

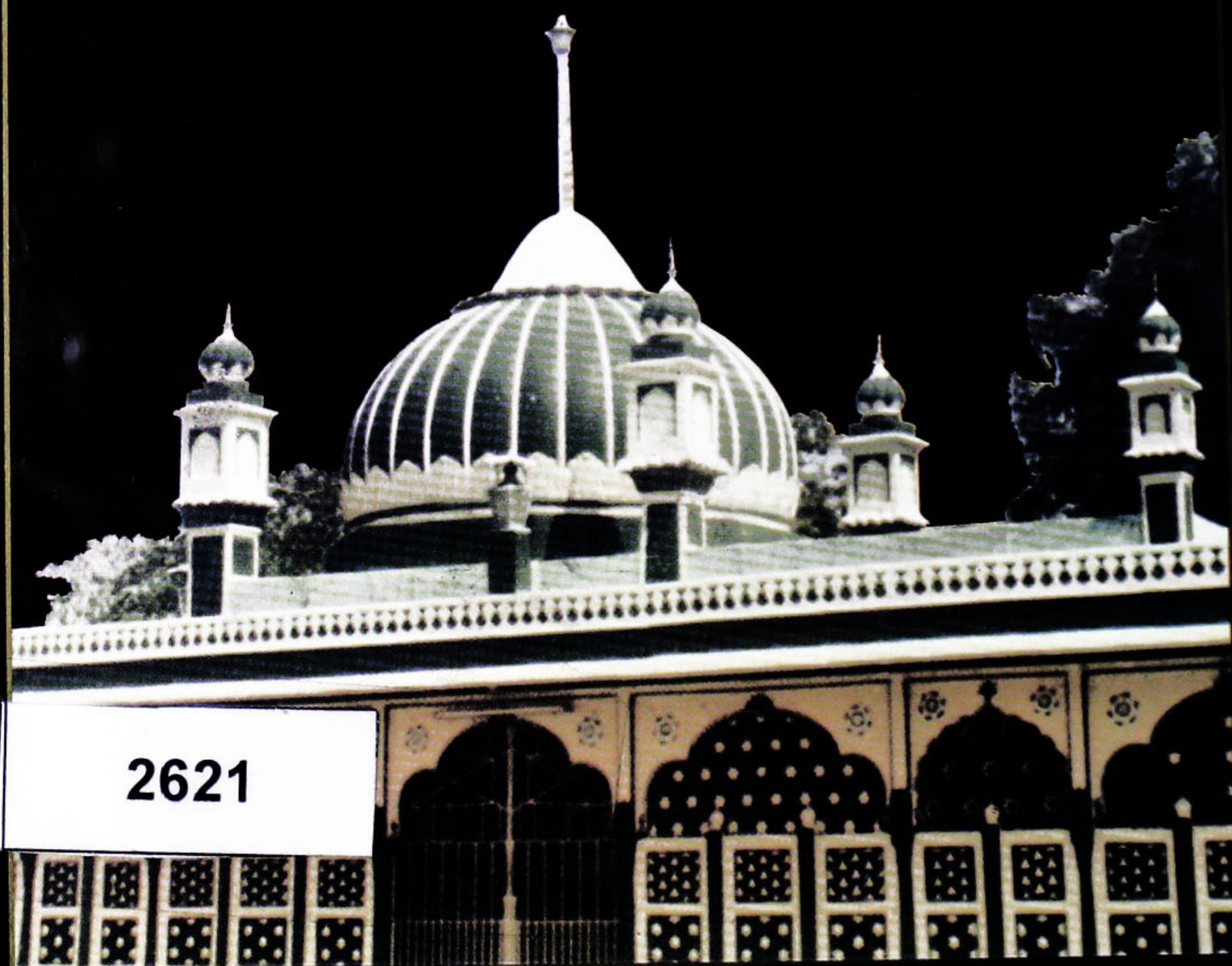
Tadhkira Anwar-i-Sabiri –
An Account of
Sabir's Enlightenment

by

Haji Muhammad Bashir Ambalvi

Foreword by

Abu Anees Muhammad Barkat Ali



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‘Tadhkīra Anwar-i-Sabiri --
An Account of Sabir's ‘Enlightenment

by

Haji Muhammad Bashir Ambalvi

foreword by

**Abu Anees Muhammad Barkat Ali, Rector,
Dar-ul-Ehsan**

translated by

Muhammad Iqbal and Samina Iqbal

DAR-UL-EHSAN PUBLICATIONS

*Al-Maqam-un-Najjaf As-Sahhaf Al-Maqbul-ul-Mustafein
Dar-ul-Eshan Faisalabad Pakistan*

130644

© *Dar-ul-Ehsan Publications*

First Published 1993 CE (1413 AH)

ISBN (Paperback) 0 905773 21 7

ISBN (Hardback) 0 905773 22 5

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Cover picture: The Mosque and tomb of Hadrat Makhdoom

'Ala-ud-Deen Ali Ahmad As-Sabir Kalyari روضہ شہید

Design, typesetting and artwork by Applied Inspiration

Printing and binding by G H Smith & Son

Contents

Dedication

PAGE XI

Miscellany

PAGE XII

Translators' Note

PAGE XVII

Foreword

PAGE XIX

Introduction

PAGE XXVII

Chapter 1

'Ala-ud-Deen Ali Ahmad Sabir Kalyari رَضِىَ اللّٰهُ عَنْہُ

Prophecies

PAGE I

Chapter 2

The Father's Family Tree

The Mother's Family Tree

The Prophet's ﷺ Counsel about Abdul Rahim

Abdul Salam's Marriage

Abdul Rahim Abdul Salam's Demise

PAGE 4

Chapter 3

The Master رَضِيَ اللّٰهُ عَنْهُ in the Mother's Womb

Incidents at Birth

The Holy Spirits' Visit for the Audience

PAGE 6

Chapter 4

Patience during Infancy

Name

Wonders of his Childhood

The Period of Orphanacy

Cooking Rice

PAGE 8

Chapter 5

Setting off from Hirat (Kabul)

Uncle's Patronage

Education in the Apparent

PAGE 12

Chapter 6

Recommendations for his Allegiance

Allegiance of the Families of Ali رَضِيَ اللّٰهُ عَنْهُ

and Abu Hanaifa رَضِيَ اللّٰهُ عَنْهُ

Sabir's Mother Setting off to Hirat

PAGE 15

Chapter 7

Communal Kitchen

The Master's Mother's Return from Hirat

Baba Sahib's Children's Death by Sabir's Majesty

The Incident about the Master's Marriage

The Master's Marriage

Appointment for the Sainthood of Delhi

PAGE 17

Chapter 8

Allegiance to the *Imam of Chishtiyyah*

Disclosure of the Seal of Sainthood

Instrument, Imamate and Caliphate of the *Order of Chishtiyyah*

PAGE 26

Chapter 9

Kalyar

Jamia Mosque, Kalyar

The Present Day Kalyar

The Sacred Mausoleum

The Master's Journey to Kalyar

The Goat Harmana in the People's Stomach

Earthquake in Kalyar

Jamia Mosque of Kalyar in *Rukoo* (Kneeling Posture in Prayers)

PAGE 30

Chapter 10

Plague in Kalyar

'Aleemullah the Abdal's Departure with the Letter and Baba
Sahib's Commands

Four Things at Kalyar which Survived the Divine Wrath
and the Conflagration

The Fire of Kalyar

PAGE 44

Chapter 11

Hadrat Shams-ud-Deen's Arrival at Kalyar

Shams-ud-Deen's Grand Seclusion

PAGE 52

Chapter 12

The Master's رَضَوُ اللہُ عَنْہُ Will to Shams-ud-Deen At-Turk

PAGE 57

Chapter 13

Khawaja Shams-ud-Deen's Departure to Kalyar

Procuring the String of Cotton

Hadrat Shams-ud-Deen's Return to Kalyar

Funeral Prayer and the Reality of *Fāna* and *Bāqa*

The Hadrat Khawaja at the City of Farkhar

Hadrat Khawaja Shams-ud-Deen Panipati's Demise

Hadrat Abdul Qaddus Gangohi's Visit to the Shrine

PAGE 62

Chapter 14

Hadrat 'Aleemullah the Abdul, A Mentor of Kalyar Sharif

PAGE 74

Supplication

PAGE 77

What is **Dar-ul-Ehsan**?

PAGE 79

Indexes

Name: PAGE 81

Subject: PAGE 83

Dedication

This book is a bestowal upon me from my beloved master, *Anees Muhammad Barkat Ali Ludhianvi*, Rector, Dar ul Uloom. The book is not a consequence of my efforts and so I am honoured in dedicating this book to his blessed personage.

Haji Muhammad Bashir Ambalevi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا حَيُّ يَا قَيُّوْمُ



اُن کا کرم کرم ہے میری زندگی کے ساتھ
ایسا کرم ہوا ہے نہ ہو گا کسی کے ساتھ



*His is the grace, the grace in my life throughout.
The grace that never has been and shall be to naught.*

بِسْمِ الْحَمْدِ الْحَمْدِ

وَالْحَمْدِ

مُنْتَقِلِ خُوبِ چَرْمِیں کِ رنگِ تہا کے
کیا سے کیا ہو گئے ہم نامِ تمہارے کر
اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ

تیرے نام میں دیکھی ہے ہم غطر کی تاثیر
بارہا دیکھ لیا نامِ تمہارے کر
اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ

1

*Adopting your base, we dyed many colours, and fast too;
Invoking your name, we became somebody, and great too.*

2

*I have seen in your name the effects of the Great Name;
And this I have witnessed time and again by invoking your
name.*



بِأَمْرِ اللَّهِ
يَا قَيُّوْمُ



مَنْعَ رَسْمِ نُبُوْتِ هَمْ وَلَايَتِ حَيْدَرِ
آفتَابِ چِشْتِيَاں مَخْدُومِ صَابِرِ كَلْبَرِ

الْحَمْدُ لِلَّهِ الْفَيْتُومِ



*The source of the mystery of prophethood and asceticism of
Haider,
As also is the Sun of Chishtiyyah Sabir Kalyari, the Master.*

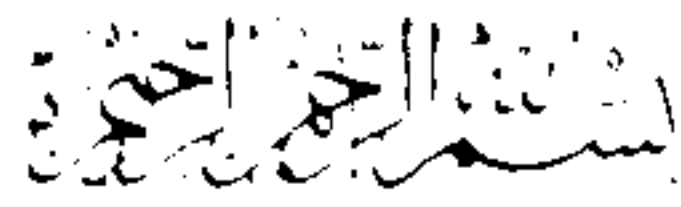


يَا حَيُّ يَا قَيُّوْمُ

آمت قما گر دیه ام
مہر بتاں وزیدہ ام
بسیار خواباں دیدہ ام
آتا تو چیزے دیکری

الْحَمْدُ لِلَّهِ الْقَيُّوْمُ

*I have wandered about many horizons,
I have experienced the love of idols,
I have witnessed many pretty maidens,
Yet You are something entirely new!*



‘Translators’ Note

Tadhkira Anwār-i Sabir (An Account of Sabir's Enlightenment) is an English translation of the second enlarged and improved edition which has been printed by Nisar Art Press Ltd. Lahore (Pakistan) and published on 22 Ramadan al Mubarak 1405 AH (July 1983 CE) at Ambala Book Binding House, Shish Mahal Road, Lahore, Pakistan. We express our sincere thanks to *His Muhammad Bashir Ambalvi* for asking us to undertake the translation into English of the *Tadhkira*, the original text being in Urdu, interspersed with Persian and Arabic passages and monologues. The insertions also appear in the translation. They have been composed by the calligrapher *Muhammad Yaqoob* of *Gujranwala* (Pakistan) to whom we express our gratitude. We pray for a due recompense for the departed souls of the luminaries of Islam whose works have been quoted so very freely thus helping us to offer this book as a real token of our humble respects to the great *Sufi Master ‘Ala-ud-Deen Ali Ahmad Sabir Kalyari* رَحْمَةُ اللهِ عَلَيْهِ . We feel equally obliged to those whose invaluable help has been forthcoming so readily in the compilation and printing of this book.

Finally, our heartfelt acknowledgements are due to *Abu Anees Muhammad Barkat Ali Ludhianvi* for his judicious consent to include this book amongst *Dar-ul-Ehsan Publications* and above all for his constant and benign guidance. In the end we thank Doctor Ali Saeed Chrispin for his helpful suggestions and advice on English text of the *Tadhkira*.

We invoke the graces of Allah the Almighty, of His Prophets (peace be upon them all) and of His most beloved Messenger, the

Prophet Muhammad ﷺ and all of his Companions (may Allah the Almighty be pleased with them)!

Amen!

Muhammad & Samina Iqbal
Huddersfield (United Kingdom)

4 Rabi al-Thani 1405 AH
(28 November 1984 CE)

»

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَا
 مِنَ الْغَالِبِينَ
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَا
 مِنَ الْغَالِبِينَ

Foreword

I asked a friend of mine who had spent his youth in the audience of *Hadrat Makhdoom Afa ul Deen Afa Ahmad Sabir Kaccori* رَحْمَةُ اللهِ عَلَيْهِ، if he would tell me anything about him to include in the *Tadhkira* (the Account, namely this book).

My friend replied: "*Hadrat Sabir* always showed a unique kindness to me every day. Then my friend continued with this narrative:

"The beloved *Sabir* رَحْمَةُ اللهِ عَلَيْهِ was extremely kind to me. Gradually he began to call me daily even though I was a responsible and busy man. In spite of this I visited him every day.

"I forgot to eat on an Eid Day and remained there the whole day, in his audience. It was about 11 o'clock at night before he allowed me to go. When I left, I remembered food and felt hungry too. It was a dark night and the thick forest was all around the canal. I went along, wondering where I would find food. The kitchen would have closed. As I approached the bridge, a voice was heard: 'Oh young man, come along. I will feed you with rice.'

"At this I stopped. Fearful, I advanced towards the bridge and saw that two young men dressed in nice clothes were sitting on the bridge and had with them a pan full of rice. I was wonder-struck as to who were these young men at 11 o'clock at night in the jungle. I went near to them and enquired: 'Why do you sit here?'

"They replied: 'O brother, you are hungry. Have rice and take

your way.' I had not eaten such delicious rice before."

Then he narrated another event: "When I went to Kalyar at noon time during the months of June and July, on the way I used to see a man with a cotton quilt wrapped round him and he lay on the cobbled footpath along the canal. I thought that he was neither an ordinary person nor an important one; rather he was a chosen one. Otherwise, who could bear lying in that state and in the scorching heat. One day I took with me two buttered *chupatis* for him and stood for a long time at his feet. At long last, he woke up, smiled and threw small pieces of both the *chupatis* into the canal. He kept a small piece with him."

"*Hadrat Baba Sahib Farid-ud-Deen Ganj Shahr* رَفِيعُ الدِّعَاءِ . may Allah the Almighty sanctify his secrets, often said: "With time my Sabir's majesty will incline into beauty."

It is worth knowing that the sanctuary of *Hardwar* was a part of the town of *Kalyar Sharif* but has now been repelled so far away by the unbearable highness of his majesty. It does not command majesty anymore for now beauty reigns there. Everybody is honoured without discriminating between this or that description of those honoured. My master, my honoured, my dear *Sabir* رَفِيعُ الدِّعَاءِ is both kind and dear to me. It was in the wine house of my server where day and night the sages, the absorbed, and the practising all were perfectly crowded. How dare anyone bring to his tongue or pen down lines about the wine and the manner in which I saw it consumed there all the time.

الْحَمْدُ لِلَّهِ الْقَيُّومِ فَاللَّهُ خَيْرُ الرَّازِقِينَ

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ يَا حَيُّ يَا قَيُّومُ

Al-hamdu-lil-Hayy-il-Qayyoom!

(Praise be to the Living, the Eternal!)

Falla-hu Khayr-ur-Raaziqeen!

(Indeed, Allah the Almighty is the Best Sustainer!)

Walla-hu Dhu Fadal-il-'Aazeem!

(With the Best of Grace of Allah the Almighty!)

Yaa Hayy, yaa Qayyoom!

(O the Living, O the Eternal!)

Hadrat Nanna Mian, may Allah the Almighty be pleased with him, belonged to *Barnor* in the district of *Marech* *Arwad*. He used to be nappy round his groin, but naked otherwise, he stood by the roadside. The tongawalas drove along and said, "Nanna Mian, show us how you run!"

He ran along with the tonga (a light two-wheeled vehicle) for a long distance. And this is how he spent his day.

At *Zuhr* time on Thursdays he used to be at *Barnor* and at *Ash* time at *Kalyar*. This was despite the fact these places were at least 60-70 miles apart. This account of *Nanna Mian* was spoken about at *Deoband* where they refused to accept this as something which was possible.

Consequently, a few learned men arrived at *Barnor* and a group of them at *Kalyar*. Those at *Barnor* said that they had seen *Nanna Mian* at a certain time and those at *Kalyar* said that they saw him at the *Kalyar* shrine at a certain time. Both the times differed by a few minutes only.

Only Allah the Almighty is aware of the states of His servants!

Maa Shaa Allah!

(As it pleases Allah the Almighty!)

Al-hamdu-lil-Hayy-il-Qayyoom!

(Praise be to the Living, the Eternal!)

Falla-hu Khayr-ur-Raaziqeen!

(Indeed, Allah the Almighty is the Best Sustainer!)

Walla-hu Dhu Fadal-il-'Aazeem!

(With the best Grace of Allah the Almighty!)

The students of the learning of *Tareeqat* (Islamic Mysticism) obtained the certificates and went to *Kalyar* for their confirmation. A student came at *Zuhr* and he (Sabir رَضَوَاللہُیَکَہُ) freed him at *Asr* time.

One amongst the audience said: "*Maa shaa Allah* (As it pleases Allah the Almighty!) What a lucky person! Here he comes, has the certificate stamped and confirmed and there he goes."

The other said: "This is not the case. You are a new entrant to the wine house. What do you know! In actual fact the Sire does not want to let him stay with him for a long time."

Another student came and stayed dependent there for years on end. Still another person remarked: "Although he does not know it the poor fellow is not yet granted permission to leave. Seasons come and go, but this poor fellow's state remains unchanged."

Another retorted: "Have you not understood as yet that whomsoever the Sire liked did not feel nor did he turn away? *Maa shaa Allah!*"

My revered mentor, the religious guide, the *Shaykh, Hakim Amir-al-Hassan, the Shah Walayat* (the most high status in the hierarchy of Islamic Mysticism), may Allah the Almighty sanctify his secrets, was amongst the most favoured friends.

Sometimes he (Sabir رَضَوَاللہُیَکَہُ) said to him: "I regard you as my younger brother."

Sometimes he said: "You are my special man."

Sometimes he said: "You have the authority of both the apparent and the hidden affairs here."

One day he began to say: "Come on brother! Come on! *Sabir رَضَوَاللہُیَکَہُ* calls and is saying, 'Such a huge court of mine and no cardamom here! Come immediately and make provisions for it.'"

When we reached there, we found that the cardamom had finished.

We reported specially for audience on Thursday evenings. Allah! Allah!

130644

We shook hands with him and had conversations also.

As long as he lived in this world, he maintained his inviolable status. Since time immemorial it is customary, without any exception, that whomsoever he accepted for his service he never spared him until he had dyed him in his own colour.

And he did not bid farewell to anyone from his service until he had made him consume the sediment of the *'Yaad-Hayya, yaad-Qayyoom'*. What is the sediment? The 'sediment' is draught of the red wine!

When they come over to the field to help, having regarded the defeat and the victory of his desert as his own, the enemy's soldiers thin and the troops run about. The enemy finds no way out by which to run away. The enemy accepts its defeat and puts up both hands. Defeated by the youth at a place, he stays there for a period of time, casting ashes on his head. And ashamed of his defeat, he remains groaning.

اللَّهُمَّ لَا يَهْزِمُ جُنْدَكَ

Allah-humma Lā Yahzim Jundaka! (O Allah the Almighty, nobody can defeat Your troops.) Indeed, who can? What an honour of his *Shaykhiyyat* (spiritual precept)! He never parted company until he had defeated, in public, his novice's soul and made it run away from the arena, thus winning victory for him.

Had he not been like this and done likewise, his pride-inspiring *Tareeqat* (Islamic Mysticism) would have once again reverted to mere penances, thereby becoming broken hearted in himself and rendering insipid, in actual fact destitute, the accounts of his pious devotees.

If there were no devotees at your door then how would it be widely known and who would have said, 'Unbeknown is the mood that your devotee comes wearing!'

