not waste one's struggle.

6. He who eats less, sleeps less and talk less, his baser-self dies.

7. Example of *wali Allah* is like that farmland which depends on rain. He cannot survive for a moment without Divine grace. Arid land entirely depends upon rain. If it not rains for a few days, crops go dry.

8. When the temporal world and all that it contains are perishable, what benefits are accrued by friendship with them. Make friendship with He who is imperishable. It is only Allah, the Glorious is He.

9. To live with Shaikh (spiritual Guide) hypocritically is a great sin. Kissing the feet, (homage) if done out of love and yearning, brings recompense, otherwise it is sin. Salutation and shaking hand is enough.

10. One must act on: "No greed, no hoarding and self-abnegation." Preceptorship (*Piri*) must not be made source of income. One should earn lawful income himself.

11. Some people take their Shaikh (*Pir*) as God. This is great blunder. It is better they shut their mouth.

12. It is unlawful to approach spiritual Guide for worldly gains.

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13. Don't beg of God except God.

14. The spiritual Guide of Shaikh Saadi advised him two things: never consider yourself superior to anyone. Don't consider anyone inferior to your ownself.

15. The Apostle prayed for his children: "O Allah! Give them bread one time, keep them hungry other time."

16. That sin which causes human attain Divine blessings, is better than that pious act which makes him conceited and proud, and deprived of His grace.

17. Health is a great blessing of God. You should be grateful to Him.

18. Corporeal world is a venomous snake. First learn charm (*mantar*) to control it and then keep it with you.

19. Whom Allah Most High invites to Himself, He teaches him etiquettes of spiritual discipline.

20. One should serve his Shaikh according to one's means and love him more than one's own wife and children.

21. In the company of the Shaikh, it is better to serve him, instead of chanting litanies and *awrad*. Never lose faith in Shaikh even if you see something contrary to Shariah in his acts.

22. Engross yourself so much in *dhikrullah* and meditation that they penetrate into your veins and fibres (*rag-o-reshah*).

23. One must be immersed in perceptible and imperceptible *dhikr* so much that distinction between tongue and heart is eliminated and spiritual state is attained. When this stage is arrived, the servant is saved from sensual pleasure.

24. Be engaged in *dhikr* Negation and Affirmation (*naif-o-isbat*) unceasingly. Radiate your heart by this *dhikr sultani*- the royal recollection. It is, indeed a great blessing. This *dhikr* makes one's heart radiant and tranquil. O the

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captive of cosmos! You are not away from spacelessness (*la-makan*). That Abode of Light is not distant from your phenomenal being.

25. Keep you heart neat and clean of defilments and reduce carnal desires as much as you can, because where worldly enticements assail with full might, religion flees.

26. Once he said to Muhammad Din: "You should not pride over your night-vigils. Even women can observe mid-night prayer. Task before the folk of Allah is higher than this, i,e., to cleanse the heart of all others than God."

27. Forty days mystical training in seclusion (*chilla-kashi*) is not mandated in Naqshbandi Order, nor our Shaikh in his Epistles has stressed it. However, it is essential to please one's Shaikh. If he is pleased, then in no time one gets higher states and station which are not feasible to attain in spiritual retreat in age-old span.

28. Nothing is more profitable for a *Faqir* (saint) than sincerity of action. Greed and avairce destroy the saint.

29. The people are very lazy in invoking *dhikr*. In the formative phase of my spiritual training, I used to breathe by counting, and in my youth I would do breathless recollection to the extent that my breast would bleed.

30. In response to someone, he said: "Recite the holy Qur'an. It brings in too much recompense; but meditation and reflection is the real object. It is bad for the *dervish* to engage in fruitless talks.

31. Shun the company of externalists (*ulama*) as these people create doubt and suspicion in the heart of the people.

32. Be steadfast in your faith and creed. Refresh your faith by certainty, love and sincerity. If you hold any difference of opinion in the sacred law (Shariah), follow '*Fatawa Azizi*'. Never fall short of observing the commandments of Allah

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although He has given relaxation this time, but His grip is too harsh.

