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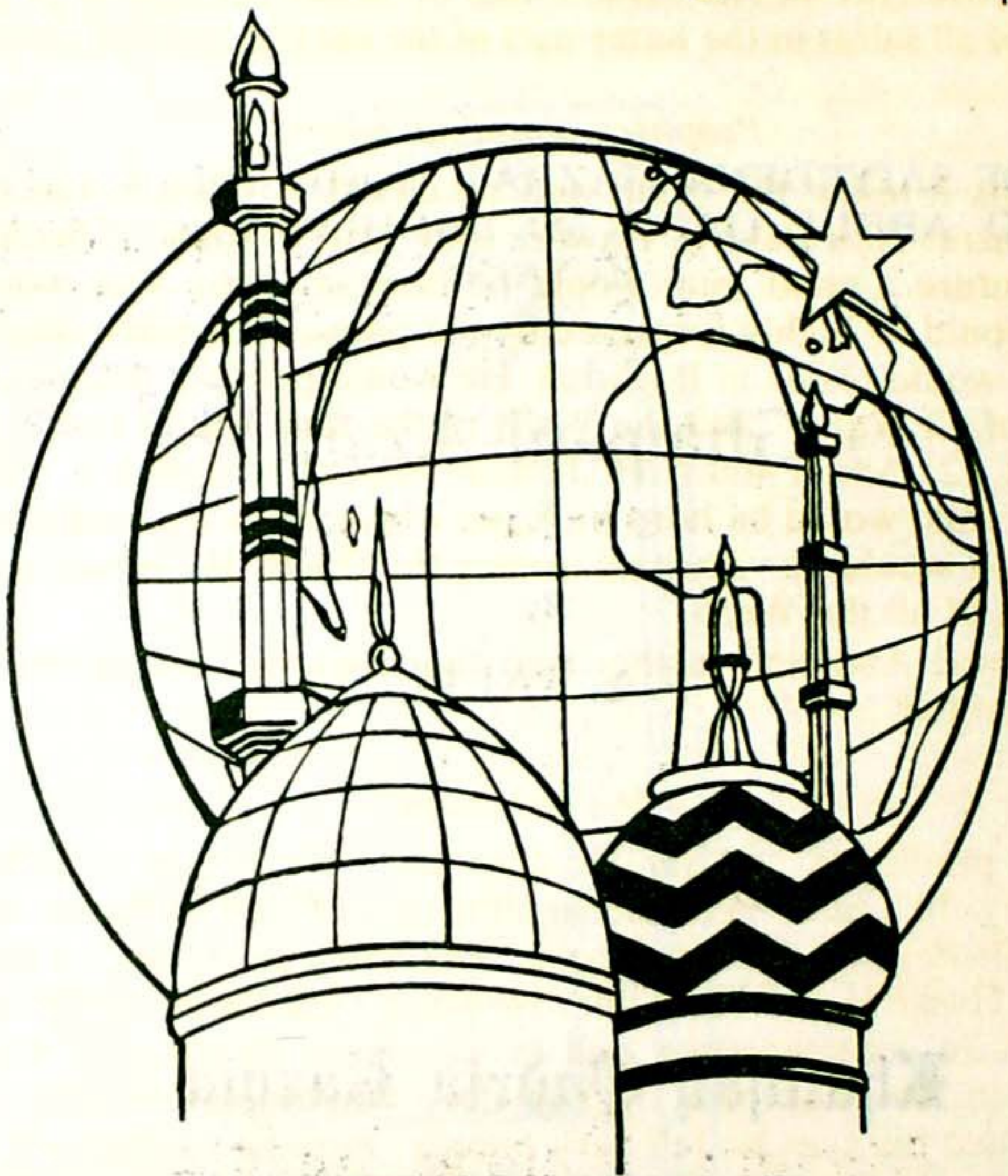
SAINT OF JILAN



قادریم نعرہ یا غوث اعظم مینرم
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Chapter I

THE ADVENT OF HAZRAT GHAAUS-UL-AZAM

Moral and Religious Condition of Islam about the fifth century of the Hijra

About the fifth century of the Hijra (11th century A.D.) the essential principles of Islam, viz., liberty, equality and fraternity were almost extinct in the Islam then current. Envy, selfishness and other vices were rampant. New sects with new doctrines began to spread. Among them were the Karramis, who held that the Divine Being is a substance in contact with the Arsh (God's Throne) which is located in space, and the Mutazalites (lit. Dissenters) or the Rationalists. Hence Providence in His wisdom had ordained the advent of the best and the greatest of all saints in the latter part of the century for the revival of Islam.

Prophecy about his advent

A few saints foresaw the event and predicted it. Two instances are given below: (1) Hazrat Abu Bakr b. Hawara once said to some of his disciples that in the near future a great saint would be born in Ajam who would be God-fearing and would be highly respected by the public. His name would be Abdul Qadir and he would reside in Baghdad. He would publicly declare, "My foot is on the neck of all Walis," and the Walis of the time would testify the truth of the statement. (2) About 468 A.H. Hazrat Ahmad Abdullah b. Ahmad stated that shortly a child would be born in Ajam whose miracles would be numerous and whose rank would be very high among the Walis. He would say, "My foot is on the neck of all the Walis."

Hazrat Ahmad Abdullah further said that persons visiting the future saint would be benefited.

His parentage

The above prediction and similar ones were as certain to follow as night follows the day. In a place near the small town of Gilan in Persia, there lived a person of noble descent. He was Hazrat Abu Saleh Jangi-dost, a descendant of Hazrat Imam Hasan in the direct line. He was a God-loving and pious man who spent his days in contemplation and in asceticism to conquer his lower self. Once he sat on the bank of a river in deep contemplation with closed eyes. When he opened his eyes he felt very hungry, because he had not taken three meals consecutively. He saw an apple floating down the stream. When it came near the bank he took it up and ate it. Immediately his conscience pricked him. He doubted whether the apple was lawful for him. He got up and walked up the river along the bank. After a few days' journey without any food, he saw an apple tree laden with apples on the bank of the river and also a large garden

and a spacious building. He also saw some apples fall into the river. Hence he had no doubt that the apple he had eaten had fallen from that tree. On inquiry he learnt that Hazrat Abdullah Sawmai was the owner of the garden, so he approached him and begged his pardon for eating the apple. The Hazrat at once perceived that the visitor was a pious man of noble family and replied, "I shall pardon you if you would consent to live with me for twelve years." Hazrat Abu Saleh readily accepted the condition and when he repeated his request after the twelve years, Hazrat Abdullah Sawmai said, "I shall pardon you if you agree to marry my daughter, who is blind and deaf and whose hands are paralytic and legs are lame and also agree to live with me for another two years, so that I may have the pleasure of seeing a grandson." As Hazrat Abu Saleh agreed to the proposal, the marriage ceremony was performed. At night when he entered the chamber of the bride, he saw a beautiful and healthy lady. He turned his eyes from her thinking that he had entered a wrong chamber, because the lady before him was not of the description given to him. In the morning Hazrat Abdullah understood by *Kashf* (clairvoyance) what had taken place. Addressing his son-in-law, he said, "I had stated that my daughter was blind because her eyes never fell upon any '*ghair mahrem*' i.e., any man whom she could lawfully marry; she was deaf because she never heard untruthful statements; her hands were paralytic because she never touched any '*ghair mahrem*', i.e., any man whom she could lawfully marry; she was lame because she never stepped towards unjust acts." At this the mind of Hazrat Abu Saleh was enlightened with a new light. He began to live happily with his wife. Her name was Ummul-Khair Fatima. She was a pious lady who walked far in the path of Sufism.

A Miracle of Hazrat Abdullah Sawmai

Hazrat Abdullah Sawmai was a saint and a prominent man of Jilan. He was a direct descendant of Hazrat Imam Hussain and on account of his piety, asceticism and performance of extra religious observances he had acquired miraculous powers. People used to invoke his aid when in distress. Once a caravan with merchandise proceeded towards Samarkand. In a jungle there, a band of mounted robbers fell upon the merchants. They in their distress invoked the hope of Hazrat Abdullah Sawmai and saw him in their midst reciting a formula. At this the horsemen dispersed but the merchants did not see again the Hazrat there nor saw him leave the place. When the merchants returned they related the story to the men of Jilan, but they swore that the Shaikh had not left Jilan from the time of their departure from and return to Jilan.

Birth of Hazrat Ghous-ul-Azam

In this Saiyed family of saints, Hazrat Umm-ul-Khair Fatima gave birth to a son on the first day of the holy month of Ramazan, 470 Hijra (1077-1078 A.D.). The child was named Abu Muhammad Abdul Qadir. Abu Muhammad was his *Kuniat*, that is, the name by which he was called familiarly by relatives and neighbours. Later on he gained the title of Mohiyuddin, that is, Reviver of Religion. This point will be dealt with in its proper place.

It will appear from what has been stated before that Saiyedena Hazrat Abdul Qadir was a descendant of Hazrat Iman Hasan on his father's side. One of his ancestors was Saiyed Abdullah al-Mahaz. He was called Mahaz, that is, pure in descent, because he was son of Saiyed Hasan Muthanna who was a son of Imam Hasan. On his mother's side he descended from Imam Zain-ul-Abedin Ali, son of Imam Husain. he was thus a Hasani and Husaini Saiyed. The child was a born Wali. From the very birth, nature endowed him with the germs of high psychic powers. His *Walayet* (state of a Wali) or his psychic powers revealed themselves from his infancy. As he was born in the month of Fasting, he would suck his mother's milk only at night and not in daytime. This fact has been proved on the evidence of his mother, a saintly lady, and other reliable evidence. Once the new moon of the month of Ramazan was not visible in the evening on account of clouds, so in the morning people came to his mother to inquire whether the day was the first of Ramazan. She replied that her child did not suck milk in the day. Subsequently it transpired that the day was actually the first of Ramazan.

His Early Life at Jilan

As a child Saiyedena Hazrat Abdul Qadir would not play with other children. The psychic powers which were exhibited by the Hazrat in his infancy naturally developed as he grew up and were visible in all the stages of his holy life. His mother and his maternal grandfather, who were themselves Walis, naturally gave him a training that is suitable for a Wali. It may thus be said that the Hazrat was brought up in the cradle of Sufism. Whenever he thought of playing, he would hear a voice questioning him where he was going. At this he would be frightened and run back to take shelter in his mother's lap.

At the age of ten, whenever he would attend school the teacher would ask the other students to make room for the Wali to sit. About this time, a man once came to him, whom he did not know at the time. The man heard angels say that the Hazrat would attain to high spiritual rank in the future. The Hazrat lived in Jilan up to the age of about 18 years. During this period he must have learnt well the subjects which would then be taught to a boy of a noble family in Jilan. In one day the Hazrat would get by heart as much lesson as others would take a week to master.

His Departure for Baghdad

When he was about 18 years old, once on the day of Arafa (the day previous to the Id of Sacrifice) he was going to the fields for an excursion. A plough bullock was ahead of him. He followed it, but the animal suddenly turned round and said to him that he was not born for the purpose. Frightened at this incident, he turned back to his house and ascended on the roof of it. With his spiritual eyes he saw a vast assembly standing on Mount Arafat. He then requested his mother to dedicate him to God and to allow him to proceed to Baghdad which was then famous throughout the Muslim world as a great seat of learning and there students from all Muslim countries used to flock for the acquisition of learning. The Hazrat was so intensely burning with a desire to

acquire knowledge and to advance spiritually in association with the saints and holy men of the place that he overcame the love of his mother and his hearth and home for the sake of God and was not deterred by the hardships of a long and dangerous journey and residence in a remote city without any friends or relatives. When the mother heard the proposal, she shed silent tears, as she perceived that, on account of her old age, she was not destined to see her dear son again whom she had reared up carefully and tenderly after the death of her husband long ago. But the saintly lady would not stand in the way of his devotion to God. She sewed 40 dinars (gold coins) into his garment, so that they might not be easily stolen or lost. It was his half share of the money left by his father. The other half was kept for his brother. He soon joined a small caravan which was going to Baghdad. From the time of his childhood the Hazrat never told a lie, but, in spite of this trait of his character, his mother at the time of parting took a vow from him not to tell a lie under any circumstances. They then parted with a heavy heart on either side. This separation between the son and the mother, not for wealth, rank or fame but for the sake of the Lord, at a time when there was no railway or any telegraphic or even postal communication, was as pathetic and sublime as the leading of Hazrat Ismail by his father, Hazrat Ibrahim, for sacrifice under Divine orders which were ultimately cancelled.

Repentance of the Robbers

The caravan passed quite safely as far as Hamadan, but beyond that place a gang of sixty mounted robbers fell upon the caravan and plundered it, but none laid violent hands upon the Hazrat, taking him to be a penniless, religious youth. One robber questioned him if he had anything with him. He said he had 40 dinars sewed into his garment. The man took it to be a joke and went away. Another robber also asked the same question and on receiving the same answer moved off. They reported the incident to the leader of the gang, who ordered the production of the youth before him. Accordingly when the Hazrat was taken before the leader, he said the same thing which he had stated before. The garment was cut open and the 40 dinars were found. At this the leader asked the Hazrat what had made him tell the truth. The Hazrat replied that he had promised to his mother not to tell any lie under any circumstances. Upon this the robber burst into tears and said he had been breaking the commands of God throughout his life while the youth was conscientiously carrying out his vow to his mother. By placing his hands into the hands of the Hazrat, he (the leader of the robbers) solemnly vowed to give up robbery and accepted him as his Pir. The other robbers followed their leader in his act of repentance. The robbed money and other things were returned to their owners. The conversion of the gang of robbers was due not only to the Hazrat's strict adherence to truth but to his psychic powers as well.