Who would have dared to say it fearlessly, unhesitatingly and openly: "Will you have it?"

"Tell! Will you give? If not, I will go straight to your uncle (i.e. *Baba Farid-ud-Deen Shahr Ganj* رَفِيقُ بَيْتِجَنَّةِ) and have it from him."

As that man (the devotee) of medium height, of Alexandrian decor, of dark black colour, of fiery eyes, clad in a blanket and holding a sceptre of authority said it, he inspired awe over the crowd which spread around for miles. The fire was a conflagration, more and ever more so and the crowd was drowned and lulled.

The observer appreciated in public: "I have never seen such a crowd before now."

- So throbbing
- Such fearlessness
- Who was he?

It was a mood of the sage's absorption!
It was an act of proud inspiration!

الْحَمْدُ لِلَّهِ الْقَيُّومِ
فَاللهُ خَيْرُ الرَّازِقِينَ
وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ

Al-hamdu-lil-Hayy-il-Qayyoom!

(Praise be to the Living, the Eternal!)

FAlla-hu Khayr-ur-Raaziqeen!

(Indeed, Allah the Almighty is the Best Sustainer!)

WAlla-hu Dhu Fadal-il-'Aazeem!

(With the Best of Grace of Allah the Almighty!)

میرزا خان
محمد عارف
لوہ
کراچی
دارجہ المرحۃ
حاجہ

My dear Haji Sahib (Muhammad Bashir Anbasi) accept my
loving greetings!

Abu Anees Muhammad Barkat Ali Ludhianvi,
Dar-ul-Ehsan, Pakistan

25 Rajab al-Marajjab 1403 AH
(8 May 1983 CE)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يُحْيِي وَيُمِيتُ
 يَأْتِي بِالنَّفْسِ بِمَنْ تَحْتَهُ لَمْ يَلِدْ وَلَمْ يَكُنْ لَهُ
 كُفُوًا شَيْءٌ لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ لَمْ يَكُنْ لَهُ
 كُفُوًا شَيْءٌ لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ

Introduction

O Allah the Almighty! It is indeed Most Gracious of You that You granted me, the imperfect, the unintelligent, the lowly and the commoner, the ability to pen down the accounts of Sabir's life about which the Prophet ﷺ, the current soul of the Universe, foreshadowed and foretold. Whatever their magnitude, no thanks to you, are sufficient for this great beneficence to me.

When *Faq'r* (Asceticism) was bidden farewell, *Ish'q* (Devotion) accompanied. *Faq'r* had the guidance of *Ish'q* who introduced him to everybody thus:

"He is yours and everybody's *Rabb* (The Lord)."

Faq'r prostrated before *Rabb*.

Then *Ish'q* introduced him to the beloved of the *Rabb*: "He *صَوْنِدُ عَيْنِي وَسَيِّدِي* is the beloved of your *Rabb*."

Faq'r prayed: "O Allah the Almighty! grant me the love of Your beloved *صَوْنِدُ عَيْنِي وَسَيِّدِي*."

Then *Ish'q* introduced *Faq'r* to the family (creatures) of Allah the Almighty thus: "Here is the family of the *Rabb*."

Ish'q prayed to his *Rabb*: "O my Allah the Almighty! please grant me the service of Your family."

Since the Day of Covenant *Faq'r* was the only creature of Allah the Almighty who remained in attendance to Allah the Almighty and could not be attracted to the world and to any of its occupations. The creatures witnessed the creation, and *Faq'r* saw

the Creator. The creatures saw the Art and *Faq'r*, the Artist.

Faq'r is the essential pursuit (*Sunnah al-Mu'akkadah*) of the Prophets (peace be upon them all) of which the Most Honourable Prophet ﷺ was proud.

Determination and *steadfastness* are the two precious entities of the worldly life which only the *Faq'r* possesses. Vicissitudes of the time could never shake its firm standpoint.

When the reality of *Tareeqat* (Islamic Mysticism) began to pervade the field of practicalities the revered master 'Ala-ud-Deen Ali Ahmad alias Sabir رحمۃ اللہ علیہ was chosen for an unparalleled and unique demonstration.

Only a mouthful of the drink had been consumed and he became completely intoxicated.

What kind of the mouthful of drink was it?

He replied: "That of absorption and abstinence."

What happened then?

There danced the lightening or refluxes of light in the earthly man. A *Dhāt* (person) became extinct and he stood in the state of absorption holding a branch of a wild fig tree for twelve years, thus making the district of *Kalyar* the centre of enlightenments.

Marhaban! (O the Brave!) *Mukarraman!* (O the Blessed!) *Musharrafan!* (O the Honoured!) The revered Master's state amazed the history of *Faq'r*. *Maa shaa Allah* (As it pleases Allah the Almighty)! There is no history that has this sort of example in as much as that. O my Allah the Almighty, how would anyone have stood for twelve years, holding the branch of a tree and neither drinking nor eating but being intoxicated utterly and only in Your love. Only he reaped the opportunity of this excellent example.

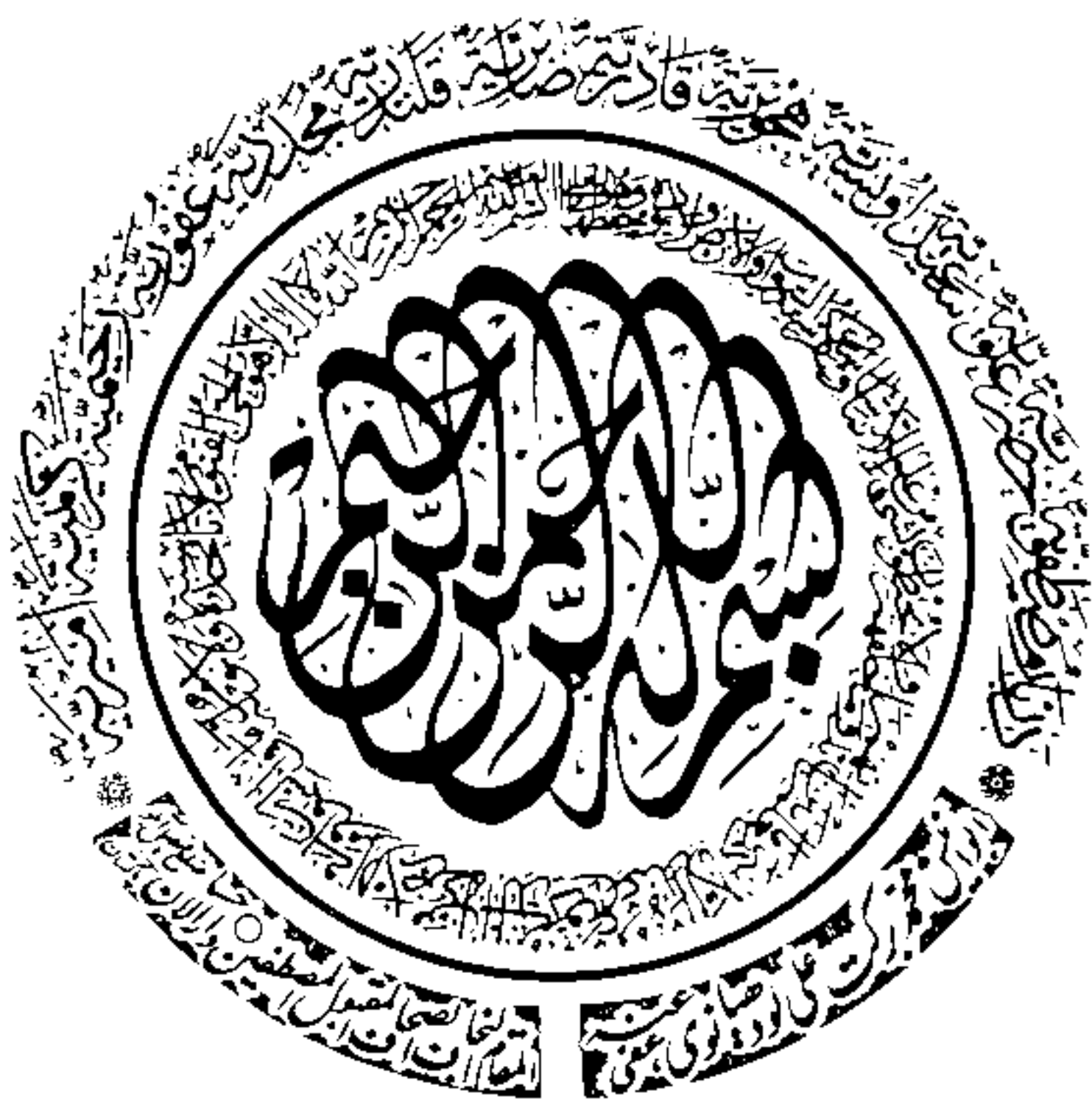
Marhaban! Mukarraman! Musharrafan!

Love commended the lover. The lover became absorbed in the beloved. That is, light became apparent in clay. The earthly characteristics disappeared. Similar is the appreciation of every lover by a sacred and blessed love.

Drowsiness, sleep, hunger and thirst all vanished. Although a lot has come to pass, yet certain things have not come to light in many fields. If everything had taken place, then there would have been no reason for the world to be sustained. This world is an existence for this alone, that the field of 'determination' and 'steadfastness' is in waiting for several such events to take place. As long as the world is there the tales of conduct will continue to be told, and until Doomsday.

Many a thing has not yet been presented in the field of *Al-Hayat*. History has been waiting for so long, and acutely too.

Haji Muhammad Bashir Ambaari
Lahore (Pakistan)



Chapter 1

'Ala-ud-Deen Ali Ahmad Sabir Kalyari رحمۃ اللہ علیہ

Prophecies

Before the details of his life are recorded, we pen down the prophecies about him that were made by worthy ancestors.

Imam Ja'far Sadiq (رحمۃ اللہ علیہ) writes in his book *Kawā'id al-Ghayab* (the Knowledge of the Unseen): "On the night of Friday 11th Rajjab al-Marajab 140 AH I was engaged in the recitation of the *Holy Qur'an*. It was past midnight. Unusually sleep overtook me. Despite all efforts, I could not resist sleeping. In a dream I observed strange mysteries. I reached the world of *Ma'āwat* (the souls) then to the world of *Jabarut* (the awareness of the attributes of Allah the Almighty) where I saw a garden in spring time which had angels lined up and the souls of all the Prophets (peace be upon them all) gathered together, as well as the souls of all the *Awliya* (mystics) present. That is, strange manifestations were to be seen.

"In the mean time *Ans bin Malik* (رحمۃ اللہ علیہ) came to me and said, 'The Prophet (ﷺ) the most honoured of the worlds, the exalted and the blessed, is waiting for you.' I went along with him and saw that there was pitched a tent, made of one single diamond, wherein the Prophet (ﷺ) sat on a majestic throne. In front were sat eleven members of the Prophet's (ﷺ) family and so also all his companions (may Allah the Almighty be pleased with them all). Seeing me, the Prophet (ﷺ) addressed me thus, 'O my son, you will join me in three days time. Prior to that I want you to make a record of all that you observe of this world of *Jabārut*. After listening to this

honourable command, I paid my tributes and observed formalities. I had intended to sit but, simultaneously, the Prophet ﷺ ordered me to sit in front of the throne. There were people to be seen in all directions. In the mean time, I saw two spirits, one behind the other, coming along. They stopped in front of the sacred throne. The spirit in front was light through and through like a white emerald and the one behind was an embodiment of light, like red ruby. To the first spirit the Prophet ﷺ spoke in a heavenly language and seated him on his right of the throne. Similarly, he spoke a few words to the other spirit and made him sit on his left. Thereafter, addressing Imam Hassan رضى الله عنه and Imam Hussain رضى الله عنه he said, 'When with pleasure we all stamped your death certificate the idea that the *Ummah* would be shocked occurred to me.' Spontaneously, the Archangel Gabriel brought a glad tiding that from amongst the offspring of these princes would be born two persons who would be responsible for fortifying Islam until the end of the world. And these are the same two souls here. The holy spirit sat on the right and occupied the stage of *Fana Fee al-Rasool* (extinction into the Prophet ﷺ) which constitutes the stage of prophethood and mercy, through and through. Yet his apparent status would be that of a *Ghawth* and *Qutb al-Aqtab*. He is my offspring and will proffer great guidance.

"The other 'soul' will come into human existence after the aforesaid *Ghawth* رضى الله عنه. He will be named the master, 'Ala-ud-Deen Ali Ahmad alias Sabir رضى الله عنه. He will enjoy the highest stage of mysticism and will be an embodiment of its most majestic kind. He will punish the non-believers and the jealous.' Having explained all this the sitting rose and my eyes were open wide. The rightly guided companions (may Allah the Almighty be pleased with them all) of the Prophet ﷺ, Abu Bakr Siddique, Umar Farooque, Uthman al-Ghani, Ans bin Malik and Abdul Aziz bin Harith, have narrated this event, in their respective writings, to the following effect: 'After 'Isha prayers on Friday 12

the Rabi' al-Awwal 10. A.H. the Prophet (ﷺ) took a journey towards the city of *Musqat*. Having travelled some distance, we stopped under a tree. There were planted three palm trees at some distance from one another. The Prophet (ﷺ) strolled between them for some time. In the meantime, *Ali ibn Abi Talib* (ؑ) respectfully, "O the Messenger of Allah the Almighty, how would this process of education in Islamic Mysticism continue?" The Prophet (ﷺ) replied, "Allah the Almighty has promised me that He will create mystics amongst my followers because of whose presence my followers will never worry about education in Islamic Mysticism." Then the Prophet (ﷺ) continued, "The Creator of all souls ordered them, in the First Firmament, into four rows and granted them the status and station accordingly."

"On the Day of Covenant when all the souls prostrated before the *Rabb* (The Lord), the master, '*Ala-ud-Deen Ali Ahmad Sabir* (ؑ) stepped from the row of mystics forward into the row of Prophets and then prostrated. Thereafter, the Archangel Gabriel took him on to his wings and back to the row of mystics. And this is the time when master, '*Ala-ud-Deen Ali Ahmad Sabir* (ؑ), was granted the seal of mysticism which was embossed on the back of his right shoulder, below the shoulder blade. This seal is the stage of extinction into Allah the Almighty (*Fanā Fee al-Allahu*)."

Shaykh Syed Abdul Qadir Jilani, the *Qutb* of Allah the Almighty, the eternal *Ghawth*, the descendent of *Al-Hassan* and *Al-Hussain* (the twin beneficence) writes in one of his compilations, *Qurbat-ul-Wahdat* (Nearness to Allah the Almighty): "One night in the realm of *Jabārut*, *Fatima-tuz-Zuhra* (may Allah the Almighty be pleased with her) said, 'O my son, Allah the Almighty has granted to me yourself and the master, '*Ala-ud-Deen Ali Ahmad Sabir*, in lieu of *Al-Hassan* and *Al-Hussain*. It will not be long now before he is born into the families of *Abdul Wahab* and *Abdul Rahim* who are our descendents.' "

Chapter 2

The Father's Family Tree

The Master *'Ala-ud-Deen Ali Ahmad As Sabir* bin Syed Abdul Rahim Abdul Salam bin Syed Shah Saif-ud-Deen bin Syed Abdul Wahab bin Syed Miran Muhiyy-ud-Deen Abu Muhammad Syed Abdul Qadir Jilani (may Allah the Almighty be pleased with them all).

The Mother's Family Tree

Bibi Hajira (Baba Farid-ud-Deen's sister) bint Qadi Jalal-ud-Deen bin Qadi Shu'aib bin Shaykh Muhammad Ahmad bin Shaykh Muhammad Yusuf bin Shaykh Shahab-ud-Deen bin Ahmad Fakhar-ud-Deen Mahmood bin Shaykh Salman bin Shaykh Masud bin Shaykh Abdullah Wahaz al-Ahqar bin Wahaz al-Akbar Abu al-Fateh bin Shaykh Ishaque bin Nasir-ud-Deen bin Shaykh Abdullah bin Amir al-Momineen Umar Farooque (may Allah the Almighty be pleased with them all).

The Prophet's (ﷺ) Counsel about Abdul Rahim Abdul Salam's Marriage

Bawa Chiragh's revered father *Mawlvi Mahmood alias Sulayman* wrote in a letter to Muhammad Ishaque: "One evening I heard the Prophet ﷺ ordering that I should marry off my daughter *Hajira Bibi* to *Abdul Rahim Abdul Salam* who was a resident of the city of *Hirat*."

Therefore, in accordance with the Prophet's order *Abdul Rahim Abdul Salam* was married on 17 Jamadi al-Akhir 571 AH at *Kothowal* in *Sahiwal* (formerly *Dipalpur*), district *Multan*. *Abdul Rahim Abdul Salam*, the *Khawaja*, stayed at *Kothowal* for eighteen months. Then he proceeded along with his wife to the city of *Hirat* in *Kabul* and stayed at Muhammad bin Ishaque's.

Abdul Rahim Abdul Salam states: "A flash of light which was sparkling red like a ruby moved up and down along my spine. And a strange ecstatic state prevailed upon me because of these movements."

Abdul Rahim Abdul Salam's Demise

After the birth of the Master رحمۃ اللہ علیہ Abdul Rahim As-Sabir, he remained alive for five years. He was 56 when on Wednesday Rabi' al-Awwal 597 AH, he developed below the naval some pain and this gradually grew intense. He had the following words on his tongue which he repeated continuously:

يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِي شَيْءٌ لِّهِ مَدَدٌ
بِإِذْنِ اللَّهِ

Yaa Shaykh Abdul Qadir Jilani Sha'yan il Lillah! Madad bi Idhan Allah!

(O Shaykh Abdul Qadir Jilani! Give me something for the sake of Allah the Almighty! Help me by the Command of Allah the Almighty!)

Seeing this scene of discomfort and acute pain, people went and reported it to the Master As-Sabir رحمۃ اللہ علیہ. They entreated him to pray. He replied: "The Prophet's صلى اللہ علیہ وسلم horse has been made ready for his ride. I can hear in my ears the pandemonium in Heaven. He will come. Help my revered father dress up in robe so he may be taken away. There is no need to pray."

As he was uttering these words from his sacred tongue, the soul of the *Khawaja*, Abdul Rahim Abdul Salam, departed. Everybody observed and said that perfume and sweet scent then filled the whole house.

Chapter 3

The Master رَحْمَةُ اللَّهِ عَلَيْه in the Mother's Womb

The light that reflected in the spine of Abdul Rahim Abdul Salam transferred into the sacred body of Hajira Bibi on the night of Friday 11 Rabi al-Akhir 591 AH and many wonderful and blissful events took place. His revered mother often saw in dreams As-Sabir رَضِيَ اللَّهُ عَنْهُ in conversation with people. Nine days before his birth she began to feel as if he was in her stomach, busy in remembrance of Allah the Almighty and saying in a loud voice: "I am the manifestation of Allah! I am the manifestation of Allah!"

Incidents at Birth

It is recorded in *Anwār-ash-Shahud* (The Flashes of the Essence), the book by the Khawaja, Abdul Rahim Abdul Salam: "He (As-Sabir رَضِيَ اللَّهُ عَنْهُ) was born during the early hours of the night of Thursday 19 Rabi al-Awwal 592 AH. At the time of his birth a lightning flash was sent from the Court of the Eternal Sustainer falling from the clear sky on to *Haji Burhan*, the outcast, who died instantaneously. He was 479 years old and since the time of *Al-Ghawth Syed Abdul Qadir Jilani*, he had continually presented venomous opposition. At this he often said, 'I hand you over to him (As-Sabir رَضِيَ اللَّهُ عَنْهُ).'"

The lady *Basri bint Tabaf*, the midwife, who was with the mother at the time of the birth of the Master رَضِيَ اللَّهُ عَنْهُ, narrates: "His sacred head faced the *Holy Ka'aba*. As soon as I made up my mind to bathe him, a fierce fire erupted from his body. Frightened at this, I retreated. At this the Master's mother

remarked: "Don't you know that this boy is one of the offspring of *Al-Ghawth*? There is a long account, as huge as an office, concerning his birth. Perform your ablution first and then bathe him." The midwife continued: "Consequently, I bathed him in accordance with the instructions. After the bath, I dressed him in a sacred frock and carried him into my lap."