33. Who becomes oblivious of *dhikrullah*, his heart turns dead and as hard as stone. God Most High gives him *ruksha* (relaxation) and finally subjects him to face wrath.

34. Invocation of blessings (*Darood*) on the Holy Prophet ﷺ is the greatest boon of Allah to the Muslim community and it is for more superior to all other litanies and *awrad.*

35. There is no limit of three things: the ranks (*darjaat*) of the Holy Prophet ﷺ, spiritual journey, ethical conduct. (*adab*).

36. Never pride at your ancestry (*hasab-o nasab*). Try to learn knowledge and etiquette. Superiority lies in learning since the progeny of many *sajjada nishin* (spiritual heirs) are deprived of Divine inspiration on account of vanity.

37. Wealth and rank of honour are two idols. Angel laughs at human in three times: when a landlord plough the land of another landlord in order to extend the territory of his own farmland; when the adulterer after adultery takes purificatory bath; and when anyone, after saying night prayer (isha), engages in vain talks.

38. Sit on the haunches (*do-zanu*) and supplicate moaning and wailing to Divine sanctuary.

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Mian Sher Muhammad Sharakpuri

Hazrat Mian Sher Muhammad is a notable Sufi saint of Naqshbandi order and spiritualist of high rank. He is especially remembered for his strict adherence to Shariah and Sunna. Born in 1282 A.H (1865) at a village called Hujra Shah Muqeem. He was given name seven days after his birth had taken place. His name fully denoted that he was lion in Islamic esotericism. His ancestors migrated from Kabul to Punjab and temporarily resided at Kasur, then shifted to Hujra Shah Muqeem and finally settled at Sharakpur. His father Azizuddin was a farmer and belonged to Arian Caste. His parents were continuously getting happy tiding about the birth of a blest son endowed with sainthood since eternity. It is related that an enraptured figure (*majzoob*) used to visit his house and smell sweet fragrance coming from it. It clearly indicates that a lover of the Holy Prophet ﷺ would born there who in his life-time spread light and fragrance across the world. Hazrat Mian said: "If anyone asked our ancestors about their caste, they said "We are calligraphists".

The grandfather of Hazrat Mian Sahib named Ghulam Rasul was an eminent holy man of Kasur who lived in the locality of Kot Haji Ranja Khan. He used to practise austerity and forty days retreat in the basement of his house. Owing to heavy drought, he shifted his abode to Hujra Shah Muqeem where he gained much acclaim and popularity. When Hindus attached Hujra, they occupied it and arrested two Sayyids and Maulavi Ghulam Rasul. They ordered all the three persons to be hanged. The Sayyids said: "The third man is only a Maulavi, why do you hang him?" Hearing this Hindus set Ghulam Rasul free. Thereafter he migrated from Hujra to

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Sharakpur. Hazrat Mian Sahib has stated that in his infancy, he sucked tongue of his maternal Grand father Ghulam Rasul.

The Sufis believe that souls of men differ infinitely in degrees, but not at all in kind from the Divine Spirit of which they are particles. After the Prophets, men of God (*Auliya Allah*) are born with radiant face reflecting divine brilliance. Whosoever saw Mian Sahib in his infancy, gave witness to his promising *wilayat.* He was brilliant since his childhood. At school he first learnt the Holy Qur'an and then mastered Arabic and Persian languages. When his teacher and maternal grandfather Maulavi Ghulam Rasul used to teach him the Qur'an, he would weep profusely so much that the pages of the Qur'an were soaked with his tears, and spoiled. Whenever his teacher asked why it happened so, he would keep quite giving no answer. He had completed his study in the holy Qur'an and languages by the age of three to four years. He also learnt the art of calligraphy at his early age which was profession of his ancestors.