Chapter II

UNIVERSITY EDUCATION IN BAGHDAD

Acquisition of Knowledge in Baghdad under Incredible Hardship

The Hazrat came to Baghdad for advanced studies in Tafsir (commentaries on the Quran), Fiqh (religious laws) and Hadith (traditions or sayings of the Prophet) because on the knowledge of these subjects depended the perfection of one's faith and the purification of one's soul. He had also to study Arabic literature thoroughly because all the books on the aforesaid subjects were in that language. He first studied the Quran, that is, its different readings, its different interpretations (wherever more than one interpretation existed) and learnt the circumstances in which the different verses had been revealed. With his spiritual powers and deep thinking, he mastered the apparent meaning of the Quran and also the inner meaning when there was any. He learnt several subjects from the famous savants, who then flourished in Baghdad. For instance, he studied Fiqh under Qazi Abu Said Mubarak b. Ali Mukharrimi, Abul Ofa Ali b. Aqil and many others; learnt Hadith from Abu Ghalib Ahmad, Abul Qasim Ali and others; and acquired proficiency in literature under the famous Abu Zakariah Yahya Tabrizi, who was then the Principal of the Nizamia Madrasa.

When he reached Baghdad he had with him 40 dinars (about Rs. 200). On account of his simple habits and cheapness of food at the time, the money should have lasted him for a considerable time. But owing to his kind, sympathetic and compassionate nature, which would not allow him to see others in distress without rendering help, the money did not last long. Thus the Hazrat had to prosecute his studies under extreme hardships, some of which were unbearable for ordinary mortals. After taking his lessons, he would often go out of Baghdad and prepare them in jungles and solitary places on the banks of the Tigris or in the desert or amid ruins. During this period, he used to live upon leaves of plants and other vegetables which he could find on the banks of the Tigris and canals. Once, when the Hazrat was in dire want, a voice directed him to borrow, so that he might prosecute his studies. He replied that he was extremely poor, so he could not get a loan and even if he got one how could he repay it. The voice still asked him to borrow, and said that the speaker would be responsible for its repayment. The Hazrat then went to a baker and inquired whether he would give him (the Hazrat) daily one piece of bread and a half on the condition that he (the Hazrat) would pay the debt whenever he would get any money, otherwise he (the baker) would have to remit his dues. On hearing the request, the baker burst into tears and readily agreed to the proposal. It was

a great hardship to him to live during the time on these pieces of bare bread only without anything else to make them palatable and also to labour hard for mastering his subjects of study. The Hazrat continued to take pieces of bread from the baker for a long time. As he got no money during this period to pay the debt, the matter weighed upon the Hazrat heavily. At this time he heard the voice directing him to go to a certain shop (probably a deserted one) and to take whatever he might get there. On reaching the shop, he found a piece of gold which was just sufficient to repay his debt.

One day in a year of famine in Baghdad, the Hazrat was penniless and extremely hungry. Hence he proceeded to the bank of the Tigris to pick up vegetables which might have been thrown by others as useless, so that he might satisfy his hunger by eating them. Whenever he would find something, he would not run ahead of other hungry persons, who were round him, to take up the thing. Even in this state of starvation, he would consider such a behaviour ungenerous. Having been thus unsuccessful in his attempt to find any food, he returned to Baghdad in an exhausted condition and entered into a mosque to take rest. There he found a stranger eating something. The stranger requested the Hazrat to partake of the food, but he refused the invitation, though he was on the point of death at the time on account of starvation. The stranger again requested the Hazrat to join him in the eating for the sake of God, hence the Hazrat accepted the invitation and began to eat. In the course of conversation, the stranger learnt that the Hazrat was Abdul Qadir of his own town of Jilan. At this the stranger became perturbed and said to the Hazrat, "Your mother had given me 8 dinars with the request to hand them over to you but I could not get your address in Baghdad. In the meantime, I spent all my own money. I had no food whatever for the last two days. Today being the third day of my starvation, I purchased this food with your money as under the Islamic Law misappropriation of other's money is lawful in the circumstances. I am sorry for this and beg your pardon. Here is the balance of your money." The Hazrat not only pardoned the man, but gave him some money out of the balance of the eight dinars. Only a man of the Hazrat's benevolent and kind disposition could part with some cash, at the time when he himself came out of a long privation and when there was the likelihood of his undergoing the same hardship are long.

He helped others while himself starving

Once in Baghdad the Hazrat had no food for twenty days, so he proceeded to the ruins known as Aiwan Kasra to see if he could find anything among the ruins with which he might procure food. Even in this critical time, the Hazrat never thought of approaching any person for help. It was his inimitable habit not to solicit the help of any one under any circumstances. When the Hazrat reached the spot, he found there 70 Walis, besides himself, in search of something lawful. The Hazrat did not consider it becoming to vie with them in the search, so he came back to town and accidentally met there an unknown person of his native place. The man gave Hazrat some pieces of silver and gold stating that the mother of the Hazrat had sent them for him. The Hazrat went back to

the ruins and distributed among the Walis all the pieces except one, with which he purchased food and partook of it with other penniless persons. Can benevolence and sympathy go any further?"

In spite of the aforesaid hardships, the Hazrat, by dint of his labour, in a few years became an Imam or master of the Quran, Fiqh, Hadith and Arabic literature and all the branches of the aforesaid subjects. The Hazrat himself has said in his famous Qasida, "I acquired knowledge to such an extent that I became a Qutb and reached prosperity through the grace of God." Muhibuddin Muhammad b. Najjar in his history has described the Hazrat as the Imam (chief or leader) of his time who, having acquired an encyclopaedic knowledge of Fiqh and its branches mastered Hadith also.

Ibn Jauwzi, wonderstruck by the depth of his Knowledge

Once Shaikh Jamaluddin b. Jauwzi, a great savant and a prolific writer of his time, was present when the Hazrat was teaching the Quran. When a verse was read out, the Hazrat began to give out the different aspects or meanings of the verse and also named the persons who had originally propounded the explanations. As each explanation was being set forth a companion of Ibn Jauwzi was inquiring from him whether he knew it. Up to the eleventh explanation, he replied in the affirmative, but beyond that number he invariably answered in the negative. The Hazrat, however, gave out forty different explanations of the verse and then said, "I now give up speech and turn to Hal (state)." Ibn Jauwzi, who had already been wonderstruck by the depth of the Hazrat's learning, cried out and began to tear his garments. This incident had a tremendous effect on the persons who had assembled there, because Ibn Jauwzi had previously written against the Walis, condemned them in strong language and did not even spare the Hazrat.

An instance of his Knowledge and Intelligence

Once an Ajami (a non-Arab) swore that he would divorce his wife if he could not for a short time be engaged in worshipping God in such manner that none else could at the time worship God in that manner. The learned men of Iraq were questioned what the man was to do so that he might not have to divorce his wife. No one could give a satisfactory answer. When the question came to the Hazrat, he at once wrote that the man should go to the Kaba and get it vacated and make even circuits of it (which is a form of worshipping God), so that his vow might be fulfilled because no other person could possibly be engaged at the time in that mode of worship.

Chapter III

MUJAHIDA (ASCETICISM) OF THE HAZRAT FOR SPIRITUAL ADVANCEMENT

His meeting with Hazrat Hammad and some instances of Asceticism

Mujahida or asceticism to conquer one's *nafs* or lower self is one of the methods of spiritual advancement. Even during the period of his studies Saiyedena Hazrat Ghaus-ul-Azam used to practise asceticism. As has been seen before, in this stage, he had not once any food for twenty days, but in spite of his starvation he did not solicit the help of others. When the Hazrat first came to Baghdad, he used to visit holy men and saints, because the association with such persons leads to spirituality. At this time he quite providentially came across Hazrat Hammad al-Dabbas, that is, Hammad, the Vendor of Syrups, who was the Qutb of his time. Flies would not sit on his syrups. One day Saiyedena Hazrat Ghaus-ul-Azam was leaving Baghdad on account of the wickedness and viciousness prevailing there when an unseen being pushed him down and he heard a voice requesting him to stay in Baghdad for the benefit of humanity and assuring him of the safety of his religion. Shortly after this the Hazrat experienced some strange states, which oppressed him. Hence he prayed to God to bring him into contact with some person who could explain the states to him. In the morning he set out for the fulfilment of his object when a man opened his door and inquired of him, "What for did you solicit God yesterday?" As the Hazrat kept quiet, the man closed the door in anger. Soon after the Hazrat had moved away from the door, he felt that the man was a Wali and turned back, but could not find the door. After a long time the Hazrat recognised the man. He was Hazrat Hammad, who explained the strange states of the Hazrat. Whenever the Hazrat could find time, he would see Hazrat Hammad. In order to test Saiyedena Hazrat Ghaus-ul-Azam, Hazrat Hammad used to say to the former, "You are a Faqih, why have you come here. You should mix with the jurists." Frequently Hazrat Hammad with the same object used to severely oppress Saiyedena Hazrat Ghaus-ul-Azam, but invariably the latter used to remain as firm as a rock.

In 503 A.H. Hazrat Hammad said that the Ajami, that is Saiyedena Hazrat Abdul Qadir, would be a great saint in future and would be ordered to say, "My foot is on the necks of all Walis," and the Walis of the time would bend their necks to him. To observe *Sunnat* (precedent of the Prophet) the Hazrat accepted Hazrat Hammad as his Pir of spiritual director.

After the completion of his studies the Hazrat lived for years on vegetables only in the fields of Karkh (a quarter of Baghdad). Every year a person used to

give him a wool garment for his wear. All persons who knew him took him to be a dumb and insane man. He used to work barefooted even in thorny fields. He also lived for a long time in the ruins of Madain. For one year he lived only on vegetables, but did not drink water. In the next year he drank water only, but did not eat anything. In the third year he neither ate nor drank, not slept. In this way the Walis acquire some of the attributes of God, who neither eats, nor drinks, nor sleeps. Probably they are sustained by spiritual food.

On account of his hard struggle with his *Nafs*, the Saiyedena would hear voices both in the day and at night. He would then go to the jungles and shout and become noisy. People would consider him to be insane and take him to hospital for treatment, but his condition would be worse and outwardly he would appear to be a corpse. When they would make preparations to wash the body prior to burial, he would suddenly become all right.

For about twenty five years the Hazrat travelled alone in the deserts and ruins of Iraq and for about forty years he performed morning (Fajer) prayers with the ablution of night (Isha) prayers. After the Isha prayers, the Hazrat would stand on one leg and tie his one hand to a post for fear of dozing and begin to recite the Quran till he finished the recitation of the whole of the sacred book about the end of the night.

In the beginning of his travels, the Hazrat would experience some states in which he would run and become unconscious. When the states would disappear and he would regain consciousness, he would find himself in distant places. Once, when he was in a deserted place of Baghdad, he experienced a state and became unconscious after running a short distance. When he regained consciousness he found himself in Shuster, which was twelve days' walk from Baghdad. As he was reflecting on his state, a woman told him that it was no great feat for a person of high status like himself.

While the Hazrat was in the deserts of Iraq, he never met any human being, but he used to teach the jinn (who used to come to him at the time) the right path leading to God.

Satan failed to deceive the Hazra by his Greatest Trick

Satan also used to come to the Hazrat to fight with him. But through the grace of God, he would invariably be unsuccessful. Once the Hazrat was in a jungle in which there was no food or water. After a few days, the Hazrat felt extremely thirsty. Then a cloud appeared over his head and burst into rain. The Hazrat satisfied his thirst with it. Next a luminous apparition appeared making the sky shine with light. The Apparition said, "I am your God. I now make all unlawful things lawful to you." At this the Hazrat recited, "I seek the protection of God from the damned Satan" and threatened the Satan. Now the apparition changed into a cloud and the Hazrat heard the words, "By your knowledge and by the grace of God, you have been saved from my fraudulent trick though I have led astray by this trick seventy persons following the path." Then the Satan inquired of the Hazrat how he could recognise him. The Hazrat replied that the Satan's dictum making unlawful things lawful betrayed him. God never says such untruths.