The Holy Spirit's Visit for the Audience

When the Master صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ opened his eyes and looked at the ceiling, simultaneously there was a thunderous noise, the great weight of the ceiling was breaking. *Muhammad bin Isma'īl* صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ heard this frightening noise and spoke at the top of his voice to the Master's mother: "O lady of good fortune! Hurry the son outside because the ceiling is wanting to fall down on the ground." Amidst this conversation, the ceiling of the house rose upwards and fell away behind the house. The clear sky was visible. The small clouds, red like rubies, descended from the sky, embraced the Master's sacred body and returned. The whole house was filled throughout by sweet scent which immediately spread throughout the city of *Hirat*. Everybody sensed this perfume. By the time of sunrise, the men from oblivion, *Raqaba*, *Nuqaba*, *Nujaba*, *Aghyāth* and *Aqtāb** all had the honour of kissing the Master's head and feet.

* These are the different appellations of the *Awliya* (mystics), dependent upon their respective *Ahwāl* (States) and *Maqamāt* (Stages)

Chapter 4

Patience during Infancy

For several days after birth, the Master رَضْوِیَ اللہُ عَنْہُ did not feed on any of breast milk. This made Hajira's sacred breast swell and harden, thus causing a good deal of pain to her. Nor were she treated to pain thinking he might start with feeds at any time of the day or morrow. She looked to her heart lest she was deprived of the honour of feeding him. One day she mentioned it to her respected father. At this he prayed four units of *Nafal* prayers and reciting *Yaa Shaykh Abdul Qadir Jilani Sha'yan il-Lallah Madad bi Idhan Allah* (O Shaykh Abdul Qadir Jilani! Give me something for the sake of Allah the Almighty) twenty one times he blessed the Master's heart. He began to feed on the mother's milk. Continuously, for a year he drank milk from the mother's breast one day and fasted the following. From the very earliest childhood one could see the conspicuous signs of patience and contentment on his bright face.

Name

When the time of his birth approached very close, the revered mother saw in a dream one day the Caliph Ali رَضْوِیَ اللہُ عَنْہُ who had come along, saying: "O daughter, soon you are going to give birth to an eminent son, the majestic and the exalted. Name him *Ali* after me."

A day after she had a similar dream. The Prophet مُؤَدِّیْ عَالَمِیْنَ وَکَلِیْ, the eminence of the worlds, came along and passed on the happy news and said: "Name him *Ahmad* after me."

After the Prophet's (مُؤَدِّیْ عَالَمِیْنَ وَکَلِیْ) glad tidings, a venerable elderly gentleman came to see her father. He called on and met her. He showed his affection to her and said: "The baby will be

known as '*Al-mirad Deen*'.

Consequently, he was named **M A A T D D I N A L L A H M A D**.

Wonders of his Childhood

He was nearly two years old when his respected father was in the one morning from his *Ishraqat* prayers and he was sitting in *dhikr* in meditation. A snake fell off the ceiling on to the Master's right shoulder. He opened his eyes and saw that the snake was cut into two pieces, one piece on his back and the other than it fell away. His eminence the Master **عَلِيٌّ شَيْخٌ** was sitting near him. Abdul Rahim Abdul Salam awakened the Master's mother and showed it all to her, she then remarked: "I have seen all this in a dream just now. My son told me in the dream that from now on no snake would ever bite anyone from our family and our followers because, he said, he had killed the king of the snakes. Furthermore, the snakes all over the world have given me this promise because they were all frightened by this killing."

The Master's father brought out the pieces of the snake in the morning. All those who saw them could recognise them and said: "All the signs of the king of snakes, as known hitherto, were visible on that snake."

When he entered into the third year of his childhood, he himself gave up breast milk. On every second or third day he would consume according to need a piece of barley or gram bread.

During the early days of his fourth year he began to speak and, when on the morning of Monday 21 Rabi al-Awwal 596 AH he woke up, he uttered from his most explicit tongue:

“لَا مَوْجُودٌ إِلَّا هُوَ”

"*Laa Mawjud(un) illa-Hoo!* – there is none except Allah the Almighty." His revered father was nearby at the time. He fell in prostration for thankfulness to Allah the Almighty at hearing his power of speech and the lucid and explicit manner of address which is usually the comfort to the souls of the blessed saints and

exalted mystics, and he beseeched the Sustainer's Majesty thus: "O Allah the Almighty, I am most grateful that You had this child confessing Your Presence and for the honour of bestowing upon him the signs of Your Beauty."

It has often been said of him that he fell in prostration seven times a day: firstly at sunset, secondly during early evening, thirdly at *Tahajjud* time, fourthly in the morning, fifthly at noon, sixthly during the afternoon, and seventhly during the late afternoon. He regularly performed the remembrance of *Laa Mawjud(un) illa-Hoo!* (There is nothing in existence but Allah the Almighty). Occasionally, he experienced a characteristic state of ecstasy. As a habit he slept little at night. He remained awake most of the time. But if he slept, he often uttered the word 'Allah'. Several times during the day, his face changed its complexion. At times his enlightened face became extremely ruddy. If anybody touched him in this state, his hand suffered an unbearable itching. And when the Master رحمۃ اللہ علیہ recovered from this state, he said: "Thanks to Allah the Almighty!"

The Period of Orphanacy

When he was just five years old, the Master's revered father passed away, leaving him behind an orphan. He remained silent for a year after his father's demise. He neither spoke to anyone, nor did he answer anyone's query. During this period if anyone in control of his inner-self came along and kissed him on his holy forehead, he experienced a state of ecstasy and this state of happiness he enjoyed for several hours afterwards. During his sixth year, an extreme state of ecstasy prevailed upon him. At times he also answered to the call of questioner. As a matter of habit, he would ask only his loving mother for something.

Muhammad Abu Al-Qasim Gargami, a devotee of the Master's father, used to stop with him at night. He narrates: "At the time of *Tahajjud* prayer a frightening voice saying *Zahoor Allah* (I am the manifestation of Allah) was heard. People often felt that the

voice came from outside the house. Many people witnessed to this event. When his eminence became seven years old, the voice disappeared inevitably. Long after that whenever the Master رحمۃ اللہ علیہ was reminded about this, he became shy and blushed.

Cooking Rice

The Master's رحمۃ اللہ علیہ revered mother narrates: "We were not able to eat for two to three days. Nothing was available to eat. Nor did I feel like mentioning it to or asking from someone. After his morning prayer, the Master came to me and said, 'I am very hungry today. Give me something to eat.' I put up excuses until noon time trying very hard to find something to cook and feed him. But nothing came to hand. The Master رحمۃ اللہ علیہ came to me after his early afternoon prayer saying, 'I am now desperate from hunger. Please give me something to eat.' To console him I put some water into a pan, put it on the hearth and lit the fire underneath. When he insisted on food I said that it had not yet cooked. It would be ready in a short while. This I did until the sunset prayer. After the sunset prayer he came to me and said, 'I cannot bear the hunger any longer, please feed me, even with the undercooked food.' Saying this he went over to the pan, opened the lid and said, 'The rice is cooked. Please feed me straight away.' Hearing the word 'rice', I was wonder-struck because there was nothing except water in the pan. But here he was, saying that there was some rice. I then looked inside and lo and behold there was very fine rice cooked inside the pan. I took some out and gave it to him to eat. I also showed Muhammad Abu Al-Qasim Gargami and served him with some and said to him, 'Circumstances are such that it is imperative that he is sent to someone knowledgeable to teach him the hidden. If you agree, I shall take him and hand him over to my brother Farid-ud-Deen.' The other relations also saw the rice, partook of some, and agreed with me about taking him to Baba Farid-ud-Deen رحمۃ اللہ علیہ."

Chapter 5

Setting off from Hirat (Kabul)

After the consultation the necessities of the journey were arranged. *Muhammad Abu Al-Qasim Gargami* took the Master and his mother with him and set off to the town of *Ajudhan* (Pakpatan Sharif) in *Dipalpur*. On the way *Aleemullah*, the *Abdal*, came along and beseeched: "If you permit me I will most humbly present myself to *Baba Sahib* and inform him about your pending arrival!" He was forbidden to do so. *Muhammad Abu Al-Qasim Gargami* said to *Aleemullah the Abdal*: "Where have you been for so long?" He replied most respectfully: "After the demise of *Khawaja Abdul Rahim Abdul Salam*, I remained secretly in attendance to the Master رَحْمَتُكَ . In following his orders, I have now become known and for the whole of my life, I shall not, Allah the Almighty willing, separate from the Master رَحْمَتُكَ ."

Uncle's Patronage

According to some traditions, this journey because of the graces of these men came to an end in only eleven days time and this caravan reached Pakpatan Sharif on Tuesday 25 *Shi'ban al-Mu'azzam* 600 AH. Only two years before then *Farid ud-Deen*, the most holy of the worlds and the *Ghawth* of India, had received from the most honourable *Khawaja Bakhtiyar Kaki* the robe of Caliphate. When his (the Master's) respected mother sat him in the lap of *Baba Sahib*, he experienced a wonderful state of mind, and his first words to his uncle were these: "Three years hence my

grandfather will pass away."

Baba Sahib remarked: "How do you know of this my son? Your grandfather *Syed Saif al-Din Ahmad Wazir* lives in Baghdad (Iraq) and you are here at Peshawar (India)."

He replied: "I attended to my heart and saw my grandfather's figure. He raised three fingers of his right hand to me. And this gesture amounts to a death."

Hearing this *Baba Sahib* hugged him to his chest. So had he done that and the Master *مولانا* went into a trance. He experienced a state of ecstasy and in his ecstatic mind he saw time and time again: "Buck up, the son *Ali Ahmad Sahib*, the born mystic, the born mystic."

Then in the perfection of trance, he put three fingers of his right hand on the top of his heart and said three times: "You will manifest three kinds of Beauty of Allah the Almighty." And he asked the Master's mother to lift up his shirt. When she lifted the Master's shirt, she saw an amazing tuft of hair below the back of the right shoulder. *Baba Sahib*, the most holy of the worlds, addressed these words to his sister: "Do you know what this tuft of hair is all about?"

The sister replied: "I have heard that it is a sign of good fortune. If good fortune meant his father's death during his infancy, then my *Ali Ahmad* is really lucky!"

Having said this, her throat choked and she burst into tears.

Baba Sahib said: "There is no need to cry. Allah the Almighty has written on his back the Arabic words *Waliullah* in a setting of black hair. This is not ordinary news."

Education in the Apparent

Baba Sahib *رحمۃ اللہ علیہ*, may Allah the Almighty preserve his secrets, says: "I taught *Ali Ahmad*, the Master, for three years about the apparent knowledge. During this period he learnt as much as someone else could learn in six years time."

All this time both *Muhammad Abu al-Qasim Gargami* and the

Master's mother stayed at *Baba Sahib's* at *Pakpattan Sharif*.

Baba Sahib writes in his *Sirr-il-'Abudiyyat* (Secrets of Servantship): "During these three years of Ali Ahmad's education in the apparent knowledge, I myself saw in him that behaviour of which I had heard from my sister and others. I was extremely pleased over the fact that he was a lot more about him than what I had heard."

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Chapter 6

Recommendation for his Allegiance

The *Baba Sahib* رَضَوَاللہُیَعْنِہُ writes in his *Sir al-Abdal wal-Awlad* (Book of Servantship): "On 21 Shawal al-Makarram 603 AH I saw in a dream *Sabir's* grandfather *Shah Sant al-Da'ir Abdul Wahab* saying, 'I entrust the boy into your custody and under your tuition as a teacher and religious mentor.'

"I woke up and sent away *Alcemullah* the *Abdal* to Baghdad Sharif in order to enquire about his health. I myself got busy in *Ihtikaf* (spiritual meditation) in my hut. After his *Tahannud* prayer on 25 Shawal al-Makarram 603 AH *Abu al-Qasim Gargani* came to me and said, 'I went to sleep after my *Tahannud* prayer and in the corporeal world took part in the funeral prayer of *Abdul Wahab*. Even the Master رَضَوَاللہُیَعْنِہُ had been extremely agitated tonight.'

"Also after the *Zuhr* prayer the same day *Alcemullah* the *Abdal* reported the events of the death of *Abdul Wahab*."

Allegiance of the Families of Ali رَضَوَاللہُیَعْنِہُ and Abu Hanaifa رَضَوَاللہُیَعْنِہُ

After the *Asr* prayer on 25 Shawal al-Makarram 603 AH, the *Baba Sahib* رَضَوَاللہُیَعْنِہُ called the Master رَضَوَاللہُیَعْنِہُ and in the presence of his sister sought his allegiance on his hand. He informed him of the hidden secrets thus filling his heart (which was free of jealousy) with the secrets of Gnosticism and the fine points about the wealth of Islamic Mysticism and Reality, and exalted and honoured him with the traditions of two families namely, Ali

رَضَوُ اللہُ بِکُمْ and Abu Hanaifa رَضَوُ اللہُ بِکُمْ . In this connection a sitting of great men was organised. *Wajee-ud-Deen bin Rukan-ud-Deen Seesani*, a dealer in the merchandise of sultanas or raisins, also took part in the ceremony. He had brought some dates from Medina Manawwara for *Baba Sahib* رَضَوُ اللہُ بِکُمْ who distributed these as an omen of blessing amongst the participants. The Master رَضَوُ اللہُ بِکُمْ also consumed his portion. The *Baba Sahib* رَضَوُ اللہُ بِکُمْ thanked his sister for entrusting to him such a valuable and honourable son. He could not offer enough of his thanks in this respect, even though every hair on his body so did to his Creator. He (Sabir رَضَوُ اللہُ بِکُمْ) is the best of His creatures. The knowledge of his stages and their blessings have reached me through many a forecast.

Sabir's Mother Setting off to Hirat

When the Master's mother knew that her son was being brought up an educated in accordance with her wishes, she spoke to *Baba Sahib* رَضَوُ اللہُ بِکُمْ one day: "Please now permit me to leave for Hirat. The boy will remain in your custody. However, I wish to bring two things into your notice. Firstly, my son is very shy. He does not ask anyone for anything. Therefore, please watch his food yourself." *Baba Sahib* رَضَوُ اللہُ بِکُمْ smiled and called the Master رَضَوُ اللہُ بِکُمْ straightaway and entrusted him with the entire supervision of the communal kitchen. *Baba Sahib* رَضَوُ اللہُ بِکُمْ then asked about the other thing. His sister replied: "I request you that when I come back, I will marry off my son to my niece (i.e. *Baba Sahib's* daughter)."

Smiling *Baba Sahib* رَضَوُ اللہُ بِکُمْ said: "Both the son (the Master رَضَوُ اللہُ بِکُمْ) and the daughter (my daughter) belong to you. You have all the authority."

Thereafter the Master's mother left *Pakpatan Sharif* for *Hirat*.

Chapter 7

Communal Kitchen

At *Baba Sahib's* there had been in operation a communal kitchen since Muharram al Haram 601 AH. The poor, the orphans, the widows, the needful, the destitute, the travellers, the pilgrims, the servants of the house all ate their food. This service was handed over to the Master رحمۃ اللہ علیہ on 26 Shawwal al Maktum 603 AH. As a habit, he came out of his hut after the sunset prayer, distributed the food and went back to the hut. Again he came out after his *Ishraq* (early noon) prayers and served the food. Otherwise, he engaged himself day and night in matters spiritual.

Many attendants at *Baba Sahib's* have written in their accounts that none of them had ever seen the Master رحمۃ اللہ علیہ himself eating from the kitchen.

The Master's Mother's Return from Hirat

Twelve years later the Master's رحمۃ اللہ علیہ revered mother came back from Hirat to Pakpatan Sharif to meet her son. Seeing the trembling Master رحمۃ اللہ علیہ, a skeleton of bones, she was distressed and her eyes full of tears. Having seen her son she waited upon her brother. Shocked and overcome by emotions, she was confused and could hardly express herself properly. With extreme difficulty, she could manage to say something meaningful: "O Brother, did not I request you, before my departure, to feed Ah Ahmad properly?" Then gesturing towards the Master رحمۃ اللہ علیہ, she said: "Just look at his health. He has been reduced to a bare skeleton of bones."

At this she covered her face with her scarf and burst into tears. Now *Baba Sahib* رحمۃ اللہ علیہ, perhaps seeing this skeleton of bones closely for the first time in twelve years, said: "By Allah the

Almighty! I did not make him hungry. You must recall that in your presence I handed over the job of distribution of food to him. He was in-charge and supervisor in the kitchen. He gave to whomsoever he wished. He could have eaten whatever he wished from the kitchen. Nobody had tied his hands."

The mother looked at the son with questioning glances: "How is it that you are in this condition?"

The son gave an astonishing reply: "Mother, uncle handed over the task of distribution of food to me. He did not mention about any permission for me to eat."

Baba Farid رَضَوِ اللہُ عَیْنُہُ glanced affectionately at the nephew and enquired: "Then where have you been eating and from what for twelve years?"

The honourable nephew replied: "The vegetation from the jungle, the grass and the leaves and so on."

Overflowing with love *Baba Farid* رَضَوِ اللہُ عَیْنُہُ said: "Ali Ahmad, you have indeed set the limits of patience. You are *Sabir* (meaning patient). And in it you are unique."

From then on he came to be called SABIR.

The mother looked at Ali Ahmad, the embodiment of "patience" and "contentment" and she felt as if her complaining heart was free from grief and malice.

Baba Farid رَضَوِ اللہُ عَیْنُہُ, the knowledgeable of the state of heart, glanced triumphantly at both the mother and the son. Their contented faces and the soft tone of their voices revealed that, alone, the God-given characters of "patience" and "tolerance" in *Ali Ahmad* had come to the fore and had blossomed fully after twelve years of trial. *Baba Farid* رَضَوِ اللہُ عَیْنُہُ then made up the deficiency by embracing his nephew.

Baba Sahib's Children's Death by Sabir's Majesty

Baba Sahib رَضَوِ اللہُ عَیْنُہُ, the honourable of the worlds, writes in his communications, *Sirral-'Abudiyyat* (Secrets of Servantship): "One day our son Naeem-ud-Din, who was nearly three years old,

peeped into the Master's hut. Immediately, he vomited blood and died. A few days later our son I and Bakhshe who was nearly one year old, passed water facing the Master's hut. A fly bit him, thus making blood flow from his mouth. In about three hours time he died. The public and the servants were informed about these accidents and the fact that the Master, *Air Ahmud Saad*, was a *Zindagi* or a naked sword who could kill anybody who opposed him. Whosoever he would look at will meet his death and no one should come face to face with him when he came out of the hut. Eleven days afterwards, *Air ul Deen*, who was about 20 years old, went without permission over to the Master's summer kitchen and said: "Today I will distribute the food."

"The servants entreated repeatedly saying, 'This is the Master's duty. Please do not interfere in it without his permission.' Aziz-ud-Deen did not pay heed to any of their entreaties. Instead he remarked, 'The kitchen belongs to my father. Why do you oppose?' He began distributing the food. Thereafter he went home and told his mother about this who said as she heard it: 'May Allah the Almighty save you. Just recently two sons have passed away. Now what a dreadful thing you have done!'

"When the Master *رَضْوِیَہُ* came out of his hut, he spoke to the servants, 'Bring along food for distribution.' They remained silent. The Master *رَضْوِیَہُ* repeated, 'Bring along food for distribution.' At this the servants submitted, 'Your honour! Aziz-ud-Deen has already distributed it.'

"The Master *رَضْوِیَہُ* remarked, 'Bring along that what is left over so that I may distribute it.'

"The servants replied, 'Your honour! there is nothing left. He has distributed it all.'

"At this he spoke, 'Why was he spared then?'

"As soon as the Master *رَضْوِیَہُ* uttered this from his tongue, Aziz-ud-Deen's soul departed thus causing a hue and cry in the household."

The Incident about the Master's Marriage

Baba Sahib رَضْوِی اللہُ عَنْہُ , the honourable of the worlds, was married to the daughter of *Ghias-ud-Deen Balban*, the Emperor of India. The princess's daughter was coming to maturity. The Master's mother liked this girl very much. The Master رَضْوِی اللہُ عَنْہُ had also grown into a young man. The mother had the wish to see him wearing the wedding garlands. The girl was there in the household. Moreover this wedlock had been agreed upon tentatively. One day the Master's mother again spoke about this to *Baba Sahib* رَضْوِی اللہُ عَنْہُ who, instead of responding, remained thoughtfully silent. The sister asked him about this apparently unbearable suggestion: "Say if *Ali Ahmad* is not your nephew."

Baba Sahib رَضْوِی اللہُ عَنْہُ replied: "Of course, he is."

The sister asked emotionally: "Is he not your blood relation?"