As a wonder child Mian Sahib was highly modest and shy. He never mixed up with children of his age, nor played with them. When walked through streets and bazaar he alwasy kept his eyes down cast and a piece of cloth to over the head and hide his face so that he might not cast immodest glance at non-confidant women. Thus he was practising abstinence prior to the beginning of initiatic life. Isolation, and retreat remained a permanent life-style of Hazrat Mian Sahib.

It was regular practice with Mian Sahib to offer *Durood-o-Salaam* to the Holy Prophet ﷺ plentifully since his childhood. He would also recite *dhikr'la ilah illa Allah* 6000 times daily and toiled hard on invoking *dhikr-i arra* "sawing dhikr". When a request was made to Hazrat Saadat Ali Shah to initiate Mian Sahib, he refused on the ground that

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he was not worthy to initiate such person.

Hazrat Mian Sahib swore allegiance at the hand of Baba Ameeruddin Naqshbandi at Kotla. Baba Ameer- uddin in the reign of Sikh had sought appointment as cavalryman. Afterwards he was appointed as SHO stationed at Sharakpur. Meanwhile Hazrat Syed Imam Ali Shah happened to cast spiritual glance at him which caused his conversion. He thereafter left worldly assignments and entered spiritual way of life. He remained under the training of Pir Syed Imam Ali Shah for some years who then conferred successorship (Khilafat) on him and sent him to Kotla. A large number of people of this town turned his disciple which ultimately established Naqshbandi order there. After initiation Khwaja Ameer- uddin advised Mian Sahib *dhikr* of His Essence (ذکر اسم ذات) by heart. He used to experience rapturous state afterwards. In state of inner agitation, he would run here and there and sometimes stand at the gate of mosque or go to jungle and hide himself in thorny bush.

After initiaition (بیعت) it is the first pre-requisite of mystic path to undergo austerity and ascetic practices for some years. And it is also a universal truth of this path that "there is no contemplation without self-mortification". Mian Sahib completed this formative phase of his spiritual life successfully in short period. His spiritual guide invested him with a cloak of succession (خرقہ وخلافت). Baba Ameruddin died in 1912 at the age of 125 years and buried in Kotla.

Mian Sahib loved his spiritual guide Shaikh Ameeruddin too much. Once he asked Mian Sahib to bring a cup of warm milk. But there was no fuel to warm the milk. He immetiately took off his shirt, and burnt it to warm the milk. After investing cloak, his Pir instructed him to initiate people and provide them guidance in the spiritual way of Islamic life.

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When Mian Sahib started this work, the people in large number used to throng him. They were initiated in Naqshbandi order and attained spiritual benediction from Hazrat Mian Sahib. He made the people understand to follow life-style enjoined by the holy Qur'an, Shariah (canonical law of Islam), and Sunna of the Holy Prophet ﷺ. He did not accept anyone or anything short of this excellence. In simple words, the people were required to perform the routine duties prescribed by Islam, the ritual prayers, fasting almsgiving etc. Technically this is called Shariah. But in Tariqat (mystic path) the disciples are required to observe discipline, rules and norms, in addition to observing Shariah in order to complete initiatic journey. Hazrat Mian Sahib truly demonstrated Shariah and Tariqat in his life. Once Allama Muhammad Iqbal paid visit to hospice of Mian Sahib who expressed displeasure at Allama's clean shaved appearance. Allama Sahib promptly replied that indeed it was right to hate sin but not the sinner. He added that there is a tradition of the Holy Prophet ﷺ that saints belong to God but the sinners belong to him. Hazrat Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani has said that: "My pious and virtuous disciples are in my raiment, but I am in the raiments of my sinful devotees." Hearing the reply of Allama Iqbal, Mian Sahib burst into tears and embraced Allama and prayed for him.