Saiyedena Hazrat Ghaus-ul-Azam once vowed not to eat nor drink unless Food was actually put into his Mouth and the Fulfilment of the Vow

For eleven years the Hazrat lived in a tower, which on account of his long stay there came to be known as Burj Ajami (i.e. a tower where an Ajami or non-Arab lived). Once in this tower the Hazrat vowed to God that he would not eat or drink unless food was put into his mouth. Hence in pursuance of the vow, the Hazrat began to fast. After he had completed forty days of fast, some one came and kept some food near him. As the food was not put into his mouth, he did not eat it, though his *Nafs* was eager to devour it. He spiritually heard loud cries of "Hunger, hunger". At this time Hazrat Abu Said Mukhtarrimi passed by the place and inquired what was the matter. The Hazrat replied that his *Nafs* was rowdy, but his soul was serene and in contemplation of God. Hazrat Abu Said asked the Hazrat to come in his place in Baghdad, but he did not comply with the request, as he was not sure whether it was sufficient authority for him to leave the tower. Soon after this event Hazrat Khizr came to him and made the same request. The Hazrat then went to the place of Hazrat Abu Said and found him waiting near his door. The Hazrat was taken inside, where he found that some food was ready for him. Hazrat Abu Said fed the Hazrat with the food till the latter became satisfied. In compliance with *Sunnat* (precedence of the Apostle the Hazrat took a *Kherqa* (garment) from Hazrat Abu Said and the latter also requested the Hazrat to put a *Kherqa* on him, so that they might be mutually benefited.

How Saiyedena Hazrat Ghaus-ul-Azam came to be known by the title of Mohiyuddin or the Reviver of Religion

On a Friday in 511 A.H. the Hazrat was coming barefooted to Baghdad. In the way a sick and lean person accosted the Hazrat with the customary exclamation of "Peace be on you." When the Hazrat gave the usual reply of "peace be on you also," the person requested the Hazrat to come near him and help him to sit up. After the necessary help had been given the person began to grow big in stature and the Hazrat became a little frightened, but the person asked the Hazrat if he knew the stranger. When the Hazrat replied in the negative, the person replied, "I am the religion of your grandfather. I became diseased and miserable but God has revived me on account of your help." Very likely the person was an angel. After this incident, the Hazrat proceeded to the Jamia Mosque, where a person came to him and gave him a pair of shoes and addressed him as Mohiyuddin. After the prayers had been said, persons came round him, kissed his hands and called him Hazrat Mohiyuddin. Before this period none had called him by that name.

Chapter IV

HIS UPLIFTING HUMANITY BY FREE PUBLIC SERMONS

Public Sermons of Hazrat Ghaus-ul-Azam

In 521 A.H. Hazrat Abu Said Mukharrimi made over his Madrasa situated in the quarters known as Babul Ajaz to Saiyedena Ghaus-ul-Azam. In that very year, one day before the midday prayers, Saiyedena Ghaus-ul-Azam saw in a dream the Prophet who inquired why the Hazrat did not preach and offer advice to the public. The Hazrat replied that as he was an Ajami (*i.e.* foreigner) how he could dare speak in the presence of the orators of Baghdad. Then the Prophet spat seven times into the Hazrat's mouth and asked him thenceforward to preach and give wise counsels and call people to good actions by practical devices. After the prayers when the Hazrat sat down a crowd assembled round him and he felt nervous. Then saw Hazrat Ali before him in the plane of spirits. Hazrat Ali spat into his mouth six times. On inquiry why he did not spit seven times, he replied that out of respect to the Prophet he did not equal his number and then Hazrat Ali disappeared. On account of the miraculous effect of the saliva of the Prophet and Hazrat Ali, precious and valuable thoughts relating to gnosis and *Haqiqat* (the truth) began to rise in the mind of Saiyedena Hazrat Ghaus-ul-Azam and eloquent and sonorous words and phrases began to gush out of his mouth giving expression to his thoughts. He felt that he would be choked if he should shut his mouth. At first he began to preach in the Madrasa made over to him by Hazrat Abu Said. In the beginning two or three persons formed his audience. But on account of his profound learning, his piety, his spirituality, his adherence to truth, his strict observance of the *Shariat* (religious laws) and his avoidance of *Bidat* (innovations) and his eloquence, his fame soon spread throughout the different quarters of Baghdad and the Muslim world. Crowds began to flock to hear his sermons. As there was not sufficient accommodation in the Madrasa, people used to sit outside the Madrasa on the road up to the entrance to the serai (rest-house). As the audience still increased, the houses adjacent to the Madrasa were acquired and it was extended in 528 A.H. As the Madrasa was not a suitable place for a large audience, every Wednesday morning, the platform for sermons of His Holiness used to be placed in the Idgah in Bab-ul-Halbah. As the audience still increased, all persons could not hear the sermons distinctly, hence the platform used to be placed in the middle of the Idgah. When the audience increased still more, the platform was removed to the bigger Idgah outside the city. Subsequently a ribat or monastery was built there for him. It was also known as Musafir Khana.

The Hazrat used to deliver sermons thrice a week. *viz.* once in the mornings

of Fridays, and once in the nights of Tuesdays in his own Madrasa, and once in the guest-house in the mornings of Wednesdays. He carried on this self-imposed duty for a period of forty years from 521 A.H. to 561 A.H. the year of his translation to heaven.

Among the audience there used to be a large number of savants, *fuqaha* (doctors of religious laws) and shaikhs (*i.e.* saints), amirs (rich persons), high officials, Khalifas, *rijal-ul-ghaib* (*i.e.* persons, who fly in the air and live in the mountains of Qaf and away from human habitations), jinn, angels and souls of departed prophets.

After the delivery of each sermon a number of Jews and Christians used to profess to him their faith in Islam. In this way about 500 Jews and Christians became Muslims and over a lakh of Muslim murderers, robbers and evil-doers repented their past sins and reformed themselves.

His preaching without any Fear of the Khalifas

Without any fear he publicly denounced the unjust acts of Khalifas. Muqtaza-li-Amrallah appointed the notorious tyrant and dishonest person, Abul Ofa Yahya, to the post of Qazi. The Hazrat from the pulpit said that the Khalifa had committed a great wrong by the appointment and how he would account for his action in the near future before God who is very kind to His creatures. When the Khalifa heard of the admonition, he trembled with fear and dismissed the tyrant.

Addressing a date tree, which was in the yard of his Ribat, and which was supposed by him to represent the ruling Khalifa, Muqtaza-li-Amrallah, the Hazrat would say that he would cut off its head if it should be refractory. At this the Khalifa once asked his minister, Ibn Habira, to submit to the Hazrat in private that it was not proper for His Holiness to be in opposition to the Khalifa, when he knew well the rights of the Khalifa. When Ibn Habira went to the Hazrat, he saw many persons sitting round him, hence the minister awaited an opportunity to get privacy. In the course of conversation, the Hazrat said that he would certainly cut off his head. The minister understood what was meant, so he left the place and reported with tears that there was no doubt about the good intentions and sincerity of the Hazrat. At last the Khalifa himself came to the Hazrat and sat down respectfully. The Hazrat lectured the Khalifa and reproached him so severely that he burst into tears. Then the Hazrat treated him with kindness. The censures had their desired effect on account of the psychic powers of the Hazrat.

Changing of his Sermon several times because of the desire of a hearer

Once in 529 A.H. Abul Hasan Saad was present in a meeting when Hazrat Ghus-ul-Azam was delivering a sermon on *Zuhud*, that is, renunciation. He was at the back of all persons. He thought with himself that he would like to hear a sermon on "*manifat*" or gnosis. The Hazrat suddenly changed his subject and spoke on *marifat* and made such a discourse that he had never before heard one like it. Next the Shaikh mentally desired to hear a sermon on *Shawq* (in-

tense desire). The Hazrat again changed his subject and spoke on *Shawq*. His sermon on the subject was so excellent that the Shaikh did not ever hear one like it. In this way the Shaikh mentally desired to hear discourse on different subjects, and the Hazrat spoke on the subjects of *fana* and *baqa* (annihilation and subsistence) and lastly on *Huzuri* and *ghaibat* (that is, presence of the heart in God and its absence from all things except God). His sermons on each of the subjects were unique. After the Hazrat had spoken on the last subject, he told Shaikh Abul Hasan that that much was enough for him. Then the Shaikh lost self-control and tore his own garments.

On one occasion a Christian clergyman came from Yemen and accepted Islam at the hands of Hazrat in one of the assemblies wherein the Hazrat had delivered a sermon. After he had been converted, he voluntarily stood up and related to the assembly that he was a man of Yemen and he had decided to accept Islam at the hands of the best man in Yemen. He had been thinking of the matter when in a dream he had seen Jesus Christ who directed him to proceed to Baghdad and accept Islam from the Hazrat, who was at the time the best man in the whole world.

Everyone of an audience of 70 000 could hear him

At times about 70 000 persons used to assemble to hear the sermons. Peoples from neighbouring villages used to come at night to select and fix their place in the assembly in the morning. Others would come on mules and camels and would remain seated on their animals on the skirt of the assembly. It was one of the miracles of the Hazrat that the persons sitting near him would hear the sermons as well as the most distant persons in the assembly. In this connection an anecdote relating to Hazrat Adi b. Musafir will not be inappropriate. He used to live in a place at a considerable distance from Baghdad. At the appointed time of sermons he would walk out of his closet towards the mountain and would mark out a circuit with his stick and would invite persons to sit inside the circuit to hear the sermon of Hazrat Ghaus-ul-Azam. The principles disciples of Hazrat Adi would sit inside the circuit and would hear the sermon and some of them would record in with date. Afterwards when the recorded sermon would be compared with that recorded in Baghdad on the date of delivery, the records would agree.

His Psychic Powers greatly influenced his audience

When the Hazrat's son Hazrat Abdul Wahab returned to Baghdad after extensive travels and having acquired different branches of knowledge, he ascended his father's chair with his previous permission and made a learned speech on different branches of knowledge. The Hazrat was among the audience. The lecture did not move the audience. The heart of none was softened nor anyone shed tears. Many persons from the audience then requested the Hazrat to say something. At this, Hazrat Abdul Wahab got down and Ghaus-ul-Azam ascended the chair. The Hazrat stated that he had fasted on the previous day and one of his wives had fried some eggs which she had kept in a cup and placed it on an earthen plate. A cat had thrown that plate which broke.

hearing these few words, the whole audience cried aloud. When the Hazrat got down, his son inquired what was the reason of the incident. The Hazrat replied, "You were proud of your travels, though you had not travelled on the sky, pointing out the sky to him. When I ascended the chair an electric spark from God flashed in my heart and expanded it and I spoke in the state a few words which were surrounded with awe. The result was what you have seen." Once the Hazrat sat on his chair and before he said anything the audience were agitated and they experienced a strange state. Some persons among the audience began to think what was the cause of the strange state. The Hazrat informed the audience that one of his *murids* came there from Jerusalem in one step and repented in his hands. The audience wondered of what such a man had repented. The Hazrat again said, "The *murid* had repented his flying in the air and would not do it again. He would henceforth remain with me and I shall teach him the path of Divine love. You all are his guests today."

Story of a Musician who received God's grace

Once in the course of sermon, the Hazrat stopped suddenly and inquired if anyone would give him one hundred dinars. Several persons came forward with the sum, but the Hazrat took the money from one man and made it over to his servant Abul Reza with the instruction to proceed to the graveyard at Shuniziah and to give the money to an old man who might be playing there on his harp and to produce the man before him. When the old man was given the money, he shrieked and fell down senseless. When he regained his consciousness and stood up, he was requested to appear before the Hazrat. The man put his harp on his shoulder and came to the assembly. The Hazrat called the man to the platform and requested him to relate his history to the audience. The man stated, "In my youth I was a good singer and musician. People then would hear me with zeal. When I grew old, their zeal cooled down so I went out of town and vowed to regale the dead with my music and never to entertain living persons with it. Hence I used to play on my harp in the graveyard. Today a dead person's head appeared from a grave and said, 'How long will you sing before the dead? From now turn to God, and sing to him.' After this I fell asleep and when I got up and was reciting some verses, your servant gave me one hundred dinars and called me to Your Holiness. I now vow never to sing again." The man then broke his harp. The Hazrat then addressed the audience and said, "O dervishes, ponder over the case. This man adhered to truth in words and deed in a matter of fun and pleasure, but still God enabled him to reach his object. Now consider what will be the condition of the man who will act truthfully in all circumstances in the path of God and Sufism. Invariably act truthfully and with good intentions and remember that without these two virtues none can attain proximity to God. Remember, God has said, 'When you speak, do justice' (that is tell the truth)."

A Sermon of the Hazrat

"When predestined events befall a person, to criticise God the Almighty and the Great, on account of them, is to give up religion, *tawhid* (unification of

God), *tawakkul* (trust in God), and sincerity. A believer's mind cannot be aware of the how and way of events hence it complacently accepts them. *Nafs*, that is lower self, is an antagonistic enemy. Anyone desiring to correct it should fight with it. It is wickedness incarnate. If one be antagonistic to it and fight with it, till it becomes quite tranquil, it turns out to be entirely beneficial and aids one to carry out all forms of worship and give up all sins. At last the following command is issued to him, 'O peaceful *Nafs* turn to God being satisfied and giving satisfaction.' The *Nafs* then becomes enamoured of God and its wickedness vanishes. It severs all connection with created things. Its condition henceforth becomes exactly the same as that of his ancestor, the Prophet Ibrahim (peace be on him). He gave up his lower self and did not allow avarice to take possession of himself and hence, acquired peace of mind. Every kind of created things presented himself to him and offered his services to him. Hazrat Ibrahim replied to every one of them, 'I do not require your help. God is aware of my circumstances and this knowledge on my part prevents me to seek the help of others.' When the Hazrat was found to be perfect in his *tawhid* and *tawakkul*, fire was ordered by God to be cool and safe for the Hazrat.