Baba Sahib رَضْوِی اللہُ عَنْہُ answered: "Of course, he is."

"Then why do you hesitate over this matter of the wedlock?" said the sister in distress.

Baba Sahib رَضْوِی اللہُ عَنْہُ maintained his usual calm and replied thoughtfully: "This is not so, my sister. I am thoughtful over something else."

The sister, overpowered by emotions, retorted angrily: "The fact that he is an orphan and the fact that your daughter is an Emperor's grand daughter is perhaps stopping you from recognising the possibility of this wedlock."

Softly *Baba Sahib* رَضْوِی اللہُ عَنْہُ spoke: "You have misunderstood my reservation. I am pondering over the fact that wedlock would not suit him. His majestic grandeur will kill the girl. Despite all this if you remain adamant, I will marry them off. But the end of the marriage will be just the same, as I have told you."

The Master's Marriage

The *Nikah* ceremony of the Master, the honourable of both the worlds, was solemnised before the sunset prayer on the 21 Shawal al-Makarram 613 AH. Contrary to the normal practice the

Master's mother lit an oil lamp in the Sabut's hut and sent the bride along there. She herself sat outside the doorway while inside the hut the bride remained standing with hands folded across her breast. When at the time of *Iqra' az prayer* the Master رضوان اللہ علیہ became free from the Vigil of Expiation, he found that someone else was present in the hut and this was not his wife. He asked, "Who are you?"

The bride replied, "I am your wife."

The Master رضوان اللہ علیہ said, "God is the One and Only. What has he got to do with a wife?"

Instantaneously, there arose a fire from the ground, whereby the bride's body burnt to ashes.

Hearing this conversation, the Master's mother wished to go inside and warn him. However, by the time she unlatched the chain and went inside, the girl had been reduced to ashes.

Inside the hut the Master's mother struck his back with both her hands and cried: "What shall I tell to your uncle?"

The Master رضوان اللہ علیہ said: "What did I do?"

The mother replied: "Today I solemnised your *Nikah* with your uncle's daughter and had brought your bride into your hut. You have burnt her. Here is the pile of her ashes."

The Master رضوان اللہ علیہ retorted: "I do not know anything of the sort."

When this small family sat with melancholy faces towards one another, the grief-stricken and bereaved *Baba Sahib* looked at his sad sister saying, as it were: "Did you see? It happened just as I told you."

The sister full of tears glanced at her brother, but turned her eyes off him in shame and disappointment. She was extremely ashamed and helpless about her insistence. Straightaway, the Master's mother acquired a high temperature from which she was not able to survive. She became unconscious and died on Friday, Muharram al-Haram 614 AH. The servants beseeched: "Your mother has died and the funeral is ready to start off for the village

of Kothowal in Dipalpur, for the burial. Please join in.”

He replied: “I do not hold my mother dearer than the Almighty Allah’s kitchen. Baba Sahib’s presence there is enough.” Saying this he returned to his hut. Never after that was he free from the state of ecstasy!

He distributed food at the communal kitchen for thirteen years, seven months and eleven days.

Appointment for the Saintship of Delhi

From now on the Master’s practices were so acute that he became unaware of the world around him. He gave up meeting and talking to people. His tongue became so effective that whatever he uttered, it came to pass. People became frightened of him and remained at a distance from him. In actual fact that is exactly what *Baba Sahib* رَضِیَ اللہُ عَنْہُ informed strangers and servants. “He is a naked sword,” *Baba Sahib* رَضِیَ اللہُ عَنْہُ said.

Baba Sahib رَضِیَ اللہُ عَنْہُ was fully aware of his lofty spiritual heights. He gathered round the revered mystics and the learned men of the Faith and in their presence, he placed his own mantle on his head and tied round it a green turban. He also gave him a pair of scissors to be at hand for cutting and trimming his hair and a prayer carpet for his prayers. During the same ceremony, he awarded him a certificate or charter of appointment for the saintship of Delhi. The certificate was subject to the condition that the *Qutb* of the time *Shaykh Jamal-ud-Deen Hansvi* (رَضِیَ اللہُ عَنْہُ) should stamp it with the seal of *Qutbiyyat*. Otherwise, the certificate would be held null and void.

The Master رَضِیَ اللہُ عَنْہُ took the letter of *Qutbiyyat* and set off to *Hansi*. Carried in a cradle, the Master *Ali Ahmad Sabir* (رَضِیَ اللہُ عَنْہُ) in all his independence and grandeur presented himself at the convent (*khanqah*) of *Shaykh Jamal-ud-Deen Hansvi*, who stepped forward to welcome him. The *Shaykh* thought that the cradle would stop by his side. But not being mindful of this, the Master رَضِیَ اللہُ عَنْہُ allowed the cradle to proceed.

130644

He went along into the convent and stopped the cradle at the verge of the floor and then came off it. *Shaykh Jamal-ud-Deen* did not like this attitude of indifference. Despite this he offered a cordial welcome and, with all respect and honour, made him sit on his own chair. It was the time of sunset prayer. They both joined in prayer together. Soon after the prayer darkness set in. There were the lamps as yet lit in the convent. The Master unfolded his certificate of *Quthbiyyat* and placed it on the table. *Shaykh Jamal-ud-Deen Hansvi* and requested his confirmation of it by his stamping his seal upon it.

Shaykh Jamal-ud-Deen Hansvi (رحمۃ اللہ علیہ) wished to be excused because of the darkness, and said: "It is dark this time of the day. I will be comfortable. I will stamp it tomorrow morning."

The Master (رحمۃ اللہ علیہ) said: "Please do not postpone. Stamp it just now. Order one of your novices to fetch an oil lamp."

Straightaway *Shaykh Jamal-ud-Deen Hansvi* (رحمۃ اللہ علیہ) asked for an oil lamp and agreed to stamp it rather reluctantly. As it happened the oil lamp went out on the way.

Half-heartedly *Shaykh Jamal-ud-Deen Hansvi* (رحمۃ اللہ علیہ) spoke: "Ali Ahmad, be patient. I will stamp it after the morning prayer."

The Master (رحمۃ اللہ علیہ) rejected this excuse and having recited something, he breathed on to his finger which became lit like a lamp. Bringing forward his lighted finger the Master (رحمۃ اللہ علیہ) said: "Here is the light. Now stamp the charter."

Shaykh Jamal-ud-Deen Hansvi (رحمۃ اللہ علیہ) could not put up with this. In anger he tore into pieces the charter of *Quthbiyyat*, threw away the pieces in the air and spoke angrily to the sharp tempered desirer of *Quthbiyyat*: "What a sharp temper! Inculcate tolerance. How would the inhabitants of Delhi tolerate this sharp temper? You will burn to ashes whenever you get excited."

Seeing his religious mentor's charter broken into pieces, the Master (رحمۃ اللہ علیہ) became furious and in a fury he kicked his feet on the ground and said: "So what if you have torn Uncle Farid's

charter of *Quthbiyyat*, I have put an end to your line of *Quthbiyyat*.”

When this battle was being fought, *Baba Sahib* in Pakpatan was making his ablution. Smiling, he spoke to those present: “Two wrestlers are fighting. May Allah the Almighty keep peace!”

The heavy hearted Master رحمۃ اللہ علیہ came back to Pakpatan Sharif and narrated the whole story to *Baba Sahib* رحمۃ اللہ علیہ saying: “What further orders have you for this *faqir* (i.e. myself)?”

Baba Sahib رحمۃ اللہ علیہ replied sadly:

پارہ کردہ جمال را فرید نتوان دوخت

“*Para kardā-i-Jamal ra Farid natwan dokh't* !

(Farid cannot sew together what Jamal has torn.)”

He asked of the Master رحمۃ اللہ علیہ : “What did you say when Jamal tore the Ordinance of *Quthbiyyat*?”

The Master رحمۃ اللہ علیہ replied in an excitement: “

تو سند من چاک کردی من سلسلہ تو بریدم

Too san'de man chak kardi, Man Silsila-i-too bureedam

(You tore my certificate, I broke your line (of *Quthbiyyat*).”

Baba Sahib رحمۃ اللہ علیہ asked again: “Was it from the beginning or from the end?”

The nephew replied: “From the beginning!”

Baba Sahib رحمۃ اللہ علیہ expressed his gratitude to Allah the Almighty and said: “The feats of the wrestlers never go amiss. It is a great solace that it (*Quthbiyyat*) was saved at the end. Consequently, there will be from your own line a *Quthb* whose supplication will save *Jamal's* line.”

Afterwards it is reported that following Sabir's (رحمۃ اللہ علیہ)

majestic utterance. Imam al-Hanafi's eldest son died right in front of him. And the younger one could not inherit the line of Qutayba, at despite his learning and training from him. It is said that *Imam al-Hanafi* (رحمہ اللہ) maintained full consciousness, with understanding and speech right up to his last moments of life. He had decided that he would bequeath his *caliphate* in writing to his son. But whenever he opened his mouth to say something about his *caliphate*, he lost control of his tongue. And he died in the middle of affairs.

Chapter 8

Allegiance to the Line of Chishtiyyah

It is written in *Sirr-i-'Abudiyyat*, the erudite communications of the revered *Baba Sahib* رَضْوِ اللہِ یَعْنِیْ that after the death of Sabir's respected mother he confined himself to his hut and remained in the state of absorption in order to attain the perfect stage of *Fana* (extinction). On Thursday, 17 Muharram al-Haram 633 AH, he continued through the Vigil of the Unseen. *Baba Sahib* رَضْوِ اللہِ یَعْنِیْ came along, after his *Ishraq* prayer, to the blessed hut of the Master رَضْوِ اللہِ یَعْنِیْ. He found him in an extreme and complete state of absorption and to bring him to a state of consciousness he recited loudly into his ear the formula of confession —

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaha ill-Allah-o!

(There is no deity but Allah).

Hearing this, *Sabir* رَضْوِ اللہِ یَعْنِیْ opened his narcissus-like eyes, thus becoming conscious. He offered due respect to his Uncle and, together with his Uncle, came out of his blessed hut. *Baba Sahib* رَضْوِ اللہِ یَعْنِیْ made him sit in the company of other people in order to stabilise his physical composure. By the time of *Asr* prayer he recovered somewhat. After *Asr* prayer, *Baba Sahib* رَضْوِ اللہِ یَعْنِیْ took the *Ba'yat* (the oath of allegiance) on his hand from *Sabir* رَضْوِ اللہِ یَعْنِیْ in the presence of the audience, thus honouring him into the line of the *Holy Chishtiyyah Order* and *Sulook*. He dressed

him in his own holy mantle and robe. After that day the Master رحمۃ اللہ علیہ came into the sittings of *Baba Sahib* رحمۃ اللہ علیہ and benefited from his eloquent tongue about the different and relevant stages of etiquettes, religious ordinances, habits of thoughtfulness and untavelling of mysteries. As usual he spent his nights in the state of complete absorption.

Disclosure of the Seal of Sainthood

The respected *Baba Sahib* رحمۃ اللہ علیہ has it in his *Sar al-Ahwal* (Mysteries of Servantship), that after the *Ishraq* prayer on the blessed night of Friday 25 Ramadan al Mubarak 650 AH I dreamed that my revered guide and mentor *Khawand Quthb al Deen Bakhtiyar Kaki* رحمۃ اللہ علیہ, the *Quthb al Aqtal* (pyramideal head of the mystics), said to me: "Hurry and take Ali Ahmad, the Master, with us."

In a hurry I took Ali Ahmad, the Master, from his hut and in the corporeal world followed the guide. In a short time, we passed from the state of *Malakut* (the world of souls) into the state of *Jabarut* (corporeal world). There was light all over. An elegant court had been set up where the Most Praised and Holy Prophet Muhammad صلى اللہ علیہ وسلم, the beloved of the Universe, the pride of the worlds, the mercy to humankind, was present, surrounded by all the exalted followers. My mentor presented me and Ali Ahmad, the Master, to the Holy Prophet صلى اللہ علیہ وسلم who kissed on the back of the right shoulder of the Master and spoke with his blessed tongue thus:

— *Hadha Waliullah*
(He is the Wali of Allah)."

“هَذَا وَلِيُّ اللَّهِ”

I kissed on the same spot and said:

“هَذَا وَلِيُّ اللَّهِ”

Thereafter, this act was repeated. All the audience did it following the Holy Prophet ﷺ. After the audience, the angels kissed him. This was followed by such a lot of congratulations that the reverberating noise in my ears woke me up. I saw that it was *Leilat-al-Qadr* (the Night of Power). Straightaway, I went over to the Master's hut the door of which was unusually ajar. The hut was filled with terrestrial light and the Master himself was in a complete state of absorption. All that I had witnessed in the state of *Jabārut* was taking place in the hut. The *Ruqaba*, *Nuqaba*, *Nujaba*, *Abdal*, *Aqtāb*, *Aghyās*, *Rijal-al-Ghyab*, and the king of the jinni all came, one by one, kissed at the seal of the Master's sainthood and congratulated me, saying also:

هَذَا وَلِيُّ اللَّهِ

Instrument, Imamate and Caliphate of the Order of Chishtiyyah

Following the above event, *Farid-ud-Deen Masud Ganj Shahr* رضي الله عنه called Ali Ahmad, the Master رضي الله عنه the same day, made him sit amongst the audience of great men of the time and disclosed in their presence the seal of sainthood. Everybody kissed the seal of sainthood, one after the other, saying and congratulating *Baba Sahib*. Thereafter *Baba Sahib* رضي الله عنه honoured him with the instrument and imamate of the Order of Chishtiyyah, and putting his own skull cap on his sacred head, he tied his green turban round the cap. After the citation in the presence of all the audience, he granted him the sainthood of the *City of Kalyar* (India). It took cognizance of the *Qutbiyyat* of Kalyar and *Ghawthiyyat* too. He further granted Ali Ahmad As-Sabir رضي الله عنه the hidden and holy appellation of *Qutb al-'Alam*, *Aghyāth al-Hind*, *al-Jalāl Shah al-Makhdoom*, thus informing everybody at the same time. In the Order of Caliphate amongst his apparent attributes, he wrote some: "The King of both the

Worlds "Ala ul Deen Ala Ahmad As Sabir Khatam ul Awa in Sultan al Awliya"

Further, in his gracious tongue he said "Today Sabir is taking away my knowledge, both hidden and apparent"

This was followed by a supplication which was proffered over edibles, milk and honey, and distributed amongst all the audience.

Chapter 9

Kalyar

This city is situated in the suburb of Hardwar which was inhabited by *Raja Karam Pal* in 283 AH who named it *Bardwar Garihi Bug*. This city continued spreading along the banks of the *River Ganges* for miles on end. After some time a grand idol-house was built and was promoted most lavishly. Hundreds of gold and silver idols were kept. After the death of *Raja Karam Pal*, *Raja Bikram Pal* was enthroned. He made the idol house more attractive. He appointed a *Rishi* named *Gokal Chand*, thus leaving the whole administration of the idol-house with him. For several years different *Rajas* ruled the city. At last the rule came into the hands of *Raja Kalyan* who named it *Kalyar* after his own name.

All the pilgrims from throughout India visiting *Hardwar* passed through *Kalyar* which had now become the centre of infidelity.

Three hundred and thirty million famous deities which were carved into idols adorned the idol-house. And besides beasts, human beings were also sacrificed as offerings to them. *Rishis* were given to a life of dissipation and leisure. They presented the deities in sexually emotive images and tried to offer these indulging compromising shapes as means of good recompense rather than the symbols of sin. *Shri Krishan Ji* was defamed as the one who lived the life of luxury amongst milk-maids. They maintained that following their way was an absolute worship. Ignorance was on the increase so much so that drinking and gambling was the order of the day. Female infant murder, celibacy and marriage by *so'imber* (a sort of contest amongst men for a woman) were represented as pure and blessed and were most common. No woman was held in respect. She was regarded as a

chattel from Nature. They seldom went to a religious leader for blessings. They were regarded as a God sent bounty for organising gay parties. The low caste were treated so shabbily that setting aside reading, they were even not entitled to hear the words of *Sanskrit*, the language of the Hindu scriptures. If even a member of the Sudra caste heard the *Devan* (the words of the Lord), hot oil was poured into his ears. In short, superstition and ignorance constituted their faith. And all these things were regarded as worship. Muslims were regarded as anti-worship. The worship of the Sun, the Moon, the Stars, the trees, the mountains and the animals was considered the means of salvation. Dancing and singing were a part of worship, because according to their belief no deity could be pleased without these offerings. Although Delhi was the Capital and Muslims ruled there they had no interest in anything except conquest and annexation of states. They ignored religion. During their conquests the *Ghorid* Muslims reached Kalyar. *Hadrat Kamal Ahmad Baghdadi* came here in the company of *Hadrat Khawaja Mu'een-ud-Deen Chushti* (رحمۃ اللہ علیہ). It was then that the Emperor of India *Sultan Qutb-ud-Deen* ordered *Qiyam-ud-Deen* alias *Dhamwan* to conquer this area. He conquered the city all right and became its ruler. However he could not promote Islam against hearts that were direly encrusted with the darkness of *Kufr* (infidelity). *Nahangs* (the Hindu extremists) – who remain naked and hence the name – had made *Qiyam-ud-Deen Dhamwan* completely ineffectual. Muscle power in such situations rarely helps. For reform in such circumstances spiritual power is essential and desirable. Muslims they were in name only and ignorant of the true spirit of Islam. Human values were very much dependent upon worldly ranks and authority. When *Baba Sahib* (رحمۃ اللہ علیہ) came to know of these circumstances and, since he considered it proper, he sent along the Master (رحمۃ اللہ علیہ) to Kalyar for their guidance and reform. The above mentioned circumstances needed a person of his stature.

Jamia Mosque, Kalyar

A huge *Jamia Mosque* had been built in the centre of *Kalyar*. The floor for prayers rested on the plinth which stood seventy one steps high above the ground level. On the top of the steps had been erected a huge gate which crowned a very high gold plaque. The Mosque had thirteen doors all around. The ceiling carried three great domes each of which had a tall spire, one on each dome. They were decorated with silver murals. A pool, seven yards by four yards, was situated in the middle of the court. There were three bath rooms on one side of the court of the Mosque. One hundred gold, red and white painted utensils of good quality stone were laid on for ablution.

The Present Day Kalyar

Kalyar is situated three to four miles from the Roorkee Railway Station along the bank of the *Gang Canal* in the district of *Saharanpur (Utar Pradesh)*. Along one bank of the canal is the habitation of Kalyar and along the other bank is the jungle wherein lies, near to the Gang Canal, the sacred and enlightened mausoleum, the earthly Heaven, of *Hadrat Makhdoom 'Ala-ud-Deen Ali Ahmad As-Sabir* رَضْوِی اللہُ عَنْہُ .

At a distance of about two miles from the Roorkee Railway Station, there is, across the canal, a wide bridge which has routes in all four directions: a cantonment in the East, a cotton textile mill on a big site in the West, the populace of Roorkee further along to the North, and a beautiful bridge at a distance of about one mile to the South. On either side of the second bridge there is a good inhabitation. In the Easterly direction there are civil courts, an Engineering College, *Lal Kurti*, and a bazaar and godowns. In the Westerly direction there is a general township and a neat market place. This place is known by the name Roorkee and it spreads along two and a half miles. Whilst standing on this bridge four roads are seen on both banks of the bridge. Both the roads in the Northerly direction lead to Kalyar.

The Sacred Mausoleum

There is a big court all around the sacred mausoleum. There are two big gates, one on each of the Northern and Eastern wall. There is a big door in the Southern wall. In the East and South there are dwellings outside the boundary of the court for the visitors. In the West of the court there is a big *Kutub Khana* (library) where the blessed *Awliya* (mystics) stay. In the North is a small mosque and in the centre of the court is the sacred mausoleum. Near to the Northern door there is a small garden wherein are the roots of the wild fig tree. The sacred mausoleum has around it marble walls which have holes all over.