As stated before, all the traits and habits of Mian Sahib were subservient to the practices of the Holy Prophet's ﷺ Sunna. Never was he seen deviating or ignoring them. He was so much adherent to Sunna that no act, inner or outer, was repugnant to that performed by the Holy Prophet ﷺ. Throughout his life Mian Sahib did his best to motivate and inculcate the same spirit and traits in his followers and the visitors.

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Once Hazrat Maulana Mufti Ghulam Jan Brelwi a teacher at Jamia Nomania came to visit Mian Sahib at Sharakpur. He had not seen Mian Sahib previously. A number of people were already gathered to visit Mian Sahib. When Mian Sahib came to attend the visitors, Mufti Sahib thought that he might be a *dervish* like so many other sitting there. Mian Sahib asked Mufti where he was from and what was his occupation?" He answered: "I have come from Lahore, and I am teacher at Jamia Nomania." Mian Sahib then asked what was his purpose to have come here? He replied, "I have come to pay homage to Mian Sahib." Mian Sahib said "What would it bring to you by meeting him when you are scholar yourself. What is the need of a person like you to meet *dervishes*?" Mufti was annoyed and said: "Is it sin to see a *dervish* when you live with *dervish* yourself!" Mian Sahib asked him: "How are Maulavi Ahmad Ali Lahori and Maulavi Ghulam Murshid?" Mufti replied: "They too are distracted like you who deny spiritual excellence of *dervishes."* Mian Sahib said: "But you seem to be irritated." Mufti said: "You talk irksomely yourself. I will complain to Mian Sahib why has he kept a man like you with himself."

Once a man arranged a congregation in his home for conveying reward of recitals (*isal-e--sawab*) to his deceased relative and invited Mian Sahib to participate in it. Hazrat said: "what is the use of this '*Khatam-gathering'* when the soul of your relative is angry with you and your *Khatam* will be thrown back onto your face. If you want to please your departed kin by conveying reward (*sawab*), then abstain from selfishness, abandon litigation, stop lying and be not feeble in your faith. Restrain from unlawful acts. Observe piety and preach the message of peace and friendship. Shun eating unlawful things that belong to others. Become morally sound

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and an upright person. Observe all the rituals enjoined in Shariah. Also improve your relationship with your kins. These things are thousands times better than 'Khatam Sharif". Try to understand what I say, fear Allah in your words and deeds, otherwise you will not destroy yourself alone but your children too."

Once a man lodged false petition in the court regarding wedlock in which he maliciously involved Mian Sahib to have read *Khutba Nikaah*. Mian Sahib was summoned in the court for evidence. He entered the court of Tahsildar with his shoes still on. The attendant objected to which Mian Sahib said: "Is it a holy mosque?" The judge said 'let him come with his shoes. When Mian Sahib appeared for evidence, the judge said: "You take oath that whatever you say would be right." Mian Sahib smiles and said: "Is any truth found in your court!" The judge got embarrassed and requested to forego such discussion and tell him whether you know these two parties. Mian Sahib said "I don't know any of the two, nor I read *Khutba Nikaah*. The judge was Hindu. Hearing these words of Mian Sahib, he discharged the case and came out to see off him with honour and respect.

No need to dwell on the miraculous power of glance of *Auliya Allah*. Once Mian Sahib, alongwith his devotees, was passing near Lahori gate of Lahore that he saw a group of Sikh visitors coming out of Anarkali bazar. His eyes fell on a young, tall and beautiful Sikh. His inmost heart took pity on him and inwardly prayed to God to show him the right path, save him from Hellfire and render him worthy to enter paradise. The prayer was granted. Instantly the young Sikh attended Mian Sahib and asked 'Have you to say anything to me!" Mian Sahib replied: "O gentleman, I have said to whom I wanted to say, but you tell me what do you want to say me?"

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The Sikh asked "I want to know whom you talked and what?" Mian Sahib frankly said: "I conversed with my Lord and talked about you that such a beautiful young man should not go to Hell. Now see what the Lord ordains." These words had miraculous effect on the youth. He fell down on his knees and became Muslim there and then.