"To the patient, God the Almighty and the Great grants innumerable aids in this world and His rewards to them in the next world are countless. God has said, 'Boundless rewards would be granted to the patient.' What the patient suffers for the sake of God is not wholly concealed from him. Be patient with him for an hour, because you have enjoyed His favour and reward for years. Patience for an hour is heroism. God (with His help) is with the patient. Be patient with Him and be on your guard, so that you may not be neglected. Do not depend on carefulness after death, because the carefulness of that period will not in the least be beneficial to you. Be careful before meeting death; be careful before the time when your eyes will naturally be opened, and when you will be ashamed of yourself, but the shame of the time will not be at any use to you. Correct and perfect your heart. When the heart is perfected all your conditions become Perfect. For this reason the Holy Prophet has said, 'In man is a lump of flesh; when it is in good order, all his body remains in good condition and when it degenerates, all his body degenerates.' Remember that the lump of flesh is the heart. Its correction is piety and trust in God the Almighty and the Great and belief in His unity and sincerity in acts. If these things be not found in the heart, it degenerates. Heart is a bird in the cage of body or it is a pearl in a box or it is money in a strong room. When there is no bird, there is no cage, when there is no pearl there is no box and when there is no money there is no strong room. O God! make our limbs engage in your worship and hearts busy in your gnosis and keep them engaged day and night throughout our lives; make me a companion of the good men, who had flourished in the past and confer on me the favours which you had conferred on them and deal with me in the same way in which you had dealt with them. Amen! You people be as obedient to God as the good men of the past had been, so that He may be yours to the same extent as He had been theirs. If you desire that God may be yours, then worship Him and be patient with Him, and be satisfied with His actions, though it may refer to you or to others than you. Good men abstain themselves from

the world and conquer it by fear of God and piety. Then they desire to possess the next world and strive for its attainment. They act against their *Nafs* and become obedient to God the Almighty and the Great First of all they lecture their own *Nafs* and then those of others.

“O servant of God! first lecture your own *Nafs* and then those of others. Specially purify your own *Nafs* and do not approach others, because you have to purify many other things. Alas! you yourself are drowning, how can you save others? As you yourself are blind, how can you show the path to others? Only men possessing eyes can lead others to the right path and only a good swimmer can save them from the sea. Only the men who have gnosis of God can lead others to Him, but how can a man, who has no gnosis, point Him out to others?

“As long as you love God and act for Him and not for others, and as long as you fear God and not others, you have no power to criticise His doings. This state is derived by the purification of the heart and not by mere words, by seclusion and not publicity. When *tawhid* is at the door of a house but *shirk* (setting up a good besides the God) is within, then it is hypocrisy. Alas! you are pious in words but sinful in deeds; your tongue is thankful but your behaviour is discontented. God the Almighty and the Great has said, ‘O son of Adam, good proceeds from Me to you but evil comes from you.’ Alas! you claim to be his servant but are subservient to others. If you had been really a servant of Him, you would have borne love to Him and not enmity. A true Momim does not obey his *Nafs* nor the Satan nor avarice. He does not know Satan at all, obedience is his essence; he does not care a bid for the world. He does not seek pleasure but considers it base. On the other hand he seeks the things of the next world and when those are gained, he gives them up and unites with Lord the Great. Every moment, he worships Him for His sake and for no other motive. Listen to the words of God, “And they have not been commanded anything but to worship God, attaching themselves solely and purely to Him.” Give up *shirk*, believe God to be one; He is the creator of all things and everything is in His power.

“You, who ask for things from anyone other than God, are fools. Is there anything which is not in the storeroom of God? God the Majestic and the Great, has said: ‘There is nothing but a store of which is not with Me.’

“O servants of God, sleep beneath the course of *Taqdir* resting on patience and wearing the garland of satisfaction with God’s decrees and expecting plenty. When you adopt this course then on account of God’s favour and beneficence such destined things will come to you, which you could not properly have asked for nor desired for.

“You people, be satisfied with *Taqdir* and promise to me, to accept the same. My satisfaction with *Taqdir* has led me to God. You people, come forward; let us suffer indignities for the sake of God, the Almighty, and His decrees and action and let us bend down our visible and invisible heads. Let us be in agreement with *Taqdir* and march with it, because it is the messenger of the King. When we act like this we shall be lifted up to the Almighty on account of our submission to *Taqdir*. In this place is the kingdom of God alone. Your drinking from the sea of his knowledge, your eating on the table of his

favours; your enjoying His love and your being covered with His mercy may be auspicious to you. This rank is for those friends whose number in every tribe and race is one out of a lakh.

“O servant of God! make piety obligatory on yourself. It is necessary for you to observe the religious laws and to fight against the *Nafs*, evil desires, the Satan and bad companions. In the battle against these things, a Momin never takes off his helmet from his head, nor his sword from his girdle nor his saddle from the back of his horse. His horse always remains saddled. Like the Walis, he sleeps only when overpowered by sleep, his food is fasting; and his speech is governed by necessity and his method is dumbness. When He desires, he gives him the inclination to speak and makes his tongue eloquent in this world just in the same way as he would make the hands and feet speak on the day of resurrection. The same Almighty God who gives rational creatures the power of speech would make him speak out. God would make him speak in the same manner by which He provides means for inanimate things to speak. When He requires him for any particular work, He makes him fit for it. When God desired to give sufficient opportunity to His creatures and not to leave any loophole for excuses, He made the prophets and apostles eloquent to persuade the people to avoid *shirk*. When He recalled the prophets and apostles to Himself, he made the learned men (who acted according to their learning), the representatives of the prophets and apostles and made them eloquent for the good of the people. The Holy Prophet has said, ‘The learned men are the heirs of the prophets.’

“O people! be thankful to God for the good things possessed by you, and consider them to have come from Him, because God has said, ‘The good things with you are from God.’ You persons who derive pleasure from the good things, ponder where is thankfulness. You consider His good things to come from others; sometimes you look to others; sometimes you talk of steadfastness but remain in expectation of things which are not with you; and sometimes you do sinful things with your wealth. You, gentlemen, in your seclusion you are in need of such piety which may save you from sins and you also require such contemplation which will remind you of the merciful look of God. The ruin of wise men is in going astray, that of pious men is in lust, and that of the Abdals (a high order of saints) is in doubts in seclusion. But the task of Siddiqs (the truthful) is accomplished by the safety of their hearts. They sleep at the gate of the Badshah. They are standing at the station of invitation. They call people to the gnosis of God the Great; they constantly appeal to the heart. They say, ‘O hearts, O souls, O men, O jinn and O Seekers of the Badshah come to the gate of the Badshah, run towards Him with the feet of hearts, piety, *tawhid* and gnosis and ran to Him with abstinence of high order and run with abstinence of this world and the next and of everything besides God.’ This is the business of the saints. Their most important business is to better the condition of the people. Their activity extends from the Arsh (throne of God) to the centre of the earth.

‘You servant of God, give up *Nafs* and lust and be the dust of the feet of the saints and be like a clod of earth in their presence God the Almighty and the

great has said: 'He brings forth the living from the dead and the dead from the living.' He produced Hazrat Ibrahim from his dead (*i.e.* Kafir) parents. Momin is alive and Kafir is dead. A unitarian is alive, a Mushrek is dead. For this reason God has said in Hadith Qudsi, 'Of My creatures, the first being who died is Satan, because he disobeyed Me, and hence died of sin'.

"In these later times hypocrisy and lies are rampant. Do not associate with the hypocrites, the liars and the imposters. Alas! your *Nafs* is untruthful, idolatrous, lustful and Mushrek. Hence, how do you bear with it? Oppose it and do not obey it, confine it deserves to be dealt with. Uproot it by asceticism. As for evil passions, conquer them and do not allow them to conquer you. Do not follow your natural inclination; it is a little thing, it has no discretion; how can you learn great things from a little thing and how can you follow it? Satan is an enemy of yourself as it was of your progenit or, Hazrat Adam. How can you incline to him and obey him. Do not be unmindful of him. He slaughtered your ancestors, Adam and Eve. As soon as he overpowers you, he will slaughter you, and he had slaughtered them. Make piety your weapon, and make *tawhid* (unification of God) contemplation, piety and sincerity in seclusion and beseeching God's help your army. This weapon and this army can defeat him and conquer him and rout his army. Why should you not rout him when God is with you?

"You servant of God, unite this world with the next and bring them together and making your heart quite empty of these things, be solely attached to God. Do not approach Him without being devoid of all things besides God. Do not depend on creatures leaving the Creator. Give up these means and give up these gods. Why you get the ability, assign this world to your *Nafs*, the next world to your heart and the Lord to your soul. You, gentlemen, do not be a slave of your own *Nafs* nor of low passions nor of this world nor of the next world; except God, do not obey anyone else. Then you will get such precious things which never vanish. You will receive from God the Great such guidance after which there will never appear misguidance. Repent for your sins, and turn to God from them. Repentance is the life of precious things when it is sincere. For the sake of God put off the garment of sins with real and not plausible shame. After the purification of your limbs with lawful practices, the practices of the heart come in. Practices of the limbs are one thing and those of the heart another thing.

"When the heart steps out of the desert of relation to means and creatures, then it comes to the sea of the knowledge of Trust in God and His gnosis and to the sea of giving up means and the search of the Maker of means. When he reaches the middle of the sea, he says 'The Being, who has created me, will give me guidance.' At this time, he gets the route from one brink to another and from one place to another. At last he becomes aware of the straight path. When the servant of God contemplates Him then the path becomes distinct to him and he is not deceived. The heart then traverses the distance of the search of God, the Great, and leaves it behind. When he is afraid of destruction in any path, his faith makes him bold. Then the fire of bewilderment and fear is extin-

guished and in their place affection and pleasure of proximity to God is experienced.

"You servant of God, when you are sick, be patient and wait till medicine comes. When medicine reaches you, take it with thanks. When you will be in this state you will feel much pleasure.

"The fear of five scorches the heart of the believer and makes his appearance pale and his mind grievous. When these feelings become overwhelming, then God, the Great, showers on his heart the rain of His mercy and bounties and opens the gate of the next world to him, whereupon he sees his resting place therein. When he enjoys quiet, safety and peace for a short time, God opens the gate of His majesty for him. This crushes his heart and inner self and he is afflicted with greater fear than before. When this stage is completed then the gate of God's grace is opened for him. Now he attains quiet and safety and is awakened. He takes his position at a station, whence he progresses to higher and higher stations.

"You servant of God, your desire should not be food, drink, dress, marriage, house and property. These are the desires of your *Nafs* and lower self. Where is the desire of the inner self and heart? It is the quest of God, the Great and the Majestic. Your desires are for such things which lead you to trouble. Hence your desire should be for God, the Great and the Majestic, and the things that are with him.

"What is the result of giving up this world? It is the next world. What is the result of giving up the creatures? It is God, the Majestic. The more you give up this world, much greater and better things will be in store for you in the next world. Suppose today is the last day of your life. Now prepare yourself for the next world. Be ready to be a prey of the Angel of Death.

"World is the kitchen of the *Walis*, and the next world is their architect. When the jealousy of God, the Great and Majestic, is excited, a veil intervenes between them and the world. Therefore God, the Benevolent and Gracious, directly becomes their object. Hence they no longer remain in deed of this world or the next. This is true.

"You liars, in the enjoyment of good things, you profess to be friends of God the Great and Majestic, but when any calamity approaches you run fast, as if you never had any love of God. At the time of test a man is revealed. When calamities come from God and you remain steadfast, then your false claim is exposed and your past deeds become fruitless.

"A man approached the Holy Prophet and said, 'O Prophet! I bear love to you.' The Prophet replied, 'Then be ready to bear poverty.' Another man appeared before the Apostle and stated, 'I bear love to God the Great and Majestic.' The reply was, 'Be ready to suffer calamities.' Love of God and the Prophet is mixed with poverty, starvation and calamity. Some saints have therefore said that calamity is inseparable from love of God and His Prophet, otherwise everyone would have claimed it. Hence firmness in poverty and calamity has been made the sign of love of God and His Prophet.

"O our Lord! grant us good things in this world and the next and save us from the torments of hell."

All the sermons of Hazrat Ghaus-ul-Azam were in similar strain. He used to preach that all servants of God should fight with the *Nafs* and conquer it. should be patient in adversity and should be in agreement with God's decrees. They should also bear love to God and should spend their wealth in the way of the Lord, so that they may attain a high state in this world and in the next. Hence Mr Margoliouth has rightly observed that the spirit which they (the sermons) breathe is one of charity and philanthropy: the preacher would like to close the gates of hell and open those of paradise to all mankind. On account of his eloquence, sincerity, earnestness and psychic powers his sermons used to be very effective, as has been stated before. On hearing these sermons a few Christians and Jews would accept Islam at his hands and hundreds of Muslim murderers, robbers, liars and sinners would repent their sins and would lead a pious life. The learned, the pious and the rich were equally eager to hear them. Thousands of people would assemble to hear the sermons. Sometimes their number would be 70 000. A few persons would be so excited spiritually that they would die of the excitement.