The Master's (ﷺ) Journey to Kalyar

It has been reported in both *Sir ul Ahmadiyah* (Secrets of Servantship) by *Hadrat Shah Shaykh Farid ud Deen Masud Shahr Ganj* (ﷺ) and *Maqatees-ul-Wahdat* (Magnetism of One-ness) by *Hadrat Sultan al-Mashaykh Syed Nizam ud Deen* (ﷺ), the beloved of Allah the Almighty, that after the morning prayer on Sunday 15 Dhu al-Hajjah 655 AH, His highness the Master of the Worlds (ﷺ) along with *Aleemullah* the *Abdal* whom *Baba Sahib* had ordered to go along just in case his help was needed, set off to Kalyar Sharif. With the graces and blessings of *Ism-e-Azam* (the Great Name) of the *Chishtiyyan* Order such a long journey was covered in only one day. They entered the city of Kalyar at the time of *Zuhr* prayer the following day. They stayed at the house of Mrs. Gulzarvi, daughter of Abdul Samad, because Mrs. Gulzarvi, Jamal the painter and Mrs. Gulzarvi's son, Baha-ud-Deen, who was about 35, had all come outside the city to welcome the visitors. Baha-ud-Deen led the three of them. The Master of the Worlds (ﷺ) went to the Jamia Mosque at Kalyar and spoke, advising and preaching to about two thousand people. Jamal the painter and his friends loudly addressed the people saying: "This revered man is one of the *Qutbs* of the day. He has come to advise us and preach to us. It

is our duty that we take an oath of allegiance at his hands and accept and follow in practice his advice, with heart and mind.”

Because of their ignorance none amongst the crowd attended to the Master رَضْوَاللَّهِ بِكَ. The following day he went along to the Mosque again and again to advise and teach people. He also asked for their allegiance. The crowd was bigger than yesterday's. They all refused to take an oath of allegiance and began to say: “The Holy Qur'an is our guide and our long-standing *Imam* (the prayer leader) and *Qadi* (the Judge) of *Tabbarak* in appointment is *Kufi bin Hona bin Sayuti bin Haqis bin Haroon bin Sarya bin 'Amād bin Hamd – Hamd* (who belonged to the family of the cursed *Yazid*). How could we take an oath of allegiance at your hands without his permission and order and how could we change our old ways?”

The worshipper had seats allocated in the *Jamia Mosque*. They went to these allocated seats in the Mosque and prayed.

The Master رَضْوَاللَّهِ بِكَ said: “I have been sent by my religious guide and mentor to you for your guidance and I have brought with me the certificate of authority as his representative. I have been granted by my mentor the title of *Sultan al-Awliya* (the King of Mystics). Don't you regard all this as sufficient to convince you?”

Hearing all this, people went silent. The news reached the *Qadi* of the City of *Tabbarak* who went along to *Qiyam-ud-Deen Dhamwan*, the ruler of the city, and said: “A man claiming the leadership of *Kalyar* has arrived here and is misleading people in the *Jamia Mosque*.”

The ruler of the city replied to the *Qadi*: “It will all be sorted out on Friday.”

He went to settle all public affairs in the Mosque on Fridays, and so he also took all decisions there. On Friday, the Master of the Worlds رَضْوَاللَّهِ بِكَ arrived at the *Jamia Mosque* before everybody else. As soon as the ruler of the city arrived he asked the *Qadi of Tabbarak*: “*Qadi Sahib!* Who is the man, the claimant of *Imamate*

leadership) ”

The Master, Ala ul Deen Ali Ahmad As Sabir (رحمۃ اللہ علیہ) said: “I am!”

The Goat Harmana in the People’s Stomach

The ruler of the city asked him: “If you are really the Imam of the Imamate and Caliphate and call yourself the Qutub, then tell me the whereabouts of my fairly tall goat. It has been lost for the past three months. If you will tell us her whereabouts, we will believe in you as the real Sun of India and our Imam and make the oath of allegiance.”

The Master of the Worlds (رحمۃ اللہ علیہ) concentrated his attention at the world of souls and, raising his hands, said: “O the devourer of the goat! Step out!”

In no time twenty seven men stepped out of the crowd and stood before the Master (رحمۃ اللہ علیہ) who addressed them thus: “You have eaten up the goat of the ruler of the city. Tell me about it.”

Fearful of the ruler of the city, they refused this suggestion point blank: “This is a false allegation. We know nothing about it.”

The Master (رحمۃ اللہ علیہ) said: “It is better that each of you tell us your own account. Otherwise, the mystery will be disclosed straightaway.”

They denied the suggestion repeatedly.

Then the Master (رحمۃ اللہ علیہ) addressing the ruler of the city said: “Shout out the name of your goat.”

The ruler of the city shouted “*Harmana* is the name of the she-goat.”

At this there was heard a voice from the stomach of each of them: “I am here in the stomachs of these people. At midnight, they slaughtered me by the well name *Sadraq*, cooked, fried and then ate me. They threw my skin and bones into the *Sadraq Well*—this well was situated in the street called *Sadraq* and the condemned men used to be thrown into this well.”

Hearing this, the ruler of the city believed that the Master رَضْوِی اللہُ عَنْہُ was really one of the *Ghawths* of India. The cunning *Qadi* thought, however, that the tables had been turned and complete destruction of his grandeur and credibility was in prospect. Softly he spoke to the ruler of the city: "He is magician. Do not be taken in by him."

But the ruler of the city was indeed taken in by the *Qadi* and said: "Your approach appears to be that of a magician. You are not a *Quth*."

Listening to this, the Master of the World رَضْوِی اللہُ عَنْہُ smiled, and offering his gratitude to Allah the Almighty he said: "O Allah the Almighty! I am grateful to You that this day I, Your humble servant, have been enabled to discharge the sacred *Sunnah* of the Holy Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم whom people had similarly made as a magician."

The Sabir رَضْوِی اللہُ عَنْہُ wrote about all these circumstances to *Baba Sahib* and entreated him thus: "When the ruler of the city had shown an inclination to accept me, there and then the *Qadi* of the city intervened and misled the city's elder and made him suspicious of me."

In reply *Baba Sahib* رَضْوِی اللہُ عَنْہُ wrote a letter to the ruler of the city telling him most clearly: "As-Sabir رَضْوِی اللہُ عَنْہُ represents me there. He is the *Wali* (mystic) of Kalyar. Accept his Imamate. Otherwise, you will suffer punishment."

Aleemullah the Abdal presented this letter to the Holy Master رَضْوِی اللہُ عَنْہُ who dispatched the same to the *Qadi of Tabbarak*. This unfortunate man tore *Baba Sahib's* letter into pieces and on the back of one of them wrote: "Dear sir, we have discharged the Imamate here since time immemorial. How could we accept your *Khalifa* (successor) as our *Imam* (leader)? In the circumstances, therefore, we do not accept at all your statement that As-Sabir is the *Imam* and *Wali* (mystic) of Kalyar nor do we recognise him as such."

He went on: "Our *Imam* is the Holy Qur'an. If Allah the Almighty and His Prophet ﷺ order us we will make your *Khalifa* our *Imam* and a noble head."

That unfortunate man (the *Qadi*) dispatched the reply written in his own hand on Baba Sahib's letter which had been torn. By hand of *Sughrat bin Karwan*, the *Qadi* sent him a letter. His Master میر تقی میر who stood up in respect of him, tore it. Seeing it torn he became angry and said: "You have torn it. What did you gain by rending it into pieces? Had you kept it in one piece what harm would have come to you?"

He continued majestically: "O how disrespectful! You have torn my guide's letter. I have struck off all your names from the Preserved Tablet. Remember what I say today: You along with the land of Kalyar shall be burned and burning shall be the way and that you will find no refuge until Doomsday." The same day he dispatched the torn letter and his own request by hand of 'Aleemullah the Abdal to *Baba Sahib*. When *Baba Sahib* read both these letters, he commented: "'Aleemullah, stop! The reply shall be formulated."

From that day on, *Baba Sahib* did not come out of his hut for 13 days. On the fourteenth day he came out after the morning prayer and wrote a letter to the ruler of the city: "Allah the Almighty has bestowed upon you the State of Kalyar and upon my *Sabir* the rule of both the Worlds. It is incumbent upon you that you follow him immediately. You are not aware of his status. It is rather shameful that you tell us the Holy Qur'an is your mentor, but you do not recognise the descendants of the Holy Prophet ﷺ. And in their presence you look upon others as your *Imam*. Remember, if you reject what I have said, if you regard others as your *Imam* in their presence and if you reject his allegiance, then you will perish. The names of you all have been struck off the Preserved Tablet."

'Aleemullah the Abdal set off with *Baba Sahib's* letter to Kalyar Sharif. After saying his *Zuhr* prayer with *Baba Sahib*, he

reached there and said Asr prayer with the Master رَضَوَاللہُیَعْنِہُ . As directed the Master رَضَوَاللہُیَعْنِہُ dispatched Baba Sahib's letter to the rich man of the city. As it happened the *Qadi* of the city was also present. Seeing Baba Sahib's letter, the *Qadi* asked 'Aleemullah the Abdal: "When did you set off with this letter from Pakpatan Sharif?"

He replied: "After my *Zuhr* prayer, then I said my *Asr* prayer with the Master رَضَوَاللہُیَعْنِہُ at Kalyar Sharif."

The *Qadi* said: "Speed is against human nature. How is it possible?"

'Aleemullah the Abdal replied: "I have this honour because of service to the Master رَضَوَاللہُیَعْنِہُ . If you also accept allegiance to the Master رَضَوَاللہُیَعْنِہُ there is every possibility that you may also be granted high honours."

The unfortunate *Qadi of Tabbarak* said: "What a far fetched thought! This is all magic and false. O the ruler of the city! If you accept this allegiance this so-called *Quth* will make away with your state."

At this the rich man of Kalyar said: "If God wishes us to die as *Kafir*; He will, no doubt, make us *Kafir*. If He is to make us Muslims, so will He please. You frighten us with the Preserved Tablet. Were our names burned off the Preserved Tablet, we would have died long ago. We do not pay any heed to such like threats."

The fated *Qadi* said: "Sir, tear this letter to pieces and write to him that we do not accept allegiance to you, nor do we recognise that Imamate."

The rich man of the city did accordingly and sent his reply in writing to the Master رَضَوَاللہُیَعْنِہُ by hand of 'Aleemullah the Abdal.

This distressed the Master رَضَوَاللہُیَعْنِہُ no end. And after the *Tahajjud* prayer at night he sent 'Aleemullah the Abdal along with a letter which read thus: "This servant has been very much shocked by the behaviour of the city elder. You, the most enlightened person, are fully aware of the circumstances. I have fallen

sick. If you deal this matter leniently, I, your servant, will suffer further illness thus becoming incurable. In view of this situation I shall follow your instructions."

At the same time he insisted that 'Aleemullah the Abdal, as far as possible, was to hurry back with the reply and without any delay.

'Aleemullah the Abdal arrived at Baba Sahib's place and presented to his excellency the torn letter and the Master's request. *Baba Sahib* رَحْمَةُ اللهِ عَلَيْهِ expressed his sorrow and ordered 'Aleemullah the Abdal to go back and fetch the family trees from both the city elder and the *Qadi*. He complied with the Baba Sahib's instructions and both the family trees were presented to him. 'Aleemullah the Abdal enquired about his return journey. *Baba Sahib* رَحْمَةُ اللهِ عَلَيْهِ asked him the reason why he was so involved. 'Aleemullah the Abdal replied, "I feel as if a great calamity is to befall Kalyar and I am fearful about myself in a way that I have never been before in my life. I am afraid that I may be caught in the wrath of Allah the Almighty. Please for the Almighty Allah's sake, reassure me!"

Baba Sahib رَحْمَةُ اللهِ عَلَيْهِ put his hand of compassion on the back of his shoulders and said: "You should not be afraid. My Sabir's support and appreciation shall always remain with you."

This satisfied 'Aleemullah the Abdal.

This conversation led them into the time of *Maghrib* (sunset) prayer. They said the prayers together and *Baba Sahib* رَحْمَةُ اللهِ عَلَيْهِ then wrote a reply to the Master رَحْمَةُ اللهِ عَلَيْهِ and sent 'Aleemullah the Abdal to Kalyar with it. 'Aleemullah the Abdal reached the Master at the time of 'Isha (late evening) prayer and presented Baba Sahib's letter to him, who then touched his eyes affectionately with the letter and most respectfully put it on his head. He gave it to 'Aleemullah the Abdal to read. *Baba Sahib* summarised in a few sentences all that could not be explained in pages. *Baba Sahib* رَحْمَةُ اللهِ عَلَيْهِ wrote: "My dear *Ali Ahmad*! With the command of Allah the Almighty the *Walayat* (mystical hierarchy) is your she-

goat. You are hereby authorised to either eat her flesh or drink her milk."

The Master رحمۃ اللہ علیہ remarked: "The time of manifestation of

”بَرَزُوا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ“

Barazoo lillah-il-Wahid-al-Qahar!

(They will be marshalled forth before God, the One, the Overpowering — *Al-Qur'an 14:48*) has nearly been reached and is on hand."

'Aleemullah the Abdal beseeched: "Sir, what are the orders for me during the wrath of Allah the Almighty? Where shall I find refuge?"

He replied: "Do not go away from me. You will find refuge here. If you were to go separately, you will also be trapped in the wrath of Allah the Almighty and so would then find peace nowhere."

Earthquake in Kalyar

On Thursday 9 Muharram al-Haram 651 AH, the Master رحمۃ اللہ علیہ recited the composition which is considered to be the sword of Allah the Almighty (i.e. *Hirzi Yemani* and *Hirzi Murtazvi*) in eternally spiritual style and in exhaling his breath faced the earth. Straightaway, tremors of the earthquake began to be felt. After a short while another tremor was felt. It happened once again three hours after sunrise. The ruler of the city called the *Qadi* and enquired of him: "What is the matter? Three tremors have been felt since early morning."

The *Qadi* himself was amazed: "It is beyond my understanding", he commented.

Just then it occurred in the heart of the rich man of the city that the wrath of Allah the Almighty was because of the displeasure of the *Quth al-Aqtab* of India. "It was not too late to go to

beg his pardon and accept allegiance to him. He uttered:

The *Qadi*, the outcast, replied: "You get frightened at the slightest things. It is all magic, and magic is ineffectual. If you care to combat magic, I have found a female charmer."

Accordingly, at the orders of Dherri, a lady magician, *Niyat Baghla* was called and was asked to explain the reason why there were earthquake tremors. The magician replied: "This is all magic. I can also set the earth into tremor."

Accordingly, the lady magician made an earth tremor, and then did it eleven times. In actual fact this magic spell boomed in hearts which made it appear as if the earth was experiencing tremors. But there was nothing in it. Nonetheless, Dhamwan, the rich man of the city, was satisfied by the act of magic from the woman. By the time of the Friday call to prayer the following day, people had felt seven tremors. They came to the Jamia Mosque at the call to prayer. The Master *میرزا غلام* along with Alcentilla, the Abdal and Baha-ud-Deen were already present there in the Mosque. He sat on the Imam's prayer mat. In the mean time the rich man of the city and the *Qadi of Tabbarak* both arrived. According to an estimate by some people there were thirteen thousand men and by other people thirty one thousand men in the Mosque.

Jamia Mosque of Kalyar in Rukoo

As the *Qadi* of the city came near to his own place of worship, the Master of the Worlds *میرزا غلام* repeated this loudly: "From very morning today the wrath of Allah the Almighty has been descending. Try to understand and come to the right path. Take the oath of allegiance and accept my Imamate. Nothing is harmed as yet. Otherwise, you will have no time even to repent."

The outcast *Qadi* remarked in reply: "You frighten us time and again with the wrath of Allah the Almighty. We are fully aware of your spell and charms. We have also found one female charmer. We shall never accept you as our Imam." Hearing this the Master

of the Worlds رَفِيعُ الدِّجَرِ vacated the prayer place and sat in the first row. People made him leave the first row, saying that the row was reserved for themselves. Likewise, the Master رَفِيعُ الدِّجَرِ had to leave the inside of the Mosque for the court and then from there to the last row adjacent to the outside door. Even there, not one outcast allowed him to stand, each saying that the place was allotted to him and the others. As he did not find any space even on the steps, he came out. 'Aleemullah the Abdal had to follow him. Baha-ud-Deen found some space on the steps. He then gave an order to the Mosque: "We see that the people come, say their prayers and then go away. But all this time you have never gone into *Rukoo* (bowing position in prayer). Nor have you gone to *Sajdah* (prostration). Now at the command of Allah the Almighty you will also say your prayer."

In the meantime two men from the first row shouted: "Hadrat, we are *Awliya* (mystics) of Allah the Almighty and are convinced by heart about your grandeur and honour. Please spare us."

He replied: "Why did you both not recognise my Imamate from the very first day. One killed by a *faqir* is regarded a *kafir* even though he may be a *wali* (mystic)."

Having said this, he became busy in prayer. As soon as everybody went to *Rukoo* posture, the Mosque also went into *Rukoo* as it had been commanded, thus rendering everybody the lowest of the low (i.e. dead). This act by the Mosque sent the whole city into tremors of earthquake.

Simultaneously the Master of the Worlds رَفِيعُ الدِّجَرِ uttered these words:

هُوَ يَا مَنْ هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ
إِلَّا هُوَ حَقَّ حَقَّ حَقَّ

*Hoo' Yaa Man Hoo' Yaa Man Lausa illa Hoo' ilah
Hoo' Haque' Haque' Haque'*

'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!

Seeing this happening outside the Mosque people ran hap-
hazardly and spread news amongst people about the destruction of
the Mosque. Mrs Gulzarvi also became tearful and beseeched:
"Sir, my Baha-ud-Deen was also amongst them." The Master
رضي الله عنه said: "Aleemullah! Dig him from under the steps of the
Mosque."

He added: "For thirty six hours I am enjoining the most partic-
ular affiliation (of servanthip) to Allah the Almighty. You should
take your relations away, twelve miles beyond the limits of the
city. For here the wrath of Allah the Almighty will descend and
nobody will be spared within a twelve miles radius of the city."

Thereafter, he wrote a letter to the Honourable *Baba Sahib*
رضي الله عنه depicting the incident of the destruction of the Mosque
and sent it by the hand of 'Aleemullah the Abdal. He ordered him
"When you come back, stay behind me. Follow what I order
Otherwise, you will suffer."

Chapter 10

Plague in Kaylar

The story did not end there. His tongue was the sword of Allah the Almighty. The inhabitants of Kalyar had vexed him a great deal and had disobeyed *Baba Sahib's* orders and commands. After the destruction and annihilation of the men at prayers, the wrath of As-Sabir رَضْوِی اللہُ عَنْہُ fell on the city of Kalyar. The whole population was engulfed in plague. The pattern was that a person suffered from swollen muscles between the cleft of the thighs and with a high temperature; they then passed away. All of a sudden the populous and glamorous city became a desolation. Families as a whole suffered death. The corpses putrified. There was no one to bury them. It is said that the glamour and population that was there before the wrath of *Sabir* رَضْوِی اللہُ عَنْہُ never returned. The Emperors of Delhi tried their best to populate it in all its excellence, but they did not succeed in their efforts.

***Aleemullah the Abdal's Departure with the Letter and Baba Sahib's (رَضْوِی اللہُ عَنْہُ) Commands**

The same evening Aleemullah the Abdal reached *Baba Sahib* رَضْوِی اللہُ عَنْہُ at Pakpatan Sharif with the Master's letter which contained details of this mishap at Kalyar. It was nearly time for 'Isha prayer. All those affiliated to him, including the honourable *Awliya* (the mystics) were present. He said: "All of you, take down the past events at Kalyar and also the sketch map of the Jamia Mosque into your records and when you visit Kalyar for the Master's consolation, write down in minute details the circumstances of the place. From these writings the state of affairs of my *Sabir* رَضْوِی اللہُ عَنْہُ from the beginning to the end, will be compiled

and deposited with his *Khalifa* (successor). This compilation will remain confidential for seven hundred and fifty years. Hereafter a *Muraddad* (innovator/reformer) of the *Sabiriyah Order* (who would be a descendant of *Hadrat Imam Abu Hanifa* رحمۃ اللہ علیہ) will disclose and pubhcrse it during the period of his reform (reformation)."

Having said that Baba Sahib's exalted disciples asked him: "Sir, what were the reasons for the Divine wrath at the *Kalyar*?"

Hearing this *Baba Sahib* رحمۃ اللہ علیہ spoke to *Hadrat Ameer ul Din Badayuni* رحمۃ اللہ علیہ: "Please show to all these revered gentlemen the *Maktoob-i-Nitab Qurbat ul Wafadat* (Selected Writings on Nearness to the One, Allah the Almighty) written by the *Qutb* and *Ghawth* of the Eternal Lord, *Shaykh Muhiyy ud Deen Abu Qadir Jilani*, the blessed of Allah the Almighty and the gracious descendant of both Hassan and Hussain (may Allah the Almighty be pleased with them), so that they are at peace after seeing this forecast."