Once Mian Sahib in the company of his devotees, was passing through the locality of Shahalami gate in Lahore. It was indeed a highly congested area with dark streets and lofty buildings. Mian Sahib raising head cast a glance at these buildings and said: "All these buildings shall be devastated and their residents exterminated." He added that "whatever is predestined can never be averted." This prediction was made long before Pakistan came into existence. The people saw devastation of buildings and extinction of people *en masse.*

Hazrat Mian Sahib was embodiment of humility and lowliness. He hated exhibitionism throughout of his life. His spiritual guide Khwaja Ameeruddin wrote him letter of investiture for successorship with a permission to initiate and guide Muslim Ummah. Mian Sahib immediately reacted and wrote back: "I did not become your disciple in order to get Khilafat, my intention was to become true servant of Allah." This state of disagreement continued for two and half years. Thereafter Khwaja Ameeruddin addressed Mian Sahib in these words: "Sher Muhammad, I am your mentor (*Pir*) It is mandated on you to obey my order." After this Mian Sahib accepted the charter of vicegerency (*Khilafatnama*). Still he did not initiate people who sought allegiance. He would often say "I see myself like a dog suffering from scabies. My *Pir* forces me to initiate people, but I do not find myself worthy of this office." One day he took oath of allegiance of Maulavi Yar Muhammad, but still remained firm on his previous

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stance.

Mian Sahib never allowed anyone touch his shoes and would often say 'I am not worthy of this respect.' If anyone placed his shoes before him to wear, he would ask the man to take his shoes. However, there is no harm if shoes of spiritualists are placed before them out of respect, but I am not worthy of this respect, he used to say.

If sometime Mian Sahib was sitting on the cot, and someone came and sat on the ground out of respect, he would force the man to sit on the cot, otherwise Mian Sahib would leave the cot and sit on the ground with the person. The visitor would embarrass and sit on the cot and then never repeated this act.

Whenever Mian Sahib saw a man holding rosary in his hand or round his neck, he used to ask him "what do you recite on it?" On receiving reply, he used to advise: "Adore Allah for sake of Allah alone, and not for ostentation."

One day he said "it has become difficult to walk, passing of stool and urine on earth. I witness every iota radiant with the light of His Essence. That is why I face problem in easing myself."

Mian Sahib used to preach and exhort in different manners. To the common people he would teach through anecdotes, to the elect according to their level of comprehension, and to Ulama by reference to the holy Qur'an and Hadith. When non-Muslims came to visit him he would narrate some anecdotes of their own holy men.

Two devotees of Mian Sahib namely Mian Ghulam Yasin and Mian Abdul Ghafoor programmed to perform Hajj. Before they left for *Baitullah Sharif* they came to visit Mian Sahib and requested him to accompany them. Mian Sahib said "you go, if my Lord approved I would see you there." Both the

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friends left. In the plain of Arafaat during dawn prayer, they saw Mian Sahib standing in between them. But after the prayer, he was not there. When after performing Hajj, they returned to Sharakpur, they enquired of their fellow beings whether Mian Sahib left to perform Hajj. They all said that he did not go anywhere; all the times he was very much with them and led all the prayers including Friday prayers himself here in the mosque. *Auliya Allah* have the faculty of *tayy al-makan* to appear in similitude forms anywhere in the world. They are not bound to time and space, and can appear at hundred spots at a time.

Hazrat Mian Sahib, despite holding elevated spiritual rank, was reticent in true sense. He never disclosed his spiritual identity to anyone. He had immersed in the sea of divinity having little interest in worldly affairs. When a son was born to him, he got him in his lap and said: "Be a living soul if virtuous, otherwise, it is better for you to die." Thus the infant died instantly. There was no lamanting and moaning on his part, rather he was pleased with divine dispensation.