Chapter V

HIS DEVOTION TO FREE PUBLIC EDUCATION AND GIVING FATWAS AND OTHER MATTERS

His service to humanity

The Hazrat devoted himself to public education for 33 years, that is, from 528 to 561 A.H. the year of his translation to heaven. In the former year his Madrasa was extended by the acquisition of adjoining houses and extensive buildings were erected thereon. Students from every part of Iraq and from all Muslim countries began to come to his Madrasa in search of knowledge. Pious, holy and learned persons also assembled there to derive benefit from his society and his lectures. Other persons also used to come to him simply with the object of acquiring merit by seeing him. They would also respectfully tender presents to him. The Hazrat would spend the money to support himself and his family and in feeding the students, to whom free education and free board and lodging would be given. He would also feed the holy and learned men around him as well as the strangers and needy persons who would come there.

Every day the Hazrat used to deliver one lecture on details of Islamic law and another on the differences to be found therein. Daily in the morning and afternoon he used to teach commentaries of the Quran, traditions, principles of law, syntax (grammar) and other subjects. After midday prayers he used to teach translation of the Quran.

The students who came to the Hazrat had no necessity to go to any other teacher for the completion of their education, because the Hazrat would teach them all the subjects which were generally used to be taught at the time. The students would acquire in these subjects as much efficiency as the other professors of Baghdad possessed, though they (the students) would be always inferior to the Hazrat. Abu Muhammad al-Khashshab, the famous grammarian, once in his student life, attended a sermon of the Hazrat. His Holiness asked him to stay in his Madrasa so that in a short period he would make him the Sibuyah of his time. Abu Muhammad accepted the proposal. In a short time he learnt so much of syntax and other subjects, as he could not learn in all the period prior to his joining the Madrasa of the Hazrat.

It has been stated before in the chapter "On Miracles of the Sufis," that Shaikh Abul Hasan learned in one year from Saiyedena Hazrat ghaus-ul-Azam as much as others take twenty years to master the same.

Most of the pious, holy and learned men who had assembled around the Hazrat became his murids and were influenced by his piety, honesty and charity. After completion of their education, the students returned to their respective towns and villages, and formed there centres for the spread of educa-

tion, industry, piety, charity, honesty and other virtues. In this way education, piety and honesty were spread throughout Iraq and the Muslim world and Islam was revived and morality was improved.

Most of the holy man became famous saints in after life, and most of the students became famous savants of their time.

Shaikhs Ali b. Hiti, Baqa b. Batu and Shahabuddin Omar Suhrawardy

Among the saints Shaikh Ali b. Hiti and Shakh Baqa b. Batu used to sweep the yard of the Madrasa of the Hazrat and sprinkle it with water for the purpose of attaining proximity to God. The former became a Qutb of his time and was one of the four great saints of Iraq who could give life to the dead with the permission of God. Shaikh Baqa b. Batu became head of the Autad. Once three Faqihs, who came to see him, offered their prayers under his leadership. They did not like his reading of the Quran and formed a low opinion of him. They slept there at night and went to the spring to bathe in the late hours of the night. A tiger came near their clothes and caught hold of them. The Faqihs became afraid of their lives. The Shaikh then came out of his closet when the tiger came to him and crawled at his feet. The Shaikh punished the tiger and asked it why it should interfere with his guests, though they had formed low opinion of himself. Now the Faqihs came to the Shaikh and repented their conduct and asked his pardon. The Shaikh replied that he had been improving his heart while they had been improving their tongue.

Shaikh Shahabuddin Omar Suhrawardy in youth used to read voraciously books on scholasticism in spite of the advice of his uncle to the contrary. Once his uncle took with him his nephew to the Hazrat and informed him that his nephew used to devote all time to scholasticism. The Hazrat questioned shaikh Shahabuddin what books he had read and their subject and, on getting a reply, the Hazrat put the palm of his hand on the breast of the Shaikh. As soon as the palm was removed, the Shaikh forgot all he knew of scholasticism, and in lieu of it his mind was filled up with the knowledge which is with God. He in after life became the Imam or doctor of persons treading the path of God and the author of the famous book on Sufism named *Awariful-Maarif*.

The names of the famous students of the Hazrat are too numerous to be mentioned. The names of his two students viz, Abu Muhammad al-Khashshab, the famous grammarian, thd Shaikh Adul Hasan, the famous preacher of Egypt, have been mentioned before. Two more names will be mentioned here. Shaikh Imam Abu Muhammad Mahmud b. Othman was an ornament to the Faqihs, Muhaddathin and Zahedin (the pious). Imam Abu Omro Othman b. Ismail was so distinguished a scholar that he earned the title of Shafi of his time.

His Fatwas, (decisions) on questions of Islamic Law

While the Hazrat was engaged from 528 A.H. to 561 A.H. in giving free education with board and lodging to the students who flocked to his Madrasa, he also used to give free of charge his decision on all questions of Islamic law presented to him from all parts of the Muslim world. On account of his intelli-

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gence and mastery of the subject, he had neither to consult his books nor think over the matter. After reading the question he would at once record his opinion below it, though the question might have baffled many learned doctors. All savants would wonder at the rapidity and ease with which he would give his decision on the legal questions submitted. He would not keep such questions even for a day with him in order to give his decision. If anyone would put a legal question to the Hazrat, when delivering sermons, he would frequently say that he would ascertain Divine opinion on the point before giving an answer. He would then bend down his head and his appearance would be awe-inspiring. He would then speak in accordance with Divine *ilham* (inspiration.)

It has been stated before that he had instructed a man (who had vowed that his wife would stand divorced from him, if he would not be engaged for a week in a mode of worship in which none else would be engaged during the time) to get the Kaaba vacated for a week and worship therein, so that his vow might be fulfilled. On another occasion a pious man of the Hazrat's acquaintance vowed that his wife would stand divorced if he would not be found to excel Shaikh Bayazid Bustami in his virtues. He approached all the doctors of law of Iraq but did not get any satisfactory answer from them. He was very much perplexed as he could not decide what to do in the circumstances. At last he approached Saiyedena Hazrat Ghaus-ul-Azam and stated his case to him for his opinion. The Hazrat asked him what compelled him to make the extraordinary vow. The man replied that it was a mere accident. The Hazrat then said that the man should not part with his wife because he possessed all the virtues of Shaikh Bayazid Bustami, nay, excelled him in some points because he was a Faqih which the Shaikh was not and because he had married a wife, which the Shaikh did not, and because he possessed children, which the Shaikh had not. Saiyedena Hazrat Ghaus-ul-Azam was the proper authority to give such an opinion because he had exact knowledge on account of his perfect *Kashf*.

The Daily Routine of the Hazrat

It has been seen in the preceding pages that the Hazrat permanently settled in Baghdad in 521 A.H., and from that time he entirely devoted himself to the service of humanity. He used to deliver sermons on three days in a week. Every day in the morning and in the afternoon the Hazrat used to teach *Tafsir* (commentary on the Quran), *Hadith* (traditions of the Prophet), *Usul* (principles of law) and other subjects. After midday prayers he used to teach translation of Quran, and also to record his opinion on all legal questions submitted to him from all parts of the Muslim world. Every evening before the Maghrib prayers, a friend of the Hazrat used to send to him four or five pieces of bread, made of grain specially grown for the Hazrat with his money. The Hazrat used to break them into several pieces and distribute them among the needy persons who happened to be present there and keep a few pieces for himself.

Again after the evening prayers his table cloth would be spread because he used to observe fast throughout the year (except on days in which it was not lawful to fast). He would then break his fast and his attendant Muzaffar would call aloud that anyone requiring bread might come there and after taking his

meal might rest there for the night. He was thus fully occupied throughout the day. After Isha prayers he would enter alone his closet and would offer non-obligatory prayers and sit in meditation of the Almighty Father. In this way a third part of the night would pass. After this he would at times grow lean and thin and at times would be fat. Again at times he would disappear from the closet and appear again. Then he would stand up and recite the Quran till two-thirds of the night would pass away. He would then remain in Sajdah (a position bowing down his head on the prayer carpet) in contemplation of the Creator. After this he would sit and humbly solicit favours from the Almighty. Now he would be surrounded with such a dazzling halo of light that His Holiness would be invisible, but the greeting of "Salam Alaikum" (peace be on you) and its reply would be heard till the time of the morning prayers.

Assures his Murids

It will be seen from the preceding paragraph that the Hazrat practically worked for the benefit of humanity day and night, with little sleep. It is a doctrine of Sufism that a person after his attainment of Wilayet (state of a Wali) need not devote himself to non-obligatory prayers, because thenceforward his heart would always remain with God, whether he be asleep or awake. Hence it was not necessary for the Hazrat to spend his nights in prayers for his own sake, but His Holiness used to do this for the benefit of his *Murids* (disciples). He used to say that his hands were upon his *Murids* in such a manner as the sky is upon the earth. His Holiness would also say that if he were in the west and any of his *Murid* in the east would be uncovered (i.e., naked) he would cover him.

It will thus appear that His Holiness used to take personal interest in all of his *Murids*. Once the Hazrat said that God gave him a list of all his companions and his *Murids* up to the end of the world. He further said that none of his *Murids* would die without repentance, and that his *Murids* and his *Murids'* *Murids* to the seventh degree would gain paradise. Once His Holiness said, "It does not matter much if any one of my *Murids* be not of high rank as I hold a high status in the eyes of God. I would not leave the presence of God unless He does accompany me and my *Murids* to paradise." The Hazrat was once asked, "What is the status of a man who recites your name but did not actually become your *Murid* nor were *khirqah* (garment) from you?" "The man would be my *Murid*, though that process of becoming a *Murid* is not a good one." On one occasion the Hazrat said that God would lessen the punishment of a man if he had at any time simply passed by the Hazrat's Madrasa.

On another occasion people informed the Hazrat that in the graveyard in Babul Ajaz the shrieks of a dead person were being heard from his grave. The Hazrat inquired from his informants whether the deceased were a *khirqah* (garment) from him. They replied that they did not know. The Hazrat then inquired if the deceased ever attended his sermon. The reply was that they did not know. The Hazrat next inquired if he ever offered prayers under his leadership. Again the reply was that they had no knowledge of the fact. The Hazrat then replied that neglectful persons suffer loss. At last he raised his head and

said, "Angels had informed me that the deceased had seen me and had held a good opinion of me, and for this reason God has showered mercy on him." Thenceforth the shrieks were no longer heard from the grave. The Hazrat had innumerable *Murids*, all of whom gained their objects in this world and the next. Once the Hazrat inquired from the Keeper of Hell if any of his *ashab* (companions) were in hell. The reply was in the negative.

Chapter VI

HIS LITERARY WORKS AND THE DICTUM: "MY FOOT IS ON THE NECK OF ALL WALIS"

The works of the Hazrat

It will appear from what has been stated under the heading of "The daily routine of Saiyedena Ghaus-ul-Azam," that the Hazrat worked for the benefit of mankind day and night with little rest and sleep. He had no time for literary work, but with superhuman energy derived from the spiritual world the Hazrat undertook to write books both in prose and poetry with the same object of serving humanity by making them Godly. Below are given the names of some of his books:

(1) *Ghuniat-al-Talebin*: This is voluminous religious treatise in which, according to the Sunni laws, the views of all other erroneous sects have been refuted quoting good authorities. The views of the 73 sects of Islam grouped in ten divisions and the religious laws, in which are differences of opinion, have been fully set forth. Laws relating to Fasting, Prayers, Hajj, Zakat (obligatory alms) and other matters have been stated. Prayers appropriate to different months and different times have been given. It also includes commentaries on some verses of the Quran.

(2) *Fatah-al-Rabbani*: It contains 68 sermons of the Hazrat delivered in the ears 545-546 (1150-1152).

(3) *Futuh-al-Ghaib*: This is a book of high rank on Sufism and gnosis. It contains 78 sermons on various subjects.

(4) A short pamphlet in which the views of the Mutazilites (the followers of rationalism and philosophy) have been refuted according to the principles of Hanafi, Shafi, Hanbali and Maleki laws. A separate copy of the book does not exist. It is to be found printed in the margin of *Bahjat-ul-Asrar*, printed in Egypt.

(5) *Qasidat-al-Ghausiya*: It is a short but spirited and forcible and poem containing 29 to 31 couplets according to different editions. It may be regarded as an expansion of his memorable dictum, "My foot is on the neck of all Walis." On the surface it looks a self-exalting poem, but really it is not so. It was written to exhort all Walis to strive for greater spiritual perfection and to inform them that it could be had more easily through him who is the head of all Walis. Nowadays many persons read the Qasida daily in order to gain the aid of the Ghaus in all their affairs.

Below is quoted the opinion of an unsympathetic writer like D.S. Margoliouth (vide pages 41-42 of Houtsman's *Islamic Encyclopaedia*) on the

merits of the works of the Hazrat:

“In these works (Saiyedena) Abd-al-Qadir figures as a capable theologian and earnest, sincere and eloquent preacher. Many a sermon is introduced into his Ghuniya, which also contains an account of the 73 Islamic sects, grouped in ten divisions.