In accordance with Baba Sahib's instructions, all the gentlemen inspected the aforementioned *Maktoob-i-Nitab* wherein the *Qutb* and the *Ghawth* of the Eternal Lord, *Shaykh Muhiyy ud Deen Abu Muhammad Syed Abdul Qadir Jilani*, the beloved of Allah the Almighty, the gracious descendant of both Hassan and Hussain (may Allah the Almighty be pleased with them both) had written this forecast: "The Honourable, the Master, *Ali Ahmad Sabir* رحمۃ اللہ علیہ of the city of Hirat will be born in 592 AH and, having grown up, will become the successor of the *Chishtiyah Order* and take up residence in the city of idol worshippers." The land will burn to ashes because of his majesty. After his death his body will remain in abode between two stones. This will, in actual fact, be a *Karamat* (miracle) of the author of the *Nitab* by virtue of the eternally subsisting spirit of the Holy Prophet صلی اللہ علیہ وسلم. And this will be regarded as the *Karamat-i-Auzeeri* (the miracles of the Prophet Auzeer, peace be on him). This had also been

spoken about by the Holy Prophet ﷺ, the leader of the Prophets, the king of both the worlds, in-as-much-as this exalted command will be carried out by *Hadrat Abdul Qaddus Gangohi* رَضِیَ اللہُ عَنْہُ, who will issue the details of the Master's treasure. Consequently, the Master, Ali Ahmad's treasure will come into the hands of and be disclosed by an exalted and honoured *Mujaddad* of the time, in approximately 900 AH. He will belong to the family of the *Chishtiyyah/Sabiriyyah* and will be the descendant of *Hadrat Imam Abu Hanaifa*, the light of the Muslim Nation. And nine hundred years from now on another *Mujaddad*, who will be well-known at that time amongst the circle of those endowed with inward knowledge and belong again to the same *Sabiriyyah Order* and the family of *Hadrat Imam Abu Hanaifa*, the leader of the Muslim Nation, will reveal the state and mysteries of the Master Ali Ahmad رَضِیَ اللہُ عَنْہُ. The stated time is approximately the time of *Hadrat Imam Mehdi's* (peace be on him) arrival. The reason for this disclosure of the hidden state and mysteries amongst the inward circle will be to punish the non-believers outwardly as well as inwardly. Islam will progress once more. At the time myriads of evils will have raised their ugly head throughout the world during the advent of the Fourteenth Century of the *Hijra*. The signs will be known by those who held the mysteries of Nature, in particular to the real gnostics bearing the benign disposition and the blessed and the high status. Only his (*Hadrat Imam Mehdi's*) and none else's followers will be knowledgeable about it. The *Aqtāb** and the *Aghyās** of the whole world at the advent of the Fourteenth Century of the *Hijra* will all dispense both wrath and mercy. Very few *Abdals** will come to the world. *Naqeebs** and *Najeebs** will curse worldly people throughout the world. Only those affiliated to a gracious gnostic will remain safe. They will occupy themselves day and night, with the permission of their Shaykh, in spiritual practices. They will be safe and at peace for fear of loss of their Faith. The worldly people will then have their Faith taken away from them.

This Mujaddad's rule flows from the stars, *Saturn* and *Mercury*. These stars bear the wrath of the *Ghawth* and the mercy of the *Pole Star, Mashitray*. And it is near on hand, that in the middle of the Fourteenth Century of the *Hijra* jealousy becomes rampant and so also grudging. Not to speak of minor sins, major sins will be committed. The authoritative gnostic of this period will be given to excessive back biting. The number of gnostics will be rare and weak. Then Shaykhs will be discovered to understand them. They will be discovered only if they present the pros and cons of certain facts before a gracious gnostic who would understand because of his strong inward faculties, thus making possible a satisfactory response. The ungracious *Luqman* will reach such an abyss as has been forecast by the blissfully true Messenger, the Prophet Muhammad ﷺ, that is, they would adopt the world rather than the Faith.

Four Things at Kalyar Which Survived the Divine Wrath and the Conflagration

When on 12th Muharram al-Haram 651 AH, he was free from the special duty, it was the time of *Tahajjud* prayer. He went over to Mrs Gulzarvi's house and stood at a place which he had liked from the very day of his arrival and where his mausoleum stands today.

‘Aleemullah the Abdal was present. During all this time the people of Kalyar searched for but could not find him in order to request his protection against the wrath of Allah the Almighty. However, he met with the requests of the following and prayed for their safety:

- 1 The wild fig tree
- 2 A dove who had her nest in the wild fig tree
- 3 A piece of land which is situated at a short distance from where he resided
- 4 The site of the mausoleum of Sayyedena Imam-ud-Deen who is descendant of Syed Abdul Qadir Jilani رَضَوِا بِنَبِيِّكَ .

and one of the disciple of the master, the benefactor of the poor, Khawaja Muin-ud-Deen Chishti Ajmeri رَضِيَ اللہُ عَنْہُ .

The Fire of Kalyar

It is reported in the *Ser al-Aqtāb* that having prayed for the safety of these four things, facing the *Qibla* he stood by the wild fig tree. 'Aleemullah the Abdal was with him in the rear. He rested his side and back against the wild fig tree holding its branch with his left hand. He closed his right hand into a fist, raising the index finger. He brought the finger to the front of his heart and raised his eyes towards the sky. For a short while he was completely absorbed. After a little while the branch of the tree slipped from his hand. He let the other down. His eyes moved away from the sky. In the same state he moved and stood a short distance away from the tree. After an hour or so he opened his majestic eyes and his lightning sight fell on the ground. Simultaneously, seven steps away from his feet, fire began to erupt from the ground; the conflagration spread in all four directions, thus burning everything except the four things above. Everything was destroyed. Flames went high up and nothing received any refuge. Fire was spread to a distance of about eighteen miles all round and remained alive for several days. The whole of the city of Kalyar was burnt to ashes. Only the aforementioned things were safe and secure from the wrath of Allah the Almighty. The following words were heard coming as they did from his mouth:

هُوَ يَا مَنْ هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ

Hoo! Yaa Man Hoo! Yaa Man Laisa illa Hoo!

(Allah the Almighty! O You, Allah the Almighty!
Allah the Almighty! O there is none inside me but
Allah the Almighty!)

At times and in extreme absorption he said

لا لا لا

'Laa, Laa, Laa'

'There is nothing' 'There is nothing' 'There is nothing'

When the excitement of a practice adopts a state of complete absorption, the stages in the journey of Saliq are accomplished right up to *Subhat al-Muntaha* (the Ultimate Station of Allah the Almighty). The *Salik* becomes independent and is free of everything of the Universe. The colourful and fascinating aspects of the physical body all disappear. And all the curtains are lifted.

When this state of absorption overtook the Master (رحمۃ اللہ علیہ) he, in the heat of absorption, explained his state and stage in these words:

امروز نشو و نشان مہمان شد است مارا
جبرائیل با ملک و رہبان شد است مارا

Today the king of kings has honoured us with his
visit.

The Archangel Gabriel with the angels are our
guards!

Subhanallah (Glory be to Allah the Almighty!)

Then in this state of absorption he remained standing, calm and stationary, holding a branch of the wild fig tree for twelve years. And this is the limit of absorption into Allah the Almighty.

آفاق ہاگردیدہ ام مہرِ بتاں ورزیدہ ام
بسیارِ خوباں دیدہ ام انا تو چیزِ دیگری

I have wandered about many horizons.
I have experienced the love of idols.
I have witnessed many pretty maidens.
Yet you are something entirely new!

Again, he spoke about his state thus:

امروز شاہِ شاہاں مہماں شُد است مارا
جبریلؑ با ملائک درِ باں شُد است مارا
درِ جلوہ گاہِ وحدت کثرت کجا بہ گنجِ
ہترہ ہزار عالم یکساں شُد است مارا
ماخانہ جہاں را بسیار سیر کردیم
اے شیخ بُت پرستی ایماں شُد است مارا
درِ مغل گداہاں مہرسل کجا بہ گنجِ
بے برگ و بے فوائے ساماں شُد است مارا
احمد بہشت و دوزخ بر عاشقاں حرام است
ہر دم رضائے جاناں رضواں شُد است مارا

Today the king of kings has honoured us with his
visit.

The Archangel Gabriel with the angels are our
guards.

How could multiplicity be accommodated before the
presence of the One!

To us eighteen thousand creatures have become
one.

We visited many a world so many times.

O Shaykh, idol worship has become the faith of
mine.

How could the messengers sit in the company of
faqirs!

Helplessness and meekness have become the
circumstances of ours.

Ahmad, Heaven and Hell are forbidden to lovers.

The Will of the beloved is the will (*Ridwan*) of ours.

* These are the different appellations of the *Awliya* (mystics), dependent upon their respective *Ahwāl* (States) and *Maqamāt* (Stages).

Chapter 11

Hadrat Shams-ud-Deen's Arrival at Kaylar

Baba Sahib رَضِيَ اللہُ عَنْہُ was well-aware of this state of the Master of the Worlds رَضِيَ اللہُ عَنْہُ . When he had been in this state for twelve years, *Baba Sahib* رَضِيَ اللہُ عَنْہُ addressed his followers one day and said: "O People! Is there anyone amongst you who could bring my Sabir to consciousness?"

A man named *Shams-ud-Deen*, who had come along with *Baba Sahib* رَضِيَ اللہُ عَنْہُ from Turkey, stepped forward, and stood with his hands together in front of *Baba Sahib* رَضِيَ اللہُ عَنْہُ and beseeched: "This humble servant of yours, namely myself, is prepared to discharge this duty."

Baba Sahib رَضِيَ اللہُ عَنْہُ looked searchingly at this brave man and said smiling: "Are you sure that you will be able to bring my Sabir to consciousness?"

Shams-ud-Deen beseeched: "If your prayers and spiritual graces accompany this task, it is not very difficult."

He added softly: "If I succeed in my objective, what will be the reward for rendering this important duty?"

Baba Sahib رَضِيَ اللہُ عَنْہُ replied: "You will be granted what you wish!"

Shams-ud-Deen said: "Hadrat! In reward for this duty, I am desirous of the sacred presence of and service to the Honourable Master رَضِيَ اللہُ عَنْہُ ."

Baba Sahib رَضِيَ اللہُ عَنْہُ granted him his wish, but warned him thus: "Beware, be on your guard, because Sabir's majestic presence is perilous for you too."

Shams-ud-Deen took leave of *Baba Sabir* (رحمۃ اللہ علیہ) and having reached Sabir's place, he hid himself behind a tree and recited the Great Name (of Allah the Almighty) as was in vogue with the *Sabiriyah Order*. This made him safe against the burning fire which rampaged for a distance of eighteen miles all round. At long last, *Shams-ud-Deen* (on whom Allah the Almighty had bestowed a voice, melodious and appealing to the heart) uttered his courage and from behind the tree rhythmically recited the Holy Qur'an. Hadrat Sabir's (رحمۃ اللہ علیہ) heart began to be stirred and the majestic state began to melt like wax and thus set in the scene of pleasantness. He opened his eyes and, looking round here and there, he found *Shams-ud-Deen* of whom he enquired: "Who are you? Come to the front."

Shams-ud-Deen beseeched: "Hadrat! I, your humble servant, am afraid of your majesty. I will come to the front if you would grant me safety."

Hadrat Sabir (رحمۃ اللہ علیہ) replied, smiling: "There is no need to be fearful. It is all peace. Come to the fore."

Shams-ud-Deen came to the front. He was told: "Do the recitation of the Holy Qur'an!"

Shams-ud-Deen started with the recitation. The Master (رحمۃ اللہ علیہ) began to experience ecstasy. When he regained consciousness, he said, happily: "Wonderful! You have indeed pleased my heart. Say what you want."

Shams-ud-Deen entreated: "I wish to remain in your presence."

He replied: "You are welcome but beware that you do not come in front of me. Lead and live your life behind me, because I myself do not know when you might suffer at my hands."

Shams-ud-Deen accepted that he should live in his rear, but remained day and night in Hadrat Sabir's (رحمۃ اللہ علیہ) service.

One day Hadrat Sabir (رحمۃ اللہ علیہ) asked him for some water. He was delayed in bringing the water. When he did come to his rear with some water, he found the Master (رحمۃ اللہ علیہ) in an extreme

anger. He said in excitement: "O Shams-ud-Deen Baba, why such a delay in bringing water? Can't you find some? Have you gone blind?"

Shams-ud-Deen managed to give a skin of water, but he himself found he had become blind. He wept and beseeched: "Hadrat, I have become blind. I can see no more."

Hadrat Sabir رَضِيَ اللہُ عَنْہُ turned round, saw the blind *Shams-ud-Deen* and himself fell into prostration, beseeching most anxiously: "O the Lord of the Worlds! You are the Knower of the unknown. And You know so well that this *Shams-ud-Deen* is a true friend and companion of this sinful servant of Yours, namely myself. Please take pity on his state!"

As soon as he finished his supplication, *Shams-ud-Deen* recovered his sight.

It often happened likewise.

Hadrat *Shams-ud-deen* states: "The Hadrat, the King of both the Worlds, the Master 'Ala-ud-Deen Ali Ahmad As-Sabir رَضِيَ اللہُ عَنْہُ taught and blessed me with certain issues regarding the hidden state and some other areas, theologically and linguistically, more obvious. And then he gave this order: "Shams-ud-Deen, now put down everything that I say and name this as '*Saheefa Biyan-i-Sabiri* (Scrolls of Sabir's Sayings)'."

"Accordingly, since that day I began to record in writing whatever I heard from his blessed tongue for *Saheefa Biyan-i-Sabiri* (Scrolls of Sabir's Sayings)."

Regularly, *Shams-ud-Deen* said into the Sabir's ear and at the appropriate time the 'call to the prayers', thus making him regain his consciousness. He often said: "Shams-ud-Deen, the *Shari'at* (Islamic Law) is a wonderful code of law in that it brings one from His Presence to His Court."

Having said this he always asked *Shams-ud-Deen*, the *Shah Walayat*, to lead the prayer. When *Shams-ud-Deen* had said the prayers, he used to find the Prince of both the Worlds رَضِيَ اللہُ عَنْہُ in his standing posture, arms folded and completely absorbed. It

happened likewise in all the other four prayers. However, after the *Tahajjud* prayer, the Master رحمۃ اللہ علیہ taught Shams-ud-Deen the linguistics and the knowledge of the hidden states. On some evenings he said: "Shams-ud-Deen, is there anything to eat?"

Shams-ud-Deen then presented the small round fruit of the wild fig tree and he muscled them with his hands. The Master of the Worlds رحمۃ اللہ علیہ tasted them and said: "Deen, a man eats, but God is blessed and free of all this."

This set them in the state of complete absorption.

Shams-ud-Deen's Grand Seclusion

During this period of time Shams-ud-Deen was ordered to remain in complete seclusion for six years. During this time he went through a strange experience. After six years time 'Aleemullah the Abdal was ordered to call out Shams-ud-Deen by shouting from outside. After a long time a voice was heard, saying: "Who are you? Which Shams-ud-Deen are you calling? What do you want?"

Wonder struck by this 'Aleemullah the Abdal went back to the Master of both the Worlds رحمۃ اللہ علیہ and beseeched: "Hadrat, I have been shouting and calling Shams-ud-Deen for a long time. After some time he answered: 'Who are you? Which Shams-ud-Deen are you calling? And what do you want?'"

The Hadrat, the Prince of both the Worlds رحمۃ اللہ علیہ retorted: "'Aleemullah, go and speak to him thus, 'I call Sabir's *Shams-i-Ardi* (the Earthly Shams) at the Master's رحمۃ اللہ علیہ command.'"

In accordance with the Master's order 'Aleemullah the Abdal called Shams-ud-Deen who then spoke to him, having recovered his senses and consciousness. He was then led out.

Khawaja Shams-ud-Deen writes in *Maktoob-i-Nitab-Sahecta Biyan-i-Sabiri* that, after the grand seclusion, I came to the Master of the Worlds رحمۃ اللہ علیہ, offered my salutations, kissed his feet and stood behind him respectfully. The Master of the Worlds رحمۃ اللہ علیہ ordered: "Shams-ud-Deen, sit down." Shams-ud-Deen sat behind

him most reverently.

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'The Master's (رَضْوَاللہِ عَیْنُہُ) Will to Shams-ud-Deen at-Turk

The way that the Master of the Worlds رَضْوَاللہِ عَیْنُہُ spoke expresses his will: "Shams-ud-Deen Babar! Go to the City of Ameer. There the Muslim army is fighting to conquer the fort but without any success. The fort will be conquered when you raise your finger. That day will be the last day of my life. That is, *Wahdat* (Oneness of Godhead) will turn to *Ahdiyat* (Unity of God). This will take place after the *Fajr* prayer on Thursday 13 Rabi ul Awwal 698 AH."

Khawaja Shams-ud-Deen beseeched: "Your Highness, how would this servant of yours, namely myself, come to know of it?"

The Master of the Worlds رَضْوَاللہِ عَیْنُہُ replied: "The whole day, Wednesday, will come to an end. On the evening that precedes Thursday, cold and fierce winds will blow so much that all the lights of the troops will be put out. In fact all fire will go cold. At that time, the commander of the troops will come to you because only your light will be lit. All other lights belonging to the troops will have gone out. This will be a very strong sign of your knowledge. It will be on the following morning, Thursday, that you will raise your finger towards the fort, thus helping to conquer it.

"From now on 'Aleemullah the Abdal will remain at your service. This Abdal has been inherited by the family since the time of our revered ancestor *Syed Abdul Qadir Jilani*, the Exalted

Ghawth رَضِیَ اللہُ عَنْہُ . This Abdal will report to you from all around the world. Shams Baba, you will have a *Qalander* (an absorbed mystic) successor who will, in turn, have a great successor in the person of a Successor VII. 'Aleemullah the Abdal will die during the time of the Master VII. After his death, no Abdal will serve anyone but a *Mujaddad* (religious reformer) of the time."

Shams-ud-Deen entreated: "Who will bathe you?"

The Master of the Worlds رَضِیَ اللہُ عَنْہُ replied: Shams-ud-Deen, you will."

Shams-ud-Deen implored again: "Shall I touch your sacred body?"

The Master of the Worlds رَضِیَ اللہُ عَنْہُ said: "Do not touch at all. As you will wish, so it will be done."

Shams-ud-Deen beseeched again: "What colour shall I have for your shroud? Shall I apply scent to your shroud or not?"

The Master of the Worlds رَضِیَ اللہُ عَنْہُ replied: "Whatever the cloth, you must provide the shroud yourself. Tie on my head the turban which my Shaykh has given me and dress me in the gown which my Shaykh gave at the award of the Caliphate. There is no need of any scent."

Shams-ud-Deen beseeched: "How shall I dress you in your dress, the mantle and the gown if I am not to touch your enlightened body?"

The Master of the Worlds رَضِیَ اللہُ عَنْہُ replied: "You need only make up your mind and it will be done accordingly."

Shams-ud-Deen beseeched: "Who will lead your funeral prayer?"

The Master of the Worlds رَضِیَ اللہُ عَنْہُ remarked: "This will be taken care of at the time."

He added: "I appoint you as *Shah Walayat* (an exalted state in Islamic Mysticism). Throughout the world, nobody could become a *Wali* (Mystic) without your approval."

He went on: "The man, popular amongst worldly as well as the corporeal affairs, will be recognised by your letter on your

forehead, my stamp on his back and the Ghawth's footprint on the back of his shoulder."

Shams-ud-Deen beseeched: "Who will bury you?"

The Master of the Worlds رحمۃ اللہ علیہ replied: "The *Muhammad* of the time."

Hearing this, Shams-ud-Deen burst into tears. Seeing his tears, the Master of the Worlds رحمۃ اللہ علیہ put his hand on his head saying: "Shams-ud-Deen Baba! The *Muhammad* of the time to above will bear all the qualities of a *Shah Walayat*. He will appear in 907 AH. He will be the *Muhammad* of the sacred *Order* of *Sabiriyya*, *Hanfiyyah* and all others. He will be descendant of *Imam Abu Hanafa*, the Light of the Muslim Nation, رحمۃ اللہ علیہ. Should you wish, Shams-ud-Deen Baba, I can help you to survive until that time. You are aware that Abul Qasim Gharani is still alive and will remain so for some time in future. He is my recorder and recorder for others too. And the status of a *Shah Walayat* is greater than that of a *Mujaddid*.

"If you wish to be a *Mujaddid*, I can also help you with that."

Shams-ud-Deen implored: "Sir, I have recouped my patience. However, I beg to know how will your enlightened body stay on without a grave, and all alone?"