It was a routine practice with Mian Sahib to offer *Isha* prayer late at night. He used to remain busy in serving food to the guests. If anyone came after twelve or sometimes at one at night he would immediately bring food for him. He used to discourse with his friends and devotees on different social and religious matter till twelve at night and then go inside his lodge and rest. He used to offer *witr* prayer with obligatory *Isha* prayer, but say *Tahajjud* (midnight) prayer in the lodge spanding more and more time in it. He used to get up early in the morning and say dawn prayer in mosque which his uncle Hamiduddin usually led. Thereafter all the audience would recite Durood Khidri together till time for *Ishraq* prayer arrived. After offering this prayer, Mian Sahib would teach

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holy Qur'an to the children till eleven. Then he served food to the guests and also joined them. But he was very slow in eating and took small morsels. After the lunch was over, he used to lay on the floor and rest awhile till *Zuhar* prayer. After saying this prayer he talked with the visitors till *Asar* prayer. After *Asar* prayer, he used to preach and exhort the audience gathered there. After saying *Maghrib* prayer, he would go to the roof of the mosque and say six cycles of *Awwabeen* prayer. Then he would engross in devotional exercise, i,e., reciting litanies (*awrad-o-wazaif*) until *Isha* prayer. Then he would engage arranging food for the guests which continued till late at night. After *Isha* prayer, he would rest. This daily routine continued througout his life.

Mian Sahib disliked ostentatious life of any kind. He was throughly mild and compassionate. He was even kind to animals. He would become restless to see any animal overloaded, and desired to share his bunden. He liked simple and thick raiments to wear. He disliked thin, fine and precious clothes. He used to wear shoes of yellow colour. He had great hatred for black shoes and would say 'it is sign of Hell.' He hailed dignity of labour. Once when he came to Lahore, he went to see his friend, but he was not at home. He noticed that its compound area was highly filthy. He wanted to broom the area, but unfortunately broom was not available there. He then took off his one shoe and cleaned the floor by it within five minutes. Mian Sahib had great liking to build mosques. He managed to build six spacious mosques in and around the territory of Sharakpur with attached washrooms water-wells and other amenities. He also managed to publish some books in the domain of Sufism, such as *Maarat al-Muhaqaqin, Minhaj-us Suluk* and *Hakayat us-Salihaheen.*

No one can delimit, demarcate or even imagine the

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dimension of spiritual power of an enlightened mystic since he sees through divine light. Sometimes people are amazed to learn news of impending death disclosed by Sufi saints and hold it heresy thinking that it is a divine prerogative. Actually it is not the matter of news regarding death of Sufis, common men fail to understand mysterious lives of illuminated mystics and hence deny and criticize them as something beyond the boundry of Islamic life and thought. If such people study the life of Rasulullah ﷺ and his enlightened companions, they will come to know that it is the spiritual dimension of Islam that has made it dynamic, splendid and universal religion transcending all limits of time and space as the Apostleship of the Holy Prophet ﷺ stands before the entire universe. Hazrat Mian Sher Muhammad is therefore no exception. Number of times, he indicated his imminent departure to celestial permanent abode. He fell ill and was taken to Kashmir under medical advice. He stayed there for three days and came back to Lahore. Here he spent a week or so, than taken to Sharakpur where he remained ill for 25 days. Thereafter he died on 3 Rabiul Awal 1347 A.H. (1928) at the age of 65 and buried at Dharamwala cemetery in Sharakpur where his shrine locates. Mian Ghulam Ahmad was appointed his first *Sajjada nishin*. After his death, Mian Abu Bakr and Mian Jamil Ahmad are serving as *Sajjada nishins*.

Some sayings and teachings of Hazrat Mian Sher Muhammad are put in nutshell as follows:

1. Tawhid (Unity) and *Risalat* (Messengerhood) are coherent with each other. Without Tawhid there is no Messengerhood nor Tawhid is affirmed without Messengerhood.