“His doctrine in this work is strictly orthodox and the tone uniformly sober. There are, however, some mystic interpretations of the Quran and the practice of repeating certain formulae fifty or hundred times is recommended. The sermons included in one No 2 (i.e. *Fatah-al-Rabbani*) are some of the very best in Muslim literature: the spirit which they breathe is one of charity and philanthropy: the preacher would like to close the gates of Hell and open those of paradise to all mankind. The general theme of the sermons is the necessity of a period of asceticism during which the aspirant can wean himself from the world, after which he may return and enjoy his portion while converting others. The Sufi doctrine that everything, whether it be the prizes of this world or the next, is a veil between the aspirant and the Deity, and that the aspirants' thoughts should be directed to the Deity only, is also a leading topic. The hearers are urgently advised to bestow their goods on the saints even to the exclusion of their own families. The preacher says little about himself and that is not very arrogant strain . . . On the other hand, he emphatically claims to speak only after Divine authorisation.”

The Sixth Speech from the 'Futuh al-Ghaib'

In submission to *Qaza* (destiny) and *Qadr* (God's power) which are God's orders, be dead to creatures and in obedience to God's commands, that is, the commands of *Shariat*, be dead to the desires of your *Nafs* or lower self, so that it may be obedient to the commands of God and the Prophet. Be devoid of your intentions and actions, that is, ascribe to every command His intention and action, so that nothing may exist in you except His intention. When you become dead to creatures to such an extent then you would gain the capacity to acquire gnosis and then it will also remain safe in you. But the sign of being dead to all creatures to that extent is that you would give up all connection with all creatures and be quite aloof from them and you would not desire anything from them.

And the sign of being dead to evil desires and passions is that you would not ascribe anything, be it good or bad, to yourself. Do not ascribe any action or the adoption of any means to yourself and your *Nafs*. Do not try to remove sufferings from yourself nor try to gain comfort for self. Leave everything to God and that is enough, because from the very beginning he is responsible to set everything right and He always does so and would do so. Ponder over the fact that when an infant is in its mother's womb and when after birth it remains in the stage of sucking mother's milk, the same Preserver of the universe takes care of it.

The sign of being dead to intentions is that you do not long for anything nor desire anything, and that you should not have any need nor any necessity nor

any object. Let your desire be for the very thing which is the intention of God. When you will be devoid of any intention, whence will any desire come to you? Then God's intention would be exhibited through you and thus you would become the intention and action of God. Then motionless limbs, a peaceful heart, a broad chest, a shining face, an inner self full of ease and composure would not care for anything. Then the hand of God's power will guide you and the tongue of eternity would call you and God would teach you the knowledge of religions, so that you may be able to distinguish between truth and falsehood. Now you would be adorned with the robe of eternity and the garment of *Marifat* (gnosis).

For the first time you would be in the rank of man having *marifat* or gnosis. But when you would thoroughly acquire the knowledge of God and the light of *marifat* would brilliantly illuminate your heart and you would be completely merged in the action and intention of God, then you would always deny the existence of your own power and no intention would exist in you and no desires would dwell in your inner self just as water cannot remain in a perforated vessel. At the time no trace of human attribute would be found in you and except the intention of God, your inner self would not accept anything else. Then miracles would be attributed to you, but it would be seen apparently to emanate from you but actually the action and the intention would be God's. At this stage you will be counted among the broken hearts whose desires of *Nafs* and human intentions have been dead and you would be given, as if for the second time, Divine intention and the desires of everyday life. Hence the Prophet said that by Divine intention and not on account of evil passions three things out of those worldly things which are pleasant owing to the desires of *Nafs*, had been made dear to him, viz., fragrance and women and prayers, but in prayers alone he used to get illumination of eyes and special perfection of God. The meaning of this is that really the most dear thing to the Prophet was prayer. Though the Prophet was devoid of any desire for anything besides God, still the love of fragrance and women is ascribed to him. This proves that for second time intention and desires are granted by God. God has said that He is nearest to the man whose heart has been crushed for His sake. Hence as long as the heart is not completely crushed and it does not become entirely void of things besides God, proximity of God cannot be obtained.

But when God grants a new life He gives new intention. When the new intention becomes firm, you begin to show new desires. Then God crushes these things and again gives you new life and new intention: it is again broken. Thus you always remain broken-hearted and this destruction of the old intention and creation of new intention goes on till the time of *Baqa* or everlasting life comes. At the time you attain the vision of God.

From Hadith Qudsi, it appears that God has said, "My servant seeks proximity to me by optional devotion to such an extent that I finally love him. When I love him I become his ears, his eyes, his hands and legs, and is, whatever he sees, he sees through Me and whatever he hears or does and wheresoever he walks, he hears, does or walks through me. In another version it is stated that

"He sees, hears, does and understands with Me, but this state cannot be obtained without acquiring *Fana* (self-abnegation)." When you become dead to yourself and when you give up connections with human beings so that you do not expect their favour nor fear any evil from them, then in such circumstances God alone exists, that is your eyes would not befall on anything besides God and the decrees of God would be either good or bad for you. If they be bad you would not care for them, and if they be good you would be drowned in the sea of goodness. Then you would be the centre of good fortune and be the fountainhead of all boons, that is, pleasures, graces, light and safety. It is the kind of *Fana* which all travellers seek and desire and it is the goal of their object. At this station the journey of the *Walis* end, and it is the station of *bazgasht* (turning back), that is, they become devoid of their intention and again Divine intention grows up, by which they desire. For this reason, they are called *Abdals* (*i.e.*, persons whose intentions have changed). If any sin is committed by the *Abdals*, it is simply this that through fear of their life or through mistake they sometimes incline towards great sin on account of mixing up their own intention with the intention of God. But God rectifies the intended sin, by reminding them of their mistake. Then they bow down to God and solicit His pardon, because none (except the angels) whether he be man or jinnie is sinless in his intention. Certainly the *Walis* are safe from their evil desire and the *Abdals* from evil intention, but naturally they are not sinless. For this reason it is possible for them sometimes to incline towards evil desire and evil intention. But God on account of His mercy warns them of the intended sin and rectifies them.

The above is a graphic first-hand description of the states and stations in the path of Sufism. It is not very difficult to have some idea of the states and stations. But to attain them is as difficult as it is glorious.

His remarkable Dictum: "My foot is on the neck of all Walis."

About 559 A.H., one evening the Hazrat was delivering a sermon in his *ribat* or monastery at Babul Halbah. Most of the Shaikhs of Iraq were among the audience. In the course of the sermon Saiyedena Ghaus-ul-Azam under Divine command declared, "My foot is on the neck of all Walis." Upon this, Shaikh Ali b. Hiti proceeded near the platform and put the Hazrat's foot on his (Ali b. Hiti's) neck. Next all persons present stepped forward and bent down their necks.

When Saiyedena Ghaus-ul-Azam made the declaration the *Walis* all over the world heard the declaration spiritually and they bent down their necks simultaneously and acknowledged his superiority and leadership. Three hundred *Walis* and 700 *rigal-ul-ghaib* (hidden persons), some of whom used to dwell on earth and used to fly about in the air, bent down their necks. At the time there was not an assembly of the pious jinn in which the matter was not discussed. Deputations from the pious jinn were present in the assembly of Saiyedena Ghaus-ul-Azam and all expressed to the Ghaus their repentance and wished peace to him, before they left the assembly.

When Saiyedena Ghaus-ul-Azam made the declaration, "My foot is on the neck of all the Walis," the Walis of the world saw with their spiritual eyes that the flag of the rank of Qutb was planted in front of him, and the Ghaus's crown was placed on his head, and he made the aforesaid declaration, putting on the robe which was sent down by the Holy Prophet through angels of high rank and which indicated that full powers of working miracles had been granted to him. It meant that His Holiness had attained the stage of "*Kun fayakun*". (Be, and it is done), that is, he could accomplish any miracle by merely ordering it to be done. The robe was embroidered with flowers of *Shariat* (Islamic law) and *Haqiqat* (Truth). As he was making the declaration God's light was shining from the heart of the Ghaus. When the Walis bent their necks acknowledging his sole suzerainty, their hearts shone forth more brilliantly than before and their knowledge and states became greater on account of that act of bending. Sultan of Hind, Khawaja Moinuddin Chishti, was at the time in a cave in the hills of Khorasan. When he heard the declaration with his spiritual ears, he said that the foot of the Ghaus is on the eyes and head as well. For this submission the Khawaja Sahib was granted the spiritual kingdom of India.

There is not the slightest touch of egotism in the aforesaid dictum of "My foot is on the neck of all the Walis." The Hazrat, who had completely mastered his lower self and who had been trying throughout his life, by his examples, sermons and writings, to wean mankind from all low desires and passions could not for a moment think of self-exaltation. It was Divine will that he should make the declaration so that the Walis in particular and mankind in general may know to whom to turn for spiritual advancement. His Holiness was given the power to confer Walayet on, or, to take it away from, anyone he would like, or, in other words, His Holiness was appointed emperor of all the Walis. Hence it was necessary that all persons should know the fact and profit by it. In the case of the Holy Prophet Hazrat Muhammad, God Himself praised the Prophet, but the words conveyed by Divine revelation actually came from the tongue of the Prophet, who was the best and greatest of all prophets. Similarly in this case the words of the said declaration conveyed by Divine *ilham* or inspiration were spoken by the Hazrat himself.

Chapter VII

HIS FAMILY LIFE

The Marriage of the Hazrat

In the prime of his manhood, the Hazrat had a mind to marry, but fearing that marriage tie would be an obstacle to his life or devotion, he did not act according to his desire. But about 521 A.H., when the Hazrat settled in Baghdad at the age of 51, he married, in obedience to the spiritual direction of the Prophet, four wives all of whom were fondly attached to His Holiness, on account of his exemplary character and highly religious life. He had by them 49 children, of whom 27 were sons and 22 were daughters.

As has been seen in the previous pages, the Hazrat used to be engaged throughout the day in rendering services to the public and throughout the night in prayers and devotions. But in spite of these engagements he used to perform properly his duties to the members of his family. He used to love his wives and children and used to pass some time with them twice a day. His Holiness used to talk and smile with them. If necessary, the Hazrat used to go to the market to buy the things required by them. He himself used to observe fasts almost throughout the year, but in the evening he usually used to eat two pieces of bread, though the members of his family used to get medium class of food. The co-wives were not jealous of one another, but all of them were eager to please him by their obedience. If any wife happened to be ill, and there were none to attend her, the Hazrat himself used to do all household work. He used to sweep, fetch water and cook pieces of bread.

Though the Hazrat was apparently attached to his wives and children, his heart was actually with God at all times, just as the Holy Prophet found real pleasure in prayers, in spite of his love of women and fragrance. Whenever a child was born to him he used to take it in his hands and say it was dead thing, meaning thereby that none should set his heart on a transient thing like it. If a child happened to die, it would not in any way interfere with her routine. He would perform his customary duties in the usual manner. When the dead body would be washed and wrapped with cloth and brought before him, the Hazrat, without lamentations and shedding tears, would simply lead the funeral prayers.

The Hazrat took care to educate his sons properly. He himself taught most of them Fiqh and Hadith and also arranged for their education under savants of the time. Thus most of them became well educated and pious, and when they grew up some of them resided in Baghdad and others went to different places in

the Muslim world. But wherever they resided, they used to give free education to the students who flocked round them and also benefited the public by their pious life and public sermons. Thus the Muslim world became further indebted to the Hazrat for giving it a number of pious and highly educated children for its regeneration.

Short Notes about the Sons of the Hazrat

(1) Hazrat Shaikh Abdul Wahab, a son of the Ghaus-ul-Azam was born in 522 A.H., at Baghdad. He learnt Fiqh and Hadith from his father and several other savants of the time. For the acquisition of learning he visited several towns in Ajam. In 543 A.H., Hazrat Ghaus-ul-Azam upth him in charge of his Madrasa. Hazrat Shaikh Abdul Wahab used to teach the students of the Madrasa and perform his duties satisfactorily. After his father's translation to heaven, he used to deliver sermons and give his opinion on questions of Islamic Law. Khalifa Naseruddin appointed him to redress the grievances of the oppressed and to help them. He was kindly disposed, charitable and pious person, and was liked by the public. He breathed his last in 593 A.H., and was buried in the graveyard of Mohalla Halbah.

(2) Hazrat Shaikh Isa, another son of the Ghaus-ul-Azam, learnt Fiqh and Hadith from his father. He also learnt Hadith from some savants of the time. He used to teach Hadith, coach students, deliver sermons and give opinion on questions of Islamic Law. He was also a poet. After the death of his father he went to Damascus and thence to Egypt, where he settled. Here he used to teach Hadith and deliver sermons. He became very popular among the Egyptians. He wrote some books on Sufism, one of which is named *Jawahir-ul-Asr*. He breathed his last in Egypt in 573 A.H.

(3) Another son, Hazrat Shaikh Abdur Rezzaq was born in 528 A.H. Like most of his brothers, he learnt Fiqh and Hadith from his father. Subsequently he learnt Hadith from others. He also searched for parts of Hadith from different quarters and became a Hafiz of Hadith. He was a very pious man and his truthfulness was known to the public. In spite of his limited means, he was charitable and kind to the students. His civility and virtues were known to all. He frequently used to take part in debates and teach Hadith, Fiqh and other subjects. In spite of these occupations, he liked solitude and would not come out of his closet, except on religious necessity. His soul departed from this world at Baghdad in 603 A.H. On account of his piety and virtues as large a crowd took part in his funeral prayers as generally assemble on Fridays or Id days.