The Master of the Worlds رحمۃ اللہ علیہ replied: "Shams-ud-Deen Baba! I belong to the eternal spirit, near to the Prophet's روحہ مبارک spirit. It is because of this that my body will exist without a grave and between two red stones only. The *Muhammad* of this Order, who will be the descendant of *Imam Abu Hanafa*, رحمۃ اللہ علیہ, will lead the funeral prayer, and this prayer will incorporate everything apparent and hidden. He will bury my body again. This would amount to my body fulfilling my *Shaykh's* tradition. The *Mujaddid's* descendants will be the inheritors of everything of mine, apparent and hidden. Those practising Islam in all aspects, traditional and spiritual, will continue with my line. And there will be nothing of me amongst the worldly people."

Shams-ud-Deen رحمۃ اللہ علیہ beseeched: "How will you get along

from 690 AH to 907 AH? Will anyone come near to your sacred body lying between these boundaries?"

The Master of the Worlds رَحْمَةُ اللهِ عَلَيْكُمْ replied: "After you and having said the funeral prayer, nobody will come near to me. The Master VII of the line of your *Qalander* will come to me and carry from me the food for the *Mujaddad*. At my command he will also place a green branch of a tree above my navel. He (the *Mujaddad*) will in turn erect the branch on the Master VII."

He continued: "Record this account of mine in the *Saheeta Biyan-i-Sabiri*, and hand over this *Maktoob-i-Nitab* to your *Qalander* who will pass it on for the Master VII and then to the *Mujaddad*. The *Mujaddad* will disclose the state of today's affairs. From now on the *Mujaddads* will all belong to our line. The *Mujaddad* will relate all accounts of all sorts from the time of the Prophet Muhammad ﷺ to his own time.

"Shams-ud-Deen! *The Mujaddad* is the one who has received the knowledge of all the times, past, present and future from man to man spiritually. He keeps the correct evidence of all nature. And whosoever in his time will not receive education from the *Mujaddad* will not be one from my family; indeed, not from any family. On the other hand, one who believes in the *Mujaddad*, enquires of him about different statuses, apparent and hidden, and listens to his accounts becomes *Arif-i-Kamil* (the perfect gnostic). During his time all the people gather round the *Mujaddad* and receive from him a verbal education and benefit thoroughly. They obtain permissions in such areas as 'command' 'thought', 'prayer', 'practice', 'dhikr', 'secrets', the power of 'saifullah jabāruti', 'saifullah malākuti', 'saifullah lā-huti', 'saifullah nāruti', 'saifullah mahnavi', and 'saifullah ruhi Qayyumi'. This is imperative for the *Ghawth*, *Qutb*, *Naqeeb*, *Aoutad*, *Abdal*, *Rijal al-Ghayb* and everyone who belongs to the line of Iman Abu Hanaifa رَحْمَةُ اللهِ عَلَيْكُمْ and any other spiritual Order. Whosoever receives all of the knowledge from the *Mujaddad* is the inheritor of the wealth of the man of mystery."

The Master of the Worlds (علیہ السلام) explained that after all this there will be eleven states of the hidden stages and these are not meant to be disclosed to all and sundry. Of the whole lot only one amounts to helping people to understand and is as follows:

He explained: "Shams ud Deen, you must recite your name (one of the Names of Allah the Almighty) along with the *Durood* (blessings on the Holy Prophet ﷺ) which has been commanded to you in this Order. This will help you to fulfil your intentions and actions. And because of the blessings of this recitation, all people will fulfil their wishes."

Chapter 13

Khawaja Shams-ud-Deen's Departure to Āmeer

Khawaja Shams-ud-Deen discovered from 'Aleemullah the Abdal the map of the route to the fort of Aameer. After twenty years service to the Master of the Worlds *رضو اللہ علیہ* and six profitable years of Grand Seclusion, that is a total of twenty six years of beneficial companionship, he withdrew rather reluctantly from his audience at the Divine Command, as recorded in his destiny on 13 Safar al-Muzaffar 689 AH. And with heavy heart and tearful eyes he set off from Kalyar Sharif to the fort of Aameer along with all his sacred gifts, garments and letters from pious men of the Faith which *Baba Sahib* *رضو اللہ علیہ*, the blessed of the worlds, had given him. He was then preoccupied with the thought that he would not find one in the world who was such as he, an embodiment of beauty, good and beneficence. As a result of the blessing of the recitation of the *Ism-e-Azam* (the Great Name) as is practised amongst the *Chishtiyyah* and *Sabiriyyah* Orders, he reached the fort of Ameer on the sixth day. And as directed by the Master of the Worlds *رضو اللہ علیہ* he joined the troops.

Muhammad Intizamullah Shibabi has in his *Tadhkira-i-Sabir* (An Account on Sabir) written that Ghiath-ud-Deen Balban attacked the fort of Āmeer. But this fact has not been authenticated by any other historical narrative. However, the reality of the situation appears that 'Ala-ud-Deen Khalji, who was Sultan Jalal-ud-Deen Khalji's nephew and the ruler of this province, attacked the fort of Aameer because it happened to be a place of Hindu

concentration.

Procuring the String of Cotton

For many years, Alaud Deen Khalji besieged the fort, but without any success. The tent ropes had worn out. Alaud Deen Khalji ordered that arrangements should be made to procure cotton string in order to replace the tent ropes. The commanders searched around but did not find cotton string anywhere.

Coincidentally, the commander met a pious man who told him the reason why he seemed disturbed.

The commander replied, "We have a problem to which no solution is being found."

The pious man said: "Do not worry over it. I have been directed by the Divine to arrange for the cotton. I will make arrangements for this."

Accordingly, the pious man took a cotton reel and put it into a bowl. He made a hole in a cloth and covered the top of the bowl with it. He pulled out the thread from the hole and with it tied the cloth round the bowl. He handed over the end of the thread to the commander, saying: "Keep pulling the thread. You will have enough of the thread to fulfil your requirement. God willing there will be no dearth of it whatever."

The commander did likewise and collected sufficient cotton string. The commander related this wonderful incident to the Commander-in-Chief who came running to the pious man, beseeching: "Sir, I am leading an incursion to this fort for a period of time and as yet no way has been found to conquer it. God forbid, if defeat is to be faced, then the prestige of Islam will suffer."

The pious man said: "Every job is timed and is accomplished by the Divine decree. Be patient. Once the time has been reached you will embrace victory. But this will not be because of me. At the Divine decree a man in your troops has been appointed to pray

for the fort to be conquered. Go and look for him.”

‘Ala-ud-Deen Khalji beseeched: “Sir, it is difficult to find some unknown person amongst this large army consisting of thousands of men. Please tell me some clue.”

He replied: “Go ahead! A strong and fierce wind will blow one night. There will be a lot of rain. All the lights of the troops will be put out. That man’s lamp will remain kindled. He will be busy in the recitation of the Holy Qur’an. He is *Shams al-Ard*. Seek his help. It all depends on his supplication.”

‘Ala-ud-Deen Khalji heard all this and came back and began to wait for the time to come. At the other end, the King of India went with the same object to Hadrat Nizam-ud-Deen Awliya Zari Zarbaft of Delhi رَضْوِ اللہِ یُکِنِّہُ , beseeching: “Please pray for the conquest of the fort. The troops are in the field and have been so for such a long time.”

Hadrat Nizam-ud-Deen Awliya رَضْوِ اللہِ یُکِنِّہُ replied: “The man who will conquer the fort has enlisted in the troops. Direct your Commander-in-Chief to look for him, thus requesting him for his supplication. Both you and your Commander-in-Chief are unaware of him.”

When the Commander-in-Chief received the King’s order he had confirmed what the pious man had already told him.

On the other hand Shams-ud-Deen’s heart was restless in separation from the Master of the Worlds رَضْوِ اللہِ یُکِنِّہُ . Twenty six years companionship was a long time. One evening he felt very disturbed. The wind on that day was unusually very fierce. The sky became overcast. It began to drizzle. He became sadder still. He lit his lamp and began to recite the Holy Qur’an. The wind became fiercer and fiercer. Restlessness spread all round the troops. The fierce, fast and cold wind put out the lamps and lights of all the troops. Darkness prevailed over all. He was as usual busy in the recitation of the Holy Qur’an in the light of his own lamp. He was so absorbed that he was unaware of the world outside. Seeing a complete blanket of darkness over the troops

‘Ala-ud-Deen Khalji, who had been waiting for this for a long time, went out to search for this rare person. After a short search and wandering around, he came and stood outside the Khanqah tent. As soon as he had finished the recitation, he paid his respects and fell at his feet, beseeching: ‘Sir! Help because I am extremely helpless and worned.’

It is a great thing to be a namesake to someone. By the means of ‘Ala-ud-Deen Khalji’s honour and friendship.

Hadrat Shams-ud-Deen spoke some words of consolation and solace. After his morning prayer, he came out of his tent and ordered ‘Ala-ud-Deen Khalji to attack the fort. At Hadrat Shams-ud-Deen’s command the Commander in Chief followed suit. With the kindness of Allah the Almighty, the troops entered the fort at the first assault. On Thursday 13 Rabi-ul-Awwal 689 AH, the Islamic flag fluttered high at the fort. After the conquest and victory, ‘Ala-ud-Deen Khalji searched for Shams-ud-Deen in order to offer him the congratulations on the victory, but he had gone away even before his arrival.

Hadrat Shams-ud-Deen’s Return to Kalyar

Here the troops were entering the fort with a great enthusiasm and over there Shams-ud-Deen remembered the Will of the Master of the Worlds *قَوْلُهُ* that the time of the conquest of the fort would be the time of his death. Pondering over this, he became restless. He gave Shaykh Muhammad Aslam Bakhshi, an army officer, his copy of the Holy Qur’an in lieu of eleven rupees. He bought the cloth for his shroud for eight rupee, some cloth for a *dhuti* (a sheet of cloth worn round the groin) for one rupee and other necessities for the remaining money. Then having packed all these articles into a bag and put it on the back of his shoulders, he set off to Kalyar Sharif without informing anybody. He recited continuously *Ism-e-Azam Sabiriyyah* (the Great Name of the Sabiriyyah Order) and walked away at a fast pace. He came across ‘Aleemullah the Abdal who seemed to be in a disturbed state. He

enquired of him concerning his welfare and about the health of the Master of the Worlds *رضوانہ علیہ*.

'Aleemullah the Abdal paid his respects, beseeching: "About a week ago the Master ordered me, saying, 'Aleemullah! Go, report to Shams-ud-Deen and remain at his service. From now on you will have to live with him. I appoint you to serve him.'"

Hadrat Shams-ud-Deen enquired further: "Aleemullah! Please say if anything special took place after my departure!"

He replied: "Sir, there has not been anything special!"

As he walked along Shams-ud-Deen's foot stumbled and he fell down. When he got up he saw that he was in the suburb of Kalyar Sharif. Hurriedly he went near the wild fig tree and saw the sacred body of the Master lying watched by a lion sitting nearby. Restlessly, he advanced his hand towards the sacred body. A fierce sword was flung to him. He put forward his sleeve. This is why it is said of the descendants of Shams-ud-Deen that they all have the identification mark which is that they have one sleeve shorter than the other.

Funeral Prayer and the Reality of Fanā and Baqā

As he approached, the lion stood up and went away to the jungle and, in accordance with his Will, Shams-ud-Deen bathed and dressed the sacred body and performed all other rites. Then he stood up waiting for the funeral prayer. He really thought that he alone would say the funeral prayer of such an exalted man. Also he felt very bad about the fact that there was no sign of a single person within the range of his sight. All was woods and wilderness. O God! What was all this? He gathered up courage and was going to stand on the prayer mat when from aside, a voice was heard, saying: "Wait! Do not hurry. This is not your job. Here I am."

Hadrat Khawaja turned round and saw that a galloping horse rider had arrived; he wore a dress like Sabir's and had a veiled

face. He got off the horse, stood on the prayer mat and led the funeral prayer. When at the end of the funeral prayer the Hadrat Khawaja turned his face for the finishing salute to the North and then to the South he in fact observed that innumerable creatures as far as the eye could see, had taken part in the funeral prayer.

It is said that during his period of service to the Mughal Courts, Worlds (عالمات) Shams-ud-Deen posed the question of the issues of *Fanā* (self annihilation) and *Baqā* (permanence) to which he replied: "You will not understand it now. At a suitable opportunity, you will see it with your own eyes and to your full understanding, *in sha'aa Allāh*."

A long time had elapsed and this discourse had slipped from Hadrat Khawaja's mind.

Everybody was busy in the burial of the dead body. It occurred to the heart of the Hadrat Khawaja that he should meet the *Imam* (the prayer leader) in order to find out about him, his name and his whereabouts. Otherwise, the one who led the funeral prayer would remain a mystery. Therefore, he directed his attention to the *Imam* who, holding the bridles of his horse, had already got on to its back. Seeing the Khawaja, the rider flicked the horse to go in the Westerly direction. The Khawaja ran after the horse and a short distance away he caught up with him and held the bridles of the horse and beseeched: "Please tell us your name and your whereabouts. People will ask me who conducted my *Shaykh*'s funeral prayer. What shall I reply to them?"

Hearing this the rider slightly removed his veil and said: "Shams-ud-Deen, I have conducted my own funeral prayer. You often asked about *Fanā* and *Baqā*. How could I make you understand? Look! That is *Fanā* there and *Baqā* here!"

He kicked the horse and vanished in the valley of jungle! *Ahamdu-lil-Allah* (Allah the Almighty be praised!). As promised, he showed him everything in his presence, explained it to him and also renewed his meeting with the Khawaja. Seeing and hearing this, the Khawaja became unconscious.

The Hadrat Khawaja in the City of Farkhar

When regained his consciousness, he found 'Aleemullah the Abdal sitting to his left and busy at his service. When he enquired, 'Aleemullah the Abdal explained: "Sir, it is the City of Farkhar in the country of Turkistan (Turkey as it was) and the day of 15 Rabi al-Awwal 690 AH."

That is, a year and a few days had gone past.

Thereafter, he said: "'Aleemullah, send for the *Qutb* of the time (the Head of the Spiritual Hierarchy) here."

As ordered the *Qutb* of the time, Syed Ma'soom Ali Shah رحمۃ اللہ علیہ came along and paid his tributes.

The Khawaja said: "My dear, have a mausoleum constructed at the place where I landed and left a mark on the ground."

In accordance with his order Syed Ma'soom Ali Shah رحمۃ اللہ علیہ straightaway made arrangements for the construction of the mausoleum.

Syed Muhammad Hussain Shah, the author of *Haqiqat-e-Gulzar Sabiri* (Reality of the Sabir's Garden) writes in his eye witnessed account: "I myself have seen the place where Hadrat Shams-ud-Deen Shams al-Ard fell. It is one hundred and seven footsteps away in the East from the City of Farkhar and the radiant mausoleum which stands about nine feet by eleven feet and has been constructed in a green marble. Inside the mausoleum the mark on the ground is as fresh as if he had just fallen there. There is not even the difference of a hair's breadth. He had fallen on the ground on his left side and there are hand and footprints."

The Hadrat Khawaja in Panipat

On the morning of Saturday 17 Rabi al-Awwal 690 AH, Hadrat Shams-ud-Deen along with 'Aleemullah the Abdal, set off from the City of Farkhar and, passing through different cities, he entered Panipat (in the Punjab) where he stayed permanently. From Panipat he enquired about the circumstances at Kalyar Sharif by hands of 'Aleemullah the Abdal.

Hadrat Khawaja Panipati's (رحمۃ اللہ علیہ) Demise

After the morning prayer on Thursday 19 Shaban ul Muja'ad 697 AH, a sitting for religious hymns was held. The Khawaja experienced such an ecstatic trance that he became completely absorbed. When he had recovered shortly he composed a poem for everybody. Only his Caliph Shaykh Jami' ul Uloom, the Qalander III, the exalted mystic, could attend to him. The sitting went past in this way. At long last he breathed his last.

After prayer on Wednesday 10 Jamad ul Thani 700 AH, bidding farewell to this mortal and entering the eternal life, he said: *Ilallah hay wa umma alaihay rai'an!*

Many thousands of men from both the unknown and the known Worlds participated in the funeral prayer. Because of awe and majesty nobody could dare to enter the precincts of the mausoleum without the company of Hadrat Shah Jahan ud Deen Ahmad, the Qalander III, the exalted mystic. Those in the field of mysticism still follow this drill whilst visiting the shrine. The Khawaja still basks in the same glory and majesty as had been iterated by the Master of the Worlds (رحمۃ اللہ علیہ) "My only Saviour (literally the Sun) is sufficient for me!"

Since then, this charm and grandeur has pervaded to this day.

Hadrat Shams-ud-Deen (رحمۃ اللہ علیہ) states: "Having spent twenty six years in the service of the Master of the Worlds, As-Sabir (رحمۃ اللہ علیہ), I was not affected by the weather. Here, the cold, the heat, the rain and the hot winds were of absolutely nittle effect."

It is said that after some time there was no sign left of the grave of the Master of the Worlds As-Sabir (رحمۃ اللہ علیہ). Some high priest Brahmins wanted to build a temple there. One of the Hindu high priests was supervising the construction and he discovered signs of the grave of the Master of the Worlds As-Sabir (رحمۃ اللہ علیہ). In order to explore further, he excavated the grave and peeped inside. He thought that there was possibly a treasure hidden underneath. But as soon as he peeped inside he found himself caught there.

Afterwards, the devotees of the Master of the Worlds As-Sabir رَضِيَ اللہُ عَنْہُ dreamt of him, saying: "Come to me immediately. A Hindu high priest wants to dig my grave. I have caught him."

As soon as they had reached the grave, they found the priest had already died. When his dead body was recovered it was observed that he had worn the appearance of an animal.

It is also said that for a long time, there prevailed majestic enlightenment at the grave of Hadrat 'Ala-ud-Deen Ali Ahmad As-Sabir رَضِيَ اللہُ عَنْہُ so much so that people were frightened to go near it. If an unfortunate person went near it, he or she lost his or her life; if not life, he or she returned, having suffered a great personal loss.

Hadrat Abdul Qaddus Gangohi's Visit to the Shrine

A long time after a great divine Abdul Qaddus Gangohi رَضِيَ اللہُ عَنْہُ set off to visit the holy shrine of the revered As-Sabir رَضِيَ اللہُ عَنْہُ. In this he faced tremendous opposition. For example, lightening without the least speck of cloud in the sky struck. Hadrat Abdul Qaddus Gangohi رَضِيَ اللہُ عَنْہُ beseeched in an ecstasy: "O Hadrat! Please lessen your majesty at least for now. People have stayed away habitually, because of this majesty. They cannot visit you even after your demise and burial. Please manifest your beauty to the creatures of Allah the Almighty so that they come and pay their tributes to you."

Then Hadrat Abdul Qaddus Gangohi رَضِيَ اللہُ عَنْہُ reached the holy mausoleum and safe from any loss or suffering too. At night he dreamt of the Master of the Worlds As-Sabir رَضِيَ اللہُ عَنْہُ saying to him: "As a result of your request, the majesty has now inclined to beauty which will be manifested. From now on people can come to me."

It is said that Hadrat Abdul Qaddus Gangohi is the same divine of whom the *Baba Sahib* رَضِيَ اللہُ عَنْہُ said: "He will be the *Mujaddad* of the *Sabiriyyah Order* and will fulfil the rites of funeral and burial of my Sabir رَضِيَ اللہُ عَنْہُ once again. He will

become known during about 900 AH.

It took place accordingly. He (Abdul Qaddus) had his (Abul Sabir's) mausoleum constructed and arrangements made for the annual festivities.

These events and the forecast are a sort of puzzle for a learned man of the worldly knowledge and an incentive for a person of *Eeman* (faith) for the man of insight.

News (the learnt knowledge) is manifest, and:

- The manifest is subservient to the hidden
- News is obtained, the sight given

Yaa Allah-u Yaa Rahmannu, Yaa Raheemu, Yaa Har-u Yaa Qayyoomu, Yaa Dhal-Jalal u Wal-Ikram! Upon whomsoever You have bestowed knowledge also bestow him with the sight!

Knowledge alone is not sufficient for guidance. Knowledge is like a representative. When knowledge receives sight, it becomes exemplary.

In addition, sacrificing one's most beloved thing is the mark of faithfulness. And sacrificing one's life is the limit of one's devotion. And Allah, Allah! What to say about the life that is sacrificed for the sake of and in the path of and towards the jobs and in the love of Allah the Almighty. It is prized tremendously by Allah the Almighty.