2. It is great blessing to believe in One God Most High without any partner; to observe His commands and

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interdictions with sincerity and to believe the Holy Prophet ﷺ as the last true Prophet and to follow his Sunna and wont in life. When you strictly follow this from the core of your heart, all the remaining matters, whatsoever, shall automatically come under the subjection of the Almighty.

3. Keep three things in mind: Think God Omnipresent; when you eat, be careful whether it is lawful or unlawful; think all the people superior to your ownself.

4. Man complains of God for the frustration of his carnal desires, whereas he must be thankful to Him in all circumstances. He who runs after the accomplishment of his worldly desire, is like dog.

5. Whatever religious beneficence and boons we have got, they all owe to the virtue of the Holy Prophet ﷺ.

6. Faith (*din*) is the blend of Islam and belief in One God. In Islam, no act apparently is repugnant to Shariah, and in belief (iman) no act should be done without inner purification. It must range between hope and fear.

7. Calamities and afflictions descend owing to the bad deeds of the people in earth and sea. Some people get requital of their evil deeds in the corporeal world.

8. The luminous Prophet ﷺ is the cause (*laulaka*) of the entire creations, and a manifest and unmanifest mercy for temporal and celestial worlds. His holy being is blessing for the cosmos.

9. Grave (*tomb*) always remembers the man, but he is oblivious of it. No one cares about collecting provision for the next world journey. Our Prophet ﷺ is living and awake physically and spiritually and travels in the earthly and heavenly spheres at his will and wish. When God graces anyone, He lifts veil and he is honoured by the sight of the Holy Prophet ﷺ.

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10. The impact of Divine adoration (*dhikr*) or the mystery of Divine Light is revealed only after the sensory perception is shut down and the heart unceasingly engrossed in saying: Allah, Allah!

11. You can make your body precious clay by austerity and asceticism like potter who makes the clay exquisite by kneading it.

12. Affliction, indigence, loss of life and wealth and other calamities are treasures from the treasures of the celestial worlds, but they are conditioned with patience, thankfulness and satisfaction of man with God.

13. Shaikh of Baghdad (Ghaus-e-Azam) says: "He who does not say obligatory prayers, his funeral prayer may not be said, nor buried in Muslims' graveyard."

14. At present spiritual Guides are selfish and the disciples appetitive, i,e., they expect fulfillment of desires from the *Pir,* and he (*Pir*) expects money from the disciple.

15. Human soul likes good and evil both but is more inclined towards evil. It is incumbent on human to bridle his soul and don't let it prone to evil, failing which it would tear him into pieces as beasts do.

16. First Messengerhood (*Risalat*) then Unity (*Tahwhid*). If you are not obedient to the *Risalat,* you will be far from *Tawhid.*

17. Preceptorship and discipleship (*Piri-mureedi*) has now become sheer banditry.

18. You must stick to obligatory prayers wholehearte- dly. Also learn method of saying prayer from a *wali.* The prayer must be fully attentive with the presence of mind. Distracted prayer is of no avail.

19. Never straiten household expenditure for the domestic women. It should be generous. But extravagance is not

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allowed.

20. The Holy Prophet ﷺ is the Apostle of jinn and mankind and all other creations in the universe visible as well as invisible.

21. He who adores Allah in assembly, He remembers him in the assembly of angels. He who adores him in seclusion, obedience, longing and yearning, Allah remembers him with His Blessings and Mercy in His Throne. He who remembers Him in state of annihilation, He meets him in contemplation.

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Mr. Muhammad Riaz was born in 1939. He graduated from University of the Punjab in 1960 and obtained D.L.Sc. in 1964. He subsequently joined Central library of the University where he worked for three years. He earned M.A. degree in Information Management from the University of Karachi in 1967.