(4) Another son, Hazrat Shaikh Musa, was born in 535 A.H. He too learnt Fiqh and Hadith from his father. He also studied the latter subject from Abu Said b. Naba and others. He proceeded to Damascus and settled there. People of the place were benefited by him. He was one of the pious and exalted men of the town. He died there and was also buried there.

Chapter VIII

MIRACLES OF HAZRAT GHAAUS-UL AZAM AND HIS DEMISE

The miracles of Saiyedena Ghaus-ul-Azam are unnumerable. As a matter of fact so many miracles have not been related in respect of any other saint nor the evidence in support of them is so strong as it is in the case of Saiyedena Ghaus-ul-Azam. The Hazrat attained the stage of "*Kun fayakun*" (Be, and it is done) which very few saints attain. When a saint attains this stage, whatever he desires to be done is done. Hence the miracles of the Hazrat were numberless.

Of the innumerable miracles of Saiyedena Hazrat Ghaus-ul-Azam, a few have been recorded.

Of these one refers to the miraculous cure by the Hazrat of a born blind, paralytic, and leprous child of a rich Baghdad merchant in a dinner party in which the chief Pirs and the learned and illustrious men of Baghdad were present. The others relate how the Hazrat made the bones of a fowl which he had eaten shortly before, to get up as a live fowl. A few of the other miracles are mentioned below:

(1) In 521 A.H. Abul Muzaffar b. Hasan, a merchant of Baghdad, approached Shaikh Hammad Dabbas and informed him that he had assembled a caravan that would carry merchandise worth 700 dinars (a gold coin weighing 65 grains) to Syria. The Shaikh forbade him to go to Syria that year, because in that case he would be murdered and his goods would be plundered. At this the merchant became depressed and left the place of the Shaikh. He met Hazrat Ghaus-ul-Azam in the way and informed him of what the Shaikh had said. Saiyedena Ghaus-ul-Azam said to the merchant: "You can make the journey as you would complete it safely and return with your goods." The merchant undertook the journey and sold his goods for 1 000 dinars, that is at a profit of 300 dinars. One day in the town of Halb, he entered a Saqayah (a place where drinking water is supplied) to satisfy a call of nature. He placed his purse containing the 1 000 dinars in a niche, and after satisfying the call, he left the place, but forgot to take his purse. He came to his resting place and slept there. In a dream, he saw a gang of Arab robbers run to attack his caravan and then to plunder it and to murder the men of the caravan. he also saw one of the gang to strike him with a sharp cutting instrument and kill him. He felt alarmed and woke up. He found a cut on his neck, through which some blood was coming out. However he perceived that what he had seen was a mere dream, but remembering of his purse, he went to the Saqayah and found it in the niche. When he returned to Baghdad safely he mentally discussed that if he were to see Shaikh Hammad first it would be proper as he was the senior Shaikh, but if he were to see Hazrat Saiyedena Ghaus-ul-Azam first it would also be proper,

as his predictions had turned out true. When he was thus cogitating, Shaikh Hammad saw him in Sultani Bazar and asked him to go to Saiyedena Hazrat Abdul Qadir, because he was a beloved one of God and had prayed to Him seventeen times for Abul Muzaffar. When the merchant went to Saiyedena Ghaus-ul-Azam he told him that he had prayed seventy times for him, hence his predestined murder was changed into a dream and the loss of his property was changed into forgetfulness.

(2) Shaikh Muzaffar b. Mansun narrated, "In my youth I saw Saiyedena Hazrat Abdul Qadir Jilani in company with a large number of persons. When we sat down, I had a book with me on spiritual subjects and philosophy. The Hazrat without seeing the book and questioning me about it, said to me, 'The book is not a good companion for you; please get up and wash it.' I did not like to wash it, as I had a love for it. At the same time I did not like to incur the displeasure of the Hazrat by keeping it with me. With this object, I attempted to get up, but I could not do so, because I felt as I had been chained to the ground. The Hazrat then asked me to show it to him. I took it in my hand and opened it. I saw it was a blank book. I gave it to the Hazrat. His Holiness passed his hand round it and said: 'It is Ibn Zaris Muhammad's book, named *Fazail-ul-Quran*,' and returned it to me. I opened it again and saw that it was *Fazail-ul-Quran* written in a very good hand. But though the writing in the book on 'Spiritual subjects and philosophy' had disappeared I had learnt by heart many portions of the book. The Hazrat asked me if I would repent for what was in my mind though not on my tongue. I replied that I would certainly repent. At this the Hazrat asked me to get up. When I got up I found that I did not remember a single portion of the book.

(3) Sohail be. Abdullah Tustari said: "Once Saiyedena Ghaus-ul-Azam had disappeared from the sight of the men of Baghdad. On enquiry it was learnt that His Holiness had been seen proceeding towards the Tigris. People proceeded to that direction in search of him. I saw His Holiness walk over water and come towards us. I also saw fishes come in large numbers to the surface of the water and kiss his feet and heard them say to him, 'Peace be on you.' It was the time of the midday prayers. I then saw a big and heavy carpet, which spread itself in the air like a *takht* (plane) of Hazrat Sulaiman. It was of green colour and embroidered with silk and gold. After the carpet spread itself I saw a large crowd come and stand on the carpet. The persons appeared to be brave, but all of them were weeping with their heads bent down and all of them were quite silent. The appearance of one of the crowd was awe-inspiring and majestic. When he read out the *takbir*, Saiyedena Ghaus-ul-Azam stepped forward and led the prayers. The crowd and the men of Baghdad offered their prayers under the leadership of His Holiness. Whenever he said *takbir* the inhabitants of Arsh also repeated it."

(4) One night Khalifa Almustanjid Billah came to the Madrasa of the Hazrat with the object of seeing him and sat down respectfully. His object was to receive some wise advice from the Hazrat. He brought with him ten bags filled with gold and silver coins and presented them to the Hazrat for the favour of his acceptance. But the Hazrat refused to take them. When the Khalifa solicited

ed very much for their acceptance, the Hazrat took two of the best bags with his Holy hand and pressed them. Blood came out of the bags. The Hazrat then said to the Khalifa, "You had realised the money by oppressing the people and brought it to me for my acceptance. It really represents the blood of the people and hence I refused it." Hearing this the Khalifa fainted.

(5) Abu Said Ahmed b. Ali of Baghdad related: "In 537 A.H., an unmarried daughter of mine, aged 16 years, went to the terrace of the house, whence she was spirited away by a jinnie. I waited upon Saiyedena Hazrat Ghaus-ul-Azam and laid my grievances to him. The Hazrat directed me to proceed to the ruins of Karakh a mohallah of Baghdad, and there sit at the bottom of the fifth mound inside a circuit to be drawn by me after reciting a particular formula. His Holiness further informed me that after midnight many jinn with dreadful appearance would pass by me but they would not be able to injure me nor cross the circuit drawn by me. Hence I was not to be afraid. I was further informed that towards the end of the night the king of the jinn with a large body of soldiers would pass by me and question me about my mission. I was to inform him that Saiyedena Hazrat Abdul Qadir had sent me to him and also to relate my grievance. I did as I had been instructed to do, and after midnight many jinn actually passed by me but they did not come to my circuit. At last the king of the jinn came on horseback, followed by his soldiers. He stopped near my circuit and questioned me what business I had. I told him that Saiyedena Hazrat Abdul Qadir Jilani had sent me to him and also informed him of my grievance. The king then respectfully dismounted and sat in front of me. His soldiers also sat down behind him. He then asked them who had taken away my daughter. They replied that they had no knowledge. After some time a jinnie was brought before the king, who was informed that my daughter was found with him who was a Jinnie of China. The king asked him why he had dared to take away the girl from the vicinity of Hazrat Saiyedena Abdul Qadir Jilani. The jinnie replied that he had fallen in love with the girl. At this the king struck off his head and made over my girl to me."

(6) Shaikh Abdul Hasan, commonly known as Ibn Astantana of Baghdad, stated: "When I used to live in the Madrasa of Saiyedena Hazrat Ghaus-ul-Azam for the acquisition of learning, I generally used to keep awake at night in order to serve the Hazrat, if necessary. One night in 533 A.H., the Hazrat came out of his room. Thinking that Hazrat might require water for ablution, I took it to him in a receptacle, but His Holiness did not take the water. The Hazrat proceeded towards the gate of the Madrasa and I quietly followed him. The gate opened of itself and when we had passed on it closed automatically. The Hazrat then went towards the gate of the city, which also opened the closed automatically. Shortly after this we reached a town, which I had not seen before. On reaching the town the Hazrat went to a house, which was similar to his own Ribat in appearance. There were six persons in the house, who saluted the Hazrat. The Hazrat proceeded further on and I stood by a pillar. I heard the groaning of a person in a low voice. After a few minutes the groaning ceased and another person went to the place whence the groaning had been coming and carried away a dead body on his shoulder. Shortly after this an-

other person came there, who was bare-headed and had long whiskers. The man sat down in front of the Hazrat, who made him recite the formulas necessary for the conversion of one to Islam. The Hazrat then cut his whiskers, put a cap on his head and gave him the name of Muhammad and said that he was appointed by him in place of the deceased. The persons residing in the house accepted the decision submissively. The Hazrat then left the place and in a short time came to the gate of Baghdad, which opened and closed automatically as before, His Holiness then entered his Madrasa. In the morning when I commenced to take my lessons from the Hazrat, I prayed to His Holiness to explain the incident of last night. The Hazrat replied: 'The town you saw was Nehawand, a distant town in the outskirts of the empire under the Khalifa of Baghdad. The six persons in the Ribat were Abdul and Nujaba. The man who died was one of them. The man with long whiskers was a Christian of Constantinople who accepted Islam and was appointed by me to fill the place of the deceased. The man who carried away the corpse was Hazrat Khizr'."

(7) Shaikh Omro Othman Sayrifini and Shaikh Abdul Huq Harimi stated: "We were present before Saiyedena Hazrat Ghaus-ul-Azam in his Madrasa on Sunday, the 3rd of Safar of 555 A.H., when the Hazrat got up with wood sandals under his holy feet and performed ablution. He then performed two Rakats of prayers and with a loud shout threw one of the sandals in the air, which disappeared from our sight. With another shout His Holiness threw another sandal in the air which also disappeared. None present dared to question the Hazrat about the incident. But thirty days after this incident a caravan came to Baghdad from Ajam and said that they had with them some presents from the Hazrat. We asked for the orders of the Hazrat who permitted us to take the presents. Then they gave silk cloth and another variety of cloth and some gold and also the pair of sandals which the Hazrat had thrown in the air. They said: 'On Sunday the 3rd of Safar, when we had been travelling, suddenly a gang of Arabs under two leaders attacked us, plundered our goods and murdered some persons of the caravan. They then entered into a jungle and began to divide the booty. We also halted in the outskirts of the jungle and said among ourselves what a good thing it would be if we now solicit the help of Saiyedena Hazrat Ghaus-ul-Azam and also resolve to give presents to the Hazrat provided we return home with our life safe. Just at this time we heard two loud shouts which reverberated throughout the jungle. We thought that a stronger gang of Arabs had attacked the first gang who had been terror-stricken. Some members of the first gang came to us and said that a calamity had befallen them and requested us to take back the plundered goods. We went to the place where the booty was being divided and saw the two leaders lying dead and each sandal was lying near each of the leader'. It is evident that the Hazrat, being moved by the sincere solicitation of the caravan, had desired to help them, and hence had thrown the sandals at the two leaders who were killed."

(8) One day when Abdul Muali Muhammad b. Ahmed, a merchant of Baghdad, was attending a sermon of Hazrat Saiyedena Ghaus-ul-Azam, he felt so strong a call of nature that he lost the power of locomotion and suffered great

pain. In the distress, he looked at the Hazrat, silently pleading for his help. The Hazrat descended from the pulpit step by step. As the Hazrat was descending from the pulpit, a figure similar to that of the Hazrat was gradually appearing in the pulpit and the figure continued the sermon in the voice of the Hazrat. The Hazrat came to Abdul Muali and covered his head with his holy sleeve. None could see the Hazrat come to Abul Muali except a few persons who were allowed by God to see. Of course Abdul Muali saw His Holiness. As soon as Abdul Muali's head was covered he found himself in a wide field in which was a stream and a tree on its bank. Abul Muali took out the bunch of his keys and kept it on the tree. Then he satisfied the call of nature and performed ablution in the stream and offered two Rakats of prayer. As soon as he had finished his prayers the Hazrat took up his sleeve and Abul Muali found himself in his place in the assembly and the Hazrat in the pulpit as if the Hazrat had never come down from it. Abul Muali found his limbs wet, but did not find his bunch of keys. He did not, however, tell anyone of this incident.