Allah the Almighty grants eternal lives to those who sacrifice themselves in His path. One went even so far as to say: "They become eternally alive. And they go wherever they please."

The life that is sacrificed for Allah the Almighty is superior to all the lives of the world.

The present is witness to the past. What is there in the present was also there in the past. That what did not exist in the past is not found in the present.

Be it known that there recently took place an amazing incident regarding a young girl who died of extreme cold at the shrine of

the Master of the Worlds As-Sabir رَضْوِیْہُ عَلَیْہِ سَلَامٌ .

It is narrated that two women accompanied by a small girl from Pakpatan (Pakistan) went to Kalyar Sharif (India) in order to visit the shrine of the Master of the Worlds. Because of extreme cold the young girl lost her body temperature, so much so that just before sunset the girl died. These Pakistani female pilgrims contacted a local doctor named Ghulam Sarwar. After the medical examination, he declared the girl clinically dead. Consequently both the ladies put the dead girl on the door and began weeping and wailing. After the 'Isha prayer the worshippers in the mosque which is next to the shrine enquired about the reason why they were weeping and wailing. Instead of answering their queries they addressed the Master of the Worlds As-Sabir رَضْوِیْہُ عَلَیْہِ سَلَامٌ . 'Ala-ud-Deen Ali Ahmad, the inhabitant of the tomb, thus: "We have come here from the holy shrine, the place of rest of your religious mentor and guide Hadrat Baba Farid-ud-Deen Ganj Shakr رَضْوِیْہُ عَلَیْہِ سَلَامٌ at Pakpatan (Pakistan), in order to pay our respects to you."

The dead girl's mother continued: "People come to you to receive your blessings thus filling their laps. How could my lap be devastated? Because, as you know, your great grandfather Shaykh Abdul Qadir Jilani, the Ghawth al-Azam رَضْوِیْہُ عَلَیْہِ سَلَامٌ helped set afloat the boat which had remained sunk for twelve years. The Sun rose twice for your revered ancestor, Hadrat Ali al-Murtada (may Allah the Almighty bless his soul)! How could I then return from your shrine empty handed and with my lap devastated!"

The grief-stricken mother was wailing in such a manner that in a short while the motionless and soul-free dead body of the girl heaved a hiccup and showed signs of life on her face and body. And a little later she became alive and throbbing as if the cold hands of death had never touched her. This miracle (*karamat*) of the Master of the Worlds رَضْوِیْہُ عَلَیْہِ سَلَامٌ had numerous witnesses which included the staff of the board of trustees, the local doctor Ghulam Sarwar, Rao Maqbool Ahmad Khan, the prayer leader of

the exalted Mosque and about eighty other individuals.

This news appeared in the daily *Imro* of 30 March 1981 and a special report from Kalyan Shant was received at Dar al Ihsan on 29 March 1981.

Chapter 14

Hadrat 'Aleemullah the Abdal, a Mentor of Kalyar Sharif

'Aleemullah the Abdal's grave is about one furlong away in an uninhabitable desolation lying to the West towards the exalted mausoleum of As-Sabir, the Master of the Worlds رَضْوِ الشَّيْخِ. There is nothing there except crops which are exclusively dependent upon rainfall. This enlightened grave is completely free from present day inventions and conveniences. No anniversaries or fun fairs are held. There is neither water, nor canopy over the grave, nor oil lamp or lantern, nor sweeper, nor attendant, nor servant and no pilgrims. Day and night it is the complete state of *Hoo* (Allah the Almighty) that is prevalent. His grave is the living epitome of absorption and attention, just as absorption and *Sukr* (intoxication) and complete devotion estranged this *Darvish* during his life time and as someone who was fully committed to Allah the Almighty. His grave stands aloof from the worldly pantomime and is drowned in the fathomless depth of silence. Seeing this enlightened grave one is struck by the penetrating feeling that he was, even now, drowned in the same state of absorption and *Sukr* and was comfortably asleep.

There is, however, a huge wild fig tree which the birds haunt all day long. They chirp for some time and then fly away. The grave has cracks all over. At some stage some lucky person voluntarily erected a wall all around it. Even that has fallen apart

here and there. And this place is now the abode of Imam. However, they do not behave abnormally towards anybody visiting the place day and night.

You may call this state of affairs as a demonstration of the influence of the Master of the Worlds (علیہ السلام) on the land and glory, or humility and respect, or faithfulness, or the Abdal. Nobody visits his place. In other words, you may say that the Imam does not send for anybody. The devotees pay a visit to the Imam of the Master of the Worlds (علیہ السلام) and then return. Nobody pays any attention to this place. If this grave had situated away from the borders of Kalyan Sharif, it would have been a popular resort for humankind and wise men in particular. The rivers of intoxicating wine would have flowed.

A man disclosed that he (the Abdal) called him daily for honouring him with his audience. Scorching sun, rain, hurricanes and storms never stopped him on his way. He came there without fail from wherever and whatever condition he used to be. He reported daily at noon time. He did not even feel thirsty during the extreme heat of the months of May and June. He came back in the afternoon. He went over again at night and remained in his presence. He spent his youth likewise and in the same manner. *Maa shaa Allah!*

One day as he lay for rest under the shade of the wild fig tree it occurred in his mind to construct his mausoleum and repair the wall around. He brooded over this thought so much that he made up his mind to start with the job himself on the morrow. But he had the privilege of audience taken away from him. His friends often asked him: "Where did you spend your noons before now? Why don't you go there anymore?"

He diverted their attention by simply talking about something different. After a good number of days he re-established his missing contact, regained his honour that he had snatched away from him and got the grace of audience once more. He was wonder-struck and amazed at seeing new constructions. He asked

a passer-by: "O the respected Sire! Come here for a moment and tell who achieved all this construction!"

He (the passer-by) went away waving his hand in the air!

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Supplication

O Allah the Almighty! I beg of You for the sake of the eternal and everlasting prophethood and messengership of Your beloved and most beloved Muhammad Mustata Ahmad Muftabar Saad of Madina, the peace of mind, the benign beloved, the strong, the master, the holy, the perfect, the beautiful, the pure, the *La Ilaha Illa Hu*, the *Yāsin*, the *Muazzammi*, the *Maddathir* مَدَّاثِرٌ I beg of You that the byegone golden days of the Faith of Islam return once more and come into this world in full splendour.

O Allah the Almighty! This supplication is not mine alone but of every sympathetic inhabitant of Your world *Yaa Hayy yaa-Qayyoom!*

O Allah the Almighty! Listen and grant this supplication!

Allah the Almighty is the greatest, the greatest of all!

O Allah the Almighty! May all the Muslims in Your world be united at one centre and may this centre be called *Islamistan!*

O Allah the Almighty! May the *Ummah* (Nation) of Your beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ be subservient to Your Command and rule the whole of this world. And may this rule be Divine and everlasting rule! *Yaa-Hayy yaa-Qayyoom!*

Aameen! (Amen!)

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ !

Wa Aakhiru Da'waanaa Anil Hamdulillahi Rabb-il 'Aalameen!

Wassalaatu Wassalaamu 'Ala Rasooli Hil-Kareem! Wal-Hamdulillahi Rabb-il 'Aalameen! Aameen!

(In the end, our claim is that all praise be to Allah the Almighty,

the Lord of the Worlds, and blessings and greetings to the gracious Prophet ﷺ ! And praise be to Allah the Almighty, the Lord of the Worlds! Amen!)

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What is Dar-ul-Ehsan?

Dar-ul-Ehsan, literally meaning 'the House of Blessing' is a voluntary Islamic Institute situated in the District of Faisalabad, Pakistan. It has been defined as 'an abode of beneficence where people worship Allah the Almighty as if they are seeing Him. If it is the case, it (certainly) is true that He is seeing them'.

The Institute is busy fulfilling its aim of translating the sacred work of *Da'wah-o-Tableegh-al-Islam* (Invitation to and spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Quran* and the *Sunnah* (Tradition) of the Prophet Muhammad (ﷺ), the fountain-head of Islam.

People throughout the world from all walks of life, those who practise a little to those who practise their religion profusely, visit the Institute. In this way they satisfy their religious aspirations.

Sittings of incessant *Dhik'r* (remembrance of Allah the Almighty) are held, missionary parties of those with religious and spiritual zeal are sent to all parts, a spacious mosque and a repository for the worn out copies of the Holy Quran have been built, a school for destitutes and orphans and a well-staffed hospital have been established, administering their services free of charge.

Abu Anees Muhammad Barkat Ali, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam, in *Urdu*. This is now being translated in part in Arabic, Persian and English. *Kitab-ul-'Amal bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif'* (Holy Succession), *Makshoofāt-e-Manāzal-e-Ehsan* (Manifestations of the Stages of Blessing) and *Asma-un-Nabi al-Karim* (The Bounteous Names of the Prophet ﷺ) are three voluminous works of unique religious importance. A

monthly magazine. *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadeeth*, medical cures prescribed by the Prophet Muhammad ﷺ and Abu Anees Muhammad Barkat Ali's own words of guidance and insight.

— *Muhammad Iqbal.*

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Name Index

Aameer, the fort of, 62
 Abdul Aziz bin Harith, 3
 Abdul Rahim Abdul Salam, vii, 3, 4, the death of, 5, 6, 12
 Abdul Qaddus Gangohi, 46, 70
 Abdul Wahab, 3, 4, 13, 18
 Abu Anees Muhammad Barkat Ali, v, ix, xvii, xxv, 79, 80
 Abu Bakar Siddique, the First Caliph of Islam, 2, 3
 Abu Hanafa, the Imam, viii, 15, 16, 45, 46, 59, 72
 Abu al-Qasim Gargami, 11, 12, 59
 Ala-ud-Deen Khalji, 62, 63, 64, 65, 66
 Aleemullah the Abdal, 12, 15, 33, 36, 37, 38, 42, 43, 44, 47, 57, 58, 62, 65, 68, 74
 Ali Saeed Crispin, the Doctor, xvii
 Ali, the Fourth Caliph of Islam, viii; the Haider, xiv, 8, 15
 Ans bin Malik, 1, 2
 Auzeer, the Prophet ﷺ, 45

Baha-ud-Deen, 33, 41, 43
 Bajnor, the town of, xxi
 Bakhtiyar Kaki, the Khawaja, 12, 27
 Bikram Pal, the Raja, 30
 Basri bint Tabaf, the midwife, 6
 Burhan, the Haji, 6
 Chishtiyyah, the Line of, ix

Emir-ul-Uloom, Great Scholars of Islam, 8
 Imam-ul-Uloom, the Great Scholars of Islam, 3, 4, 27, 28, 36, 37, 45

Gabriel, the Angel, 1, 2, 3, 4
 Ganga, the Ganges, 2
 Ghias-ud-Deen Balban, the Emperor of India, 60, 62

Hajra Bibi, the Mother of the Prophet, 6

Hakim Amir al-Hassan, the Shah Waliyar, xvii

Hardwar, the Hindu Holy City, xv, xvii, 50

Harmana, the Goat, 58

Hassan, the Imam, 23, 45

Hirat, the City of, viii, 7, 11

Hussan, the Imam, 2, 3, 45

Ia'far Sadique, the Imam, 7

Jamal-ud-Deen Hansvi, the Qadi, 22, 23, 24, 25

Kalyan, the Raja, 30

Kalyan, the Santhood of, 28

Karam Pal, the Raja, 30

Kothowal, the village in Sahiwal, 4, 22

Muhammad, the Holy Prophet ﷺ, xviii, xxvii, xxviii, i, 2, 3, 4, 5, 8, 27, 28, 36, 37, 45,

- 59, 60, 77, 78, 79
 Madina Manawwara, 16
 Mehdi, the Imam, 46
 Mu'een-ud-Deen Chishti,
 the Khawaja of India, 31, 48
 Muhammad bin Ishaque, 5, 7
 Muhammad Yaqoob, the
 calligrapher, xvii
 Musqat, 3
- Nanna Mian, the Hadrat, xxi
 Nizam-ud-Deen Badayuni, 45, 64
 Nizam-ud-Deen Syed, the Sultan
 al-Mashaikh, 33
 Nusrat Baghla, the magician, 41
- Qadi of Tabbarak*, 34, 38
Qibla, the direction to the
 Holy Ka'abah, 48
 Qiyam-ud-Deen *alias* Dhamwan,
 the city elder, 31, 34
 Qutb-ud-Deen, the Emperor of
 India, 31
- Rishi Gokal Chand, 30
 Roorkee, the Cantonement of, 32
- Sabir* (the patient), 18
 Sadraq, the well, 35
Saheefa Biyan-i-Sabiri, 54
Sanskrit, the language of the
 Hindu Holy Scriptures, 31
 Sayyedena Imam-ud-Deen, 47
 Shams-ud-Deen At-Turk, ix, x,
 52, 53;
 the *Shah Walayat*, 54;
 his Seclusion, 55, 57; 65, 66
 Shri Krishan Ji, 30
- Sidrat al-Muntaha*, 49
 Syed Abdul Qadir Jilani, the Shaykh
 of the Shaykhs, *Ghawth* and
 Qutb al-Aqtāb, 3, 4, 7, 8, 45, 47,
 57, 58, 72
 Syed Ma'soom Ali Shah, 68
 Syed Shah Saif-ud-Deen, 4

Subject Index

- Ahāyia* (Unity of Godhead), 87
Ant-i Kāmil (The Perfect Gnostic), 60
 Aze, the prayer at, xvi, 18, 69
Awāya (plural for *Wah* – mystic), 1, 29, 33, 42, 44
 Backbiting, 47
Ba'iyat (the oath of allegiance), 26
 Cardamom, xvii
 Charter, 23, 24
 Chattel, 31
 Citation, 28
 Conflagration, 48
 Confession, the formula of, 26
 Contentment, 8, 18
Darood (salutation), 61
 Darvish, 74
 Day of Covenant, xxvii, xxix
 Determination, xxviii, xxix
 Devbani, the word of the Lord, 31
Dhāt (Being), xxviii
Dhik'r (remembrance), 79
 Doomsday, 37
 Ecstasy, 10, 22, 53, 70
Eid Day, xix
Fajr, the prayer time, 57
Fanā Fee al-Allah, 3
Fanā Fee al-Rasool, 2
 Faqir, 42, 51
Faqr (ascetic), 42, 51
 Faqr, the word of the Lord, 42, 51
 Funeral, the prayer at, 69
Haqīqa (plural for *Haq* – ascetic), 47
Ghawth (aid) at the time of prayer, 18
 Hierarchy, 18
 Grace, xvii
 Great Name (*Asm-i A'zam*), 53, 58, 62, 69
Haqq, 80
 Hair, the tuft of, 38
Itikāt (eventual seclusion), 18
Itikāt (eventual seclusion), 18
Itihād (retortation), 47
 Imam (for prayers), 67
'Isha, late evening prayer time, 54, 44, 55
Islamistan, the country for the Muslim *Umma*, 77
'Ishiq (devotion), xxvii
Ishraq, the prayer after sunrise, 57, 26
Jabārut, the sphere of Divine Power, 1, 3, 27
 Jealous, 2
 Jealousy, 15
Ka'abah, the House of Allah on Earth, 6

- Kafir, 38, 42
Karamat (miracle), 45, 73
Khalifa (successor), 36, 45
Khanqah (convent), 22, 33

Leilat al-Qadar (the Night of Power), 28

Maghrib (the sunset), 39
Malākut (the Angelic World), 1, 2
Mantle, 22
Maqnatees al-Wahdat (Magnetism of Unicity of Godhead), 33
Mujaddad (refromer), 45, 46, 58, 59; the definition of, 60; 70

Nafal, the prayer of, 8
Nikah (the wedding rites), 21

Oath of Allegiance, 34, 35
Ordinance, 24

Patience, 8, 18
Plague, 44
Preserved Tablet, 37
Prophecies, 1

Quth al-Aqtāb (Head of the Mystics), 2, 7, 27, 40
Qurbat al-Wahdat (Nearness to the One), 3, 45
Qutbiyyat, the certificate of, 21, 22

Rabb (The Lord), xxvii
Rukoo' (the kneeling posture in prayers), ix, 41, 42

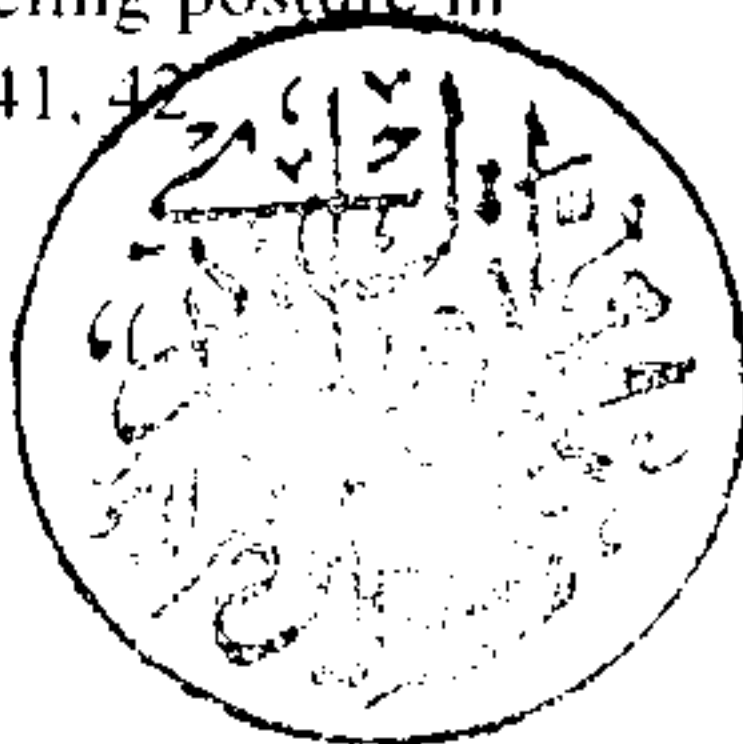
Rabb (The Lord), xxvii
Rukoo' (the kneeling posture in prayers), ix, 41, 42

Sajdah (Prostration), 42
Salik (pilgrim), 49
Seal of Mysticism, 3; of Sainthood, 27
Steadfastness, xxviii, xxix
Shaykhiyyat (spiritual precept), xxiii
Shams (the Sun), 69
Shari'at (Islamic Law), 54
Sirr al-'Abudiyyat (the Secrets of Servantship), 14, 15, 19, 26, 27
So'imber, 30
Snakes, the King of, 9
Sudra, the lowly Hindu Caste, 31
Suk'r (intoxication), 74
Sulook (Theopathy), 26, 49

Tahajjud, the Prayer of, 9, 10, 11, 15, 21, 27, 38, 47
Tareeqat (Islamic Mysticism), xxiii, xxviii
Tremor, 41

Ummah, the Muslim Nation, vii, 2, 3, 77, 80
Vigil of Extinction, 21
Vigil of the Unseen, 26

Walayat (mystical hierarchy), 39
Wali (mystic), 36, 42, 58
Waliullah (the mystic of Allah the Almighty), 13, 27
Wrath, of Allah the Almighty, 40, 43, 47



Zahoor Allah (manifestation of
Allah the Almighty), 11

Zuhr, the prayer time, xvi, 18, 33
37, 38

Tadhkira

of

All Kalyar

Enlightenment

Enlightenment

Although every feature of the story of devotion is, in its place, unique and unforgettable, whatever the eye of the firmament saw at Kalyar (near Roorkee, India) witnessed it there alone, and nowhere else.

Practice and knowledge, devotion and ecstasy, abstraction and intoxication, absorption and rapture, and majesty and beauty, have all been combined together at rare places and only occasionally. However, this beautiful, charming and inspiring combination was fully prevalent there.

The restless eyes are searching for him, of whom it has been said:

*"It is on the tongue of everyone
in Kalyar,
'An abstracted ascetic visits,
and is regular.'"*

This is perhaps the reason why (as the *Tadhkira* tells in its text) that whatever took place on the land of Kalyar had been kept secret from human intellect, understanding and comprehension until now.

These wise men, who have the secrets of clairvoyance and consciousness of Allah the Almighty hidden in their chests, are the decorum of Your wine house. If there had been no wise men in Your world what charm would have it offered? No history would have been fraught with any taste whatever. These wise men alone have made attractive the story of the descendants of Prophet Adam (peace be upon him).

— *Abu Anees Muhammad Barkat Ali*



DAR-UL-EHSAN PUBLICATIONS

ISBN 0 905773 21 7

PRINTED IN GREAT BRITAIN