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Chishtiyya & Naqshbandiyya

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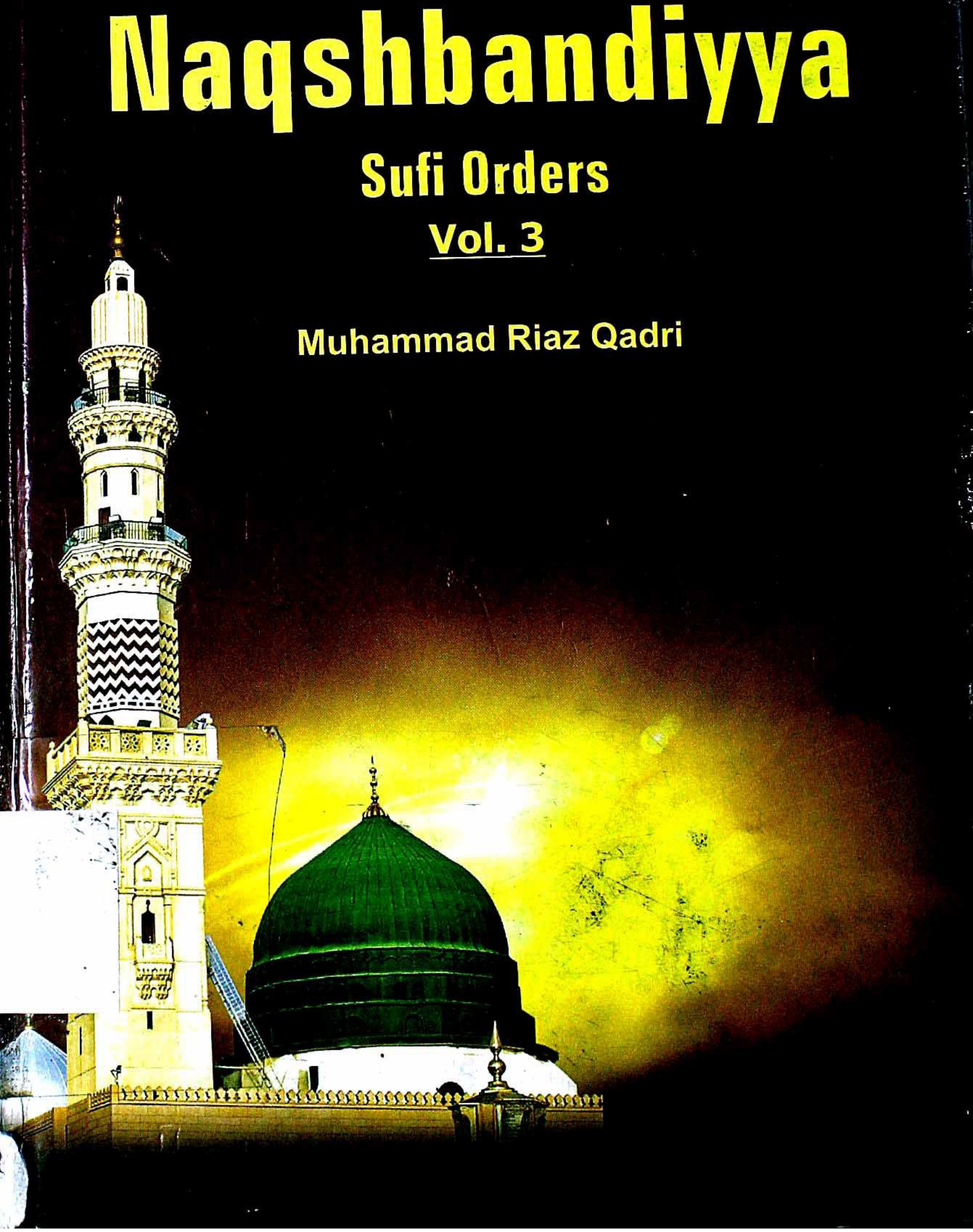
Vol. 3

Muhammad Riaz Qadri



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