Some time after the above incident Abul Muali assembled a caravan and proceeded to Iran. After a march of fourteen days the caravan halted in a wide field in which was a stream. Abul Muali went towards the stream to satisfy a call of nature. He thought within himself that the field and the stream had much resemblance to those he had seen on the day of the sermon. When he approached the stream he saw a tree on its bank and when he went to the tree he saw his lost bunch of keys hanging from the tree. On his return to Baghdad he went to the Hazrat to relate what had happened. But before he uttered a word about the matter the Hazrat spoke to his ears not to mention the matter to anyone during the lifetime of himself (the Hazrat).

(9) It is related on the authority of Shaikh Abi b. Musafir that once Saiyedena Hazrat Ghaus-ul-Azam was conversing with some persons who had come to hear his sermon, when it began to rain. The Hazrat looked up to the sky and said, "I call together men for Your (God's) sake, but You disperse them." As soon as he said this the clouds dispersed and rain ceased from the Madrasa of the Hazrat, though it was raining in the places surrounding the Madrasa and adjacent to it.

(10) A relation of Khalifa Mustanjid Billah was once taken to Saiyedena Hazrat Ghaus-ul-Azam. He was suffering from dropsy and in consequence of it his stomach swelled enormously. His Holiness passed his hand over the stomach which contracted to its natural size, as if he had not been ill at any time.

(11) Once Abul Muali Ahmed of Baghdad approached Saiyedena Hazrat Ghaus-ul-Azam and stated that his son Muhammad had been getting fever for a year and a quarter and could not shake it off by any means. The Hazrat instructed him to speak into the ears of his son and say, "O fever leave my son and go to the village of Hallah. Abul Muali Ahmed acted accordingly, and the fever left his son at once. Thenceforth whenever he came to Baghdad he heard that the inhabitants of Hallah were getting fever in large numbers.

(12) Khizr-al-Husaini stated that once Saiyedena Hazrat Ghaus-ul-Azam came to Shaikh Abul Hasan Ali Ajzi, who had been ill, to inquire about his

health. There His Holiness saw a pigeon and a ring-dove (*qumri*). It was reported to His Holiness that during the previous six months the pigeon did not lay any eggs, and during the same period the ring-dove (*qumri*) did not coo. The Hazrat stood in front of the pigeon and said, "Benefit your owner by laying eggs and hatching young ones." His Holiness also said to the ring-dove, "Praise your Creator." At once the pigeon laid an egg and in time reared a flight of birds. The ring-dove also began to coo at once. The story spread throughout Baghdad and people began to flock to the place of Shaikh Abul Hasan Ali to hear the *qumri* coo.

(13) Once the water in Tigris rose to an extraordinarily high level on account of an unprecedented flood in the river. The inhabitants of Baghdad became frightened because they feared that they might be drowned by the flood. They came to Saiyedenā Hazrat Ghaus-ul-Azam and solicited his help. The Hazrat went to the river and erecting his stick by driving one end of it in the ground on the natural bank of the river said, "Remain within this limit." The flood began to recede at once and came down to the limit shown by the Hazrat.

(14) Abul Fazl b. Qasem of Baghdad has related: "Saiyedenā Hazrat Ghaus-ul-Azam used to wear valuable dressing material. Once his servant came to me and asked for a material of the value of exactly one dinar a yard neither more nor less. I gave him a material of that value and asked him for whom it was meant. The servant said that it was for the Hazrat himself. I thought within myself that the Hazrat wears such classes of cloth that are worn by kings and rich persons. At once a nail entered into one of my feet. I did not see whence it came and how it entered into my foot. On account of pain caused by it I was on the verge of death. I tried my best to get it out, but it could not be extracted. I asked friends to take me to the Hazrat. When I was taken before the Hazrat he asked me why I had criticized him mentally. After this remark he said, 'I did not wear the cloth until I was ordered to wear it,' and added that it was the covering shroud of a dead person, for which purpose the cloth is generally valuable. 'I wore the cloth after one thousand deaths.' The Hazrat then touched my foot with his holy hand and the pain ceased instantly. The nail was also not in my foot. I did not notice whither and how it had gone. The Hazrat then observed, 'If anyone criticizes me, the criticism would be turned into that nail.'"

(15) Abdullah Zayyal stated: "Once in 568 A.H., Saiyedenā Hazrat Ghaus-ul-Azam came to the Madrasa from his closet with his walking stick in his hand. I was standing in the yard of the Madrasa. I then thought within myself that I would be much pleased if the Hazrat would show me a miracle with his stick. The Hazrat at once set up his stick on the ground by driving one of its ends into the earth. The stick became luminous and began to glow brighter and brighter, as long as it remained erect on the ground, and throw its light up towards the sky and the whole house became illuminated. After an hour the Hazrat took up the stick from the ground and it lost its luminosity. His Holiness then looked at me and said, 'You desired this.'"

(16) During a famine in Baghdad, Abul Abbas Ahmed, the butler of Saiyedenā Hazrat Abdul Qadir Jilani complained to him about monetary tight-

ness and want of food grains. The Hazrat gave him about 10 or 12 seers of wheat and asked him to stone the grain in a covered receptacle and never to weigh it, but to take out according to necessity by opening a small portion of the mouth. He used to draw the grain in this way and ate it for about five years. After this his wife once opened the mouth of the receptacle and saw there was almost the same quantity of grain to it which was kept in the beginning. After this incident the grain lasted for seven days only. The butler mentioned the matter to the Hazrat who was pleased to say that if the grain had not been seen, it would have lasted for a long time.

(17) Once a strong wind was blowing when a kite flew over the assembly to whom Saiyedena Hazrat Abdul Qadir was delivering a sermon. The audience was disturbed by the shrieks of the kite. The Hazrat asked the wind to cut off the head of the kite. Immediately the kite fell to the ground and its head dropped at some distance. The Hazrat took it up and passed his hand over the dead kite and recited, "In the name of God the most Merciful." Under God's command the kite became alive and flew away. The whole assembly saw the occurrence.

(18) Abu Hafs Omar b. Muhammad related: "In 550 A.H. my Pir Abul Hasan Ali b. Hiti caught my hand and took me to Saiyedena Hazrat Abdul Qadir Jilani and told him that I was his (Shaikh Ali b. Hiti's) servant. His Holiness took off his shirt and put it on me and said that it was a health giving shirt. After this I enjoyed good health for 65 years." He also related, "My Pir also took me to the Hazrat in 560 A.H. and requested His Holiness to give me a spiritual robe. Hearing this the Hazrat bent down his head for a short time. I saw a flash of electric spark issue from his chest and approach me. I then began to see the dead and their circumstances and the angels at their stations. I heard their praise of God in different languages. I read the writings on their foreheads. Many great events became plain to me. The Hazrat next said to me to receive the things and not to be afraid of them. At this my Pir said that he was afraid that I would lose my sanity. Hence the Hazrat put his hand on my chest. Consequently all fears vanished from me. Thenceforward I never became afraid of anything I saw or of which I heard.

(19) Shaikh Shahabuddin Omar-ul-Suhrawardy stated: "In my youth I had a great liking for the subject to *Kalam* (scholastic theology). I got by heart several books on the subject, though my uncle used to forbid me to study it. But in spite of his instructions I could not give up my liking for the subject and continued to study it till I became an expert in it. One day my uncle took me to Saiyedena Hazrat Ghaus-ul-Azam and said to him, 'Hazrat, this young man is my nephew. He devotes most of his time to the study of *Kalam* against my directions to the contrary.' In reply to the question of the Hazrat I stated what books I had got by heart on the subject. Hearing this, the Hazrat passed his holy hand over my chest. As soon as he raised his hand I forgot everything I knew of the subject of *Kalam* and in lieu of it my mind was filled up with wisdom and Divine knowledge. As soon as I left the august presence of the Hazrat, wisdom and Divine knowledge were on my lips. The Hazrat informed me that I would be the last famous man in Iraq. A *Murid* of Shaikh

Shahabuddin, in a dream, saw him seated on the top of a hill and distribute measurefuls of precious stones to the persons who gathered round him. When the quantity of the precious stones would decrease on account of the distribution, they would automatically increase again. The *Murid* went to the Shaikh to report what he had seen in his dream, but before the *Murid* said anything the Shaikh said what *Murid* had seen was true and that he got the things from Saiyedena Hazrat Ghaus-ul-Azam in place of his knowledge of the subject of *Kalam* which was taken away from him by the said Hazrat.

(20) It is related that the father of Shaikh Shahabuddin Suhrawardy had no children. His wife approached Saiyedena Hazrat Ghaus-ul-Azam and humbly but earnestly solicited for a son. Raising his head from contemplation of God the Hazrat said that God will grant her a child. She went back to her home and that very night she conceived, though she then was above the age of child-bearing. In due course a child was born to her, but it was a daughter and not a son. Her husband at once informed the Hazrat that only a female child was born. The Hazrat, in reply, said it was a male child and asked him to see carefully. When the father returned home he found that what he had seen to be a girl actually became a son. The Hazrat further said that the son should be named Shahabuddin and predicted that the child would be the Shaikh of Shaikhs and would attain a great age. The prophecy came out to be true. Though the Shaikh became a boy from a girl, his breasts were large like those of a woman. (This miracle has been given from *Tazkerrat-ul-Awlia-i-Hind*).

(21) Shaikh Ali b. Hiti narrated: "Once I, with Shaikh Baqa b. Batu, visited the shrine of Imam Ahmad b. Hanbal in company with Saiyedena Hazrat Ghaus-ul-Azam. The Imam came out of his grave and pressed the Hazrat to his chest as a token of greeting and put on him a robe of honour. He then said: 'I am in need of your knowledge of *Shariat* and *Haqiqat* (Truth) and your knowledge of states and action in states.'

(22) Shaikh Ali Arabi of Spain had no child. At the instance of a *Majzub* (a man of distracted mind owing to Divine attraction) saint the Shaikh approached Saiyedena Ghaus-ul-Azam who replied that he was not destined to have a son. The Shaikh submitted that if he were destined to have one he would not have approached His Holiness. The Hazrat then said, "Very well, I have one more son in my destiny. I give it to you. Rub your back against mine. Name the son when born Mohammad Mohiddin. He would be the Qutb of his time and would attain world wide fame." When the child was born he was given the name mentioned by the Hazrat. In time he became a great philosopher and also attained high spiritual advancement. He gained the title of 'Shaikh Akbar' He is commonly known as Ibn Arabi."

Saiyedena Hazrat Ghaus-ul-Azam's Vesal Sharif (translation from the physical to the spiritual world)

The Hazrat lived an extraordinarily strenuous and glorious life. His Holiness used to pass his days in the service of humanity and nights in prayers and contemplation of God the Almighty and the Majestic. It is not possible for

common people to imagine what proximity to God he had attained. His unique life was transcendently glorious. The translation of the noble soul from the physical world to the spiritual world was equally glorious.

Every lunar month (*i.e.*, probably some angel representing it) used to wait upon the Hazrat in the guise of an Arab and inform him of the good as well as bad events that would take place in its course. In 560 A.H., the month of Ramazan appeared before the Hazrat and bade farewell to him. This was an indication that the Hazrat was not to see the next Ramazan. From the beginning of Rabi II of 561 A.H., the illness of the Hazrat began to grow worse daily. It then became evident that his end was drawing nights. At this time the Hazrat's son, Hazrat Abdul Wahab, requested his noble father to give his last counsel and communicate his last will. In response to the request, the Hazrat said, "Be constant in fear of God and His worship; do not fear anyone else, nor expect anything from them, for all your necessities depend upon God the Majestic and the Omnipotent and beg of Him for the things; do not depend on anyone else except God the Majestic and the Omnipotent, who is pure. Affirm the unification of God; unification of God is the sum total of all things."

At this time angels, the souls of departed prophets and Walis came to visit the Hazrat. His greetings to these Beings were audible. He requested his sons to make room for these Beings and to respect them and not to sit close to him, and added: "Now outwardly I am with you, but really I am with others. Between me and you the distance is so great as the distance between heaven and earth. Do not consider me like others nor others like me."

On the night of his departure from this world, the Hazrat had a bath at the time of Isha prayers. His Holiness then offered his obligatory prayers and, placing his forehead on the ground, prayed for the welfare of his family members, relatives, disciples and all Muslims in general. When the Hazrat raised his head, a voice said, "You peaceful soul, return to your Lord; you are pleased with Him and He is pleased with you. Be one of My servants and enter My paradise." The Hazrat then uttered the following words: "I solicit the help of the Almighty; besides Him there is none worth worship. He is Living and Eternal. There is no death nor any fear to Him. He is pure and powerful. He deserves respect. He sends death to His creatures. None besides Him deserves worship. He is Allah and Muhammad (peace be on him and his issues) is His Prophet." The Angel of Death came to His Holiness in the guise of an Arab and gave him a letter which ran thus: "This letter is from the Lover to the beloved. Every person and every creature has to meet death." The last words of His Holiness were: "I solicit the help of God." His Holiness then recited the name of Allah three times and then the noble soul ascended to the throne of God. It was the 11th of Rabi II, 561 A.H. (1166 A.D.).

THE END

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأَخِي وَالْحَمْدُ لِلَّهِ
عَلَيْهِ وَسَلَّمَ وَرَحْمَةُ وَسِعَ الْأَمَّا عَلِيٍّ
يَا أَرْسُولَ اللَّهِ



Khanyah Qai

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26, GEMINI CRESCENT
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